



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

### MEETINGS IN SEPTEMBER.

OPENING MEETING and CONVERSAZIONE for the Autumn and Winter Session,

THURSDAY, SEPTEMBER 29TH, AT 7.30 P.M.

Announcement of special programme for this occasion will appear later.

A MEMBER'S subscription of One Guinea per annum entitles you to:—

THE USE of the Society's magnificent Library of Thousands of Works—the largest in Great Britain.

Free admittance to all Special Meetings, when addresses are given by men and women distinguished by their knowledge and experience in Psychic Research, Spiritualism and kindred subjects.

The Library and Members' Drawing Room are open daily, except Saturday, from 11 a.m. until 5 p.m.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

### Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

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

SUNDAY NEXT, Sept. 4th, at 6.30 p.m., MR. ERNEST HUNT.

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, SEPTEMBER 4th.

At 11 a.m. ... MR. THOMAS ELLA.  
At 6.30 p.m. ... MRS. FLORENCE EVERETT.  
Wednesday, Sept. 7th, 7.30 p.m. MRS. EDITH MARRIOTT.

**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 8 p.m. Tuesdays 12 to 9.

MEETINGS & CLASSES will be resumed September 12th.

### Wimbledon Spiritualist Mission.

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

Sunday, September 4th, 11 a.m. ... MR. F. J. JONES.  
6.30 p.m. ... MR. WM. FORD.  
Wednesday, September 7th, 3 p.m., Healing Circle. Treatment, 4 to 5.  
7.30 p.m. ... MR. & MRS. LEWIS.  
... MRS. WORTHINGTON.

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

Sept. 4th & 5th, Lyceum Anniversary Services. MR. J. J. GOODWIN.  
Sunday, 11.30 & 7, Clairvoyance by Lyceumists.  
Monday evening, 7.15, Clairvoyance by "JENNIE."  
Worthing Branch, West Street Hall. Every Sunday, 11.15 and 6.15.  
Wednesday, 3.15 and 6.15 best Speakers and Demonstrators.

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

Sunday, Sept. 4th, 6.30 p.m. ... MR. PUNTER.  
Wednesday .. 7th, 3 p.m. & 6.30 p.m., ... MRS. ORMEROD.

**PLANCHETTE.** Useful for developing the power of Automatic Writing. Polished Mahogany board with Brass fittings and Ivorine wheels, complete in box, 8/- post free, abroad 9/-. C. MANNERS-SMITH, 26, Corporation Street, MANCHESTER.

**Nurse Clare, Spiritual Healer, Exponent of Psychic Science.** At Home Tuesdays and Thursdays, 2-6 p.m., or by appointment.—25, Chepstow Place, Bayswater, W.

**Assistant Cook Wanted.**—Mr. and Mrs. Massingham, "Benares House," Food Reform Establishment, 17, Norfolk Terrace, Brighton.

Telephone:  
PARK 4709

Hon. Principal:  
J. HEWAT MCKENZIE

**The British College of Psychic Science,**  
59, HOLLAND PARK, LONDON, W. 11.

Best equipped Centre for the study of Psychic Science in Britain. Members are now being enrolled for year 1921-2. Syllabus on application, 3d.

TOWN MEMBERS, entrance fee £2 2s. Annual Subscription £3 3s.

COUNTRY " £1 1s. " £2 2s.

The College is now closed until September 19th, but for the convenience of members and friends still in town Seances (if now booked) for Direct Voice Mediumship will be given each WEDNESDAY, at 8 p.m., and FRIDAY, at 5 p.m., during August and September. Fees: Members, 5/-, Non-Members, 7/6. Private sittings by appointment: Members, 21/-, Non-Members, 30/-.

Private sittings for Spirit Photography on Mondays and Wednesdays, by appointment. Members, 20/-, Non-Members, 30/-. Two sitters allowed for this fee, 5/- extra for each sitter over this number.

Mrs. Ogilvie will be in attendance during August by appointment for the Diagnosis and Treatment of disease.

### THE BUDDHIST SOCIETY

Public Meetings are suspended until further notice.

Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

Those interested in the subject should write to THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 41, Great Russell Street, London, W.C.1.

Publications:—

"THE BUDDHIST REVIEW"

A Quarterly, containing valuable and authoritative articles. Sample copies, 1/2. Yearly Subscription, 4/8.

"LOTUS BLOSSOMS"

A collection of the sublimest utterances of the Buddha. Gives a clear outline of the meaning of Buddhism, drawn from the original sources. Price 7½d. post free.

### PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion.

Health and Happiness restored by a simple, natural, yet scientific method. Booklet 7d.

Dr. C. G. SANDER, F.R.P.S., D.Chrom., D.Sc.,  
56, BROMPTON ROAD, LONDON, S.W.3.

Phone: Kensington 6379, Consultations and correspondence.

### Communion and Fellowship: By H. A. DALLAS

Introduction by Sir W. F. BARRETT. A book to help the realisation of fellowship with friends unseen. Obtainable Office of Light, 2/2 post free.

### CURATIVE SUGGESTION.

#### MR. ROBERT McALLAN,

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, Obsessions, 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.

Delicious

hand-made

Sweets

in many

varieties

may be

obtained

at the

pay-desk.

## Quaint & Sweet

with a friendly atmosphere and prompt service

### THE HOME RESTAURANT

is ideal for a dainty and enjoyable meatless luncheon. All who appreciate attractively prepared wholesome foods and fresh salads should call at

31, Friday Street, E.C. 4.

Noted for its fine Coffee and Home-made Cakes.

### Mrs. Fairclough Smith is giving a series of interesting

Lectures on Higher Mysticism Embracing the Human Aura and Colour in its Relationship to the Everyday Life and applied Psychology. Every Sunday afternoon at 3.15 prompt, in the Salon, Royal Pavilion, Brighton; silver collection. Also Healing Centre, every Friday only, at 12 noon prompt. Royal Pavilion; fee 1/- each person.

**Schoolmaster having healing power and guides who** were doctors in earth-life, can take nervous or delicate boy for very special treatment from now until commencement of term, at four guineas per week; few vacancies for next term. Fees £35 per term. References required and given—"SCHOOLMASTER," c/o J. H. Goring, 3, Tudor Street, London, E.C. 4.

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,121.—VOL. XLI.

[Registered as]

SATURDAY, SEPTEMBER 3, 1921.

[a Newspaper]

PRICE FOURPENCE.

### What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits 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.

Nor to bring smoke from light, but out of darkness to produce splendour.—HORACE.

That is a remarkable story told by Mr. F. R. Melton in *LIGHT* of 20th ult. (p. 534) concerning his son who, being sceptical of spirit communication, was convinced when a message came from a departed friend, rapped out in a private telegraphic code which, as telegraphists, they had used together when the friend was still in the flesh. In its way it is, we believe, unique, although we have heard of other instances of messages through table rappings being given in the Morse code. There is a distinct appropriateness, by the way, in psychic messages which take this form, for it places them at once in line with one of our mundane forms of telegraphy, and certainly it is quicker and more convenient than the tedious method of spelling out words letter by letter. To mention one of the other instances to which we have alluded, there was the case of a telegraphist who attended a circle at which the late Mrs. Everitt was the medium. Amongst the other manifestations there came some raps so peculiar in character that they puzzled everybody—except the telegraphist. He at once detected the Morse code and easily "read off" the messages which were addressed to himself. He found the experience very convincing.

\* \* \* \*

This question of messages in telegraphic code suggests a few remarks on "spirit rapping" in general. Table rapping, as a method of communicating with the spirit world is, as objectors tell us, undignified, clumsy and grotesque. With an æsthetic prejudice in favour of more exalted methods we have sometimes been inclined to this attitude ourselves. But even if we were sceptical we should never have urged these objections as arguments against the reality of the communications, since it is obvious that life is full of undignified, clumsy and grotesque things—and people! Imagine a man denying the existence of a hippopotamus on the ground that it was too ugly to exist. We should laugh, and so, too, would the good people who make such a point of certain forms of psychic phenomena as being impossible because they seem (to the objectors)

repellent. People of refined sensibilities might prefer that visitors should make their presence known by the delicate tin-tinnabulation of an electric bell, rather than smiting the door with the suspended block of iron we call a knocker. It is a matter of taste, and on the whole the knocker is usually the more effective and reliable. Spirit raps first fell into disrepute because in their fainter forms they are easily counterfeited. We found in some early experiments in this direction that we could produce good imitations in ways which were practically undetectable by the persons present. The fact that the sounds are so often low and faint led to volumes of nonsensical explanations by the earlier school of critics.

\* \* \* \*

These good people, like many others, were generalising from a very limited experience. If they had sat in a room as some of us have done listening to psychic raps of sledge hammer intensity, which were produced at desire in any part of the room—on the ceiling or under the floor—all their fine-spun theories would have been blown to atoms. To-day their books and pamphlets, received as gospel thirty or forty years ago, are now so much rubbish to readers who know anything at all of the subject. The rap is really a very valuable phenomenon regarded as evidence of extraneous agencies. When associated with it there is the manifestation of intelligence capable of thought, understanding, memory, sympathy and other human qualities it goes a long way—perhaps all the way—to proving our case. That case becomes all the stronger when it is associated with so many other forms of evidence. Of course we shall for a long time yet have to bear with the objections of the unbeliever who does not think it likely that "angels" would condescend to rap on tables and walls to signify their presence. Of course a good deal turns on the question what is meant by an angel. We know some good angels on earth, people who are angels here, just as they will be there. If one of them paid us a visit, but refused to make his presence at the door known by the usual method of knocking, on the ground that it was beneath his dignity, our high opinion of him would certainly suffer. We should think him deficient in that sanity of mind without which dignity becomes a very small and artificial thing.

### GLIMPSES.

["The one Thought, the one Mind or Spirit of the Creator pervades the whole physical creation."]

This rose is the sweetness God thought,  
This dewdrop a pearl of His light,  
This harvest the gift that He brought  
To His child as he slept in the night.

Yon stars are the lamps God has trimmed  
And hung in the vast vault of heaven;  
And hark to the music God dreamed,  
To song-bird and rivulet given!

This sunshine God wings like a dart  
Through the gloom of our sin-shadowed land,  
Raved warm from Love's passionate heart,  
Flung wide by Love's bountiful hand.

E. P. PRENTICE.

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

# THE RELIGIOUS QUESTION.

## CORPORATE UNITY—IS IT NECESSARY?

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

*"There are diversities of gifts, but the same Spirit."*  
—St. Paul.

*"Forbid him not . . . for he that is not against us is on our part."*—Christ.

Just now there is a great deal of talk about Unity in religious matters, but let us consider a little what this means and the fundamental questions underlying it as it affects both Spiritualism and Christianity. Numerous sects or branches from one central idea or belief do not necessarily imply anything to be deplored. Rather do they manifest growth, healthy vitality, and vigorous life in the central idea (or tree!). Do not many forms of life multiply by cell division—one cell when mature dividing into two, and those into two each again, until there are thousands of complete individual cells all from the original or parent cell? But note this—every cell is

### THE SAME IN SUBSTANCE

as the cell from whence it sprang! In all fundamentals it is the same and always will be—the skin cells keep true to their type as they multiply, and do not change into anything else but skin and yet more skin cells. Men do not "gather figs from thistles," nor does anything else but an oak spring from an acorn—if it be fertile at all. And so with the sects of Christianity and Spiritualism—multiplicity here, far from showing forth weakness, proclaims very vigorous growth, especially in the latter case, for it springs from a certain maturity in the original system, and is a sign of the "fulness of time" having come when the new birth must come to light and start on its own individual existence.

As human nature is so various and complex, so of necessity there cannot be

### UNIFORMITY OF BELIEF

in all lesser matters, but inasmuch as cells which multiply by division still retain their fundamental type, so, too, should all sects retain the fundamentals of their Founder or founders—they must be the same up to a certain point as to their real essence or germ.

To illustrate what I mean: If any sect of Spiritualists should ever deny the possibility of inter-communion between the incarnate and discarnate, or teach the doctrine of eternal damnation, or deny the Absolute (i.e., God), or their own survival, then I say it would be false to its basic idea, it would cease to be a true division (or cell) of Spiritualism. The same may be said of Christian sects; they may and do differ in minor doctrines, matters of government, ceremonial, etc., but if any one of them ever denies the fundamental law of love as taught by Christ: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself . . . Thou shalt not return evil for evil," etc., then that sect at once ceases to be

### TRUE TO ITS TYPE,

it is no longer a cell (of Christianity) by sub-division.

I think it is this main point that we should consider in our efforts to bring about the unity of the Churches and of Spiritualism. Corporate unity is more likely to restrict growth than to aid it. Uniformity too often means stagnation, whilst diversity spurs on by means of competition.

What the Christian Church as a whole needs to-day is not a material outward uniformity, but a spiritual inward unity and love. For this no visible outward supremacy, of one sect over the rest, is necessary, but rather a wide, tolerant attitude towards all creeds, and a continual practice of the spiritual fundamentals—for the Spiritualist the Seven Fundamentals of Spiritualism, and for the Christian all these added to the fundamentals of Christ. We, as a whole, seem to be aiming too much for outward union (which here means uniformity of creed) rather than for practical and spiritual union of aims and objects. What matter the various labels by which the sects delight to call themselves so long as

### THEIR IDEAL IS THE SAME,

and they use love and toleration towards all men?

Let them strive to anticipate the period predicted by Christ when "neither in this mountain nor at Jerusalem shall

ye worship the Father," but "the true worshippers shall worship the Father in spirit and in truth," or in our words—neither especially in church, chapel nor hall, as Anglican, Free Church, or other sect, but simply as followers of Him Who said, when rebuking His jealous disciples, "Forbid him not for he that is not against us is for us . . . and no man which shall do a mighty work in My name can lightly speak evil of Me."

Of outward union without the true spirit thereof it might be said, as of the conquerors in a material fight, "They make a desert and they call it peace."

We shall never attain true inward unity of spirit so long as we would compel all Christians to

### AN OUTWARD CONFORMITY

to the ceremonies and regulations of one particular branch of the Church.

