

London Spiritualist Alliance, Ltd.,
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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.

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Marylebone Spiritualist Association, Ltd.,
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SUNDAY NEXT, SEPTEMBER 18TH, AT 6.30,

Address by MR. F. BRITAIN.

Subject: "The Science of Spiritualism."

Spirit Descriptions by MRS. ANNIE BRITAIN.

SPECIAL NOTICE.

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SPEAKER: DR. ELLIS T. POWELL.

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

SUNDAY, SEPTEMBER 18th.

At 11 a.m.	MR. WILLIAM FORD.
At 6.30 p.m.	MR. ERNEST HUNT.
Wednesday, Sept. 21st, 7.30 p.m.	DR. W. J. VANSTONE.

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Tuesday, Sept. 20th, at 7 o'clock	...	MISS MCCREADIE.
Thursday, ,, 22nd, at 3.30	...	MRS. OGILVIE.
Devotional Group, 22nd, at 6 p.m.	...	MISS VIOLET BURTON.

Wimbledon Spiritualist Mission.

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

Sunday, September 18th, 11 a.m.	...	MR. R. A. BUSH.
"Some Principles of Healing."	...	
6.30 p.m.	...	MRS. D. GRENSIDE.
Wednesday, September 21st, 3 p.m., Healing Circle.	...	Treatment, 4 to 5.
	...	MR. & MRS. LEWIS.
7.30 p.m.	...	MISS V. BURTON.
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Sunday, Sept. 18th, 6.30 p.m.	...	MRS. PAULET.
Wednesday ,, 21st, 3 p.m. & 6.30 p.m.	...	MRS. PAULET.

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" 25. The great adventure.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,123.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 17, 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.

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

—GOLDSMITH.

Dean Inge says some significant things in the course of his remarks in the Press on Religious Modernism, and in the "Evening Standard" of the 8th inst. we find him defending "Churchmen who think for themselves." Of course such a defence is mainly against those people whose opinion is of very little value, since the man who will not think is a bigot, the man who cannot think is a fool and the man who is afraid to think is a poltroon. So at least, in "a few other words" the proverb informs us, and we are in cordial agreement with the saying. Dean Inge says:—

Roman Catholics believe that miracles are still of frequent occurrence; they are taught that there are two "orders," the natural and the supernatural, and that these are dovetailed into each other by these wonderful events, which are not so much breaches of law as manifestations of a higher law.

* * * *

As regards the last clause of the sentence, we think the Latin Church is in the right in recognising the occasional supersession of a lower law by a higher one, although to us the one is not more or less natural than the other. After all, what is a "miracle"? The word, from its Latin root, simply means a wonderful thing. The idea that it is necessarily a supernatural thing is simply one out of many instances of the false meanings which have gradually crept into our speech. But even here we have to purge our thinking. To us all the phenomena of Nature are "miracles," and the whole Universe a Divine manifestation. We see no philosophical reason for drawing arbitrary lines. To many of the unthinking the levitation of a physical object by "psychic power" is a "miracle," and certainly it is so in the sense of its being a rare and wonderful manifestation of subtler laws. But how many of these people think of the miracle of heavenly bodies, weighing countless millions of tons, resting lightly on "nothing." That is a miracle of the normal world, something to

be witnessed at any time, and therefore "nothing to be accounted of!"

* * * *

There are several other points in the Dean's deliverances which offer material for comment. But space is limited, and we confine our attention to the following:—

It used to be argued that the revelation rested on the miracles; for us it is clear that the miracles rest on the revelation.

This is our attitude to our "New Revelation." It used to be held that Spiritualism rested on its facts—its phenomena. If it were so its repose would be decidedly uneasy! The fact may show forth the principle, but the principle never rests on the fact. The electrical principle, for instance, is demonstrated by the lightning, the electric light and a multitude of other manifestations. So psychic phenomena may manifest the psychic principle and verify its existence to those minds which must have "signs and wonders" by reason of their lack of "vision." To us the spiritual nature of the universe is a principle to be accepted by the intuitions, failing which it is to be demonstrated to the intellect by psychic phenomena, much as the electrical principle is to be proved by certain experiments with amber, glass rods, the Leyden jar, etc. They are very humble experiments like some of the psychic variety. But they are not to be sniffed at, especially as they lead, and have led, to great achievements and new and wider views of the nature of life.

MARK TWAIN ON HEAVEN.

Mark Twain was no stranger to the supernatural side of things, and we have in the past referred to some of his experiences. We have noted in reading them that in spite of all that has been attributed to him in the matter of flippancy and impiety, he often shows a clearer understanding of the deeper issues of life than many a grave and reverend professor of theology. Lately we picked up his amusing extravaganza, "Captain Stormfield's Visit to Heaven," and in spite of its irreverence we found evidences of clear and strong vision. Captain Stormfield finds heaven a place of inconceivable vastness. It is only in one special province of it that there is any demand for wings, harps and haloes. There is no real need for them, but heaven is a place where nothing that is harmless and reasonable is refused to anyone. The new arrivals are fitted out with these things, but they grow tired of them in a few hours. They quickly learn that "that sort of thing wouldn't make a heaven that a man could stand for a week and remain sane." The wings are superfluous, since in heaven you have only to wish to visit a place and you are instantly there. However, wings have to be assumed when an angel visits the earth, because he is expected to appear in that guise, and would not be recognised without them. From an experienced spirit the Captain learns that in heaven you can appear to be of any age you choose. But when an old man sets himself to become a young one he finds he has made a mistake. The wisdom of maturity does not mix well with the inexperience of youth, and so forth. There is much more shrewd wisdom of this sort in the book, and we mention it for the benefit of those who do not know this particular story.

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

"BELIEF and unbelief are not matters of moral excellence or depravity: they are questions of evidence."—ROBERT BLATCHFORD.

A VETERAN'S MEMORIES.

FRAGMENTS FROM A WONDERFUL CAREER.

If Mr. Francis Grierson, famous in the inner circles of literature, ever writes his autobiography, it will be one of immense interest, so varied and remarkable has been his career. We take the following excerpts from an article entitled "Psychical Souvenirs" contributed by him to the August issue of "Reason," the American magazine.

ANDREW JACKSON DAVIS.

I have often been asked for my opinion of that great seer, Andrew Jackson Davis, whom I met in New York early in the 'seventies.

At that time Mr. Davis had a bookshop with an office where visitors were cordially received, and here I had an hour's conversation with him. He was thin, with a complexion almost transparent, and eyes that denoted the born seer and clairvoyant.

I shall never forget the wonderful audience that greeted the famous seer and author at Cooper Union, at which I am glad to say that I was present. The large hall was packed with admirers, many of whom had come from distant places. The broad platform was filled with distinguished people representing every professional calling, including many well-known members of the legal profession. Mary Davis, his wife, was one of the speakers. This was the greatest public meeting ever held in honour of Andrew Jackson Davis.

FLORENCE COOK.

On my return to London from Russia, in the autumn of 1872, I had some memorable experiences at the residence of Mr. Guppy, of Hackney. Once a week a carriage was placed at my disposal to take me to Hackney in order to be present at the regular weekly séance at Mr. Guppy's house. Here I first met Miss Florence Cook—a young girl just being initiated into the mysteries of mediumistic development. Owing to the fact that I already had considerable experience in conducting meetings for psychical developments Miss Cook was placed beside me as we sat around a large table in the middle of the room. During the séance Miss Cook was lifted by unseen forces on to the table—chair and all. The excitement created by this manifestation may be imagined.

Later, Miss Cook became the medium through whom the famous Katie King manifestations were noted and tested by Professor William Crookes, when he succeeded in weighing and photographing the materialised Katie King.

CAMILLE FLAMMARION.

In Paris, in 1870, I became acquainted with the famous astronomer, Camille Flammarion, whom I met at the home of Judge Hardy. M. Flammarion was then a writing medium and was a member of Allan Kardec's circle for psychic development.

VICTORIEN SARDOU.

At that time another gifted Frenchman was just entering upon a career in which art and mystical vision were to unite to make his name famous all over Europe and the two Americas. Victorien Sardou was both a medium and the greatest and most successful dramatist of his time. Not only did remarkable physical manifestations occur in his palatial residence near Paris, but he made exquisite drawings of spirit homes in other planets, notably that of Mozart in Jupiter, a copy of which was presented to me.

On many occasions Sardou's piano was played by invisible fingers, and he was outspoken in his convictions. All Paris respected what the great dramatist said and wrote concerning his psychical experiences.

His home was a palace which resembled a fairy land. His career was one long triumph during a period of fifty years.

SULLY PRUDHOMME.

Sully Prudhomme, of the French Academy—the oldest and most authoritative academy in the world—was the winner of the first Nobel Prize awarded for literature, and was one of my converts to a belief in the immortality of the soul. I first met him in 1889, and many times later, both at his own residence and at the home of friends. He had been an agnostic. His conversion occurred one evening while he was listening to one of my inspirational piano recitals at the beautiful villa of an old friend, Madame Elise Picard, with whom I became acquainted on my first visit to Paris in 1889.

Sully Prudhomme was the most gifted member of the French Academy up to the time of his passing away, not

many years ago, being a philosopher, a poet, as well as a recognised authority on art, music and literature.

VICTOR HUGO.

Victor Hugo, whom I knew after his return from exile, was a staunch Spiritualist, who never lost an opportunity of expressing his beliefs and convictions. His receptions were attended by eminent writers and poets up to the time of his last illness. He had a circle of hero worshippers who went to pay him homage, sit in silence, and listen to his every word.

D. D. HOME.

Alexander II. freed the serfs after a spiritual message he received through the mediumship of Mr. Home. I had the pleasure of dining with D. D. Home and his charming wife at the residence of Professor Butlerof—father of Mrs. Home—in St. Petersburg. The great psychic passed away in Paris in 1885 after having caused scores of scientific men to stop and consider the incommensurable possibilities of the invisible world. Without his psychic powers the spiritual movement in England would not be in the flourishing state it is to-day. On one of my visits to Mr. and Mrs. S. C. Hall in Westminster, London, in 1870, I was shown the window on the third floor out of which Home was transported while in a trance, entering the apartment again through another window. Mr. Hall was the editor of "The Art Journal," and Mrs. Hall a well-known novelist. The levitation took place in the presence of several persons, all of whom later testified to the facts.

HENRY SLADE.

Henry Slade was a psychic of amazing powers, whom I knew in New York and also in Australia. Slade visited Holland and Germany many years ago, and in Leipzig he made a convert of the famous mathematician and astronomer, Professor Zollner, of the Leipzig University, whose articles on Slade's manifestations made a sensation in scientific circles.

THE OLDER GERMANY.

Germany has been called the most materialistic country in the world, yet I could name many eminent Germans who are mystics and Spiritualists.

On my first professional tour through Germany I received a telegram, while in Berlin, from King Albert of Saxony, inviting me to Dresden to give one of my musical recitals and dedicate the Queen's new music room at the Strahelin Palace. The King invited for that occasion all the royal princes and the ambassadors and their wives—about forty guests in all. After the music, which was in every way successful, the King and Queen Carola showed great interest in my inspirational music, and engaged me in a long conversation, wishing to know how I developed the gift. Later a banquet was served in the dining room adjoining the music room. The next day I received from the King and Queen a superb ring—a large almandine set in diamonds. To describe in detail the extraordinary incidents connected with this event would require an article by itself, and space is limited. However, I can say here that the names of the King's guests were published in the "Court Gazette" the following day.

On my last professional tour through Germany, in 1907, I had the pleasure of becoming acquainted with Count Kuno Hardenburg, grandson of the celebrated mystic, Norvalis, whose real name was Count Hardenburg. Count Kuno Hardenburg, the grandson, was, at the time of my visit to Dresden, in 1907, a gifted artist and social leader, who introduced me to my first audience at the mansion of the Baroness Bleichroden, where I gave a series of recitals. In Dresden also I met Baron O'Brien, a leading judge and the tutor of the King's children, who was greatly interested in spiritual philosophy, and who came to all my recitals.

The name of Mrs. Chandos Leigh Hunt Wallace will be known to many readers by reason of her work in connection with food reform, out of which has grown the Wallace "P. R." Foods Co., Ltd., of Tottenham-lane, Hornsey, N., which supplies a long list of various articles of diet, biscuits of many kinds, malt flour, coffee, bread and cakes, etc., all produced with special reference to their hygienic or "food building" qualities. From personal experience of their qualities we can recommend them to the attention of readers; in some instances, at least, they are actually cheaper than similar foods of the ordinary kind.

MR. STEAD'S LATEST MESSAGES.

By J. ARTHUR HILL.