In St. Paul's day he had to rebuke the Corinthian converts for quarrelling over their various leaders; "Each one of you saith I am of Paul; and I of Apollos," etc.

And by merely submitting to one branch of the Church should we not be just setting up Peter instead of Paul, or Paul instead of Apollos, rather than acknowledging the one ever-present revealer of Truth, Christ the emanation of the Absolute?

We shall never, I think, bring about unity by starting at the top and working downwards, at the outward union of the sects, but rather by starting with the individuals in those sects, and teaching them a broader, more tolerant attitude of mind and heart towards all sections. If every parson, and minister, and public speaker in England were to set apart even one Sunday a year for pointing out to his congregation that "One is our Master . . . and all we are brethren," showing forth the fundamental agreements, and not the trivial differences between sect and sect, might we not find, as a result, there would be a truer spirit of Union than could be brought about by any Councils of Bishops or Ministers?

We, as Spiritualists, very much welcome these efforts, but one exchange of pulpits, one meeting together for some common charitable purpose, is worth many conferences so far as the real practical issues are concerned.

If we keep

### THE SPIRIT OF UNITY AND HARMONY,

and sacrifice only intolerance and bigotry (which is really conceit!) we shall be able to flourish in all our variety of expressions, and make no sacrifice of our healthy individual liberty and independence in details.

The trouble we have to fight is not the variety of sects, but the strange attitude of mind whereby some members thereof would claim a monopoly of Truth and Righteousness to the exclusion of the rest!

### "THOUGHT DIFFUSES ITSELF IN EVERY DIRECTION."

As "side lights" serve to illuminate a subject further, the following experience is worth recording in connection with the above quotation from Swedenborg, referred to again in LIGHT (August 20th) by Mr. Arthur Wood in his interesting article on p. 538:—

In May, 1912, I had an interview with Mr. Vango, during which a friend communicated and referred to some MSS. which she had spent many hours in preparing for the Press. It was an anthology full of noble thoughts. She had asked me to be her literary executor, and I was rather troubled at not seeing any prospect of publishing these MSS.

In the interview she urged me to do what seemed best, and not to "throw away money" if the publication of the MSS. did not seem likely to be useful. She said: "Ten years makes a difference, and they may not be wanted now." I expressed regret that her work should be "wasted." Mr. Vango said: "She is laughing"; and then added: "We see differently here, and it is not wasted because my thought, when working, reached others; spirits around were learning."

H. A. DALLAS.

REMARKABLE CASE OF ABSENT HEALING.

We have long known that absent treatment, improbable as it might at first appear, has a remarkable efficacy in many cases. As we study results rather than methods, the problem of the causes at work and their mode of operation has not greatly troubled us. The difficulty has been that, although we have had many letters testifying to remarkable cures, it is very rarely that the persons concerned would consent to any publicity. In the present instance, which is a more than usually remarkable one, we are unable to publish the names of any of the persons, but these have been given us in confidence, and we have been fully satisfied of the genuineness of the case.

The story is told by a lady whom we will call "R. G." She writes that on visiting her married sister and her brother-in-law, X. Y., just after Easter last year, she was horrified at the latter's emaciated condition. He had been thin before, but not alarmingly so. Now he was so changed that in her distress R. G. felt impelled to write privately to his doctor, who in reply said he was quite aware of the serious state of X. Y.'s health, but so far he was not sure of the cause, as the heart and lungs were perfectly sound. After a time X. Y., with his wife and their daughter, a girl of fourteen years of age, went to the seaside, but there the man became worse, and the family had to return home hurriedly. The doctor now fully recognised the nature of the complaint—an obscure disease known as "Addison's Disease." A specialist was consulted, but it was clear from his report that he could hold out no hope of recovery. R. G. again saw her brother-in-law in October. He was then evidently a dying man, reduced almost to a skeleton, unable to stand and barely able to speak. When she returned home from that visit she made inquiries, as a last resource, for a psychic healer, and was recommended to try Mr. W— H— (a gentleman well known to the Editor of LIGHT). She at once wrote to him, giving all particulars, and he generously and freely agreed to undertake the case. But as the family were anti-Spiritualists, it was necessary that the treatment should be of the absent kind and without the co-operation of the patient. Mr. H— asked R. G. to take a quiet time whenever she could, hold his letter in her hand, and silently bless the sick man. She did so, and barely a week had passed before she received the news that one of the symptoms which had been the most distressing feature of the illness had ceased, and that the patient was a little better. But at this juncture a pessimistic letter from her sister, questioning whether it was worth while, or even right, to prolong what might prove a vain struggle, raised doubts in R. G.'s own mind which induced her to put the whole thing on one side. And now came what must be regarded as a very remarkable incident. A letter came from the patient's young daughter—a truly extraordinary epistle when one considers the fact that all three (father, mother, and daughter) were in entire ignorance of what was being done. The letter, which had evidently been sent off post haste, stated that the symptom referred to had returned, and was as bad as ever. Then followed this passage (the italics are R. G.'s): "Why we write you is because we want to implore you, if you can only keep it up, to go on concentrating, and not to relax at all." The writer continued:—

"Mother and I want to ask you: Is our house haunted by spirits? About 9.30 on Sunday evening I was washing my hands in the bathroom; father in bed asleep. I distinctly heard a man's voice speaking in low tones. Then mother answered: 'Yes.' After that the voice, low and gentle, went on for quite a time.

"At the same time mother in kitchen; not a sound anywhere. Mother heard slight tapping, then man's voice speaking upstairs quietly. She ran into hall, calling 'Yes, yes!' thinking it was father awake and come outside (which he never does) to call her. All quiet; went back to kitchen. At once heard man's voice gently speaking. Went into hall and listened again. No sound of father; voice soon stopped."

The child went on to refer to other inexplicable sounds—knockings, tapping, etc.—and added: "Yesterday evening, between 9 and 10, man's gentle voice talking again."

R. G.'s doubts were swept aside. There could be no further doubt as to co-operation. From that time, she states, improvement continued. She learned soon afterwards that the serious setback referred to in her niece's letter was immediately rectified, and the wrong symptoms ceased. "At the present moment," she says, "X. Y., who nine months ago was a dying man, dying of an incurable disease, inconceivably wasted, and suffering from weakness, pain, and raging thirst, is now, though still under medical supervision, an altered, restored, and to all appearance a cured man. He now weighs over ten stone, and is able to conduct his business."

COURAGE.—"But I am not really brave," she said anxiously, yet resolved to hide nothing; "I only pretend to be brave; I am often frightened, but I just don't let on." That, he told her, is the highest form of bravery.—J. M. BARRIE.

A MESSAGE OF PEACE.

In LIGHT of December 18th last year we printed a deeply impressive communication sent us by Mr. G. R. Dennis with the assurance that it had been received clair-audiently by a lady medium, the author of "Christ in You," from an intelligence claiming to be Peter, the first Abbot of St. Augustine's Monastery. Waiving the question whether it actually proceeded from the source mentioned, the tone and substance of the communication appeared to us to justify publicity. The same consideration influences us in printing the following message, which Mr. Dennis informs us has been received by the same medium quite recently, and which bears every mark of emanating from the same source:—

You have not failed in any degree. You have my perpetual blessing in His Name. We see there is much good coming as a result of the League.\* We should like an International League of Peace to grow out of it.

The present imperative need is for sustained effort, such effort as was evident in the story of the importunate widow. On the plane of spirit we are able to generate the centripetal spiritual energy you connect with us. It is best described to you as wave energy. Every true Priest has this power. Its *modus operandi* is as follows: It sets free enormous power which produces waves of pure spirit, in appearance (if you could see) just like the waves of the sea. You, on your side, induce the power to energise the waves by the persistent effort of sustained prayer that must continue until the result is a *full tide*. The great ocean is, of course, the Divinity in man. Do not allow intermittency when dealing with these wondrous forces. Continue in prayer with the single eye, the *one idea*.

Do not trouble about appearances when you pray. Humanity is not strong enough to see beyond the present. You will find the walls *will* give way and the tides will flow in. All that is happening now on the surface of the real Isle of Saints, is the outworking of discords. Go on: persist, strong to deliver. You are not alone, and soon the central power will reach the circumference. You will even now be aware of small groups in the three countries forming together with pure desire for Brotherhood of Nations and receiving from us fresh revelation. These will be dynamos of power for us to work through. Even in the very atmosphere around you as you receive these words, there are forces undreamed of, ready to work with you through the pathway of your prayer of power and faith.

These have but one aim, one object—Unity. The Holy Breath, the finest ether enshrined within the electric energy, will one day vibrate in harmony with your aspirations—the Holy Breath in man—and so you will discard the gross matter to lower planes of being, this being to the underworld really a mantle of Light. Thus you will be raised and we come forth to meet you so that the Elder Brother and the younger will be at home in the Father's House, the New Earth.

You are on the eve of a great outpouring of the Spirit. The warring factions are the walls between. Cease from quarrelling. Listen to the Prince of Peace—no dream King, but a Prince mighty in power, Counsellor, King of Kings, and Lord of Lords. This is His day of judgment. Hear these words and understand.

The realm around your earth and penetrating all your life is palpitating with Love and Power. The Day is here of His appearing. You cannot see the Star while you shed the blood of each other. Come to the Altar! Stand in the Presence of the Eternal Sacrifice, receive the absolution and receive power from on High to speak the word of Peace with great power.

PEACE TO ALL PEOPLES.

The divinely appointed leaders cannot work in the present atmosphere. There is, however, a great preparation going on in spite of appearance. Show love and mercy, and you will attain to wisdom and so understand the true basis of reconstruction. All hate must die for clear seeing. You who know something of these laws, give strong thoughts of construction on inner planes. Build up on true foundations of Unity. Although later you will be separated outwardly, it will be for the good of each.

Speak everywhere of this need of sustained faith and persistent prayer. Call upon the Saints and Angels in His Name.

Go on: in His Name above every other Name, begin the rebuilding of this mutilated temple which will yet again enshrine the Lord Christ as Prince of Peace.

PETER.

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount already acknowledged	...	...	...
Mrs. Fry	...	...	...
Mrs. Rosalind Cust	...	...	...

£236 2 5

\* The "League of Peace for Ireland," which was founded as the result of the first message.—G. R. D.



## DO ANIMALS SURVIVE? CONTRIBUTORS' VIEWS.

By F. R. MELTON, B.Sc.

I have been much interested in the controversy on this question. Both Mr. Wood and his critics have adopted the method of forming their philosophy after the manner of the theologian—that is, in building their philosophic house, they start by putting the roof on first, and do not consider the necessity of having a foundation to build upon. It would be well to consider what we know of the origin of organic life before we start disposing of it, and deciding that this form is immortal and that form is not. Now, I feel sure that Mr. Wood is too much of a man to take any criticism of mine except as coming from a friendly inquirer who desires to have a few basic principles settled before he goes on to the more extended and complex argument.

Mr. Wood speaks of "life" as being of many degrees. How does he know this? By what process in biology will he point out this as a fact? Sir Oliver Lodge, in his work, "Life and Matter," makes this true assertion: "All that we have actually experienced and verified is that a complex molecular aggregate is capable of being the vehicle or material basis of life; but to the question what life is we have as yet no answer."

The truth or otherwise of animal survival does not rest with Swedenborg or the messengers of Mr. Vale Owen—or whether they are aware or are not aware of the fact—it is governed by natural laws, or it does not exist.

"Truth dwells only in the Temple of Nature; go there for thy knowledge, and upon that shalt thou form a true Philosophy." So says Homer.

Biology teaches us that all organic life is brought into being by the unity of two cells. From this process begin the functions which constitute human physiology, and in tracing these functions one finds organic processes succeed one another with wonderful regularity, as if wrought out by inexplicable intelligence. Psychology informs us that, as the organs of thought are gradually evolved, so the mind is built up. The impress of the external universe upon our senses is the foundation of all we know. The child at five years of age has learned more, relatively to his age, than he can ever possibly learn again in all the remainder of his life. He has formed an acquaintance with the world. Now, as all life comes into existence by this one process, according to the capacity of the sense of impression, so are all minds built up—some greater than others, but all by the processes named. Nowhere can we distinguish any variation in the quality of life, but unlimited variation in the capacity of the organism to express it. Flemmin (the American) says: "Life is one vast unexpressed intelligence, moulding herself through matter into individual expression in a myriad forms, each form being the highest form expressed. The life of a bee is the highest expressed intelligence in the bee; the horse, the dog the same. Man is the highest expression of all, and to him is reserved the privilege of observing the development of the intelligence throughout the organic world."

Here we have the key to a great problem. God, then, gives us the highest expression of His intelligence in the making of the horse or the dog. Could we make one better? Then we may take it that God expresses Himself equally as well through a horse as He does through a man. It is a question of degrees, not of kind. When we come to examine the psychological aspect of the matter, we find the same parallel. Mind is a question of degree, and not of kind. Morality is often of greater quality in the animal than in man. We find love, sympathy, affection, courage, passion, kindness to others, intelligence for the wants of others all among the lower animals. But nowhere among the animals can we find lying, hypocrisy, deceit, outrage, or murder. These things belong to man, and are modes of imposing responsibility. Nowhere in zoology can you find anything to compare with "man's inhumanity to man."

All organisms suffer death—that is, the organism ceases to function. Dumas puts the matter in a nutshell: "There is an eternal round in which death is quickened, and life appears, but in which matter merely changes its place and form." Huxley said: "Where I came from I know not; what I am doing here is the problem; whither I go is the mystery." Death, since the advent of Spiritualism, has lost its significance and its mystery. Death is the same as life, a biological change.

Mr. Wood says: "It must not be overlooked that animals which are associated with man are not in their natural environment, and if removed from such surroundings would soon revert to their former state of life." But

so would man if left to himself. Take away the restrictions of society, and man soon becomes barbaric. I have lived with them in the bush of Australia, and some terrible examples we had of this fact during the war.