Automatic writings may have values of different kinds, which may perhaps be classed broadly as scientific and edificatory. Scientific value is mostly found in those writings which provide evidence of either some supernormal means of acquiring information on the medium's part, or of some external and probably discarnate mind which seems to be directing operations. Edificatory value is often found where there is no evidential value, as in well-known books such as Moses' "Spirit Teachings." It is to this latter class that the just-published Stead Communications belong.* There is no claim to evidence of identity, the communicator remarking that the medium is not the right kind for that sort of work. Accordingly the book is not to be criticised from the scientific side. It does not claim to be a scientific contribution. On the other hand there seems to be enough *vraisemblance* in the writings to impress those who knew Mr. Stead, and the question of authenticity may accordingly be left undecided, though we may have a friendly feeling towards the face-value interpretation.

The value of the book, then, is on its edificatory side. And on this side its value is notable. It has many wise things to say. We are told that we tend too much to bring the spirits to us instead of raising ourselves to them. We do not develop our spiritual faculties as we might; we immerse ourselves in our physical bodies and do not take notice that we are souls. The immense importance of spirituality and high aims is emphasised, and the danger of entering into the inquiry in a frivolous spirit is reiterated. Indeed, it would almost seem that Mr. Stead is going to the other extreme as compared with his old ways. Here is nothing of the old impetuosity which sometimes led to mistakes. Instead of impetuosity we find a very wise caution. The communicator earnestly warns against hasty face-value interpretations:—

"There are many individuals and groups, who in all good faith imagine that they have for guides such celebrities as Voltaire, St. Vincent de Paul, Joan of Arc, or Napoleon, and that the owners of these names follow them step by step, responding to them immediately they take to the planchette or the table! They have set a trap for themselves, for they are only in contact with some trickster on the other side, or with the image-automaton they have themselves created."

It would seem that Mr. Stead has advanced in critical faculty since his promotion, as is indeed likely; presumably we advance in all directions as we progress, over there.

The messages were received in French by Mme. Hyver, a Parisian non-professional writing medium, and it is interesting to note that Miss Stead received messages through other mediums, in 1913, indicating that her father was going to do something through a French automatist. It is natural, accordingly, that there should be a certain amount of French flavour, so to speak, in the phrasing; there is much about "fluids," vibrations, and the astral body. But the ideas are sensible so far as I am able to judge them, regarding the different kinds of mediumship. What is said about the spirits building up forms and letters when the medium is mainly a normal clairvoyant, is exactly in line with conclusions reached as a result of my own investigations. It also seems to be implied that as the spirit progresses, the forms seen by the clairvoyant are likely to be more luminous and less distinct as to material details. I have found this to be the case. A long-deceased or highly developed soul does appear more luminous to the clairvoyant; and this has happened in many instances in my sittings when I have been sure that the medium had no knowledge of the character of the spirit appearing. We progress on the other side, and spiritual progress is somehow symbolised as light, to the clairvoyant faculty.

Finally, the instructive footnotes about Mrs. Piper and other mediums are most admirably done, and greatly increase the value of the book, particularly to those who come fresh to the subject. The volume will serve as a useful piece of propaganda work, and the addenda supplied by Sir Oliver Lodge, Dr. Ellis Powell, the Rev. G. Vale Owen, Mr. David Gow, Miss Katharine Bates, Miss Lind-af-Hageby, and Miss F. R. Scatcherd, will add to the impressiveness of the communications.

Mrs. IRENE WARNER-STAPLES calls attention to the evils of attending séances too frequently. In the course of her letter she writes: "Many amateurs do not understand that actual physical energy is used to produce physical and mental phenomena." Abuses and excesses, of course, are not confined to psychic matters, but it is none the less a matter of urgent necessity to utter warnings on the subject. Unless these things lead on to the higher and finer forms of spirit communication their true purpose is missed.

* "Communication with the Next World: The Right and the Wrong Methods." Edited by Estelle Stead. (Stead's Publishing House, Kingsway, 3/6 net.)

A MEDIUM ON MEDIUMSHIP.

THE NEEDLESS ANTICS OF "CONTROL."

By HORACE LEAF.

Some authorities on nervous and mental disorders have had the temerity to include mediums among the unfortunate class of people who suffer from neurosis. It is neither flattering nor correct thus to label individuals who possess such rare and valuable gifts as clairvoyance and the like. The error appears to be attributable to one of three causes. The persons guilty of the offending judgment are either ignorant of the subject of mediumship, biassed, or misled.

Now, it is quite possible for anyone with a limited knowledge of the peculiarities of mediumship to draw a false conclusion from the very actions of mediums themselves. If psychics will persist, when "going under control," in indulging in grotesque facial contortions, and violent muscular agitations, they must not complain if they are placed by uninformed observers among neuropaths. I have often been tempted to class them thus myself, and would have done so but for the fact that experience has taught me that whilst nine-tenths of these strange and objectionable physical disturbances are entirely self-originated, the self-deluded psychic attributes them to spirits. Indeed, there are some quite capable mediums who would never believe they were under spirit-influence, and who would doubt their own sensitiveness, if they could not behave as if they were in a distressing fit.

The habit is bad enough when restricted to the private séance-room; it becomes positively harmful to the cause of Spiritualism when practised, as it unfortunately is, in public. In the séance room, with a limited company, it is probable that all present may receive convincing evidence of the psychic's supernormal powers, and thus be prepared to excuse the objectionable part of the performance. But in a large public meeting where only a few can hope to be satisfied by personal tests of the genuineness of the medium's powers, the majority may only be shocked or amused at his strange conduct. All may go well so long as the psychic's work is successful. It is difficult for even a hardened sceptic to believe that every person who receives and acknowledges as correct a clairvoyant delineation or spirit message, is deluded or in collusion with the medium. But when the psychic is out of form, as all must expect to be sooner or later, the whole affair appears painfully farcical, and more harm than good is done.

The effect on refined people is extremely bad, and one such demonstration may cause them to determine never again to witness so painful an exhibition. I have met a number of sincere and interesting men and women who have been turned against Spiritualism in this way. Even the uneducated, desirous of nothing more than sensationalism, no matter how crude it may be, are seldom really impressed by mediumistic contortions.

So general is the fault complained of, that many Spiritualists and would-be mediums, have come to regard it as an unavoidable corollary of mediumship. There can be no doubt that a certain amount of physical disturbance accompanies most forms of mediumship, especially where control takes place. This is usually made manifest in the early days of psychic development. As a rule, the first indication of spirit-influence on a person is some slight physical effect, such as movements of head, hands, or feet, or more commonly, slight shivering throughout the whole body. In proportion as the control increases, the medium's organism is more and more affected. This should not be checked, nor should it be exaggerated. Herein lies one of the gravest dangers of the psychic cultivating bad habits, which may cling to him tenaciously.

With the beginner there is an almost overwhelming tendency to exaggerate these psychic influences, a tendency due, among other causes, to over-enthusiasm, nervousness, excitement, and above all, the desire to convince others and oneself of the genuineness of the control. Entranced mediums are, of course, not so responsible for what takes place during control; but even they can by self-suggestion, increase or retard unpleasant bodily manifestations.

I have no doubt that spirit operators deplore grotesque exhibitions on the part of their mediums, when they are aware of what is taking place. In many instances they are unaware of all that is occurring. So far as the medium is concerned, their attention is occupied in coping with the various difficulties and tasks belonging exclusively to what may be termed their end of the line. Because of this, they must leave a good deal to the medium's common-sense, and if he does his duty badly, they seem to decide to bear with it "for the work's sake."

My advice to mediums of all descriptions is, avoid the ridiculous. Stage play of any kind is unnecessary and harmful. Mediumship must stand or fall on its merits, and is not benefited by any resort to the fantastic or bizarre. Leave grimaces to clowns, and muscular spasms, as far as possible, to neurotics.

SPIRITUAL BEINGS

IN HISTORY, LEGEND, AND PRESENT-DAY LIFE.

BY REGINALD SPAN.

(Continued from page 584.)

The records of modern psychical research and spiritualistic phenomena bear witness to the fact that the majority of apparitions (though by no means angels) appear enhaloed by some sort of light, which in the darkest places shows their forms and faces quite distinctly.

The Sidhe fairy folk of Ireland (a belief in which at one time dominated the whole Irish life) are described as tall, beautiful beings of majestic bearing and dazzling brightness, and shining with every colour. There are people living in Ireland to-day who have seen the Sidhe. One of these seers, who related his experience less than ten years ago, stated that one summer evening he was lying on a hillside in County Sligo when he became aware of the strains of beautiful music somewhere near him, and looking round to try and discover whence it came he saw the space in front of him suddenly become luminous (it was then dusk) and a tall, stately figure stood before him—and, to quote his own words:—

"At first there was a dazzle of light, and then I saw that this came from the heart of the tall figure, with a body apparently shaped out of half-transparent or opalescent air, and throughout the body ran a radiant electrical fire, to which the heart seemed the centre. Around the head of this being, and through its waving luminous hair, which was blown all about the body like living strands of gold, there appeared flaming wing-like auras. From the being itself light streamed outwards in every direction. The effect left on me after the vision was one of extraordinary lightness, joyousness, and ecstasy."

This is one of the well authenticated instances collected by Mr. Evans Wentz, the well-known American antiquarian, and recorded in his "Fairy Faith in Celtic Countries." Mr. Wentz took great trouble in collecting his evidence, and all that he records was obtained at first hand. He met several people of high intelligence, good position, and unquestionable veracity, and clear sight, who had distinctly seen the Sidhe in various parts of the West of Ireland.

They are spoken of by some seers as the "shining" beings, and by others as the "opalescent beings."

They are extremely handsome and beautiful (according to sex—as they are male and female), and resemble somewhat the angels of the Hebrews, and the gods of the Ancient Greeks. Two Oxford undergraduates, both natives of the West of Ireland, related the following instance of meeting the Sidhe near Limerick just before Christmas, 1910.

They were in Ireland on their Christmas vacation, and one night when riding home from Limerick to Listowel they perceived a light about half a mile ahead. At first they thought it was a light shining through the window of a house, but later, as they drew near to it, they noticed that it was not stationary, but moving to and fro, and expanding into a flame, then diminishing to a mere glimmer. As they approached Listowel two lights suddenly appeared to their right, about a hundred yards away—similar to the light first seen, and each of these increased in size till they showed yellow flames about six feet high by four feet in width, and in the centre of each there appeared a radiant being of human form (which, in this case, was really the human form divine). The lights then moved towards one another, and became one large luminous space, in which the two apparitions were discerned walking together. "The beings' bodies were"—to quote the words of one of the witnesses—"formed of a pure dazzling radiance, white like the radiance of the sun, and much brighter than the yellow aura surrounding them. So dazzling was the radiance like a halo round their heads, that we could not distinguish the features of the beings, but only the general shape of their bodies, though their heads were very clearly outlined because this halo-like radiance, which was the brightest light about them, seemed to radiate from the head of each."

Curious, and anxious to obtain a closer view of this strange phenomenon, they put spurs to their horses and rode quickly towards it, whereupon the lights and figures at once vanished. They then rode on home, but afterwards regretted that they had not stayed to see if the phenomenon would reappear. The relater of this incident (which was recorded in Oxford, and sworn to before witnesses, on August 12th, 1911) stated that, before seeing these lights and apparitions, both he and his companion had been very sceptical regarding the existence of spirits and angels, but now they know for a positive fact that there is a spiritual world. Later, the brother of one of the seers, who is a doctor living near Listowel, and a hard-headed man of the world—saw the same strange apparitions, and was also converted to a belief in spiritual beings.

An Irish seer, who is an authority on the strange beings which haunt the remote solitudes of his native land, stated that the "opalescent beings" (of the Sidhe) are giants in stature, being over twelve feet in height, whilst the "shining beings" are of the average human stature. They are calm, serene, and joyous in nature, with soft, sweet voices, and "one feels an extraordinary purity and exaltation about their life." The same seer described wood nymphs he had seen, also of the shining order of beings—beautiful of face, graceful and lithe of form, and of a "shining silvery colour with a tinge of blue or pale violet, and with dark purple-coloured hair;" also water nymphs of a shining white and pale grey colour, whose presence he dreaded as they seemed to draw his vitality and imparted a great drowsiness and lassitude of body and mind. These beings are not unlike the water nymphs of the Ancient Greeks.

As a contrast to the Irish Fairy Folk we have the fairies recently seen and photographed in Yorkshire. These beautiful little visitants from the unseen are only a few inches in height, and resemble human children in appearance, and possess wings like those of butterflies. They seem greatly attracted to human children, and delighted to dance and gambol around two little girls who chanced to come into their presence in the beautiful Yorkshire glen. It was through the mediumship of these two pretty children that the remarkable photographs were obtained—some of the most remarkable ever taken. The editor of the "Occult Review" reproduced several of these fairy photographs in the May number of that magazine, and gave a most interesting account of how they came to be taken. Of their genuineness there can be no doubt whatever.