Again: "Is it not because man possesses that 'breath of life,' that special endowment of his Creator, out of which arises the intelligence to know Him, which animals have not?" By what process does Mr. Wood know this? Who created the animals, and gave them the breath of life? I have read somewhere that "not a sparrow falls to the ground, but that your Heavenly Father knoweth it." How do we know the animal does not know Him? Does not my dog know and love me? Some little while ago I was suffering great distress of mind and sitting in my chair with my head upon my hand, lost in thought, when my dog crept up to me, placed his head upon my knee, and looked up into my face. There was love, sympathy, and pity in that look. Then he silently licked my hand. Did he not know what he was doing? I know he did. If he is capable of knowing me and sharing in my sorrow, is he incapable of knowing something far greater in its capacity to make its presence felt? Is God's love such an abstract thing that it requires a great intellect to become aware of it? My love is capable of degrees. I love my wife, my children, and my dog. Does the dog know this? Cannot God love as I can? If He can, then the dog knows it.

What do we mean when we talk of the love of life? All nature loves life; it is her first law, and just as I know my dog loves me, not as my wife or child does, but in a sense of degree, so does the dog love its Creator. Its actions speak louder than words.

"Can they entertain heavenly ideas, or feel religious emotion?"

Both these questions are but relative terms, and have no natural meaning. What are heavenly ideas? The Red Indian would be very unhappy in the theologian's heaven, and some Christians would not think a "happy hunting ground" very heavenly. Heaven is a state, not a place, and if happiness is one of its attributes, then dogs can have heavenly ideas, for I have seen lots of animals supremely happy.

When it comes to religious emotion, one must point out that to a large extent the emotions govern the various kinds of religion, and this entirely depends upon the temperament of the individual, and cannot in any sense be taken as a guide to the solution of a natural law.

I am afraid John Wesley had very little knowledge of psychology, as governed by its relation to biology, or he would never have been so uncharitable as to say "animals are not creatures capable of God." Perhaps not John Wesley's God. If goodness, love, affection, faithfulness, devotion, and courage are not attributes capable of expressing God, then why make them such glorified virtues in man?

Natural law is gradually unfolding itself to our understanding, and these sharp lines of demarcation that man has drawn, in his endeavour to explain these conflicting ideas, are gradually but surely passing away, just as in the past man, not understanding natural law, attributed its workings to "supernatural" causes, but when once the natural law was recognised, the supernatural lost its meaning. It is the same with many of our theological notions. God made man, and man in his gratitude turned round and made his God, and a pretty mess he has made of it. The survival of animals was settled long before man was made. All life has lived for ever. Many of the fantastic notions we had about life and death have passed away. "Absent in the body, present with the Lord," has no meaning to-day; we are living in eternity now, we can settle these problems here and now if we will but turn to Nature for their solution.

I cannot do better than quote the words of Sir Oliver Lodge, in order to bring this matter forcibly before the reader:—

"Is it, then, so simple? Does the uniformity and the eternity and the self sustainedness of it make it the easier to understand? Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the workings of the Manager all the time, and at nothing else? Why should He step down and interfere with Himself? That is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always, not in the past alone, nor only in the future, but equally in the present. If His action is not visible now it never will be and never has been visible. Shall we look for it in toy eruptions in the West Indies? As well look for it in the fall of a child's box of bricks. Shall we hope to see the Deity some day step out of Himself and display His might or His love, or some other,

attribute? We can see Him now if we look; if we cannot see, it is only that our eyes are shut."

"Closer is He than breathing, and nearer than hands and feet." Poetry, yes—but also science; the real science, whether orthodox science or not.

Animals are already immortal. Eternity is the ever present now.

#### THE RETURN OF A DOG.

Mr. William Ford (of Reading) writes:—

As a boy I had a cross-bred dog (retriever—bob-tailed sheepdog) which I had trained to drive sheep and cattle and broken to gun.

We spent many happy hours together on the farm. At length business took me away from home, and my dog was given to an old farmer living near Maidstone. They speedily became "bosom pals." Where the old man went the dog followed. For three years they were inseparable.

One morning the farmer did not arise at his customary time, and his son went up to find out the reason. Quite calmly the old man told him that he did not think he should get up any more, and asked for the dog to be brought upstairs that he might see him once more before dying.

The son tried to argue with what he thought was foolishness, but as it seemed to distress his father, he consented to bring the dog. Arrived in the room, the dog jumped on to the bed and "kissed" the old man, then retreated to a corner of the room and commenced to howl. He was removed, petted and coaxed, but could not be comforted. He went to his kennel miserable, and died at 9.30 p.m. The old farmer died at 10 p.m.

Ten years afterwards I was sitting in a circle when during the period of concentration a budding psychic was seen to "jump." On being asked the cause, he replied, "I thought it was a bear, but it turned out to be a dog. It came right across the circle at a bound, and jumping on to Mr. Ford 'kissed' him." He then described very minutely and accurately the appearance of my old dog, concluding by saying: "It had a laughing face."

That the dog was my dog I have not the least doubt.

#### AN "INSPIRED" PICTURE EXPLAINED.

(AN IMAGINARY NEWS ITEM.)

[Struck by recent cases of premonition and apparent thought transference, a daily paper has resorted for an explanation to an eminent brain specialist.]

The marvellous picture—admitted by critics to be a work of genius—by Mr. Dauber, now on exhibition, continues to excite speculation as to how it was produced. It will be remembered that all Mr. Dauber's previous paintings were of a quite ordinary character.

With a view to solving the mystery, the paints he used have been subjected to analysis by a colour specialist, and even the palette and the brushes have been minutely examined without the discovery of any clue. But as in the course of inquiry into the problem it transpired that Mr. Dauber, during the time he was producing his amazing picture, lived entirely upon fish and fruit, a representative of the "Daily Mudge" yesterday called upon Mr. Gaster, the eminent food specialist, and, having placed the facts before him, asked for his opinion. Mr. Gaster was unwilling to make any positive statement, although he asserted that the opinion of the "Inspiration" school of critics might be safely treated with contempt. There was no evidence of the reality of "inspiration"—it was a mere survival of savage superstition. He thought that we might reasonably look for a clue in the food taken by Mr. Dauber, and pointed to the quantity of phosphorus contained in fish and to the fact that fruit is rich in vitamins. These things might well have contributed to the result, added perhaps to some peculiar state of Mr. Dauber's organism at the time. But in any case the theory of "inspiration" was untenable. It was clearly unpractical and visionary.

**MULTIPLE PERSONALITY IN FICTION.**—The art of the storyteller is shown in the concealment of art; it reaches high-water mark when he almost persuades us that the characters he portrays are real people and that the incidents set forth actually happened. Mr. Ralph Straus achieves this triumph in "Pengard Awake" (Methuen, 8/6 net). The president of the Folio Club—who narrates the story—his bright managing sister, his clever doctor brother-in-law, his queer and disreputable but loyal man servant and the altogether delightful heroine, half tomboy, half woman—if we have not met them already we feel that we may do so any day—they certainly exist. Remembering the case of Miss Beauchamp and others scarcely less strange, we can even, with a little effort, believe in the military officer who, without being in the least aware of the fact has, as the result of an accident, figured for years as two different personalities, totally dissimilar from one another and from his own natural self. There, we have anticipated a revelation round which the main interest of the story centres! But as it is a pretty open secret, we trust its premature disclosure will not spoil any reader's anticipated enjoyment of this clever tale, as provocative of questioning and wonderment as it is entertaining.

#### THE SPIRIT THAT DENIES.

[We insert the following extract from the unpublished volumes of M.A. (Oxon's) Automatic Script (Book XXII.), in compliance with the wish of a correspondent who is struck by the similarity of ideas in the script and in a leading article in *LIGHT*, "Folly and the Fraud Hunter."]

It used to be said when first we came to you, and by you, too, if we remember aright, that the scepticism of your day was not as the scepticism of other days. Then they wanted to disprove: now they want to prove. They seek only reasonable ground for belief: whereas before they were mere iconoclasts. If it was ever possible rightly to say that, the time is passing away. There may be some who are earnestly seeking for evidence that will satisfy them of a future that they desire. But they have abandoned all that satisfied them before: they have thrown over that which satisfies still minds more clear and calm than their own: and they delude themselves with the idea that they desire grounds of belief. In reality they desire only to find what they expect to find, an excuse for dismissing all as baseless phantasy. They have commenced the downward path, and each day accelerates the speed with which they rush to their conclusions. They make nothing of the difficulty of bringing proof to such a mind. They postulate their conditions, they formulate conditions under which only they will consider evidence, they bristle with the attitude of antagonism which is sufficient to render spiritual access well-nigh impossible: and then they say, So would we have it: or rather they think it while externally they profess regret at each new failure. It is impossible to reach a mind permeated by such an atmosphere for the reason that it is not in reality open to conviction, and has closed the avenues to proof although, in unworthy vacillation, it pretends to keep them open.

It is this attitude of mind that we denounce under the name of scepticism or doubt. We have many times said that the honest attitude of denial or acceptance presents to us no difficulty. The one we can utilise: the other we do not meddle with. But the halter between two opinions is in himself and by necessity a feeble and useless creature. He is practically unassailable, for he can readily fabricate for himself reasons sufficient to his enfeebled judgment for refusing acceptance to anything. If proof be given him of that which he elects to doubt, he will easily find fifty reasons for putting it aside. His mind is beclouded, and his judgment, from frequent paltering with it, is unreliable. It is, as we have said, a process of spiritual disease, and the mind so affected takes a jaundiced view of all things. Its mental complexion is one of unhealthy doubt, and by and by this same all-embracing scepticism will colour every judgment until the man becomes entirely worthless, vacillating, weak, unreliable even in affairs of daily life.

This is disease. The remedy? Not, surely, to believe everything, but to cultivate a feeling of repose, trust, and of simplicity of faith. Revert to first principles. Such an attitude of mind is one of mental weariness consequent on meddling with problems too deep for it. Such there are for minds however gifted. Let such rest: revert consciously to some principle which yet commands assent; to some person who yet inspires confidence, if there be such haply left. Dwell on that: rest in such a guide: and by degrees, more or less slow in proportion to the deep-seated nature of the disease, the mental atmosphere will clear: distorted views will pass away like a fog through which the normal vision has seen images that have not been of their just proportion: and the man will resume the power of discrimination which, in this late state, has been lost to him. All this will not be done by his own unaided efforts. He is in many ways a victim of the conditions under which he lives. His lot is cast in an age when scepticism is in the very air that he breathes. He drinks it in in every mental draught that nourishes him: he fosters it by the mental habits that are natural to him from association. But he will be aided in his efforts to emancipate himself from this state of bondage: and conscious endeavours in this direction will meet with spiritual aid.

The dangerous state is reached when men glory in mere negation: when they present themselves as pictures of perfection because they have succeeded in persuading themselves that nothing is, that all is myth, and they themselves a phantasy.

This particular mental state precedes always a development of new truth, and your age is no exception. It was so before the birth of the Christ: it is so now. It is the note of your age, as it was of that. It is a miserable condition, a wretched disease, most difficult to deal with. Fortunately, it has little power of propagation. Unlovely in itself it has no power of attracting love in others. It dies by sheer inanition, eventuating either in absolute denial or in blind superstition. From it springs the Nihilism which repudiates everything equally with the Faith that accepts everything without a question. In the one case questioning has been proved to be fruitless, and the result is chaos: in the other the questioning, that has missed its aim, and so has been proved worthless, has given place to a belief that man may not pry into mysteries that are (as he now deems) wisely hidden from him, and consequently there arises an inclination to avoid deep questionings, and to accept what prescriptive authority inculcates. The one attitude is near akin to the other, but the results are divergent as the poles.

# VALE OWEN, AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### FIFTH ARTICLE.

#### ENVIRONMENT.

There must be very few people to-day with any claims to general knowledge to whom the word "environment" does not immediately conjure up the name of Darwin and the Theory of Evolution. The particular environment which we are concerned with, however, is of a different order—to wit, spiritual, where problems of "natural selection" and the "survival of the fittest" find no place.

In the second article of this series, speaking of the animal and vegetable soul, and how, according to Swedenborg, the peculiar relation between them, as seen in the world of spirits, was derived from the thoughts and affections of the angels, we saw that it was on account of the knowledge of the intimate connection between these things (i.e., affections and objects) that angels were able to "sense" the character or quality of the inhabitants of any sphere or society. Not only does the fauna and flora convey this special knowledge to those who are able to read the signs, but also the various other objects which go to make up their environment; for all these things are not unconnected or "accidental" existences, but one and all owe their origin to, and are representative of, the various states of angels and spirits. In all these objects, once the knowledge is acquired, the angels are able to read themselves and others "as in a book"; and, as the objects vary or increase in number, beauty, and excellence, so are they able to measure the extent of the progress within themselves of the knowledges of what is good and true. Hence it is that there is always a sort of "personal" quality or atmosphere about spiritual environment wholly agreeable to those within it, since it accords with their state—except, of course, to those spirits whose unprogressed state is; as yet, one of more or less discord.

This impregnating, so to speak, of environment with "personality" is strikingly brought to our notice in the Vale Owen messages. Take, for example, the following passage:—

"You must understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, and house has a pervading personality. Itself is not a person, but its existence and all its attributes and qualities are consequent upon the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality."

The term "personality," as usually employed, means that which constitutes and distinguishes one person from another—one's own peculiar selfhood—but here it is employed in a wider sense, for the collective environment of any particular sphere or society is the general product, so to speak, of the volitional activities of the several angels or spirits inhabiting it. And, as it is spiritual affinity which links the various members of the societies together, it is the distinctive qualities of this aggregate "personality" which is reflected in myriad forms in the objects of their surroundings.

In a more particular and restricted sense, a spirit's own personality would be reflected in his clothing, in his dwelling, and in the objects contained therein and immediately about; and as no two spirits are alike in character and attainments, no more than two men are, there is infinite beauty and variety in the objects surrounding them. One's personality is, in effect, the sum total of his thoughts and affections, for these it is which constitute the man, and make him what he is. It is a law of the spiritual world that environment reacts spontaneously to these states of being in the most marvellous and sensitive manner, so that each and every object seen there is an effect perfectly corresponding to and picturing forth its cause in the heart or mind of the spirit or angel. This is made clear in the following extract from the script:—

"No emotion, no thought, here is without its outer manifestation. All you see around you from your place upon earth is the manifestation of thought. All thought is ultimate in the Being from Whom all life proceeds. Conversely, the source of all thought is He from Whom it proceeds. This thought-stream passes through the mentality of personalities of varying degrees . . . Princes, Archangels, Angels, and Spirits, and becomes

manifest externally in Heavens, Hells, Constellations, Races, Nations, Animals, Plants, etc. All these come into existence by means of persons thinking from themselves outward, when their thoughts take on expression tangible to the senses of those who inhabit the sphere in which the thinkers dwell, or with which they are in touch."

In another place, the communicator, showing how responsively sensitive spiritual substance is to the operation of mind, says, of newly-arrived comers in that world:—

"They do not realise how responsive over that of Earth is the basic substance of that sphere into which they be newly come. They do find it then, and often with full shock—like a child and the fire."

This close relation which exists between the object created by affection or thought, and the thought itself, Swedenborg calls "correspondence." The object itself is not the thought, but corresponds to it, as an effect does to its cause. This principle of correspondence is the basis of his spiritual philosophy of external forms. All things, he teaches, exist from God, and He creates them by an effluence from Himself. Some things are nearer to Him than others. Thus spirit is nearer than matter, and with both there are different degrees of nearness; but this nearness or distance is not one of place, but of state or condition, and is a difference of degree.

One of the laws in conformity to which God creates is that of working through higher degrees of being to create lower degrees, and so "downward" or "outward" to the confines of His creation, i.e., to the ultimate degree—the material. These higher degrees are thus the several instruments by which the lower things of each descending degree are successively created. It is, therefore, through the spiritual world as a whole that the material world is created, and whence the reascend begins, not only in the past, but also in the present and continually; for, if the First Cause ceased to operate, the whole universe would vanish like the fabric of a dream. Everything that is, is first spiritual, and then, by creative energy passing down and through it, becomes, in its final phase, material; or, as it is expressed in the script: "Matter itself is the result of the transmutation of spiritual vibrations into those of grosser sort."

The communicator points out that our scientists have found out that matter itself is in ceaseless movement in its atoms both internally and externally. We may add that what they have not discovered yet is the cause of that movement, and for that they must seek in the world of spirit, the place of all true causes.

This effluence of life from God (spoken of above)—an emanation of Divine Love and Wisdom; the spiritual heat and light of angels and men—is received by each according to his capacity of reception, and is correspondingly modified, finding its outward expression in such forms, animate and inanimate, as are presented to their vision, and which correspond to and represent not only their fundamental or basic state, but every shade of variation of that state, whether of thought or feeling.

This term "correspondence," which figures so largely in Swedenborg's spiritual philosophy, and has such deep significance, may be defined generally as the relation which exists between a higher causative thing and the lower thing caused, and which is representative of the higher. For instance, there is a correspondence between the expressions on the face and the thoughts or emotions which give rise to them. There is no analogy or resemblance between the two things, but there is correspondence. The smile or the tear is not the emotion, but its physical correspondent; and just as from the smile or the tear we are able to read the nature of the feeling or emotion behind it, so are the angels able to read from the visible objects of their environment the various affections and thoughts which gave rise to them.

There are two ways in which the creative power of mind over the substance of the spirit world is operative, and perhaps it may be necessary to distinguish between them. We read in the script, for instance, that "mind acts directly upon environment, and takes expression in form." Not all the forms or objects seen there, however, owe their origin to the conscious and deliberate volition, creatively employed, of angels and spirits. These things are called into existence by the power of God working through them, objectively portraying their inward states, and are beyond their power to affect. Such creations form the greater portion of their environment. At the same time, they are



also able, as of themselves, to exercise their own powers creatively, just as man can, but without being circumscribed by the slow and indirect processes necessary in the world of matter; for, as was said above, mind acts directly upon the substance of spirit, and effect follows very quickly upon cause.

Greatly as the objects of their environment delight the senses of the angels, they are still more deeply moved by what they perceive therein, for everything appeals to their love and intelligence. Sensuous things, as such, only hold a secondary place in their affections; for, surpassingly beautiful as such things are, their thoughts do not unduly dwell upon them, but penetrate beneath to the beauty, power, and wisdom of God as displayed therein, and revealed through themselves for their benefit and delight. This phase of their life is touched upon both by the Vale Owen communicators and Swedenborg. In the following extracts they both happen to deal with the same thing, i.e., the dwellings of the angels. Swedenborg says:—

"Not only the houses, but the minutest particulars, both within and without, correspond to interior things which exist in the angels. These interior things are perceived by them when they look at these objects, and on this account they delight and affect their minds more than their eyes."

We find a parallel to the above in the script, where, in speaking of the various dwellings and buildings to be seen in the world of spirits, the communicator says that to the observer such things would be

"not merely houses, and workplaces, and colleges to him. From each structure he would read not its character so much as the character of those who built it, and those who inhabit it."

There is much more of interest that might have been written on this subject of environment, but considerations of space forbid. From what has already been said, the one thing that stands out as of importance to remember is the need of understanding the law or principle upon which all external phenomena in the other world depends, and for which Swedenborg gives us a very convenient name in the "Law of Correspondence," which word is also used once or twice in the script, along with its cognate "respond." Once having grasped that, we shall, in some measure, be able to realise the vast powers that lie within reach of ourselves to add to the variety and beauty of our eternal environment; and that is by increasing our capacity to receive ever more of that Divine life which is the ultimate cause of all that is, and which is continually at our disposal, and for which Christ said that He came that we might have it more abundantly. In that infinite life there are infinite things, which neither men nor angels will ever be able to exhaust.

### "CAROLS OF SPIRITUAL LIFE."

The following are particulars of the new hymnal referred to in the "Lighthouse," to be ready early in September (Stead Publishing House):—

The "words booklet," price 6d., contains twenty-three items, of which seven are original, nine are revised versions of published text, and the remaining seven are old favourites reproduced intact. The musical settings for eleven of the hymns are original, and the "musical settings booklet," price 1s., also includes two tunes of the 16th and 17th centuries, and reharmonised versions of two other tunes of later date. The remainder of the indicated settings are copyright and well-known favourite tunes which are to be found in "Hymns Ancient and Modern," and all but two of these also appear in "The Bristol Tune Book." Full references to the settings are given in the words booklet. Although the selection is only of small dimensions, particular care has been devoted to every item inserted being useful and singable. The original music is necessarily of the simplest character, and will present no difficulty either to singers or accompanist. The book, when ready, can be obtained at the office of LIGHT.

"WHO IS MARGARETTA PYE'S MOTHER?" by Lady Palmer (Watkins, 1/-) appeals to me both by reason of the simple naturalness with which the incidents are narrated and by the question they suggest as to how far self suggestion may have been responsible for the narrator's twofold vision of the child who passed away nearly three hundred years ago (in which case the impressions received by her friend the artist-clairvoyant were possibly due to telepathic impacts from her own mind) and how far soul-sympathy may have drawn to her the actual presence of Margaretta Pye. The other question—that which appears on the title-page and to the solution of which Lady Palmer has devoted so great an amount of untiring but unavailing research—seems to me of little consequence. Margaretta is of no more importance by virtue of her parentage than any other infant, even though the most beautiful brass in Odiham Church, Hants., is inscribed to her memory.—D. R.

## RAYS AND REFLECTIONS.

"Dilly, Dilly, come and be killed!" is said by the country people to be the cry of the poultry-farmer when he has murderous designs upon the ducks. A certain school of psychical researchers are not so polite in their attitude towards mediums—especially the photographic variety—when they desire to investigate some particular medium's powers. "You are a rogue and an impostor," they say in effect; "come and be examined." And when the medium, as any self-respecting person would naturally do, resents this kind of treatment and declines to be examined in such circumstances, the verdict is that this proves his guilt!

The English law, even if it is, as Mr. Bumble described it, "a ass," is never so high-handed as this. It says that every man shall be regarded as innocent until he is proved to be guilty, and it punishes any person who makes criminal charges publicly against another on a mere suspicion. But psychics and sensitives are outside the law's purview, and some people seem ready to take full advantage of the fact. Hence much justifiable indignation amongst those of our readers who have satisfied themselves of the integrity of the mediums concerned.

Much has been written regarding the powers of water-diviners or "dowsers," and I was therefore interested to see the following advertisement in the "Times" of the 23rd ulto.:—

WATER DIVINER will report existence of water anywhere; no water, no fee.

This "dowser" evidently knows his business and has full confidence in his powers. Very few people in other callings I imagine, would consent to be employed on the "no cure, no pay" principle. By the way, as not everybody knows, there are a few people gifted with the power of locating metals, and it is said they have proved useful in mining operations. But I have no precise information on this point.

M. B., an Eastbourne correspondent, sends me the following quotation from "Zanoni": "Of all the weaknesses which little men rail against there is none that they are more apt to rail against than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest."

I was much amused to read in a recent attack on the reality of the trance state and its relation to spirit communication that the trance is really a form of hypnotism. This is indeed a strange argument when we consider that spirit operators tell us that this is precisely what the trance-state represents. They say that in trance-control they hypnotise the subject or medium, just as a mesmerist in the flesh would do. The only difference is that they operate from within and the hypnotiser on this side from without. Apparently the opponents of the "spirit hypothesis" expect miracles to convince them. We do not look for anything outside of natural law, and are therefore a little more rational than some of the Rationalists. D. G.

### HUMOUR, PHILOSOPHY, AND PATHOS.

"In Many Moods. Verses Grave and Gay," by Henry G. Swift (F. Nash, 4/6 net), gives us much homely philosophy, a little pathos, some sentiment, and a considerable admixture of gentle humour and satire. For his metres and something of his way of treating his subjects, Mr. Swift seems to have gone in turn to Eliza Cook, Hood and G. R. Sims. He rhapsodises pleasantly on "The Old School-house," "A Dream of the Coming Day," and "The Romance of a Street-door," quite in the style of the poetess who sang of "The Oaken Bucket" and "The Old Armchair"; he pens "A Letter to Posterity" congratulating him, or it, with true Hoodian sly humour, on having, at last, realised our longed-for dream of Paradise, and found the way to regulate all life's abuses; and he describes street children at play, and the funeral of a little ragamuffin in quite the Sims vein. Of the graver efforts of his muse several, we learn, have appeared in "The Two Worlds," and one in our own journal. We take the following from a poem entitled "Departed." The writer asks whether death ends all and our dear ones "have lived but to love, then to leave us forsaken":—

Do they live but in dream when our memories awaken?  
Is it empty of meaning, the soul's high advance?  
Oh, no! let our faith in our God be unshaken;  
Nor deem life and being creations of Chance. . . .  
In the light beyond seeing are truths beyond knowing,  
And things to which ever our senses are blind;  
For the Real exists not alone by its showing,  
And the Infinite is not by measure confined.  
And so enters the soul in its passage outgoing  
To a Life yet more full than the world left behind.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## THE NEW WORLD.

## SPECULATION, VISION AND FACT.

When the famous astronomers Adams and Leverrier observed strange perturbations in the movements of Uranus they looked about for the cause. They concluded that the irregular movements of the planet were due to the influence of some other great body in space—that was the verdict of common sense. The astronomers next proceeded to look for this hitherto undiscovered planetary body—common sense again. Finally one of them (Galle) discovered Neptune—triumph of common sense.

All the clairvoyance in the world would not have settled the point to the satisfaction of anyone but the clairvoyants themselves and those who believed in them. (It is said, by the way, that the existence of Neptune was known to occultists long before the discovery was made by scientific methods, but of that we have no assurance).

The point is that all speculations, theories or intuitions must be reduced to plain matter of verified fact before they can be accepted as part of the general body of knowledge. Andrew Jackson Davis predicted in definite language the electric light, and the aeroplane (amongst other things) a great many years before they became common objects of daily life. But he was too wise a man to complain of the derision excited by his predictions. He knew that there could only be one test of the truth of the things he foresaw, viz., their actual arrival into the practical life of the world. In this he set a praiseworthy example to some later prophets who have shown themselves greatly irritated by unbelievers, who would not receive their statements on faith, but demanded evidence.

Long years before the late Dr. Crawford made his now famous experiments, with every form of scientific test, many of us gathered by practical experience a great deal of information regarding psychical phenomena of many kinds which satisfied our minds. But we were in no position to go before the public and proclaim them as scientific facts, because the means of practically demonstrating their reality were wanting. Perhaps the world was not ripe for the knowledge—we believe that in these matters "there's a divinity that shapes our ends."

Shakespeare, with his wonderful intuition, discerned the principle of gravitation and announced it in one of his plays:—

"My love is like the centre of the earth,  
Drawing all things to it."

Gravitation was a fact even then, but its acceptance by the world could not rest on Shakespeare's poetic vision. It needed Newton to make it scientific knowledge.

Poet and prophet and seer all through the ages have discerned the existence of a spirit world and announced it each in his own fashion. It entered into human life and consciousness by many doors, but the scientific doors, whose janitors demand intellectual satisfaction and practical demonstration, remained closed. That door is now opening slowly because these

demands (legitimate demands in our view) are being satisfied.

Dr. Crawford's last book, "The Psychic Structures at the Goligher Circle," the capstone to much valuable work, tragically ended, is playing and will play an important part in satisfying scientific requirements. That work throughout has been all pure science, and no one who has made an adequate study of it has any doubt of the facts he records. A few rash critics, ignorant and self-assured, have ridiculed the matter. Their capacity for swallowing ludicrous explanations of the facts they are unwilling to believe is likely to be greater than their appetite for the next course on their bill of fare, which will consist of humble pie.

Dr. Crawford's experiments do not stand alone. They follow and supplement the researches of Sir William Crookes. They were more or less contemporary with the experiments of Schrenck-Notzing, Dr. Geley and other scientists of repute, and they confirm the findings of hundreds of less distinguished experimenters before and since.