In referring to photographs of the Unseen, I may here state that I have two photographs of "ghosts" taken by amateur photographers quite accidentally, when at the time nothing was visible to the mortal eye. One of these was obtained by a lady at an old country house in Somerset when taking snapshots of a beautiful old apartment, which was apparently quite empty. The other was taken by a gentleman at a farm house, not far from London, where he chanced to stay on a cycling tour. Before leaving he took a photograph of his host and family, and on developing the negative the face and bust of an old lady appeared looking out of the window of an unused room, which had been locked up for years, as it was reported to be haunted. There was certainly no one in the room at the time, as the farmer had the key of the locked door, which never left his possession, and when the photograph was taken no one was visible at the window. Of that fact the amateur photographer was absolutely certain. I mention these two instances, as there has been some dispute about the possibility of spirits being photographed, and all spirit photographs have been ascribed to fraud and trickery, which is certainly not the case.

There are all sorts and conditions of spiritual beings around us inhabiting the Fourth Dimension of Space, from the Angels of Light to the most debased creatures of Darkness. In haunted houses we find an infinite variety of beings which belong to the Invisible World and are able to manifest their presence on this material plane, more or less frequently—according to conditions. Some of these creatures are very evil and terrifying, others are quite harmless, and even beneficent. It is difficult to account for the phenomena of haunted places—an interesting problem for psychologists, and one which no one so far has been able to solve satisfactorily.

"Millions of spiritual beings walk this earth
Both when we wake and when we sleep"—

stated the inspired poet Milton, in his "Paradise Lost," and modern psychical research has proved that this is indeed the Truth. Spiritualism has so well and conclusively proved the close proximity of the world of spirits that one wonders that any intelligent or rational person can ever doubt it. The fact of communion with those who have joined the "Great Majority" has been proved "up to the hilt" in numerous ways, by many thousands of people all over the world. We are surrounded, indeed, by a great cloud of witnesses. There is no need for anyone to complain of being lonely, for we are really never alone. There are invisible friends with us wherever we may go. We cannot get away from the Spiritual. There is no Death! All is Life—and life in abundance. The things of this earth matter but little; beyond our turmoil, sorrows and strife lies the Infinite, smiling and serene. Come! Let us take heart and rejoice, however dark the way may seem at times, for are we not in the presence of God and all the hosts of Heaven? The Spiritual is really the only thing that matters.

MR. CHARLES CHAPLIN AND THE SUBCONSCIOUS.

On Monday night, after reading accounts of the popular idol and his reception in London, we fell to speculating whether so sensitive an artist as Mr. Chaplin is depicted as being, had ever felt any interest in psychical matters—it seemed not unlikely. On Tuesday morning we read the following striking passage in an article by Mr. Arthur Weigall, who thus records some of his conversation with the famous film artist:—

"Life is such a problem for so many," he went on presently, "and there is so much hopelessness to be seen all around, I feel it weighing on me sometimes.

"We all need to get at the truth of things, for after all truth is beauty. Truth is everything. I love it for its hardness, its logic, almost for its cruelty. The world is such a perfect organism, if only people would face the great fact of existence itself instead of side-tracking in a search for a motive."

His face brightened as he spoke of the scientific wonders of the age in which we are living. "It's a privilege to live at this period, when we are getting to know so much more about the meaning of things, about the subconscious."

Suddenly he broke off. "Can you tell me," he asked, "why it was that Sir Oliver Lodge walked out of that meeting of the Royal Society when they were discussing Einstein's theory of Relativity?"

I assured him that, so far as I remembered, it was only because he had another engagement; but he shook his head.

So far as we are advised Mr. Weigall's explanation is the right one, but it is an eloquent sign of Mr. Chaplin's philosophical bent of mind that the episode at the Royal Society's meeting should have aroused his curiosity and we are naturally struck by his interest in "the subconscious."

HINDUSTANI AT A TABLE SITTING.

A member of the "Cornish Circle" sends us the following:—

By many strange coincidences that, to say the least, look remarkably like the guiding of Providence, I, an Indian Army officer, home on furlough, was introduced into the "Cornish Circle"—a band of psychic investigators living in Cornwall. My interest in psychic affairs had not progressed beyond the usual casual knowledge gained from hearsay and its attendant badinage. During a discussion with two members of the "Circle" the impression was formed in the mind of one of them that some convincing matter would come, if experiment was made through the table. Accordingly the three joined hands upon a small triangular table which soon began to exhibit signs of liveliness. The presence gave his name as "Chanda Singh," an "Indian Soldier." He was at once recognised by me as a soldier who had served with me, and the following dialogue ensued, conducted in the vernacular which was Hindustani, and entirely unknown to the other sitters:—

Q.: What is your caste?

A.: Sikh. (This was correct.)

Q.: In what place were you serving with me?

A.: Poona. (Correct.)

Q.: In the Army?

A.: Yes. (Correct.)

Q.: Was your rank that of sepoy or an N.C.O.?

A.: Native N.C.O. (Correct.)

Q.: Where were you killed?

A.: Afghan War, 1919.

Q.: How were you killed; by disease or bullet?

A.: By bullet.

Q.: Do you sleep in the lap of God, or what?

A.: Now I live in Rama's care.

Names of officers with whom he had served were requested and two names were given correctly. Chanda Singh was asked whether he remembered any incidents during the service period in Poona which were known to the officer present (myself). He gave the rank of the officer (me) at that time, whence he came, where he went from Poona and on what work he was engaged. He was asked why he came. He answered that it was to give evidential proof to the officer as he had rendered him (Chanda Singh) a service, and because he was interested in matters appertaining to his earthly life.

MARYLEBONE ASSOCIATION.—We are asked to announce that the Marylebone Association holds its last meeting at the Steinway Hall on Sunday, the 18th inst., and will thereafter conduct its services at the Eolian Hall, New Bond Street, the opening meeting at which will take place on Sunday, the 25th inst., when Dr. Ellis T. Powell will give the address. The new hall will provide much better accommodation and enable the Association to cope with the increasing interest in Spiritualism.

RAYS AND REFLECTIONS.

In the course of a character sketch of "Algernon Blackwood the Mystic" in "John o' London's Weekly" lately, Kathleen Shackleton tells us that "something of the American Indian, something of the ancient Egyptian, is distinctly apparent in the actual flesh and bone formation of his face." This, she remarks, to some extent explains the theory of local influence on sensitive types, and Blackwood has, of course, spent much time in Egypt as well as on the American continent." I find this an interesting theory, although I confess to being a little puzzled by the idea of "local influence" having any effect on bone formation. It does not usually go so far as that.

I know that sensitive people often respond even to very temporary conditions of locality, but the effect is usually evanescent. Persons of this type will fall quickly into the accent of the people amongst whom they dwell, and may even take on some amount of "colouring" from their environment. But it does not last very long after they return to their native conditions. And sometimes the adaptation is not altogether an unconscious one as in the case of the old Paisley lady who, after a few weeks in London, returned home mightily pleased with the effects of the change, for, said she after her return, "A' the fowk cam' croodin' roun' to hear my English accent!"

The Rev. C. L. Tweedale sends me an amusing account of the efforts made to convince him that he is wrong in believing in spirits. Efforts like these come strangely from Christians. The idea that a spiritual teacher, like the clergyman, should know nothing about the spirit-world is about as sensible as requiring that a lawyer should know nothing about law. Even if a distinction were made, and it was claimed that the kind of law he should avoid is Common Law (because it is "common") and devote himself to the higher branches, like Chancery practice, no common-sense person would be able to follow the argument.

I handed "Garth," a novel by Mrs. J. O. Arnold (Parson's, 8/6 net) to a lady who usually condenses her opinion of a book in a few pungent phrases. She tells me that this book is "thrilling fiction," concerned with "ghosts, goats, niggers and rum." Fiction, as such, is hardly in our line. We have sufficient of the unintentionally fictitious already, and the deliberate artistic variety tends to confuse the issues. Still, one may say that the book is interesting and put together with deft craftsmanship. It has "thrills" and that atmosphere of the "uncanny" which some people find so alluring.

"Try the Spirits," by the Rev. W. Bickle Haynes, a Baptist Minister, is an arresting book, and although I have already given it approving notice in these pages it is well worth a further note of commendation. Mr. Haynes is one of the ministers who has become aware that the intelligent layman often smiles incredulously at some of the unintelligent doctrines he hears from the pulpit. He notes the remark of a Free Church minister in a daily newspaper, "Christianity preaches a future life, but cannot prove it." But Mr. Haynes' sarcasm is never malicious: he is witty without being flippant, and his idealism is always seasoned with practical common sense.

Mr. Bickle Haynes has some scarifying things to say of ecclesiastical stupidity. He reminds the Church that it opposed astronomy, evolution, geology, medicine, and went down into the dust before each of them successively. He gives it as his opinion that the implied prayer of the Church must be "From all new and unfamiliar ideas, good Lord, deliver us!" Well, well, the Church always held by a God and a Future Life, of some sort, and it is being proved right as against science. For myself, I never blame the Church as such, for I see behind it only our dear old stupid humanity, with its eternal obstinacy, perversity and childish ignorance. Even at the back of the austere mask of Science one discerns also the human face. Of all the "isms and 'anities" Humanism and Humanity are the only permanent ones.

New York "Life," in some remarks on Sir Oliver Lodge, describes him as a "confirmed and trustworthy optimist" who "can look on the bright side even of a sun-spot." The allusion is to Sir Oliver's remarks on the probability that the harvests in some parts of the world will be benefited by electrical enrichment arising from the solar disturbances a few months ago. But Sir Oliver's optimism has a philosophical as well as a scientific basis; he has learned more of the "great secret" than most of his compeers.

D. G.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

SEVENTH ARTICLE.

"SPIRAL" THINKING. WHAT IS IT?

Not a few readers of the Vale Owen Script will have been perplexed, not to say amused, at first, by the seemingly incongruous application to mental processes of the spiral principle as manifested in various natural phenomena. I refer, of course, to the remarks of the communicator calling himself "Arnel," who, when commenting on this particular spiral form, or principle, as witnessed in Nature, and with which all scientists are familiar, somewhat unexpectedly brings the even flow of our reading to an abrupt halt by speaking of the necessity, to certain spirit students, of learning to "think spirally"! I, myself, read that particular passage over two or three times to see if I had not misunderstood it. But, no; the words were there plain enough! What on earth could they possibly mean? That was the rub.

In the passage in question, the communicator is explaining how, as a student of creative processes, he, along with others, was studying certain thought-form vibrations, and how one of the great difficulties they met with was to think and to will in the proper way. "For," he says, "to deal with matter creatively, the first thing to master is to think in spirals. I cannot further explain this to you; but it is a most difficult habit to achieve; to think spirally."

It was perhaps excusable that I should murmur to myself on reading this extraordinary statement, "I should imagine so!"

Now, in my lifetime I have had many strange experiences, not the least of which have been those occasions when, desiring light on any particular subject, but not knowing where to look for it, and often giving it up in despair, I have suddenly come across it in the most unexpected and apparently accidental manner. I had practically dismissed this "spiral thinking" business from my mind as beyond unravelling when I happened to pick up Swedenborg's work, entitled "Angelic Wisdom Concerning the Divine Love and Wisdom." Opening it casually about the middle, my eye caught sight of the word "spiral." My attention was riveted immediately. I found as I read on that in making use of the word the seer was discussing the human mind from a strictly spiritual standpoint, and affirming it to be, not the simple homogeneous substance that many imagine it to be, but formed of three distinct degrees of spiritual substance, each possessing distinctive qualities in an ascending order of sublimity.

By way of understanding more fully what follows, it will be necessary to premise that Swedenborg states that the mind of man consists of three degrees, which he calls the natural, spiritual, and celestial, each discretely distinct, and that the "natural" mind, because it is the ultimate or lowest degree, covers round and encloses the two superior degrees. This natural mind, on account of its own peculiar properties, reacts against the superior minds (or degrees) for the reason that unless it did, the interior or enclosed things of which the superior degrees consist would relax, and fall to pieces; just as would be the case with the viscera or interiors of the body, if the external coverings or membranes surrounding them were removed. Or, to illustrate in another way, if the membrane investing the motor fibres of a muscle did not react against the forces of these fibres in action, not only would action cease, but all the inner tissues would be broken up. So the mind, considered as a whole, consists both of natural and spiritual substances, but all thought is evolved out of its spiritual substance. And as the natural degree of mind is the basis and continent of the two superior degrees, it is the plane upon which those higher degrees can act; and it is upon this action and reaction of mind that all the higher mental processes depend.

Swedenborg states further, that these three degrees of mind are opened successively, first the natural, which is only concerned with the things of this world; and afterwards the spiritual, when man progresses sufficiently to subordinate the lower tendencies of the natural mind, and bring them into obedience to the spiritual. He says:—

"All evils and fables, both ingenerate and superinduced, reside in the natural mind, which, in form, or in image, is a world; but the spiritual mind is, in form, or in image, a heaven; and in heaven, evil can find no home; wherefore, this mind by birth is not opened; but is only in the potency of an ability to be opened. The natural mind derives its form in part from the substances of the natural world. . . . The natural mind,

with all things belonging to it, is circumflexed in spirals from right to left; but the spiritual mind in spirals from left to right. Thus, these minds reciprocally are of contrary turn; a sign that evil resides in the natural mind, and that, of itself, it acts against the spiritual.