The discovery of Neptune, to which we have referred, illustrates in a rough way the career of the Spiritualistic movement so far as these physical phenomena are concerned—hence the allusion with which these remarks commence. There were first the perturbations of the public mind excited by the phenomena; speculations as to the cause followed. Then came investigation to determine this cause, and now—still to pursue the metaphor—Neptune has been found. But our new world is infinitely vaster than that planet, and the consequences of its discovery are unspeakably more momentous. Indeed the importance of the discovery will mean a commensurately longer time and larger work to bring fully into the region of scientific knowledge and generally accepted fact.

## TWO LETTERS FROM SIR OLIVER LODGE.

## THE SUPPOSED IDENTITY OF "IMPERATOR."

To the Editor of LIGHT.

SIR,—The secret about "Imperator's" statement to Stainton Moses concerning his own identity having now transpired, so that no further evidence of a cross-correspondence order would be of any service, it may be useful if I place on record the fact that a year or two before Mr. Myers' death in 1901 he showed me privately some stuck-down pages in the notebooks, entrusted to him by the executor of Mr. Stainton Moses, so that I might know what the name claimed was, in case it should be given through some other medium. The name there recorded was given, with some preamble, in the form Malachias; though whether it was written in Greek characters I do not recollect.

It seemed strange that we failed to get this name through Mrs. Piper. Dr. Hodgson made several attempts, not knowing the fact recorded above, and obtained answers about the Piper "Imperator" not consistent with the above; and I think inconsistent with each other. So the identity question has proved unhelpful in this case. Naturally it does not follow that every communicating intelligence claiming a given name through different mediums need necessarily be variations of the same personality. Nor need communicators with similar characteristics be identical individuals. But instances of impersonation are common enough, and, except where they are preposterous, are always troublesome.—Yours faithfully,

OLIVER LODGE.

## TELEPHONIC WIRELESS EXPERIMENTS.

To the Editor of LIGHT.

SIR,—With reference to Mr. Melton's, interesting experiments, mentioned by him in LIGHT of August 20th, anyone familiar with direct voice phenomena, such as occur with Mrs. Wriedt and others, will realise that an instrument can readily be designed to magnify faint sounds. But whether an instrument can ever be contrived which will enable us to dispense with a medium, or to utilise the faint and imperceptible traces of power such as may possibly exist in everybody, is at present an open question. It is one which I have had in mind for considerably more than a year, and for the tentative examination of which I have made some preparation. Meanwhile I am glad to see that Mr. Melton is working on right lines, and I wish him further success.—Yours faithfully,

OLIVER LODGE.

## FROM THE LIGHTHOUSE WINDOW.

The keenest public interest will be aroused when it is possible to announce the name of and to see the results obtained by a well-known and honoured worker in the field of psychic research who has recently obtained fairy photographs.

The house at Hornsey where so many disturbances occurred a few months ago is reported by the "Muswell Hill Record" to be still the scene of manifestations. These, however, are not so violent as before.

Sir Arthur Conan Doyle, writing in the "Sunday Express" (August 28th), in reference to the "Psychic dope peril," referred to by that journal, says that beyond a solitary instance, which he describes, his extensive correspondence shows not a single example of the degeneration said to be the outcome of contact with psychic research.

He says, on the other hand: "I possess, and can produce, very many letters in which the writers thank God that psychic inquiry has eased their minds, and enabled them to take up the duties of life once more after some shock which has unsettled them. In several of these letters the writers claim that the definite knowledge and consolation obtained have saved them from insanity, and in two cases from suicide."

Sir Arthur concludes: "There is always some danger somewhere when new fields of thought are entered, but it would be difficult to name any subject where the advantages so manifestly outweigh the disadvantages, as in this, which transcends in importance all other worldly subjects put together. The 'Sunday Express' very wisely calls upon us to 'Get back to God,' and also says, 'Believe in something. Scoffing is the attribute of the immature mind.' Exactly. But we have brought forward definite proofs of immortality, and have established religion upon a basis of fact instead of faith, so that the poor groping human soul may have a provable foundation upon which to build. That is the way back to God—to give people knowledge which they can test and which shows that God is as truly working among us now as He was two thousand years ago. The modern mind demands such proof. We have the proofs, and we endeavour to get them before humanity."

The "Church Family Newspaper" has opened its pages to a discussion on "The Church and Psychic Phenomena." We note that some of the correspondents have a sense of the extreme value of psychic evidences.

An invalid communicates to the "Daily Chronicle" what that journal describes as "an interesting case of telepathy." She writes: "A nurse who shares my bedroom was spending the night away. I had been asleep some time when I suddenly awoke, believing that someone had entered the room and was trying to lift me out of bed in spite of my resistance. No sooner had I dropped off to sleep again than I was awakened by the same sensations, and when morning came I felt unrested. When my nurse returned she told me she had had a pleasant outing, but added: 'I had no rest last night. As soon as I got to bed I began to dream, and I thought I came back into this room and it was on fire. I managed to lift you out of bed and carry you to the landing. Then I brought you back, but the room was still on fire, so once more I lifted you out of bed and took you to the window.' It was then I related my part of the dream."

We welcome the appearance of a new hymnal shortly to be produced which lifts the choral portion of Spiritualistic services to a distinctly higher level as regards literary quality and musical settings. It has been carefully selected to avoid some of the banalities which mark the older class of hymnals. Some of the hymns are original, both as regards music and words. We refer to the book on another page.

Major C. C. Colley, son of Archdeacon Colley, is now engaged, says the Rev. George Henslow in the current "Psychic Gazette," in writing his Spiritualistic experiences. Mr. Henslow says that the Archdeacon is at present much in evidence at séances, and is in daily communication with his son.

The Rev. G. Vale Owen, in the "Weekly Dispatch," after writing of the mediumship, in the Bible, of the boy Samuel,

adds: "All this is so perfectly typical of present-day happenings that I have given it in some detail. Transpose the setting and imagine a child's bedroom in England, with the door ajar leading into its parents' room, and you have an instance of what frequently happens. I know a young lad who is intensely psychic. When he was a little chap four years old he used to tell his mother that a beautiful lady came to him every night and chatted with him before he went to sleep. He described how pretty and kindly looking she was, and her beautiful clothes, and other details of her appearance."

He continues: "When his mother, who put it down to childish fancy, asked how he could see the lady when the room was all dark, with no light at all to see by, he answered, 'Oh, but mother, she has a light of her own. She brings it with her.' Which is exactly what does happen in the case of visitors from the Unseen, as testified by those who have sat for experimental purposes under strict test conditions."

The interest shown in our columns in the question of animal survival recalls that pathetic little enclosure, the Dogs' Cemetery, in Hyde Park. The inscriptions on the ranged gravestones indicate clearly enough the belief entertained by some of the owners regarding their pets. One dedication, for instance, to "Charlie, aged 14," reads: "Is it folly that I hope it may be so?" Another, "In loving memory of little Mab," says: "She will give me kindly greetings when I pass the Golden Gate." A simple and eloquent inscription on one stone is: "Love's tribute to love."

Dicyanin and the Kilner screen would appear to be unlikely materials for a story writer, but Mr. H. Britten Austin has made effective use of them in a contribution in the September number of the "Strand Magazine," entitled "Second Sight."

In an appended note to his story, Mr. Austin mentions Dr. Kilner's work, "The Human Atmosphere," and admits that for his particular purpose he has taken an extreme case, but argues that he has but extended it on lines for which scientific warrant is not lacking. For well-established instances of involuntary visualisation of telepathic impressions he refers his readers to "Phantasms of the Living."

Mr. Evan Powell, the well-known medium and minister of the Merthyr Spiritualist Church, is reported to be leaving Merthyr shortly to start in business at Paignton.

Mr. F. R. Melton writes us, desiring, through the columns of *LIGHT*, to thank the numerous correspondents who have written expressing their pleasure and interest in his articles. He has not time personally to answer all the letters received.

Dean Inge has an article on "Clerical Orthodoxy" in the "Evening Standard" (August 25th) in defence of the Dean of Carlisle (Dr. Rashdall) and his remarks on Christ's divinity. In the course of it he says, oracularly: "Official religion does not amputate its dead branches; it leaves them to drop off quietly. Nobody any longer believes in modern miracles, or in witchcraft, which even John Wesley accepted. The discoveries of geology about the age of the earth, and of physics about the heavenly bodies, have been admitted, though their implications have been very imperfectly realised; the doctrine of evolution may now be avowed even in the pulpit."

Dean Inge's position is outlined in the following, the closing half of which might well be applied to Spiritualism: "Those who believe in a divine revelation through Christ, in an eternal spiritual world which is our true home, and in the standard of values and rule of life which the New Testament lays down, may safely be allowed great liberty in dealing with traditional beliefs. If we have faith in the truth of our message, and in the tendency of truth to establish itself against error; if, above all, we believe that the world is being educated by the Spirit of Truth, we shall not be over-anxious to buttress up every crumbling outwork of the fortress, and to bar the path of free inquiry."

"Life," the American humorous weekly, contains an amusing sketch of Einstein who, according to the journal, has a special talent for bringing his work prominently before the world. He has certainly demonstrated his powers in this respect as regards his theory of relativity.

## IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

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

## PART I.

My object in writing what follows is to vindicate the character of a friend from the imputations cast upon it by the authors of a pamphlet which has attained considerable circulation. I refer to "The Case Against Spirit Photographs," by Messrs. Whately Smith and Vincent Patrick. That portion of the booklet with which I am chiefly concerned is the charge of *fraud* which is brought against the man whose cause I—unasked—am taking up. And the principle which prompts my action is a moral one. It is a standing disgrace to modern civilisation that, while a trifling offence against property can be, and often is, punished with rigour, there is, outside certain narrow limits, no redress for the innocent man or woman whose *good name* it is sought to take away. Often the victim has no skill in self-defence, and it is but seldom that he finds a competent champion. Mr. McCabe has never received the castigation he so richly merits for his cowardly and ridiculous imputations on the defenceless Miss Goligher. Civilisation suits the slanderer. I heartily rejoice at the pronouncement of the Lord Chancellor who, referring to a recent law-suit, declared that reports affecting moral character should never be put into circulation unless supported by such evidence as would be accepted at a criminal trial. But his judgment will not receive much recognition until it can be enforced by judicial whipping.

The evidence of the honesty of Mr. Hope is so abundant that most of my space shall be devoted to an indictment of his assailants. While I leave to specialists the task of exposing their errors in matters of detail, I shall myself call attention to their violation of the foundation laws of thought, and a bias against individuals which is an offence at once against the principles of Science and those of Morality. To demonstrate the general weakness of the booklet is a part of my procedure, for I shall not be contented with the dismissal of the charge against Mr. Hope. I purpose to prove that his accusers have given no proofs that they are entitled morally, intellectually, or in any other way, to take their place among those who are called upon to sit in judgment on their fellow men.

The first evidence that I shall adduce of their incompetence is that they appear to have no idea of treating their subject as a whole. They do not see, for instance, that the experiments of Baron Schrenck-Notzing bear directly on the troubles of Mr. Bush, *alias* Wood. And persons who cannot put two ideas together should certainly not volunteer opinions on a difficult subject. The scope of their investigation has been too narrow.

Further, they display a most astonishing want of *acumen* in treating the data which do come under their consideration. This is quite laughable at times; see Mr. Patrick's sage comment on "banal rubbish" on page 15 of the booklet.

Further, they are hopelessly obsessed with conventional ideas. To this I refer hereafter at length: I can but hint at it here. They are victims of a most touching and simple faith in the powers of the expert, more especially when those experts happen to be themselves.

And they are considerably too fond of the personal rather than a general treatment of their theme. Mr. Smith has his doubts as to the possibility of spirit photography, but as to the character of the photographers he is gloriously confident. All of them are merely rogues. This result he attains through the method of "simple enumeration." A is a rogue, B is a rogue, C is a rogue, therefore all their brethren to the end of the alphabet are partakers of their villainy. This conclusion is vital to the authors' case, but I at once reject it. Apart altogether from the fact that I challenge their premises I object to their reasoning. *Inductio per simplicem enumerationem* is not a valid process. It is useless even as an approximation unless it has considerable claim to being complete, and it breaks down at the first exception. I name an exception at once. Mr. Tweedale attests, on the sworn evidence of himself, Mrs. Tweedale, and their son a most remarkable experience which he narrates in his book ("Man's Survival After Death," 2nd edition, pp. 387 seq.). Is Mr. Tweedale guilty of perjury? I also refer to the experiments of Baron Schrenck-Notzing and Dr. Geley.

And now for a digression after the manner of Herodotus. Our authors are greatly impressed with what they strangely fancy to be a discovery of their own, *viz.* the need of strict observation of test conditions. Are they content with the conditions imposed upon his medium by the excellent Baron? Perhaps they would wish to verify his observations? Mr. Patrick is a humourist, and takes pleasure in mystifying his fellow men. I suggest that he should play one of his practical jokes on the gentle German. This amiable scientist does not indeed actually *boil* his miserable victim, as Mark Twain proposed to do with his Alpine guide, but I fancy he would do so without compunction if he thought that thereby he could ensure greater certainty in his results. Perchance Mr. Patrick would care to offer his services to the Baron as *locum tenens* while poor Eva

C. enjoyed a few months' well-earned repose? Should Providence generously permit his return he would come back with great respect for the severity of German test conditions.

## PART II.

In accordance with the procedure which I have adopted, I must glance at the section of "The Case Against Spirit Photographs" which is described as historical. I cannot find in this the thoroughness or the impartiality which I require in a student of my favourite subject. Mr. Patrick's account is curiously incomplete, and, by an unhappy coincidence, the most conspicuous omissions are those of facts which are antagonistic to the theory he holds. Once more I ask his attention to the sworn testimony of Mr. Tweedale. I also invite him to consider the case of Hartman ("Man's Survival," p. 395). Here we have a certificate signed by sixteen persons, six of whom were practical photographers, to the effect that an extra was produced on a certain plate. The place in which it was produced was a "neutral" studio, and "during the sitting when the result was obtained, Mr. Hartman did not handle the plate, or enter the dark room at any time."

Affidavits and certificates are *evidence*: inferences too often rest upon mere *presumption*, and those on which the authors of the pamphlet base their theory are—as I shall prove in due course—entirely so. Now, in the gravest matters of common life we cannot allow presumption to cancel evidence. A case of overwhelming gravity has recently been decided by the highest legal authorities in the kingdom. Presumption was entirely on the side of the accused. It seemed absolutely incredible that he could have acted as he is said to have done. But there was evidence against him, and there was no evidence to rebut it. The authorities were compelled to do a most painful duty, and condemn the accused.

Mr. Patrick has made no reference to the experiments of Mr. Traill Taylor, and of Dr. D'Aute Hooper: in fact, his omissions are quite comprehensive. And I am not well pleased with the treatment he bestows on the matter which he does provide. Buguet was certainly convicted of fraud, but it does not necessarily follow that he possessed no psychic power. At one time I made rather a special study of criminal trials, both ancient and modern, and I was not favourably impressed with the fairness of their procedure, more especially when anything "supernatural" was involved. Innocent men have often found it expedient to plead guilty when they had no means of proving their innocence, and as Buguet was certainly unable to meet the evidence of the French police, it was to his interest to give the Court as little trouble as possible. He might thereby get off with a lighter sentence. I offer this, of course, merely as conjecture, but it is conjecture founded on knowledge.

Mr. Patrick ignores the very strong evidence in favour of Mumler, though he does acknowledge that on the only occasion he was brought to trial he was acquitted. He makes much of the fact that on one occasion Mumler failed to obtain results in a private house, but does not tell us that on others he allowed eminent photographers to have their own way with his studio and apparatus, and yet was successful. Mr. Patrick shows little regard to equity in his account of Mumler, nor has he made much progress with his case. Presuming that he actually proved fraud in a single instance, it does not follow that the value of careful experiments with successful issue is, therefore, to be thrown aside.

Mr. Patrick's treatment of Mr. Wyllie is absolutely scandalous. The man to whom he contemptuously refers as "one Wyllie of San Francisco," was a member of a good Scotch family which served the British Government in India during a period of over a hundred years. The son of a British officer in very high position, he himself fought in our wars with those redoubtable enemies, the Maoris of New Zealand. The evidence of his genuine mediumship is as convincing as testimony can be. Mr. Patrick takes no notice of it. He does not even make a show of producing evidence against him: he does not show cause even for suspicion. Mr. Wyllie was a medium: argal, he must be reckoned among the rogues. Such is history, as understood by Mr. Patrick.

But my readers must be getting tired. They are not much interested in Mr. Patrick's prattle of the past, or the playful pranks that he practises in the present. They want to know something about the reliability of a man with whom they are concerned here and now, and ask what they are to think of Mr. Hope. Well, they may remember that a certain old writer, whose name I have for the present forgotten, wrote an exhaustive account of Iceland. Being, like myself, an exceedingly conscientious and methodical enquirer, he thought he must not omit some research into its ophiology. The results were embodied in a very short chapter. It was headed, "Snakes in Iceland." It can be quoted *in extenso*: "There are no snakes in Iceland."

I have myself traversed the length and breadth of this pamphlet, and descended into its depths. The object of my research was evidence against Mr. Hope. Its result may be appended in conventional form—

## THE EVIDENCE AGAINST MR. HOPE.

There is no evidence against Mr. Hope.

(To be continued.)



## PSYCHIC PHOTOGRAPHY.

RESULTS THROUGH MR. VEARNCOMBE'S MEDIUMSHIP WITH AND WITHOUT THE USE OF A CAMERA.

[We have received the statement given below from Mrs. L. M. Humphry, of Bridgwater, Somerset, and consider it of importance to those who are interested in first-hand statements. Unfortunately, the negatives were very indistinct, and the definition was such as to make reproduction in *Light* difficult. The reproductions we give are direct from the original negatives and without having been retouched in any way.]

This is the first psychic photograph which I ever obtained, and was obtained through the mediumship of Mr. Vearncombe, Monmouth-street, Bridgwater, on September 12th, 1919.

It is an undoubted likeness of my brother, who passed over during the Great War on the Vimy Ridge. I enclose a photo of my brother taken during life, or rather two photos [see insets in illustration No. 1], though one is whilst he was a child, but, as it illustrates the curious mouth shown in the psychic picture, I think it well to include it. Note the difference in the way the hair is appearing in the psychic and the "life" photo; the psychic one shows his later look, for the picture in Yeomanry clothes was taken more than ten years before he passed over. Note the unusual height of forehead and upper head generally; this is well marked in both likenesses; also the curved hollow in the forehead immediately over the temple, which is even exaggerated in the psychic photo. The conditions under which the psychic "extra" was obtained were as follows:—

I fetched the medium's camera from his studio, and brought it to my house. I also bought a packet of plates of Messrs. Basker and Co., chemists, of this town, and brought those home too. I thoroughly examined the camera, lens, etc., and set the camera up myself. When the medium came to my house, some two hours later, I went with him to the temporary dark room I had arranged, and handed him the plates, which he inserted, one at a time, into the slides as required. Of six plates used, only two bore psychic results, and the "extra" of my brother was the only recognised result. I went with the medium when these were to be developed, and saw the plate during the whole process of development.

I would like here to say that as at that date I knew little of the terribly rigid conditions which are considered necessary by the so-called "scientific" minds, I did no more than is stated above to guard against deception, but I desire to draw special attention to the conditions which hedge round the next experiment, described below, and which, in spite of those conditions, bore an excellent recognised psychic "extra."

On December 16th, 1919, I bought a new and unopened packet of plates from Messrs. Basker and Co. I took them to my home, marked each plate with a number, and wrapped each singly in about six thicknesses of brown paper, so that when the medium came there was no need to go into the dark room at all; each plate was ready for magnetising. On the arrival of Mr. Vearncombe I told him I hoped for "results" without the use of the camera at all, and he then suggested that he should not even touch the plates at all, so I went and fetched my ready-wrapped plates, brought them into my drawing-room, and placed the whole twelve on a chair close to me and away from the medium. I then took each one separately in my hands, and the medium placed his hands one over and one under mine, and I gave the signal when he should take his hands off mine. I carefully kept possession of these plates for every moment, and the next day I developed them myself, and can most fully and positively affirm that at no time did the medium touch the plates, even outside their many wrappings.

On development, five of the twelve plates were found to have psychic faces or markings, and the plate which bore my number (12) bore four faces [see illustration No. 2], the topmost one of the four being a most excellent likeness of my husband's mother, as he very readily affirms.



ILLUSTRATION No. 1.  
Showing Mrs. Humphry as sitter, and to the right the Psychic Extra of her Brother; on the left is shown in the insets his photograph as a child and as a young man.

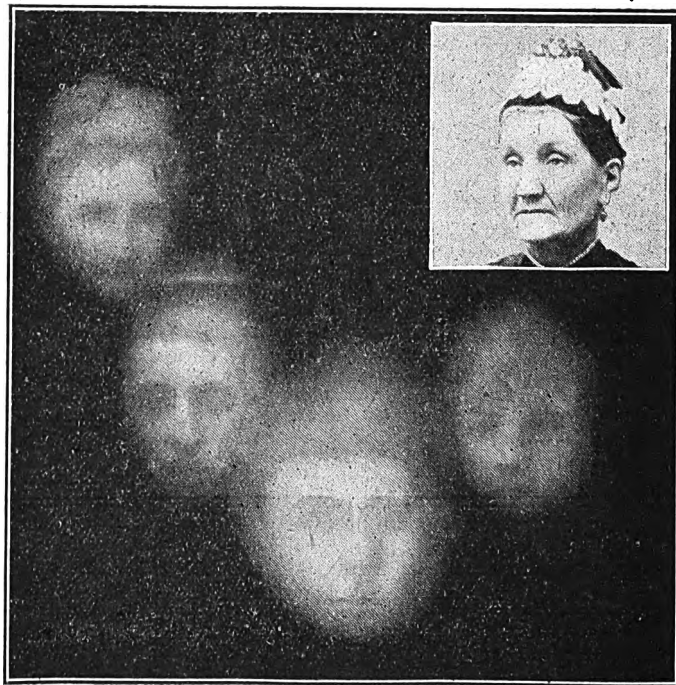


ILLUSTRATION No. 2.  
A supernormal result without the use of a Camera.



## SCIENCE, SPIRITUALISM AND RELIGION.

By W. MACDONALD SMITH.

Is Spiritualism a Religion? I hope to prove that it is, and is not: that it has its scientific side which is not religious, and its religious side, which, being above science, is not scientific. Of course, the term Spiritualism is an undesirable one, for it means different things to different people, but it must be tolerated until a better is forthcoming. If the word is taken in its popular sense there is the same difference between Spiritualism and Religion as, let us say, between a pass to the House of Commons and a copy of the British Constitution: but in either case the first is a very great help to the understanding of the second.

The honest, God-fearing man, but who neither has had a scientific education nor possesses a scientific mind, is now very naturally alarmed at what he is led to suppose is the gradual encroachment of Science upon Religion, and is not without fear that the scientists may come to upset some of his most cherished beliefs, of the grounds of which he is not so positively sure as to be unable to conceive of the possibility of their being disturbed. It would surely help him could he see clearly for himself that there are bounds which science can never pass, however much she may advance, and so a clear and easily understood demarcation of the spheres of Science and Religion would be of the greatest value. It would become obvious that there are matters which can never come under her control, and must be considered as belonging solely to Religion. "Science," it has been said, "with the eye of intellect, sees only the matter-side of creation, and logically seeks for the causes of universal life and movement in matter itself. But the hidden senses of man discover worlds to which the intellect, bound to the physical world alone, would be for ever blind." (C. V. W. Tarr.)

I think it will be admitted that people commonly suppose that Science explains things—in other words, that it gives the answer to "Why does such and such a thing happen?" Nevertheless, one is correct in saying that Science explains nothing, but merely discovers more and more of the laws in virtue of which certain acts or events called "causes" are invariably followed by such and such acts or events called "effects." In short, science replies every year more fully to be question "How?" but does not answer the question, "Why?" at all. All Science does is to unravel further and further this relation of causes to effects, until as far as possible each effect is demonstrated to be due to a single cause or, it may be, to a combination of causes. For instance: Water always runs down hill. If I ask the scientist why water runs downhill and he explains to me that being fluid it is able to respond freely to the action of gravity, that only simplifies the matter somewhat to the understanding—he cannot tell me why gravity acts as it does, and has not explained *why* water runs downhill. Numberless similar instances will occur to the mind. Edison has lately declared the impotence of Science to explain real causes. Somewhat extravagantly he says, "We don't know one-millionth of one per cent. about anything. Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know anything about magnetism. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally."

It is no new thing to say that virtually all science is the logical study of facts and the study of the laws governing their appearance and action, and that such study does not result in the discovery of the causes of facts, but only in the discovery of the laws which govern the succession of events. Men have become, however, so engrossed in this discovery of laws that they look upon their scientific achievements as final, or, at least, as "some day to be final," and pursue science in the same mad way in which others pursue riches, in the firm expectation that when once sufficient study has been given to all facts, complete satisfaction and explanation of causes will appear. They gradually find out that real causes always elude them, just as those who pursue riches never attain the happiness which they constantly suppose will come when they have amassed enough. Men with big minds are engrossed in the study of the laws of evolution, and only after generations of labour are they leaving now to admit that the facts of variation, of growth, and of instinct cannot possibly be brought under scientific law, because facts are observed for which no conceivable law can account. They are, therefore, forced to admit that there must be a governing Mind (or Minds) which from time to time creates or alters laws as hitherto observed to be applicable to most of the events connected with evolution. Why such a Mind (or Minds) acts in one way or another they can never find out, except by revelation.

No disparagement of science is to be inferred from the statement that its sphere is limited, for no man in his senses could in the twentieth century deny that the results attained are, from the human point of view, stupendous. But man cannot attain happiness or even satisfaction from science alone, and he, therefore, requires at his present

stage an assurance that there are other means—viz., religious—of satisfying the cravings of his higher self. Even supposing a scientific explanation of God and the Universe were possible, this would not content the soul in its progressive aspiration towards good. Countless messages from advanced spirits concur in emphasizing the fact that future existence is one unending advance towards perfection, a willing and joyful advance, and the righteous still in the flesh have, in a lesser degree, this same desire.

Let man, therefore, take heart from this—that science can deal, and is dealing, with all facts and conditions which can be brought into the domain of our senses, but its methods do not apply, and can never apply, to the much more important causes and effects resulting from the action of mind upon mind—in other words, those in which "free will" is involved. Moreover, goodness and perfection comprise love, mercy, joy, peace; and what help can science give us in these? Religion can never be dispensed with, nor science take its place. Religion must still remain an independent realm of human aspiration, and its precepts and teachings superior to every scientific effort, whether that effort deal with matter only, or with the manifestations of spirits, as in spirit phenomena. These phenomena are only a means to spirituality. I mean by this that there is nothing spiritual in themselves about the automatic writings of a Stainton Moses or a Vale Owen, but they may be, and are, the means of conveying the very highest spiritual thoughts and comfort to our souls. A special need of man to-day is the grace of humility and the admission of the fact that his intellect has certain limitations beyond which it is useless for him to labour and study: better still, he should learn that, in spite of all his boasted scientific attainments, it is undoubtedly true that what the gifted Bishop Butler taught about 1730 still holds good for man as he ought to be. The whole of his sermon "On the Ignorance of Man" should be read by every earnest truth-seeker, but only a few of the striking passages can be quoted here. He says: "The scheme of Providence, the works and ways of God, are too vast, of too large extent for our capacities." "Power, and wisdom, and goodness are manifest to us in all those works of God which come within our view; but there are likewise infinite stores of each, poured forth throughout the immensity of the creation; no part of which can be thoroughly understood, without taking in its reference and respect to the whole: and this is what we have not faculties for." "Religion consists in submission . . . to the Divine will. Our condition in this world is a school of exercise for this temper: and our ignorance, the shallowness of our reason, the temptations, difficulties, afflictions, which we are exposed to, all equally contribute to make it so." "I am afraid we think too highly of ourselves; of our rank in creation and of what is due to us." "If to acquire knowledge were our proper end, we should indeed be poorly provided: but if somewhat else be our business and duty, we may, notwithstanding our ignorance, be well enough furnished for it, and the observation of our ignorance may be of assistance to us in the discharge of it." "Creation is absolutely and entirely out of our depth, and beyond the extent of our utmost reach." "It is indeed, in general, no more than effects that the most knowing are acquainted with: for as to causes, they are as entirely in the dark as the most ignorant. What are the laws by which matter acts upon matter but certain effects, which some, having observed to be frequently repeated, have reduced to general rules? The real nature and essence of beings likewise is what we are altogether ignorant of. All these things are so entirely out of our reach that we have not the least glimpse of them." "The only knowledge which is of any avail to us is that which teaches us our duty, or assists us in the discharge of it."