"The circumgyration from right to left turns downwards, thus towards hell; but the circumgyration from left to right turns upwards, thus towards heaven."

Again he says:—

"The spiritual mind acts from above or within upon the natural, and removes the things which react there, and adapts to itself those things which act in like manner to itself. Hence the overbearing reaction (of the natural) is gradually removed. It is to be noted that in the greatest and least of things of the universe there is action and reaction, hence the equilibrium of all things. It is lost when action overcomes reaction, and vice versa. It is the same with the natural mind and the spiritual. When the natural mind acts out of the delights of its love, and the pleasures of its thought which, in themselves, are evils and fables, then the reaction of the natural mind removes those things which are of the spiritual, and blocks the way, lest they enter; and manages that action shall come of such things as accord with its reaction. Thus an action and reaction of the natural mind are brought about which are opposed to the action and reaction of the spiritual mind. The result is an occlusion of the spiritual mind like the retorsion (or turning back) of a spiral. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted, for the spiritual mind acts from above or within, and at the same time through those things which are disposed for compliance with it in the natural mind, and retorts (or turns back) the spiral in which the action and reaction of the natural are versed. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or circumflexing downwards; but after reformation it may be compared to a spiral twisting or circumflexing upwards."

Thus far Swedenborg with regard to the spiral principle in its relation to mind substance.

Now, it is certainly a remarkable fact, as the Vale Owen communicator points out in his message, that throughout Nature the spiral form or principle is very much in evidence. From the microscopic vorticella to the gigantic spiral nebulae in the depths of space, it may be seen in countless forms of existence. In the vegetable kingdom especially it is witnessed to a remarkable extent, where it is the principle of the arrangement of leaves, and thence of buds and flowers. The late Mr. Leo Grindon points out in his work on "Life" and its phenomena, that "Flowers are universally produced by the contraction of the spiral into a series of concentric rings, the highest part of the spiral becoming the centre, and the lowest part its circumference. Internally, plants abound with a delicate kind of veins known as spiral vessels." He also observes that "life is one unbroken endless spiral," in which "we realise the greatness and amplitude of the significance of the spiral." This same fact with regard to life is also commented upon by the Vale Owen communicator, who says: "The progress of the human race goes ever upward, but in a gigantic spiral," and he reminds us how new discoveries have been made which had been anticipated some thousands of years before. He somewhat modifies this statement, however, by adding:—

"I would not put it quite in that way. I would say rather that the new discovery has come about during that period when science is traversing the inclined path just above that section of the inclined path below it in the spiral when its antecedent discovery was made. For the spiral is ever ascending and ever returning above its circuitous course."

"That progress is by a spiral movement," says Oliver Wendell Holmes, "seems to be a law of Providence." To those who take a spiritual view of life, as opposed to a material one, it need occasion no surprise, therefore, that the spiral principle so universally evident in Nature, has its origin and counterpart in the realm of mind or spirit, since the whole of Nature itself is but a "clothing upon," or manifestation of that inner world of spirit, with which they are ever seeking, not without profit, to become familiar.

Now, if it be true, as Swedenborg says in the first extract, that the natural and spiritual degrees of man's mind are "circumflexed in spirals" in contrary directions, and thus opposed to one another in their action and reaction, it is clear that these contrary actions are carried over into the next life, since man takes his whole mind with him—is, indeed, the man himself. But when the spiritual mind, freed from physical limitations as it then is, becomes more and more fully opened, as it does with progressing spirits, and gains in power and ascendancy over the natural, then the action takes place recorded in the second extract, and the natural mind is gradually reduced to order, and brought into agreement with the regular and correct form and operation of the spiritual, i.e., into agreement with the Divine order of things.

The problem that now remains to be solved is, how, with the remarkable statements of the seer before us, to connect them with the equally remarkable statements in the script with respect to "thinking spirally"; that is to say, if there is any connection between them. It is surely something more than a mere coincidence that two such widely different sources of information on spiritual subjects as Swedenborg and the Vale Owen communicators should both, in referring, one to the mind itself, and the other to certain of its operations (i.e., willing and thinking) use the term "spiral" in relation thereto. Can anyone explain it except on the assumption that there is more in the philosophy of spirit than is commonly supposed? What follows of my own thinking is more by way of suggesting other possible directions of enquiry which may lead to a more perfect solution of this problem.

Most of us know what it is to *aspire*, though sometimes our aspirations are very vague in character. This word "aspire" is etymologically related to the word "spiral." Cognate words are *spirare*, breathe; and *spiro* to blow; the latter's fundamental allusion being to the well-known spiral movement of the wind; so that to think "spirally" possibly means, for one thing, to think *aspiringly*, but giving this word a somewhat different meaning to its usual one, which is, "to desire greatly after." This extended meaning will be made clear in the following incident recorded in the Script, and illustrates very well the idea I wish to convey. The incident occurs in the interesting story of the "People of the Glade," and is told by the communicator, "Arnel," towards the end of his series of messages. These people, he says, had so progressed that it became necessary to erect a new and larger house for their Leader or Chief; and, in order that it might be in every way worthy of him and them, certain architects and master craftsmen were called in from a higher sphere to lend their aid. These architects design the structure, though the erection itself is, in the main, left to the artificers of the Glade themselves. The design took the form of a model in miniature of the projected house; and from this the artificers were to get their inspiration and build accordingly. The communicator thus explains the matter:—

"The rationale of this combination (i.e., of architect and master craftsmen) was that the architects, being of superior spheres, would make their design more sublime than one of the inhabitants of the region where the house should be raised. *The artificers would aspire*, with their craftsmen, to emulate the design. They would not compass it whole, but they would achieve a structure such as would—by reason of those elements of the spheres above (their own) which they would contrive to interweave into it—lead beholders to realise that therein was a mystical ingredient. So these beholders would be led to aspire also."

Thus the creative powers of the People of the Glade were stimulated and inspired by those higher in development than themselves. Creative aspiration followed, and enabled them to build up a far more beautiful structure than they otherwise could have done.

Much human aspiration ends in thinking in a circle, which is simply movement without progress; but to think in a spiral, is to think progressively. A spiral is thus a truer symbol of infinity than a circle, which always ends where it begins. "Life," says Leo Grindon, "goes on in ceaseless aspiration."

All creative thinking necessarily involves aspiration, or it would not be creative; and it is to be noted that in the script it was with regard to creative thinking that the word "spiral" was used. Those who think creatively do, in fact, turn their minds upward and forward toward the Great Light whence all creative thought and energy primarily emerges; and it is by bringing themselves, i.e.,

* We must guard against the supposition that he means that the spiritual substance of the mind is *shaped* in spirals. That, I believe, would be to give a wholly false and material—not to say absurd—conception to a spiritual reality. It is its *form*, or *essence*, to which he refers. Philosophically, there is a difference between "form" and "shape." "Shape" may be said to be an expression of "form." Our thoughts, for instance, possess form, but not shape. But when they are written, say, as *words* upon paper, then they assume certain shapes, but they are not the same things with the forms they represent and express.

by thinking and willing aspiringly, that this same energy is able to flow into them in an orderly manner, and so produce those new and striking effects called "creations." It is purely a matter of spiritual dynamics—a knowledge of how best to use the instruments of will and thought, so that they may effectively use the streams of Divine Power which are continually flowing into and about them. A mind revolving in the right direction by right and proper thinking, does, in effect, bring itself directly within the stream of the Divine efflux of creative light and power, so that it flows unimpeded into the mind's interiors with results not otherwise obtainable. This is the effort that is so difficult to make, and to which, perhaps, "Arnel" refers in his message.

I had finished this article in rough draft with the above sentence, having nothing further to say on the subject, when I read a rather strange experience. About a week had elapsed when something impelled me to go to our public reference library, and get out Swedenborg's "Spiritual Diary." I had never seen the work before, although I knew it existed. Five volumes were handed over to me. I picked up the first, and had not turned a dozen pages when I came across the following. Swedenborg is recording certain facts about the speech, and consequently the thoughts, of the angels, and says it can be represented in no other way

"than by forms almost incomprehensible, according to the nature of the forms of interior things (i.e., thought and affections). These forms are so *congyrated and circumgyrated* that I cannot describe them. They could only be gradually explained by various circumlocutions. This form (i.e., the gyrational or spiral) and consequently the influx from God through angels, and from them through spirits into human minds, are *disturbed when man lives contrary to (Divine) order.*"

If my readers will compare the above with the penultimate sentence of this article, beginning with the words, "A mind revolving," they will, I think, see a remarkable confirmation of the same from another standpoint.

THE VALE OWEN SCRIPT.

AN APPRECIATION.

Mr. Thomas Raymond (125, Church Street, Stoke Newington, N.16) writes:—

A most impressive attribute of the Vale Owen script, second only to the moral grandeur of the messages themselves, is that they came not only *through* him but *to* him. That is, he was in possession of his own natural-mind consciousness throughout. This is evidenced by his questions to the spirits during the time he was writing down their dictation. Perhaps not all have noted this very important advance on most, if not all, foregoing spiritualistic communications. Here there is clearly no hypnotism, which may properly be a valid objection to trance mediumship. The test of truth is joy in its inception. Clairsentients will know how to apply this test, and will perceive truth in the Vale Owen script far ahead of even the great seer Swedenborg's descriptions; identical in spiritual science, the latter as a philosophy, suffers much from the admixture of the theology of his time—in the setting down of what he saw. On meeting the Rev. G. Vale Owen in London recently the writer was not surprised to observe in one flash of soul an essential light that might well afford a meeting point for the high spirits his script introduces to this world—"the expression of an eye where God and Nature met in light."

DIRECT VOICE PHENOMENA.

Miss Cordelia Grylls writes:—

In answer to Mr. Duxbury's surmise (p. 558) that the materialisation of an artificially constructed larynx may be required for direct voice phenomena, may I point out that this process is clearly described in "The Dead Have Never Died," by Mr. Ed. Randall, an American lawyer. From the knowledge gained through sitting for twenty years with one medium, Mrs. French (who took no fee), Mr. Randall states that the chemical operators present drew material from the two sitters, and poured it into a reservoir, or cup. From this they took power as they needed it, and superimposed it on the etheric larynx of spirit-visitors one after another. By the time one visitor had used up the power supplied, another had been made ready to speak. This book is most interesting, not only from the scientific knowledge given, but also from the illuminating direct-voice communications recorded.

[The book in its English edition was published by Geo. Allen and Unwin, and is in the L.S.A. Library.]

And rose, where'er I turned mine eye,
The Morning Star of Memory.

—BYRON.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

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"LIGHT" AND THE CAMERA.

We have observed the career of "spirit photography" for more than a generation—since the middle eighties, in fact. Without giving the subject more attention than was due to one out of many departments of psychic experimentation, all more or less important, we noticed some curious features about it. There were many detections of "fraud" arising simply out of an examination of the pictures produced, and it was observable, too, that some of the most obdurate sceptics were found amongst Spiritualists. We noted that the late Mr. Traill Taylor, a leading photographic authority, was entirely convinced of the reality of the matter by his own investigations, and later we came across professional photographers who had gone into the subject carefully and come out of it converted. Indeed, it is only a short time ago that a highly trained professional photographer told us that being at the time a non-Spiritualist he had the amusing experience of proving the truth of the matter to several Spiritualists who were either doubtful or entirely sceptical! (Life is full of these little ironies.) We attended meetings and heard the matter wrangled over with the same apparent impossibility of arriving at any conclusion as if it had been a theological dispute. We experimented ourselves with photographic mediums, but as the "psychic faces" which appeared were entirely unrecognisable by us or by anyone to whom we showed them, we gained no personal satisfaction, for we had made it a *sine qua non* that some familiar face should appear. Our own convictions were attained by examination of the evidence, fortified by cases which came under our attention of spontaneous examples of psychic results in the case of people who knew little or nothing of Spiritualism, and who were not "trying" for "spirit photographs." There was no "fraud" there.

Thereafter we watched the contest with much the same philosophic detachment as the dwarf in Harrison Ainsworth's story watched the ongoings of Gog and Magog, his giant companions. It seemed from the comments of the sceptics that every photographer who got "psychic extras" was *ipso facto* an impostor and everyone who accepted them as genuine was by the same reasoning a fool. We merely yawned over that. It was such an old tale. We had seen the same thing going on for ages in all the other departments of psychical inquiry.

We certainly took up the cudgels for certain mediums whom we knew to be absolutely honest and simple-minded who were denounced as cunning rogues by persons who, while posing as psychic researchers, were quite ignorant of the complex psychological elements of the problem, and who showed all the cocksureness that is the especial mark of ignorance. By taking counsel with expert photographers like Mr. H. W. Engholm, who knew all the tricks and traps of photography from A to Z, we learned many useful things. One of these was that it is quite impossible by mere examination of a photograph purporting to be of a psychic character to know positively whether it is genuine or not. So away went hundreds of "final judgments" and "considered verdicts" from critics

who had examined psychic pictures but had not been present when they were obtained.