Were the good Bishop alive to-day he would surely be amazed at the wonderful things human intellect has accomplished since his time, but it would not be long before he would be telling us plainly that all this knowledge is not promoting our real happiness a little bit, and that what he wrote before remains in the main as true as it was in his lifetime.

In conclusion, may one not say that the outlook of the average intelligent, humble-minded man provides a truer view of God and the universe than that of either the enthusiastic religionist, scientist, or Spiritualist, seeing that our human minds appear too small to be safely enthusiastic over more than one branch of knowledge? Such an average man, given a little spiritual insight, will not have much difficulty in seeing that Spiritualism, rightly considered, is neither Science nor Religion, but partakes of the qualities of both and is an invaluable link, between the two.

LORD AND LADY LEITH of Fyvie will celebrate their golden wedding on October 19th at their home in Aberdeenshire, where preparations are being made by the tenants, who will join in a presentation.

STRATFORD-ON-AVON.—After five months of strenuous effort and no small expense, a Centre of Investigation into the Truths and Teachings of Spiritualism is now being established at Stratford-on-Avon. Inquiries should be addressed to Mr. S. Bartlett, 47, Bishop-street, Coventry.

## "LIGHT" PUBLICITY BONDS.

### WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT" DEPENDS ON.

If you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of **LIGHT** propose the creation of obligations called

#### "LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,  
SIR ARTHUR CONAN DOYLE,  
DR. ELLIS T. POWELL,  
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a **LIGHT** Bond-holder to-day and so enable us to carry **LIGHT** into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual progress;

To bring home to the World the Great Truth of Survival after death;

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

#### HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

Fill in the application form below and send it, together with your cheque, made payable to:—

Viscount Molesworth,

Chairman for the Trustees of the **LIGHT** Publicity Fund. You will then receive an official **LIGHT** Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

CUT ALONG THIS LINE.

## APPLICATION FORM

FOR

# "Light" Publicity Bond.

To VISCOUNT MOLESWORTH, Chairman of the "LIGHT" Publicity Fund,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

I enclose Cheque for £..... in payment of Bond of £.....

Name in Full.....

Address.....

Date.....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.

## PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

By GEORGE E. WRIGHT.

Mr. Whately Smith (p. 548) justly remarks that our controversy threatens to become interminable. This will therefore be my last contribution thereto.

I readily admit that the two passages which I placed in parallel columns (*LIGHT*, p. 528) are not, in the letter, entirely contradictory. On this limited issue, Mr. Smith may legitimately object. Taking the passages in connection with their context, the objection can hardly be sustained.

In the first passage ("Psychic Research Quarterly," Vol. I., p. 352) the extreme—almost prohibitive—difficulty of fraud-proof sealing is advanced as evidence that the packet in Mr. Barlow's experiment (*LIGHT* for January 29th, p. 74) must have been opened.

In the second passage (*LIGHT*, p. 500) fraud-proof sealing is alleged to be of such comparative ease that there would be no difficulty in so doing it as to baffle Mr. Whately Smith and his eight colleagues (the "eight" are of course Mr. Patrick and the seven sages who formed his committee).

Mr. Smith's analogy is ill chosen. The safe which the cracksmen could open in an hour could most certainly be opened by him and his eight colleagues in much less than a week. But let that pass. The object of the analogy is to show that the ratio of Mr. Hope to Mr. Smith is that of the expert to the "man in the street." It is therefore pertinent to ask on what grounds Mr. Hope is to be considered an "expert"?

There can be only two grounds for this assumption. Firstly that Mr. Hope's previous or present training, business or occupation are, or have been, such that the special manipulative skill (needed for the opening and closing of packets without detection) was necessarily acquired in the practice of the handicrafts or business by which he has earned his living. This, we know, is not so. The only other justification for the assumption is that Mr. Hope has already been proved to have been engaged in the production of fraudulent phenomena. But this is the very question which is *sub judice*!

No progress is possible if we are to argue in a circle like this. The only rational and logical way is to make no *a priori* assumptions one way or the other as to sensitives' bona fides or skill.

Returning to the analogy, Mr. Smith surely depreciates his own abilities. But if he does mistrust his own powers, let us enlarge the test by providing that he may appoint any persons whatever in place of himself and his colleagues. If *no one* can "do the trick," then surely we may conclude that Mr. Hope could not have done it.

In regard to prejudice, the imputation would be improper and unfair if Mr. Smith had merely stated that the evidence for the genuineness of the phenomena was insufficient. But he went much further than this. He described them ("Psychic Research Quarterly," p. 355) as "obviously fraudulent." Such a pronouncement has a far wider implication than a simple negative verdict in a matter of physical science. If the phenomena are "obviously fraudulent," then the persons who purport to produce them are "frauds." An unprejudiced investigator clearly cannot make this serious charge unless he has definite *ad hoc* evidence. Inferences drawn from the resultant phenomena themselves cannot justify it.

I have searched Mr. Smith's article in vain for direct evidence against the few present-day psycho-photographic sensitives. I find therein only inferential reasoning from data which, as Mr. Barlow has shown, are themselves in many cases false.

Unless, therefore, we are to understand that Mr. Smith now intends to substitute for his first pronouncement—that the phenomena are "obviously fraudulent"—his second statement—that he finds the evidence for them "insufficient"—the charge of prejudice stands.

In the last part of Mr. Whately Smith's article he lays down four test conditions which would apparently satisfy him. I refer him again to the experiment described in *LIGHT*, p. 465. As this was obtained with a film camera, and without the presence of any medium (in the sense in which Mr. Smith uses the word) it complies, in effect, with all those conditions.

Mr. Smith—himself the occupant of an Editorial chair—will surely understand that, in the crowded columns of this paper, space cannot be found for more than a general description of experiments. The ladies concerned in this particular case would no doubt be prepared to furnish him with full particulars, were it not that—in view of his statement that "the evidence of witnesses [of the facts occurring at any séance for psycho-photography] is quite worthless"—they may reasonably doubt whether their statement will be accepted.

In neither of his articles does Mr. Smith refer to my observations on Mr. Patrick's alleged experiments. This gentleman stated that he had produced, by trickery, photographs similar to genuine "extras." Up to the present he has not produced his photographs, although repeatedly challenged so to do. Apparently he does not intend to produce them. If so there are only two possible conclusions.

One is stated in the last paragraph of my article on page 528. The other is that Mr. Patrick is well aware that his productions will not bear comparison with the "extras" which psychic photographers claim to be genuine.

Honourable men can have but one opinion of methods of controversy such as these.

In conclusion I take leave to refer to a somewhat wider issue. It is presumably the object of psychical researchers such as Mr. Whately Smith not only to consider the records of phenomena, such as psycho-photography, but to study the phenomena themselves. The number of sensitives producing ostensible photographic phenomena is very small. It is therefore obviously in the interests of psychical research that the best use should be made of them. This use by Mr. Smith and others of his opinion is effectually prevented by articles such as that under discussion. Neither Mrs. Deane nor Mr. Hope nor any other photographic sensitive can now—consistently with self-respect—lend her or his services for research under such auspices. They can reasonably say:—

"You have definitely stated that our phenomena are 'obviously fraudulent.' If that is your considered verdict, what is the use of further experiment? If, on the other hand, it is mere *a priori* assumption, then we can clearly have no confidence in your impartiality or competence."

Let Mr. Smith remember Mr. Podmore's words: "We must not throw away the baby with the water from the bath."

ERRATUM.—The Rev. Chas. L. Tweedale's contribution, "The Passing of Mary Burnett," in last week's *LIGHT*, was erroneously dated at the foot "July 15th" instead of "August 15th."

INDIAN PLAYS.—In honour of the distinguished Indian visitors now in London, the Union of East and West is giving an open-air performance of three short Indian plays in the picturesque garden of Lord Leverhulme at Hampstead on Saturday, September 3rd, at 4.30 p.m. The plays to be presented are "The Farewell Curse," by Rabindranath Tagore, "Kunala," based on historical incident, by Dhan Gopal Mukerji, and "Savitri," or "Love Conquers Death," adapted from Hindu Epic, the Mahabharata. The cast includes Florence Buckton, Hazel Jones, Winifred Oughton, David Bain, Frederick Sargent, and Henry Oscar. Further particulars can be obtained by applying to the Hon. Secretary, 109, Park Lane, N.16.

## PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

Office of "Light,"

5, QUEEN SQUARE, LONDON, W.C.1.

### Spiritualism, Its Position and Prospects.

By David Gow (Editor of *Light*). - 5d.

### Jesus of Nazareth and Modern Scientific

Investigation, from the Spiritualist Standpoint.

By Abraham Wallace, M.D. - 8d.

### The River of Death.

By A. E. S. (Lady Stapley) - 8d.

### The Relation of Spiritualism to Christianity

and of Spiritualists to Christ. By Rev. F. Fielding-Ould, M.A. - 7d.

### Some Practical Hints

for those Investigating the Phenomena of Spiritualism. By W. J. Crawford, D.Sc. - 7½d.

### Some Practical Aspects

of Spiritualism. By Stanley De Brath, M.Inst.C.E. - 4d.

### Present Day Spirit Phenomena and the

Churches. By Rev. Charles L. Tweedale. 3½d.

### What Spiritualism Is:

Hints for Inquirers and Students. By E. W. Wallis. - 4d.

### Death and Beyond:

A Spirit's Experiences. Trance Addresses by E. W. Wallis. - 4d.

### Is Spiritualism Dangerous?

By E. W. & M. H. Wallis. - 3d.

### Death's Chiefest Surprise.

Trance Address through E. W. Wallis. - 4d.

### Forty Years of Mediumship.

Interesting Incidents, by E. W. Wallis. - 4d.

### Spiritualism, Its Principles Defined.

By Richard A. Bush, F.C.S. - 3d.

### Materialisations.

By Horace Leaf. - 4d.

### Spirit Teachings

Some Chapters from the Writings of M. A. Oxon (William Stainton Moses). - 2d.

## 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.

### CLAIRVOYANCE AND CLAIRAUDIENCE IN SLEEP.

W. P. asks: "Is it possible in our sleep state to see clairvoyantly spirit people and hear them clairaudiently, although in our normal conditions we have no experience of these gifts?" It might be urged that if during sleep the sleeper's consciousness is translated to spirit planes, what he then sees and hears is the result of his senses acting normally on those planes and that therefore the question of clairvoyance and clairaudience does not enter into the matter at all. That indeed may be the answer, although we cannot but remember that until the separation between body and soul at death, the soul cannot become a true inhabitant of the spiritual world, even if it visits that world during sleep. There is still some subtle line of division. Certainly it would appear that many people who in their earth lives show no trace of possessing either clairvoyance or clairaudience do come into close touch with the spirit realm during sleep, and, as we know by many instances, people who are near death become sensible of spirit presences both visually and audibly, although until then they have shown no sign of possessing psychic gifts.

### SPIRITS AND PHYSICAL LIFE CONDITIONS.

"BEDFORD."—We have your letter and the cutting, the matter dealing with the impossibility of any form of life surviving the cold of inter-stellar space. You ask how spirits can live there if this is the case, assuming (which we do not admit) that they actually dwell in such conditions. The simple answer is that there is more than one kind of life and more than one region in which it may flourish. Fire will destroy all physical life but has no effect whatever on super-physical existence. The article you enclose is clearly dealing with physical forms of life. The fact that some people are unable to conceive of any other does not affect the question.

### THE HUMAN WILL.

T. B. (Hendon).—You have certainly put us a poser when you ask how the human will works. No doubt the question has been dealt with along transcendental lines, but it is clear that no answer could be formulated that would be scientifically intelligible. You may remember that Andrew Jackson Davis referred to the two fundamental principles of the Universe as Love and Wisdom with a uniting principle, Will, whereby they were connected. It would be possible—as it has been possible—to write volumes on the uses of will power and its results, but the thing itself is beyond us, so far at least as any definition is concerned. To say it is a spiritual power operating through matter

explains nothing of its method of working. It belongs to the mystery of life itself. We know little or nothing of causes. We only know effects.

### THE LANGUAGE OF THE SPIRIT WORLD.

"MERLIN" wants to know something about what the poet called "the tongue that spirits use." It is a wide subject, but it can be very briefly summarised. The forms and methods of communication vary there just as they do here, and although it is true that on earth we have to rely mainly on words spoken, written or printed, still there are wide differences depending on the degrees of intelligence and sympathy between the persons conversing. Some will speak whole volumes with a look and be understood. A word is sufficient for an alert mind—a dull one requires many words repeated and emphasised. On the lower levels of spirit life spirits converse or appear to themselves to converse by word of mouth. It is only when they discover that they are rendering themselves quite intelligible to spirits of other nations that they begin to suspect that there is some deeper process at work—some method of communication by thought and impression. On the higher levels the methods are even more subtle and intimate. They include the transfer of ideas pictorially impressed, symbolism, and other imagery, and that identity of thought which comes of community of spirit. We get glimpses of it here in telepathic cases. You will find some hints in the remarks on "Angelic Communication" in Mr. A. J. Wood's article in *LIGHT* of the 27th ult. (p. 554).