We were led into these reflections by the perusal of an article in the August issue of the Journal of the American Society for Psychical Research, in which Mr. Eric J. Dingwall discourses of "Psychic Photographs in England." We shall have more to say later concerning this article. Meantime we may allude to Mr. Dingwall's complaint that hundreds of what he calls "smudges" have been "recognised" by "devout Spiritualists" who have visited the Crewe mediums. We can leave this deliverance to bring about its own condemnation among the many people who know the facts. There are, as we all know, people who would recognise the face of a deceased relative in the photograph of a decayed turnip. They are very credulous persons and as such may be classed with those who believe that it is possible to hoodwink hundreds of intelligent people, some of them trained photographers, by devices that would not impose on a fairly sharp child. Mr. Dingwall concludes that it is "all very puzzling and curious." It is indeed. It is complicated by the fact that many of the critics cannot understand that "psychic results" need not always involve the intelligent operation of spirits, and may take many curious and sometimes suspicious forms. The assumption that it is necessary to be a "devout Spiritualist" to believe in psychic photography is quite a fallacy. We have known many devout Spiritualists who are not to be convinced and some undevout non-Spiritualists who having tested the matter and become "converted" find the attitude of these Spiritualists very "puzzling and curious," because as everybody knows, or, if they don't, Mr. Whately Smith can tell them; Spiritualists are a credulous folk. They actually believe that life is not all a matter of mechanism and mathematics.

Meantime "the march of the Camera men" goes on, and if there is a certain amount of counter-marching with it we have no doubt about the result, holding with Walt Whitman that "all parts away for the progress of souls."

PSYCHIC PHOTOGRAPHY AND THE FRAUD-HUNTER.

Mr. Stanley de Brath writes:—

May I endorse very sincerely the thesis of the Rev. Ellis Roberts that "it is a standing disgrace that while a trifling offence against property may 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." As one who was convinced of psychic phenomena with considerable difficulty, I have every sympathy with the desire for incontrovertible proof. But it is one thing for a sceptic to consider even very plain evidence unconvincing; and quite another to make definite charges of fraud on preconceived grounds. No one is justified in accusing another on negative evidence; still less on presumptions that a certain fact cannot be true. I wonder if those who make such charges ever put it to themselves that they may possibly be mistaken; and if so, what they as honourable men will feel at having slandered the innocent; to say nothing of the intellectual position they will occupy when the phenomena are proved. In what esteem are those now held who denied the phenomena of materialisation and telekinesis as vehemently and positively as psychic photographs are now denied?

But the question is really one of elementary morality. It is a grievous wrong that a medium should be held to forfeit the ordinary privileges of a citizen just because he has psychic gifts that are not understood. Let fraudulent mediums be mercilessly exposed, but let the exposure be based on positive proofs, not on the syllogism: What I disbelieve cannot be true: I disbelieve this: therefore it is not true!

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Geoffrey Musgrave (South Africa) ...	1	5	0
L. B. ...	0	5	0

FAIRIES AND PSYCHIC PHOTOGRAPHY.—We direct the attention of readers to Mr. Reginald Span's article, "Spiritual Beings," on page 600.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's long expected book, "The Wanderings of a Spiritualist" (Hodder and Stoughton, Ltd., 12/6 net) was published on Tuesday last. The extracts from the book which appeared in the "Weekly Dispatch" were sufficient to show that Sir Arthur has produced a vivid and intensely interesting story of his recent tour in Australia. We hope shortly to give a notice of this work.

The following is the arresting thought with which Sir Arthur closes his book: "The human race is on the very eve of a tremendous revolution of thought, marking a final revulsion from materialism; and it is part of our glorious and assured philosophy that, though we may not be here to see the final triumph of our labours, we shall, none the less, be as much engaged in the struggle and the victory from the day when we join those who are our comrades in battle upon the further side."

Sir Oliver Lodge, in Edinburgh on September 6th, delivered an impressive address on "Speech Through the Ether, or the Principles Underlying Wireless Telephony." He spoke of the ether of space as the most real thing, the stuff of which matter is made, and which holds matter together. It penetrated into the heart of the atom, he said, and extended into space to distances inconceivable by man. "It can do everything except transmit sound. How then can speech be transmitted through it? The answer is, by converting sound into energy—in other words, into ether waves, and reconverting the energy into sound."

The Edinburgh correspondent of "The Star" writes: "How this is done, he explained with a lucidity that was wonderful, considering the difficulty of the subject. The lecture was illuminated by some phrases which are worth quoting. For instance, he warned against those who always doubt. 'They may end by doubting their own existence.' At one point he clapped his hands twice in quick succession. The interval was longer, he said, than the time it takes ether to travel from there to New York at the rate of 186,000 miles a second. The size of an electron compared to that of an atom was, he said, as that of a flea to that of the great hall in which he was speaking."

Sir John Ewing, the Principal of Edinburgh University, in proposing a vote of thanks, said he had only one criticism to make. There was a serious gap in Sir Oliver's historical sketch. He had made no mention of the invention of selective tuning, which was his own, and without which wireless telephony would have been impossible.

In its list of "Books to Read," the "Weekly Dispatch" (September 11th) includes W. T. Stead's "Communication with the Next World."

In the "Picture Show" (September 17th) is a picture of Miss Estelle Stead on horseback enjoying a morning ride in Hyde Park. In an accompanying paragraph we are told that "Miss Stead was once upon a time on the stage, but she has given it up in favour of writing." Yes, and has combined with her writing other interests, we might add.

The British Association this year is keeping to "safe" and orthodox lines. In the Psychological section no opportunity has been afforded for the discussion of any subject on the fringe even of psychic research. Last year Dr. Prideaux, of Cambridge, spoke on Telepathy, but this year the subject is tabooed.

Sir William Barrett's lecture before the Glasgow Society for Psychical Research, at Glasgow, on September 5th, attracted a large audience, many having to stand throughout the proceedings. The title of his address was "Psychical Research: Its Aims and Some of the Results Already Achieved," and he illustrated his remarks with lantern slides of results of experiments and of some of the apparatus employed in investigation.

Sir William, at the outset, congratulated the new sister Scottish Society for Psychical Research on its work, and said he expected it to achieve results of great value. In a passing reference to the reports of the committee appointed by the general Assembly of the Church of Scotland and of the Bishops' Committee appointed by the Ecumenical Council of the Church of England, he commended them to all sceptics and scaremongers. The whirligig of time indeed brought its revenges, he remarked, in recalling the scorn and uproar with which a paper on the subject, which he had submitted to the British Association in Glasgow forty-five years ago, was received. Happily he had lived to see an entirely new opinion, and, whilst there would always be vociferous Sadducees and sceptics, the profound interest in

psychical research throughout the civilised world was the best testimony to its paramount importance.

Mr. J. Arthur Findlay, who presided, said that a great change had come over public opinion during the last forty years. Prior to that public opinion and scientific opinion were definitely hostile to psychical research. Twenty years ago this hard crust was hardly broken, but to-day they could talk about the subject without being put down as victims of fraud and delusion. As a result of investigations and the mass of evidence accumulated we now knew that phenomena did occur which science was willing to regard as supernormal.

Mr. A. Vout Peters has shown us an interesting relic of the past in the shape of a copy of the drama, "The Flowers of the Forest," performed at the Adelphi Theatre in 1847, in the cast of which appears the name of Miss Emma Harding, who afterwards, as Mrs. Emma Hardinge Britten, came to take so leading a part in the Spiritualist movement.

The Glasgow "Bulletin" attributes to Sir William Barrett this story of Bernard Shaw and his mother. Mrs. Shaw, whose forte was music and who at normal times could not draw a line, was an extremely sensitive lady, and in certain supernormal states would sometimes draw amazing and accurate representations of ferns and fronds. This, it was held, was unconscious action due to the intervention of an extraneous spirit. How her son viewed these strange productions was illustrated by the characteristic Shavian comment on one of these occasions: "Mother, you are qualifying for a sign-painter in heaven."

The Rev. G. Vale Owen, in the "Weekly Dispatch" (September 11th), speaking of spirit lights and their power to illuminate material objects, says: "There is still a lot of research to be done in this direction which would well pay electricians for any time and trouble they might be willing to expend. It must always be remembered that all psychic manifestations are in accordance with some natural law which it is entirely consonant with true scientific principles to investigate. We give to the world our facts and to these, where we are able, we add our interpretations. But such explanations can be but tentative because, for the most part, they are not those of trained scientists."

He adds: "Here, for instance, is a whole series of facts touching those branches of science which deal with optics, electricity and dynamics. We ask those who are interested in these sciences to accept our facts but not our interpretations, which we only hazard as suggestions. These may be proved to be right or wrong by those who are more qualified to solve these problems. But of the facts we are sure, and feel we have a right to invite expert scientists to examine these facts first and then to give us their considered judgment."

F. Turner (Leicester) sends us an extract from a letter from a brother in Ontario who had been absent from the family in England for many years, relating a very real and wonderful vision he had had in which he was back among them, talking to them all, including his mother. He awoke with a conviction that the latter had just passed away, and told his wife so. He afterwards learned from home that this was indeed the case and that the transition had taken place, as nearly as he could judge, and allowing for the difference between the two countries, at the exact time of his vision. In his letter the brother wrote: "I hope you will not think this foolish. I am very practical as a rule, but I feel I was privileged to speak with mother, after so many years, before she passed away."

In the "Fortnightly Review" for September appears the paper on "The Work of the Society for Psychical Research," read before the members of that society by the Hon. Mrs. Lyttelton on July 13th last. A summary has already appeared in our columns.

A Viennese hypnotist is stated to have solved the mystery of several recent disappearances in the Austrian Alps, after police, police dogs, and search parties had failed. In the last few weeks ten visitors have vanished, leaving no trace, says "The Daily Mail," and the hypnotist was induced to investigate the disappearances. During a long trance his medium cried, "They've killed him and thrown his body in the mountain stream." From her description of the scene the police were enabled to identify the spot, and an hour later the mutilated body of a tourist was recovered. The assassins are said to have been arrested and charged with the murder of five visitors.

We see that a fifth edition is to be published of "Angels Seen To-day," by the Rev. G. Maurice Elliott and Irene Hallam Elliott.

IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

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

PART IV.

One of the most noticeable features of modern thought, as contrasted with that which prevailed so late as fifty years ago, is the disappearance of certain lines of demarcation which were then assumed to be fixed and absolute. The classifier of those days despised compromise: this thing was an animal, that was a vegetable: there was no half-way house. One thing was material, another thing was spiritual: the two kingdoms were separated by bounds that could not be passed. Some of us are not quite so dogmatic in the present. Spirit has ever been beyond the widest conceptions of the wise: "higher than heaven, what can he do? Deeper than hell, how can he know?" Matter becomes more and more mysterious the more it is explored: who shall define the limits within which the one may act upon, or interpenetrate, the other? Themselves so little known, it is the wildest presumption that tries to determine their mutual relations.

Theoretically my proposition will be accepted on every side: in practice most men assume its opposite. They are, quite honestly, unaware that certain arguments constantly urged against Spiritualism pre-suppose that we possess a *complete knowledge* of spirit conditions. Mr. Whately Smith provides an illustration quite to the point. He scoffs at the idea of a psychic transparency. Now of course if he possesses a complete knowledge of the methods of spirit collaborators on the other side with their colleagues on this one, and knows that the work of the former never shows indications of the use of a transparency, then he may legitimately take such indications to be proof that what is offered as a joint production of workers on two adjoining planes is really nothing but a human fraud. But to the possession of such comprehensive knowledge Mr. Smith has not as yet laid claim. Therefore he cannot possibly decide by mere inspection of a negative what its origin has been.

Mr. Smith dismisses Mr. Tweedale's hypothesis of a psychic transparency with "the loud laugh that tells the vacant mind," but the laugh shall not long rest on his side. His incredulity is due to the fact that he cannot free himself from one of the most obstinate "errors of the vulgar." This is that there must be of necessity a total discontinuity between the conditions of incarnate and discarnate being. We find ample illustrations in popular hymns. The most stalwart advocate of daily services will hardly maintain that, unless some revolution takes place in his likes and dislikes, he will really enjoy a state in which "congregations ne'er break up, and Sabbaths have no end." Obviously there must be assumed some great discontinuity in the matter of taste. Apparently Mr. Smith expects some similar disparateness in the matter of capacity. Balbus, incarnate, has to build his wall in the sweat of his brow, with material stones and mortar: has Balbus, discarnate, the power to build a palace, like an Arabian Nights genie, by waving a wand, and murmuring an incantation? At any rate we must credit him, it seems, with the power of producing a photograph which shall afford no clue to the methods of the artist. I congratulate Mr. Smith on his rigid adherence to the ontology of Hymns Ancient and Modern. But I do not share his opinions. Balbus, discarnate, when he enters the material sphere, must be subject to serious limitations: he may be compelled to adopt methods more or less akin to those which obtain among his incarnate brethren. If so, perhaps Mr. Tweedale need not await the permission of Mr. Smith before conjecturing what such methods may be. He has had forty years' experience of photography, and received practical training as astronomer, optician, chemist, electrician and general mechanic. In addition he possesses, as I can testify, a certain bull-dog tenacity of mind which compels him to freeze on to a difficulty until he has completely mastered it. Mr. Smith, on the other hand, loves the *conclusio per saltum*—jumping to his conclusions. To revert to a comparison which I have employed a little while ago, he reminds me of the dog that snatches up his piece of meat and runs away without waiting to settle accounts with the butcher. I advise Mr. Smith not to get to grips with Mr. Tweedale unless he is quite prepared for a fight to a finish.

Credulity, by the way, is not developed by the exercise of practical arts such as that of the chemist or electrician. It has to be kept under control, or the result may be a serious accident. Mr. Smith's habits of jumping to a conclusion would be extremely dangerous if practised in a dispensary, or in the neighbourhood of a dynamo.

At this juncture I ask for my verdict. My points are as follows:—

A fraud such as is imputed to Mr. Hope is a moral offence of the deepest dye.

To impute a moral offence to any man or woman without cogent evidence in support of the charge is also an offence against morality. (See the Ninth Commandment.)

That of this last offence Mr. Whately Smith and Mr. Vincent Patrick are clearly guilty.

I am so confident of my verdict that I at once plead for a light sentence on the offenders. They are young, quite curiously innocent of experience, and obviously entirely devoid of any sense of responsibility. Perhaps they do not regard falsehood as a serious matter: witness their association with Mr. Bush. And obviously they have been led into bad courses by evil example, for they are not such as initiate anything of their own. As Private Ortheris sagely remarks, "Men is sheep, bloomin' sheep." We can hardly therefore be surprised when the thoughtless baa-lamb frisks along in the steps of the old bell-wether. Whatever may be the sins of Mr. Smith and his colleague they are totally guiltless of originality.

My argument, so far as the pamphlet is concerned, is now at an end, though for convenience I have twice to mention the name of Mr. Patrick. Its authors are not responsible for all the absurdities so freely promulgated by the enemies of Mr. Hope. For example, they do not tell us of that marvellous secret service which, according to certain wise-ones, is at his command, though their case cannot stand without such a supposition. I now purpose to offer certain general considerations founded upon the data supplied so abundantly in *LIGHT* during the present year. These data are supplied by witnesses who do not hesitate to give name and address. I shall take a working hypothesis and consider the probabilities for and against it. The hypothesis may be stated very briefly. Mr. Hope is a fraud. Taking this as our basis we readily ascertain that he must be, among other things, a superlative conjurer, an artist of no mean merit, and perhaps a *savant* of the first class: in addition to which he must have the command of capital, and be at the head of a very efficient band of spies.

His ability as a conjurer must be quite remarkable. I have studied Mr. Patrick's section regarding fraudulent methods. It is decidedly interesting, and I would suggest that it might profitably be published, bearing some such title as "First Steps in Fraudulent Photography. By a Gentleman of Distinction." But this invaluable *vade mecum* for the practitioner of dishonest art does not provide for all contingencies. What is the poor rogue to do when far away from home, shut off from his beloved dark room, debarred the use of his trusty camera, his chemicals, and his prepared background, and restricted to the part of a looker-on while an unsympathetic professional performs all operations from beginning to end? (*LIGHT*, p. 350). For instances of other feats performed under conditions hardly less stringent than these the reader may refer to *LIGHT*, pp. 172, 254, 286 and 303. Obviously Mr. Hope must be a clever conjurer. Now a curious fact is that he is quite untrained. This is obvious to anyone who observes his hands, and notes the entire absence of "patter" during his operations. Feats such as are described in the evidence above cited have been by excellent judges declared to be impossible. But I am not fond of the word, and prefer to claim that such powers are not likely to be possessed by more than one in every hundred thousand working-men in Great Britain.

He is also an excellent artist. Some of the work he has produced during his career of crime is really exquisite, as I can personally testify. Now I have known artists among working-men, but I do not think that Mr. Hope's chances of attaining such skill as he displays in the intervals of his labours, legitimate and illegitimate, can be more than one in a thousand. To keep up his practice in conjuring must take a good deal of his time. Of course he may in his early days have taken lessons in art from a Royal Academician, but I should like to see an affidavit to that effect.

Combining the results of these probabilities according to the rules of mathematics, we find that the probability in favour of our hypothesis is one out of a hundred million.

Apparently also he is a *savant* of no mean acquirements. In my more prosperous days I have examined with much interest the catalogues of great opticians—Messrs. Zeiss, Steinheil, Ross, Cooke and Sir Howard Grubb. But I did not find in them anything corresponding to the lens to which reference is made by Mr. Patrick. Nor do I find elsewhere a description of the very potent chemicals to which he alludes. Perhaps, during intervals of working at his bench, conjuring, and practising the fine arts, Mr. Hope finds leisure for research work in some industry is rare laboratory? I fear that such meritorious industry may be in these days of idleness. Mr. Patrick, however, and owing to this uncertainty I leave a very high possible factor out of my calculations. But there can be no possible doubt about the next assumption that has to be made. Mr. Hope must certainly be at the head of a band of confederates of remarkable accomplishments and astonishing loyalty.

To consider this point detail by detail would be a task beyond my powers. I must be content with a sketchy treatment. A lady dreams a dream in Scotland: it is verified in Belfast: it is Crewe. A gentleman receives a message in the latter must be confirmed at a sitting with Mr. Hope. The latter must have his confederates in both places: as it happens, the recognition in each instance is strikingly evidential. Visitors come upon him, as they think, unawares, but he is always ready: he is never afraid of giving a sitting. Grant to the full the difficulties attending recognition, yet there

are plenty of instances where very little doubt could be entertained if the photo were one of normal origin brought into a court of law in some question of identification. Mr. Hope must therefore have a good stock of photographs from which to make his copies. How did he get them? Surely through his agents. Some of these photos, by the way, date from far back, so that the foresight of the said agents is much to be commended. In addition to this he must have literary confederates, some of whom are specialists in the composition of "banal rubbish," while others, as I can testify, write very good sense in something better than passman's Latin—there are also communications in very respectable Greek: some impoverished scholar, I fear me, has gone wrong. This band of confederates can hardly number less than twenty, and surely Mr. Hope must pay each of them at least four pounds a week. This brings his salary sheet at once to over four thousand pounds per annum, to which must be added travelling and incidental expenses. Profits on sales will, I should calculate, just cover the cost of those very remarkable chemicals of which, according to some authorities, he holds the secret. Taking one consideration with another I estimate that Mr. Hope's balance sheet must show a deficit of five thousand a year.

Mr. Hope can therefore hardly be a syndicate working for profit, as is occasionally suggested by the more knowing among his critics. I hazard a conjecture of my own. Mr. Hope is a gentleman of considerable private means, and of eccentric tastes. It is by preference that he lives in a dingy street in an unfashionable town, goes about in workman's clothing, and lives on workman's fare. Meanwhile he spends five thousand a year on a very peculiar and decidedly objectionable hobby. His motive for this eccentric conduct might be described in imposing verbiage borrowed from "Scrutator" or Mr. McCabe. But I prefer to call it "pure cussedness."

And now for a final review of our probabilities. Let us consider that marvellous production of the "commonsense" critic—the secret agent of the Medium's Bureau. What a wonder he is! He has traced out the kith and kin of intending sitters in all degrees of consanguinity: he can locate a wife's father's sister, or a husband's sister's son, and if needs be he can produce a photograph of a long-deceased father-in-law. He has, notebook in hand, perverted our back-yards, and taken down the names of the poultry. But enough—we are never safe from these agents—men from whom the visions of our slumbers are not hid. And mark you—for this point is most important—they are loyal almost beyond the bounds of credibility. When has one of them betrayed his chief?

I ask for odds of a thousand to one against the probability of Mr. Hope's having an adequate staff of such super-rascals at his command, and another thousand against his possessing the means to pay them. This brings the probability of our hypothesis up to one in a hundred million million. And at this point perhaps our calculations may fittingly find rest.

I have for many years carefully analysed and compared the various explanations offered as alternatives to the acceptance of the claims of Spiritualism, from the "commonsense" of "Scrutator" to those of the metaphysicians with whose intellect mine is akin. My conclusions are seldom expressed in the dignified language which is conventionally supposed to be appropriate to the scholastic, but they are the results of very hard working on the part of a mind saturated with the spirit of the schoolmen. To that spirit verification is a necessity, and inaccurate thinking is a crime.

The explanations offered as alternatives to the acceptance of Spiritualism are incalculably more difficult to believe than the claims of Spiritualism itself.

THE HUMAN AURA.

The information we published last week regarding the use of a combination of coloured glasses as a substitute for the Kilner screen for the purpose of seeing the human aura has excited the utmost interest. We have had numerous applications for the glasses of Cobalt Blue and Chance's Signal Green, and our small stock was quickly exhausted. A further supply has, however, been obtained, and is available on application. Where possible the glasses should be obtained personally, owing to the risk of breakage through the post. The cost for the two glasses is one shilling, or by post one shilling and sixpence.

Already we have met several investigators who claim that by means of the glasses they can see the aura, though only faintly. Others confess their complete inability to see anything. This was exactly the case with the Kilner screens.

Conditions, however, require to be studied, especially those of lighting, also the length of time during which the observer shall look through the screen. Some may require a longer time than others.

With regard to light, Mr. Parker, whom we quoted last week, speaks of the hands being held "in a moderately good light or against (but not close to) a really dead black background." Now, these conditions of lighting differ materially from those described by Dr. Kilner. He writes ("The Human Atmosphere," p. 4):—

SCIENCE AND THE RESURRECTION.

SCIENTIFIC DEFENCE OF THE GOSPEL STORY AS A "PUBLIC SCANDAL."

Dr. Ellis Powell tells us that he has sent the following letter to the "Church Times" in reply to an attack upon the Rev. G. Vale Owen in last week's issue of that journal. We trust it will receive the same publicity as the attack:—

To the Editor of the "Church Times."

SIR,—I read with some interest your criticism of the writing of my excellent friend the Rev. Vale Owen with regard to the Resurrection. You complain that Mr. Vale Owen "calls it materialisation." You make some allusions to his analysis of the Event; and you add that while such "profanity" would be "disgusting" if it came from the pen of an "irresponsible journalist," it is "a public scandal when it proceeds from a priest of the Church." I do not, of course, know how many times you have yourself witnessed the phenomenon of materialisation, in the relatively humbler fashion in which psychic investigators know it. I presume, however, that before denouncing the relevancy of a scientific fact, in application to the most pregnant Event in the history of mankind, you took the trouble to examine the fact itself.

"If," said the late Bishop Westcott ("Revelation of the Risen Lord," p. xvii.) "if it were supposed not only that the Risen Lord was the same Person as before, but that He was raised to the same conditions of life as before, then His vanishing from Emmaus (for example) would be an insuperable difficulty; but if this phenomenon be taken in connection with the narrative which precedes, it helps to give that conception of a true human life, realised under new conditions, which illuminates our view of the other world." The scientific hypothesis of which the germ is contained in this passage was worked out in wonderful detail in Latham's "Risen Master." Once more, Professor Bonney, an hon. Canon of Manchester and former Hulsean Lecturer, employs it in defence of the credibility of Christianity in his "Present Relations of Science and Religion," published in 1913. He says, at p. 169:—

"If we accept, as a basis for argument, the statements which are made in the New Testament about the Body of the Saviour after His Resurrection, we seem to be entitled to infer: (1) that a change had occurred in it owing to which He was not so readily recognisable as He had been before His death on Calvary; (2) that the body could materialise (to use a modern phrase) and dematerialise at His will, and that this property must also be extended to His garments."

If the discussion of this hypothesis, and the employment of the word "materialisation" would amount to "disgusting profanity" in the case of an "irresponsible journalist," and swell to a "public scandal" where the offender is a priest, what is to be said where the culprits are respectively the sainted and erudite Bishop of Durham and a former Hulsean Lecturer?

The truth is that nobody who has witnessed materialisation and dematerialisation by humble but devoted spirit operators (as I have done scores of times), and who has utilised the scientific experience thus gained for a re-examination of the original Greek of the narratives (as I have done) can fail to see that Mr. Vale Owen and his distinguished fellow-investigators are right. How the scientific vindication of the historicity of the Resurrection story can possibly be a "public scandal," even when performed by a priest of the Anglican communion (of which I am myself an unworthy member) passes my comprehension.

Yours faithfully,

ELLIS T. POWELL.

"In the first place the light must not be too bright. The requisite amount has to be determined at each observation, and experience is the only guide, as some persons can best perceive the aura when the light is much too bright for other people."

How necessary it is to discover the proper conditions may be judged from Dr. Kilner's remark that "A number of people have tried to see the aura and failed, some through faulty arrangement of the light, some through straining of the eyes, and others again through various misunderstandings, all of whom have been able to perceive it quite easily under proper conditions."