### THE DIVINITY OF CHRIST.

Z. Y.—This is a matter of serious interest to every Christian reader of *LIGHT*. It is certainly the subject of hot controversy just now. We have our own views on the question, but it is quite evident that it cannot be settled by any logical process. One may prove many things to the general understanding, but in what way are we to "prove" the beauty of a poem or a picture to one who has no sense of literary or artistic beauty? One might prove the existence of the poet or the painter (if they belonged to the past) by historical records, but to prove the divinity of their inspiration is quite a different matter. Those whose interior senses responded to the appeal would feel that for them the matter was "absolutely proved," but they would be quite powerless to prove it to those who were not sensitive to the influences at work. This is only to touch on the fringes of the subject, and give a hint of our own attitude towards it. But it must be sufficient for the present.

## 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 Writing (1874 to 1918).

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

POST FREE 6/6

Office of "LIGHT"

5, QUEEN SQUARE, LONDON, W.C. 1.

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

## ANSWERS TO CORRESPONDENTS.

V. NADAROV (China).—We thank you very much for your information about Dicyanin, which we are following up.

REV. THOMAS DOWNS.—We have received your book. Many thanks.

J. H.—We welcome your kindly appreciation of our work, and thank you for the suggestion you make, which at present, however, is impracticable.

P. B. BEDDOW.—In these matters we have to follow Virgil's maxim: *Experto crede*. We have sent your letter to Dr. Fournier D'Albe.

L. J. WILLIAMS.—Thank you. Our answer to Mr. P. B. Beddow will apply equally to your question.

JOSEPH CLARK.—Thanks for your letter. We are familiar with the story of the late Bishop of Lincoln's experience with the robber in the wood, but, made cautious by the extent to which such stories are sometimes garbled, we are having inquiries made to discover whether it can be verified. So far, it appears to be "true to type," but it is apparently not recorded in the "Life" of Dr. King.

HELEN BOULNOIS.—We thank you for the gift of a copy of your valuable little book, "The Law of Being." It is full of philosophy, both high and deep, and yet put in a form well within reach of the general reader, who is sure to be helped by its spiritual vision and consolatory teachings.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Ida Rolleston.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. C. Davies; 6.30, Mr. J. Osborn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, Mr. and Mrs. Gribble.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, Mr. Geo. Pryor; 3, Lyceum. Wednesday, 8, Mrs. L. Harvey. Saturday, 24th, annual outing to Broxbourne by char-a-banc. Tickets, 7/6 each, including tea.

Brighton.—Athenaeum Hall.—11.15 and 7, Mme. A. De Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry and Mrs. Curry.

Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, Mrs. L. Harvey.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Miss Earle. Wednesday, 8, Mrs. Podmore.

## SERMONS FOR THOUGHTFUL PEOPLE

each Sunday evening at 6.30 by

The Rev. Theodore Bell.

Sept. 4. The evidence for man's survival of death.  
" 11. The nature of the life after death.

It is thought that not a few of those who are seeking for a spiritual and rational re-interpretation of Christianity will find help and inspiration in the teachings of this Church.

59, Holland Park, London, W.

Tube Stations:—Holland Park, Notting Hill Gate, Uxbridge Road.



## MEMPHIS OCCULT PRODUCTS

Aid Psychic Development.

MEMPHIS Crystals,	10/6, £1/0/0.
OUIJA BOARDS	7/6 & 16/6.
for receiving Spirit messages	
Magnetic Mirrors	4/6, 8/6 & 10/6
rapidly induce Clairvoyance.	
Memphis Psychic Incense	2/9 & 7/6.
The perfume of power.	
SEANCE TRUMPETS Aluminium	7/6.
Planchettes	5/6.

Prompt Delivery. All goods sent post free with full instructions, U.K.  
Foreign orders extra.

M. P. BOOTH, 14a, CLIFTON STREET, CARDIFF.

Ready in September.

# Carols of Spiritual Life

AND

## Hymns of Service and Praise.

A Small Collection embodying Christian ideas with advancing knowledge as to man's spiritual nature and destiny, designed to meet the present needs.

Words only, price 6d.; by post 7d.

Musical Settings, price 1/- by post 1/1

Those ordering both can have them sent post free for 1/6

SPECIAL TERMS FOR QUANTITIES.

Send orders and remittances to the Manager of Stead's Publishing House, Bank Buildings, Kingsway, London, W.C.2.; or the books may be obtained from the bookstall of any Spiritualist Society.

COPIES MAY BE ORDERED FROM "LIGHT" OFFICE.

## WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

## SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool;  
Canute Road, Southampton; 1, Cockspur Street,  
London, S.W., and 38, Leadenhall Street, London, E.C.;  
and Union Chambers, Temple Row, Birmingham.

## R. M. S. P.

SERVICES BETWEEN UNITED KINGDOM,  
NORTHERN EUROPE &  
ATLANTIC & PACIFIC COASTS OF  
NORTH, CENTRAL & SOUTH  
AMERICA.

THE ROYAL MAIL STEAM PACKET COMPANY,

LONDON: Atlantic House, Moorgate Street, E.C.2.  
32, Cockspur Street, S.W.1.

13 DAYS

FOR

25 GUINEAS

## NORWAY.

SUMMER PLEASURE CRUISES

Visiting Finest Fjords,

by s.s. "ORMUZ" of the ORIENT LINE

14,167 Tons.

Single-Berth Cabins. Cabins de Luxe.

Managers—ANDERSON, GREEN & Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C.3.

Branch Offices:

14, Cockspur St., S.W.1; No. 1, Australia House, Strand.

## UNIVERSALISM.

Hammersmith.—26, Batoum Gdns. (near Brook Green).

Classes for the Study of the blended teachings of Manu, Kepliy, Confucius, Laoze, Siddhartha, Jesus of Nazareth and The Prophet Muhammad.

Every Tuesday evening, at 8 p.m. Commencing September 6th.

Free Seats. Free Discussion. Free Membership.

All truth-seekers welcome.



# THE BOOKS THAT WILL HELP YOU

## LIST AND PRICES OF SOME OF THE LATEST WORKS ON Spiritualism & Psychic Science.

**THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.**

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 191 pages, 8/- post free.

**THE NIGHLANDS OF HEAVEN: LIFE BEYOND THE VEIL.**

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 253 pages, 8/-, post free.

**THE MINISTRY OF HEAVEN: LIFE BEYOND THE VEIL.**

Being Vol. III. of the above series.  
Cloth 250 pages, 8/-, post free.

**THE EARTHEN VESSEL.**

A Volume dealing with Spirit Communications received in the form of Book-Tests. By LADY GLENCONNER. With a Preface by SIR OLIVER LODGE.

Cloth, 155 pages, 6s. 6d., post free.

**THE CHURCH AND PSYCHICAL RESEARCH.**

A Layman's View. By GEORGE E. WRIGHT.  
Cloth, 147 pages, 3s. 6d., post free.

**THE REALITY OF PSYCHIC PHENOMENA, Raps, Levitations, &c.**

By W. J. CRAWFORD, D.Sc.,

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra-Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

The absorbing record of a long series of scientific experiments, giving astonishing results, and leading to most remarkable conclusions. The book will surely mark an epoch in scientific literature.  
Cloth, illustrated, 246 pages, 6s. 6d., post free.

**EXPERIMENTS IN PSYCHICAL SCIENCE,**

LEVITATION, "CONTACT" and the "DIRECT VOICE."

By W. J. CRAWFORD, D.Sc.  
Cloth, 101 pages, 6s. 6d. net.

**THE PSYCHIC STRUCTURES AT THE COLICHER CIRCLE.**

By W. J. CRAWFORD, D.Sc.

Further experiments which followed those described in his two former books. The results obtained are worthy to rank in importance with any scientific discovery of the nineteenth or twentieth century, and justify the great interest shown in the previous work of this capable and gifted investigator. With Introductory Note by Editor of "Light."

Cloth, 151 pages. Many plate photographs showing some of the more important phenomena. 11s. net, post free.

**THE FRINGE OF IMMORTALITY.**

By MARY MONTEITH.

Cloth, 6s. 6d. net, post free.

**FROM THE UNCONSCIOUS TO THE CONSCIOUS.**

By GUSTAVE GELEY.

Director of the International Metapsychical Institute, Paris. Translated from the French by STANLEY DE BRATH, M.Inst.C.E., Formerly Assist. Sec. to Government of India, Public Works Dept.  
Cloth, 328 pages, and 23 plate photographs, 18s. 6d. net, post free.

**THE PHENOMENA OF MATERIALISATION.**

A Contribution to the Investigation of Mediumship Phenomena.

By the FEEHERR DR. VON SCHRENCK-NOTZING.

Translated by E. E. FOURNIER D'ALBE, D.Sc.  
With 203 plates, large illustrations, and several diagrams in the text.  
Cloth, 340 pages, 36s. net, post free.

**SPEAKING ACROSS THE BORDER-LINE.**

Letters from a Husband in Spirit Life to His Wife on Earth.

By F. HESLOP.

Eighth edition, post free 2/4.

**TEACHINGS OF LOVE.**

Transmitted by writing through M. E. from a Temple Priestess of Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,  
96 pages, 1s. 8d.

**A CLOUD OF WITNESSES.**

By ANNA DE KOVEN.

With an Introduction by JAMES H. HYSLOP, Ph.D.  
Indisputable evidences of Spirit Communication. DR. HYSLOP vouches for the bona fides of the experiments and results recorded.  
Cloth, 272 pages, 10/-

**THE SURVIVAL OF MAN.**

By SIR OLIVER LODGE, F.R.S.  
Cloth, 239 pages, 2s. 3d. post free.

**THERE IS NO DEATH.**

By FLORENCE MARRYAT.  
Cloth, 265 pages, 3s. 10d.

**HERE AND HEREAFTER.**

A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By LEON DENIS.  
Cloth, 5s.

**CHRISTIANITY AND SPIRITUALISM.**

History of the Gospels' Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By LEON DENIS.  
Cloth, 4s. 6d.

**HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.**

By F. W. H. MYERS.

Abridged Edition. Cloth, 307 pages, 8s.

**SPIRITUALISM IN THE BIBLE.**

By E. W. and M. H. WALLIS

Boards, 104 pages, 1s. 8d.

**PRESENT-DAY SPIRITUALISM AND THE CHURCHES.**

By Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorks  
28 pages, 3d., post free.

**THE NURSERY OF HEAVEN.**

A Series of Essays by Various Writers on Future Life of Children, with Experiences of their Manifestations after Death  
Edited by Rev. G. VALE OWEN and H. A. DALLAS.  
Cloth, 174 pages, 5s. 6d., post free.

**RACHEL COMFORTED.**

Being the Conversations of a Mother with her Child in the Light

By Mrs. FRED MATURIN.

Cloth, 260 pages, 8s. 3d., post free.

**THE BIBLE AND THE AFTER LIFE.**

By the Rev. WALTER WYNN.

Cloth, 11s. 3d., post free.

**IS SPIRITUALISM OF THE DEVIL?**

By the Rev. F. FIELDING OULD, M.A.

1s. 8d., post free

**PSYCHIC RESEARCH IN THE NEW TESTAMENT.**

Scientific Justification of some of the Fundamental Claims of Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.

1s. 2d., post free

**PRIVATE DOWDING.**

A plain record of the after-death experiences of a soldier killed in the Great War. And some questions on world issues answered by the messenger who taught him wider truths.

With Notes by W. T. P.

Cloth, 2s. 6d. net, post free.

**THE TRUTH OF SPIRITUALISM.**

Verbatim Report of Debate between SIR ARTHUR CONAN DOYLE and JOSEPH McCABE. Revised by both Disputants.

Paper covers, 64 pages, 1s. 2d. net, post free.

**SPIRITUALISM AND RATIONALISM.**

With a Drastic Examination of Mr. JOSEPH McCABE.

By SIR A. CONAN DOYLE.

1s. 2d., post free.

**ON THE THRESHOLD OF THE UNSEEN.**

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death.

Cloth, 336 pages, 8s. net, post free.

**THE RIVER OF DEATH.**

By A. E. S. (LADY STAPLEY).

67 pages, 9d., post free.

**THE ARCANES OF SPIRITUALISM.**

A Text-Book of Spiritualism. By HUDSON TUTTLE.

Cloth, 300 pages, 7s. 9d., post free.

**MAN'S SURVIVAL AFTER DEATH.**

Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE AND MODERN RESEARCH.

By Rev. CHAS. L. TWEEDALE.

Cloth, 582 pages, 11s. 3d.

The above works can be obtained at the Offices of "LIGHT," 5, Queen Square, London, W.C.1. Send Remittance with Order.

To those who seek information and  
who desire trustworthy guidance on  
the all-important subject of  
HUMAN SURVIVAL AFTER DEATH

# THE LONDON SPIRITUALIST ALLIANCE, LTD.

Invites You to Its New Home  
**5, QUEEN SQUARE, W.C. 1.**

A MEMBER'S subscription  
of One Guinea per annum  
entitles you to:—

The use of the Society's magnificent  
Library of Thousands of Works—the  
largest in Great Britain.

FREE ADMITTANCE at all Special  
Meetings when addresses are given by  
men and women distinguished by their  
knowledge and experience in Psychical  
Research, Spiritualism and kindred subjects.

The Library and Members' Drawing Room are open daily, except  
Saturday, from 10 a.m., until 6 p.m.

Information will be gladly afforded by the Secretary who is in attendance  
at the Offices daily, and to whom all communications should be addressed.

—THIS SOCIETY IS ESSENTIAL TO YOU—

LONDON SPIRITUALIST ALLIANCE, LTD.,

(Established 1884).

5, Queen Square, Southampton Row,  
London, W.C. 1.

Telephone: MUSEUM 5106.

*See Advertisement on Page ii for announcements of Meetings.*

## IMPORTANT NOTICE TO INTENDING MEMBERS.

You can become a Member for the remaining half of this year for  
Ten Shillings and Sixpence providing you also pay your Subscription  
of One Guinea for 1922 at the same time.