Dr. Kilner recommends the beginner to get someone to hold his hands about a foot in front of a black background, on the same plane and parallel to it, from eight to ten inches apart, with his fingers extended. It is important to note that he says that the window blind should be so arranged that the hands to be examined are just clearly visible to the observer as he stands with his back to the window, and shades them with his body. Dr. Kilner arranged a second blind coming from the bottom of the window, the top and bottom blinds when drawn leaving an aperture just sufficient to give the requisite light.

Mr. Parker remarks that in experiments in seeing the human aura, "a certain knack is required, such as is required in reading some optical instruments, a little difficult to describe in writing, but when once caught is simple enough."

THE POWER OF THE EYE.

A FORCE THAT CAN ATTRACT, REPEL OR COMMAND.

BY MRS. F. E. LEANING.

During the last two months or so, since Dr. Charles Russ made known his invention for proving radiations from the eye, we have heard much of "optical waves" and theories in connection with them. So far, the discussion has proceeded along the high road of science, but it may be permitted here perhaps to take a gentler way through By-path Meadow in the same direction. The first of the "free associations" related to the subject comes as a remembrance of an old copy of Coleridge's "Ancient Mariner," who held the unwilling wedding-guest more effectively by his "glittering eye" than even by his hand. This book was illustrated by fine steel engravings, one of which represented the seraph-band, "Each one a lovely light," whose brilliant eyes shot forth long trembling rays as they stood in a group by the mast. To be sure, the artist here enriched the poet's conception with something of his own, which made the effect even more telling. Perhaps he had heard rumours of a woman in a little distant German town, the seeress of Prévorst as she was afterwards called, who claimed to see these rays coming from the eyes of various people (Kerner, "Seeress of Prévorst," Pt. I., ch. ix). In Reichenbach's "Dynamics of Magnetism," etc., Treatise I., he says, "I have known a great many persons who, having been put into mesmeric sleep, have declared that they have seen

being stared at recorded. Other experiments with a plurality of stares and with 'willing' proved similarly inconclusive."

A thousand negatives, however, do not invalidate a single positive, and we have more than a single positive witness in this case. Individuals possessing a special "power of the eye" do exist, even if they are not numerous. Two years ago a correspondent of the "Occult Review" wrote for enlightenment on the "uncanny gift" she appeared to be possessed of, in spite of her eyes being "quite ordinary looking, a mixture of grey, green and blue." Yet these eyes had evidently what some people call drawing power. "Directly I look at anybody," she says, "even quite a fleeting glance, it may be only at the person's head, hands, feet or back, and though we may be quite a long way distant from each other, that person feels the sensation at once, and looks back in my direction." She adds that the faculty is beyond her control, and she can only avoid looking at people so as to prevent their attention being directed to her. A very interesting comment on this was made by another reader, who says that this lady evidently possesses "in a very marked degree, and uses unconsciously, magnetic or mesmeric power which under proper training would be of much service to others, as in Healing," that the eyes are the readiest channel by which this power can escape, that it is under the control of the will, and is an endowment of persons

BLUE LIGHT ISSUING IN COPIOUS STREAMS

from my eyes, when I have concentrated my thoughts in the acts of volition or study. This is so common that I know there must be thousands of corroborations of the fact, instead of hundreds, as at present."

These "thousands of corroborations," however, resting on the statements of sensitives, formed only a "ton of theory," which is outweighed in the estimation of many by the ounce of fact supplied by the movement of Dr. Russ's celluloid spindle within its cylinder in obedience to the look only of the operator.

If the material object thus responds to what Reichenbach claimed to be a motive power exerted by the will and brain through the eye, is it irrelevant to attribute other and higher effects to it sometimes? "Katie King," for instance, saying that the light pained her, but the gaze of observers hurt her even more, adds, "Your eyes act on me like burning glasses" ("Spiritualist," September 12th, 1872). Miss Bates, in "Seen and Unseen" (ch. vi., cont.) describes how a sensitive hostess was made seriously uncomfortable, and actually driven from the table, by the persistent staring of a black-eyed girl, who thought that she excused herself by saying she "only wanted to see if she could make Mrs. Peters look up at her," and was incredulous of the explanation that "sensitives may be as much upset by this sort of thing as another person would be by a blow on the back." In "Lavengro," however, Borrow has described his hero as affected more gently, but unmistakably in the same way, by Jasper Petulengro hovering about the edge of the crowd and watching him, and the gipsy is shown as perfectly understanding what he was doing, and the effect on his "gentle brother" by adoption. This was probably an incident from Borrow's own life, or founded on his own observation, but it will be endorsed by popular belief. It has even been made the subject of one of those solemnly-conducted and ineffectual series of experiments which the Leland Stanford Junior University indulges in (see "Proceedings," S.P.R., XXX., p. 265). One thousand tests of the "feeling of being stared at," and of "willing people to turn round" were carried out by students in the psychology classes, the results of which "were negative." When it is considered that

WE HAVE HERE AN UNKNOWN FORCE

existing in variable and un-measurable degrees in the operators, brought to bear on subjects whose degree of sensitivity is also variable and un-measurable, it will be seen that there is a preponderance of x in the matter. Yet unless the power either to act, or to perceive the action, were nil in all the persons concerned, it is surprising that some definite results should not have been obtained with so large a number of tests. "When the believers (who numbered 77 and 59 per cent.) objected that the laboratory conditions differed too much from those of real life, another thousand experiments were made . . . but in no case was the feeling of

BORN UNDER THE SIGN LIBRA,

as the first writer had stated that she was.

The specially suggestive point here raised is the connection of mesmeric power with healing, and their combined action in the look. For we recollect that Mesmerism was characterised at its birth by its use for healing purposes. Bailly, one of the scientific committee appointed to investigate Mesmer's proceedings, says in his report: "The magnetizer acts by fixing his eyes on them," that is, on the patients. This was the practice of the early mesmerists, and though it would now be considered only as part of the total "suggestion" conveyed to the subject, need we be considered guilty of inexcusable superstition if we still think there are powers resident in the human gaze that raise it into a category of its own? Whatever may result from the use of mechanical substitutes, this, at least, is equally direct and effectual. We find it exercised by the Apostles. Peter and John, when they found the lame man at the Beautiful Gate, and were minded to heal him, are forcibly described as fastening their eyes upon him, and giving the imperative order, "Look on us" (Acts, iii., 4). Paul, again, desiring to dominate Elymas the sorcerer, "set his eyes on him, and said . . . 'thou shalt be blind, not seeing the sun for a season.' And immediately there fell on him a mist and a darkness" (Acts, xiii., 9). Did no irresistible magnetism clothe the stern and upright look of the great servant of God when he accomplished this act? Or again, when he found a cripple at Lystra and "steadfastly beholding him, said with a loud voice, 'Stand upright on thy feet.' And he leaped and walked" (Acts xiv., 9, 10).

The use of the eye to enforce command or appeal, to express affection, or to indicate the degree of penetration or intelligence, is the prerogative of ordinary humanity, and in their due proportion, of the animals. The "evil eye," the look that conveys the will to injure, is rightly shunned, and the benevolent and kindly gaze calls forth an answering glow of pleasure and goodness. But what

STRANGE POWER DOES THE REPTILE USE

progressively to attract, intimidate, and finally draw its unwilling prey within its reach? "Fascination," says Bacon (Nat. Hist., §944) "is ever by the eye," and a scorpion, which has at least six eyes and some sub-orders as many as eight, ten, or twelve, has been observed to use the same means to catch other spiders or a fly. The reluctance of animals to meet the direct gaze of man may have something to do with a force unconsciously exerted by him, and superior to their own in psychic effect. There is a memorable passage in the "Jungle Book," where Mowgli, the wolf-bred boy, is instructed in this fact by Bagheera, the Black Panther. He invites Mowgli to look at him, but in half a minute has to turn his head away. "Not even I can look

thee between the eyes, and I was born among men, and I love thee, Little Brother. The others they hate thee because their eyes cannot meet thine—because thou art a man.”

Another striking incident of this nature occurs in the strange story of “Elsie Venner,” but with this difference, that it is the snake-power of Elsie’s own “diamond eyes” that overcomes the serpent’s, and saves Bernard’s life. This is probably considered by most readers as clever fiction and nothing more, but in the preface to the first edition, in 1861, the author, Dr. Oliver Wendell Holmes, states that since beginning the story he had received the most startling confirmation of the possibility of such a state of things as he had depicted in his leading character. As he held the chair of Anatomy and Physiology at Harvard, he had ample opportunity for such corroboration. It might naturally be expected that the powers of fascination possessed relatively by the human and the serpent organism would be raised to a much higher degree where the two were combined than in either alone; and hence the man’s inferiority in the given circumstance. Yet few would desire a gift so strange, but rather the wholesome charm within the power of all, which proclaims the benevolent soul within, like that of Polixenes in the “Winter’s Tale.”—

“Make me not sighted like the basilisk:

I have look’d on thousands, who have sped the better
By my regard, but kill’d none so.”

THE COPENHAGEN CONGRESS.

MISS SCATCHERD ON SKOTOGRAPHY.

Miss Felicia R. Scatcherd delivered an address on “Skotography—Thought Photography and Allied Phenomena” before the members of the Psychical Research Congress at Copenhagen on August 30th. It was a cosmopolitan audience, and lacking an interpreter, Miss Scatcherd, with that wonderful resource so typical of her, spoke from time to time in French and German, as well as in English.

She outlined how in 1903, when she first discovered that images could be recorded on sensitive plates without exposure to light (that is, without the use of a camera) all the photographers and scientists she met denied her facts, and said that she had been deceived. When the images obtained consisted of faces of persons, and messages, Spiritualists claimed them to be spirit photographs, and were the only ones who believed her statement. From the outset she felt that the camera would prove a most valuable instrument of research in experimental psychology. Thus she left no stone unturned in her efforts to induce scientists to repeat her experiments. In this she did not succeed, but perceiving that the word “spirit” was a stumbling block to the scientists, she coined the more accurately descriptive term “skotograph” for those images which were obtained without the use of a camera.

The new nomenclature almost immediately produced admirable results. For one thing, scientists set to work to show that she was mistaken in her conclusions. M. Guillaume de Fontenay, for instance, ridiculed the idea; he insisted that Miss Scatcherd’s “skotography” was only his “chemiography,” and set about faking photographs to show how easy the process was. But he soon discovered the truth, and was the first scientist to adopt the term “skotography.” This he did in a lecture delivered only a day or two before his tragically sudden death, and at which, through the kindness of Commandant Darget, the pioneer of Thought Photography, Miss Scatcherd was able to be present. Having thus established the scientific status of Skotography, Miss Scatcherd went on to exhibit illustrative lantern slides already familiar to those who have attended her lectures to the members of the London Spiritualist Alliance. Many other interesting slides were shown, including reproductions of psychic extras obtained by Sir William Crookes at sittings with the Crewe Circle.

Miss Scatcherd concluded an impressive address with an account of the important investigations in Psychic Photography undertaken with her at Crewe by Dr. Lindsay Johnson, and already recorded in LIGHT.

DR. CARRINGTON ON RESEARCHES IN MEDIUMSHIP.

Dr. Hereward Carrington, in the course of a paper on “Physical and Psycho-physiological Researches in Mediumship,” discussed the question of some newly discovered energies of the body, in the light of psychical phenomena; as well as the question of human (vital) radiations in relation to such manifestations as those witnessed in the presence of Eusapia Palladino and other mediums. Light was thus thrown upon other obscure phenomena, such as psychometry, the aura, haunted houses, and various physical phenomena, e.g., materialisations. A suggestion was offered as to a possible method of facilitating telepathy by means of certain electric waves. Dr. Carrington also gave a description of the American Psychical Institute and Laboratory, of the apparatus which it has so far constructed, and of the methods by which various psychic phenomena may possibly be duplicated or reproduced by electrical and physical means, as for example: The artificial construction of phantoms, and an experiment by means of which the “astral

body” might be rendered visible, through ionization. Some recent tests were described, in which unaccountable losses of bodily weight were observed, and recorded by means of delicate scales.

THE PLACE OF MAN IN THE UNIVERSE.

BY LILIAN WHITING.

That humanity is a separate “kingdom” as distinct from the animal kingdom as is that from the vegetable, or the vegetable from the mineral, is the conviction of a renowned Polish scholar and researcher, Alfred Korzybski, who from great resources of knowledge, evolves a law that disproves Darwin’s belief that the physical body of man is an evolutionary development from the animal. Count Korzybski offers an entirely new concept of the nature of humanity. He points out that the animal instinct is to take; the human instinct is to create, to serve, to give. The animal is space-binding (moving freely in space); the man is time-binding—constantly producing greater and better results in less time.

It is more than a mere coincidence that a remarkable new book, “The Manhood of Humanity,” appears in the year 1921. An eminent critic says of this work, which is about to be issued from the E. P. Dutton house in New York:—

“What Euclid did for geometry; what Francis Bacon did for positive science; what Newton and Copernicus did for mechanics—that is what Korzybski has done for man. Not a new theory, but the discovery and proof of a new basic law.”

The author marshals proofs, apparently undeniable, that the human and the animal kingdoms are in entirely different dimensions. Man is not “a beast *plus* a soul.” He is a spiritual being; he must live in accord with spiritual laws. Only by these laws can he truly develop his potential qualities. A fish cannot live in the air; a bird cannot live in the water; nor can man live as an animal. All the discords; all the distress; all the tragedies of human life are primarily due to the fact that man so largely lives by laws *not adapted* to him. The great leaders and benefactors of mankind have been those who transcended the animal laws and thus lived from the higher plane. Again, to quote the critic to whom I have referred:—

“In the seventeenth century Lord Bacon wrote his ‘Novum Organum,’ and the principles he stated there made possible all wonderful achievements in our positive science and material life. The twentieth century sees the appearance of Korzybski’s ‘Manhood of Humanity.’ It formulates with even greater force the principles upon which the human relations are based. The imperfect understanding of these has kept us for ages in welter, leading from famine to war, from pestilence to revolution, creating untold misery. . . . We are men, not animals. We are Time-binders, not Space-binders. Therefore not to the strongest or the crookedest, but to those who serve best and longest—those who bind time the best—should we give the highest rewards. A poet is important for he liberates Time-binding energies. . . . We are still making the monumental mistake of estimating work in terms of horse-power instead of values of service and ideas.”

Liberating and calling into service man’s time-binding capacities, you increase his efficiency a thousand-fold. Man must be elevated to his true dignity and power as a time-binding agent. Korzybski reveals the incalculable force of the Golden Rule, as the Law of Humanity. The book is one so remarkable that I (for one) am urging upon all my friends the necessity of getting it—honestly if they can; dishonestly if they must, but, anyway, to get it! Jestings aside, Korzybski certainly presents a view that fascinates the attention.

MR. EVAN POWELL.

FAREWELL MEETING AT MERTHYR.

On Sunday, the 4th inst., Mr. Evan J. Powell, resident minister of the Spiritualist Church at Merthyr, and one of the most remarkable of mediums, terminated his connection with the church there, in consequence of his removal from the town to take up his residence at Paignton, South Devon. There were large congregations at both morning and evening services, for the event occasioned deep regret mingled of course with heartfelt wishes for Mr. Powell’s success in his new sphere of labour. The Merthyr Temple was opened in February, 1910, and registered as a place of worship, Mr. Powell being appointed resident minister. Under his leadership the church flourished, and by November, 1919, it cleared off the whole of an initial debt of nearly £500.

Next week we propose to give some account of Mr. Powell’s wonderful psychic gifts and the evidential phenomena occurring in his presence. For power and variety they stand out conspicuously in the records of mediumship at large, for Mr. Powell is not only an orator of great eloquence but a medium for materialisation and the Direct Voice.

DO ANIMALS SURVIVE?

Whether animals survive bodily death or not, the fact that they are often more sensitive to immaterial presences and influences than are their masters and mistresses has, since the day when Balaam's ass saw an angel, received many illustrations. Mrs. Leila Boustead writes:—

I have no personal experience to recount in support of animal survival, except a small one which seems to show that at least they possess supernormal faculties. I once had a horse which, when I rode in Richmond Park and approached a particular tree, used invariably to kick and bolt wildly as if in a paroxysm of terror. I grew to avoid that spot, while the thing mystified me—for in those days I had no occult knowledge. It was not till after I had parted with "Lady-bird" that I heard that a man had once been hanged upon that tree. Did the mare see astrally something I could not see? In the light of later knowledge, I believe she did.

It seems to me to savour of arrogance to suppose that we survive death and that animals do not. I can see no difference between us and them, except in degree—not in kind. The Vedda of Ceylon and the Earth Man of Africa appear to supply the so-called missing link, and as all the bodily functions and senses are the same in the man as in the brute, it is only the intelligence that is greater, and that probably only means that they are at present lower on the ladder of evolution than we.

Darwin was, I believe, a materialist who never researched beyond this world, but he did that very thoroughly, and summed up the relation between us and the animal in the closing words of his great book. I have not got it before me, so may not be word accurate, but he says in effect: "We are, therefore, compelled to the conclusion that in spite of his wonderful attainments, his god-like intelligence which has penetrated beyond the stars, man still bears in his material frame the indelible marks of his lowly origin."

But it cannot end there. There is no waste in the scheme of creation, and He destroys nothing that He has created.

So, as I see it, we and all life are only part of some gigantic design, but

ALL HAVE AN IMMORTAL DESTINY.

and, therefore, I believe that every living thing—however humble—lives again in its own limitations, but ever evolving upward.

I have heard it said that the existence of the microscopic world has a saddening effect on the mind, as it brings home our own nothingness. But the greater includes the lesser, and He who hung ten billion blazing suns in the starry spaces, can look after a streptococcus.

Realising our impotence and littleness we may well feel "What is man that Thou art mindful of him?" and if the thought springs to the heart, "Shall we then be forgotten or destroyed?" we can turn to the spiritual knowledge and glorious convictions that our research, ending in belief, has brought us, and we can wait in patience till our call comes—when so much that is yet dark will be made clear, for—"In Thy Light shall we see Light."

Mr. Wilfrid E. Laurie writes:—

Last February my sister and I had enjoyed a very interesting private sitting, when the medium was controlled by several of our relations and friends. As is often the case with this medium, she was finally controlled by her own guardian "control," Hope by name. Hope reported that a very small spirit was present, and that she "belonged to the house" (my late father's London house). My sister and I at once exclaimed simultaneously, "That must be Anne B——" (my late father's housekeeper, who was a very small woman). "No," said Hope, "she gives me the name of Sarah. She is not very developed—rather earthbound still." Then I remembered that many years ago Sarah F—— was the name of the caretaker when the family were away, and that she had been so short as to be almost a dwarf. "Yes," said Hope, "she says that was her name, and she has a little dog with her." The dog was described as a small terrier, yellowish, rough hair, very sharp nose. I could think of no dog that I had ever owned of this description; they had all been black retrievers or white fox-terriers. Then I remembered that when I married, more than thirty years ago, my wife (still with me) had a little toy Yorkshire terrier, tan or black and tan, which we had brought to this house a few weeks after our marriage, and which after a few days had strayed from the house and been lost. Being a valuable dog, we had always supposed it had been stolen. So I asked for its name. Hope said, "The spirit shows me an R, and then a round letter." "What else?" "The spirit is very illiterate, but she says there is also a letter with a funny tail to it." I said, "How many letters are there in the dog's name?" Hope counted slowly, "One—two—three—four." "Is that all?" I said. Hope counted again carefully, "One—two—three—four." "Yes," I said, "that's right,

ITS NAME WAS ROSY,

and we lost it from this house the year of our marriage."

Hope said, "No; Sarah says it was not lost, but it was run over, and she is taking care of it."

To the incidents he has already quoted Mr. E. W. Duxbury adds the following from Mr. J. Arthur Hill's "Man is a Spirit." One of Mr. Hill's correspondents had described how he had, quite spontaneously, established communication, by means of automatic writing, with his deceased father, a clergyman highly revered for his fine character and intellectual power. This correspondent wrote:—

"Unknown to me, my mother, who was staying some sixty miles away, lost her pet dog, which my father had given her. The same night I had a letter from him, condoling with her, and stating that

THE DOG WAS NOW WITH HIM.

'All things which love us and are necessary to our happiness in the world are with us here.' A most sacred secret, known to no one but my father and mother, concerning a matter which occurred years before I was born, was afterwards told me in the script, with the comment: 'Tell your mother this, and she will know that it is I, your father, who am writing.' My mother had been unable to accept the possibility up to now, but when I told her this she collapsed and fainted. From that moment the letters became her greatest comfort, for they were lovers during the forty years of their married life, and his death almost broke her heart."

ANSWERS TO CORRESPONDENTS.

W. ROWE.—Your verses are in some respects striking in their reproduction of ancient forms—the influence of Spenser is visible. But there are some irregularities and a little obscurity of expression here and there, and we regret that we cannot use them.

L. G. WILLIAMS.—Dr. E. E. Fournier D'Albe tells us that astigmatism is due to the cornea or lens being somewhat cylindrical instead of being spherical. When astigmatism is absent there is no difference in the definition of the lines, and therefore no "normal angle."

P. B. BEDDOW.—Dr. Fournier D'Albe writes that refraction is quite incapable of accounting for the apparent increase, and there is no real angular increase, as anybody would discover on making the experiment.

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QUESTIONS AND ANSWERS.

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

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

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

SWEDENBORG AND THE LOST RECEIPT.

V. P.—As with many other anecdotes of famous people of the past, the stories told of Swedenborg's psychic powers suffer from the influence of time, being subject to considerable variation in form. Thus, Mrs. Leaning, to whom we have referred the point, tells us there are no fewer than eleven versions of the story of Swedenborg's discovery of the lost receipt. After pointing out that Myers, in his "Human Personality," and Sir William Barrett, in "Psychic Research," follow the story as narrated by Kant, Mrs. Leaning remarks that the various accounts leave us in doubt whether Mme. Marteville (a) saw her husband in a dream, (b) saw his ghost, or (c) whether Swedenborg alone saw the ghost and heard later that the receipt was found, or (d) received the information from the spirit and gave it to Mme. Marteville next day. She points out also that the name is Marteville, and not, as frequently given, Harteville. These discrepancies need not distress us. Every story gets garbled by repetition and by passage through many minds. Memories are treacherous, and most people are far from precise in their narratives. As Mrs. Leaning well observes, the truth of the Lost Receipt story would probably be in a composite account, i.e., all the details narrated would, if it were possible to select the right ones, contain the true story.

FAIRIES AND IMPS.

MAURICE.—Who is to say? There is a considerable number of people—some of them quite level-headed and intelligent—who declare that they see elves in the woods and fields. Mr. Maurice Hewlett, in his book, "The Lore of Proserpine," writes very positively of the existence of fairies, but how much of what he says is fact and how much fiction we cannot tell. Mr. Evans Wentz is another author who holds by the existence of fairydom, and we have "fairy photographs!" But we are still not in a position to make any definite pronouncement on the subject. There is not sufficient evidence. We can theorise and philosophise about the matter until we are tired, but until the facts are sufficiently numerous and convincing we do better to wait. Certainly we "believe in fairies," but that is rather in the sense suggested by Sir James Barrie's play, i.e., poetic truth rather than literal truth.

MISLEADING AND NONSENSICAL COMMUNICATIONS.

"ELAINE."—This is too large a subject to be dealt with in a few sentences, and we have said much on the question in LIGHT at various times. For the present, we may content ourselves with a quotation from Sir William Barrett's little work, "Psychical Research" (p. 227), where, dealing with this phase of psychic communications, he writes: "Absur-

ditities and inconsistencies [such as those he quotes in a previous paragraph] belong merely to the trance's visionary setting or framework, which fits it naturally enough, since it certainly comes from somewhere in the region of dreams, that mysterious borderland lying unexplored between two worlds. And like in origin, no doubt, is the fantastic streak which so frequently runs through other automatic writings." Spirit communion may be, and is, practised by many simple and unlearned folk, because its chief requisites are faith, devotion and purity of mind. But psychic communication is a different matter. It is sometimes full of complex and baffling elements in dealing with which the novice in such matters, however self-confident, needs to be on his guard, and seek the aid of experienced investigators.

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THE STIGMATA.

C. B.—This is a phenomenon well attested in modern times, although the most famous instances belong to the past, mainly in connection with saints or religious devotees like St. Theresa and Caterina Savelli. It is not generally accepted yet by medical science, which is not satisfied with the evidence, and is unable to understand how impressions on the mind can be reproduced on the body, as in the cases where long contemplation by a nun of the wounds of Jesus led to ecstasies and trances in the course of which those wounds, or rather the superficial marks of them, become apparent on the body of the devotee. To us, however, the thing is a well-attested fact, sufficient examples of it in various forms being found in the annals of psychic inquiry. We have even met with one case in everyday life. It was that of a lady who, shocked and horrified by an ulcerated sore on the neck of a beggar whom she met in the street, went home with the disagreeable impression so strong upon her that on the following morning her neck showed a red blotch roughly corresponding to the sore on the beggar's neck. This kind of thing is the essence of what is called stigmatization.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Coriella Green; 6.30, Mr. T. W. Ella.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mr. A. Ripper, Mr. F. Crook. Thursday, Mr. R. G. Jones.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Dr. W. J. Vanstone; 7, Mr. G. A. Sharpe, address and clairvoyance; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. Podmore, address and clairvoyance. Saturday, 24th, annual outing to Broxbourne by charabanc. Tickets, 7/6 each, including tea.

Brighton.—*Athenæum Hall.*—11.15 and 7, Mr. John Jackson; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. H. J. Everett; clairvoyance by Mrs. Ormerod.

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