

REV. G. VALE OWEN ON ANGELS.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, OCT. 8th, 1921

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LIGHT

A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKETH MANIFEST IS LIGHT!"—Paul.

No. 2,126.—VOL. XLI.

[Registered as]

SATURDAY, OCTOBER 8, 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.

The homeward course is that to which you are now tending; for the outermost point has been reached, and is just being rounded. It is the rounding of that point, it is the turning of the vessels out of the harbour of material inertia towards the more active elements of the open sea, which is the cause of the much unrest in all directions at the present time. Soon the sails will fill and set steadily athwart the hulls, the vessels will settle down to their homeward course, and both officers and crews, now homeward bound, will be of cheery disposition, and ever as the fleet ploughs through the ocean of being, nearer and nearer will it come to the port from which it set out so many ages ago; and gladness and peace will gather about them as they go for the welcome which awaits them a-port, far away ahead into the east where the light is already breaking and the smile of life is seen.—From "The Life Beyond the Veil," Book IV.

With all his cynicism and occasional freakishness, Mr. George Bernard Shaw is an original thinker who incurs unpopularity in many quarters partly by being ahead of his time, and partly by his "inhuman logic." Clearly he is a disruptive rather than a constructive force, and the average mortal, unless he is very young, hates the disturber of his peace. In his long preface to his latest book, "Back to Methuselah," we find G. B. S. devoting his powers to establishing the idea that there is a controlling mind in Nature. He begins his treatise by reference to a "rich and consequently dogmatic" uncle whom he, when a young man, deeply offended, by exhibiting an inclination to defend Darwin, who had just set the religious and scientific worlds in a ferment. After showing, in effect, that that great student of Nature's processes had not, in revealing her methods, negated the possibility of any intelligent cause at the back of it, and remarking upon the changes of thought which came as the result of much ignorant misunderstanding of Darwin and his discovery, we find Mr. Shaw saying:—

If I had told that uncle of mine that within thirty years from the date of our conversation I should be exposing myself to suspicions of the grossest superstition by questioning the sufficiency of Darwin, maintaining the reality of the Holy Ghost, and maintaining that the phenomenon of the Word becoming Flesh was occurring daily, he would have regarded me as the most extravagant madman our family had ever produced.

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That sentence from "Back to Methuselah" puts into brief epitome the gist of Mr. Shaw's prefatory argument. This modern Aristophanes, with all his subversive ideas, has a method. He can always think beyond the apparent *impasse*. When the community has driven some idea—like competition or materialism—to its logical conclusion and got hopelessly "bogged" as a consequence, Mr. Shaw has always the wit to extricate himself and return. So we find him saying: "Evolution as a philosophy and physiology of the will is a mystical process which can be apprehended only by a trained and comprehensive thinker." He reminds us that even William Blake, that ecstatically pious mystic, spoke of the monstrous idol which was God to old-time Theology as "old Nobodaddy"; but he sees that there must be a real God behind the sham substitutes with which a trustful humanity is humbugged by some of its teachers. He discerns a guiding mind in evolution, notwithstanding much that appears to support the mechanist's idea of blind necessity. Mr. Shaw might become profitably acquainted with the work of a distinguished French scientist, tracing the existence of Idea in evolution. We mean Dr. Geley's "From the Unconscious to the Conscious," which gives definite form to the idea of a controlling intelligence in all the phenomena of life.

ADDRESS BY SIR OLIVER LODGE.

Sir Oliver Lodge lectured in Glasgow, at St. Andrew's Hall, on Monday last on "Facts and Possibilities," before the Glasgow Society for Psychical Research. In the course of his address he said: "It is quite likely that every mental process must have a physical concomitant—though that is a possibility, not a fact—but what is certain now, in the light of the great assemblage of psychical facts included in our studies, is that a material concomitant is only necessary when appeal has to be made to our bodily senses, and that a whole psychic universe of thought, feeling, and emotion can exist without making use of matter of the ordinary sense-appealing, moving kind."

Sir Oliver continued: "We have to consider the possibility that not matter alone, but the ether also can be animated, that its energies can be utilised and directed by life and mind in ways as yet unknown. This is a possibility—at present it is no more. Psychical research exists for the examination of any reasonable kind of possibility and tracking it down till it can be permanently incorporated into the region of fact." We hope to make more extended reference to this address in a later issue.

IN THE HEAVENLY PLACES.

(Reprinted by request.)

God does not send strange flowers every year.
When the Spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces.
The violet is here.

It all comes back—the odour, grace and hue,
Each sweet relation of its life repeated.
No blank is left; no looking-for is cheated;
It is the thing we knew.

So after the death winter it must be.
God will not put strange signs in the heavenly places,
The old love shall look out from the old faces.
Sweet flow'r, I shall have thee.

ST. MICHAEL AND ALL ANGELS.

ADDRESS BY THE REV. G. VALE OWEN.

An enormous gathering, with many hundreds turned away, was the feature of the opening meeting of the autumn and winter session of the London Spiritualist Alliance at 6, Queen Square, on Thursday, September 29th, when the Rev. G. Vale Owen delivered an impressive address on "St. Michael and All Angels." Although the meeting was not to start until 7.30 p.m. many people were waiting for admission at five o'clock, and before seven o'clock there was a long queue stretching some fifty yards. The hall was beautifully decorated with palms and ferns, and the platform was embowered in greenery.

The proceedings opened with the singing of the hymn, "O God, our help in ages past."

Mr. H. W. ENGHOLM, who presided, said at the outset that he regretted that so many had been unable to obtain admission, but they would be glad to hear that before long Mr. Vale Owen would deliver another address in a much larger hall, when all his friends would have an opportunity of hearing him. (Hear, hear.) He went on to refer to the efforts that were being made by the L.S.A. to meet in a practical way the constantly growing interest manifested in their subject. The Council had realised that instruction was the vital thing, it was what people were demanding. Inquirers all wanted to go to a medium for what they called first-hand evidence, but such a course was not possible, there were not enough mediums to go round. It was not always necessary to put facts to the test of personal experience. They believed in the rings of Saturn and the mountains of the moon, though they could not all look at them through telescopes. Many great truths they had to take on trust from men and women who knew. So the Council had decided that the only way was to teach from the abundant records in their possession. As most of his hearers knew, they had inaugurated a series of classes which would bring all who attended them in touch with the real facts. They would be conducted by experienced and carefully chosen exponents of the subject, and should yield rich results. He hoped the members would largely avail themselves of the splendid opportunities thus afforded. There was one point he wanted to emphasize, and that was that the whole policy of the L.S.A. was going to be absolutely under one banner. "I wish to make no secret of the fact that there is going to be the Christian standard unfurled over this organisation." (Applause.) At a sitting he had had a few days before with Mrs. Osborne Leonard, his dear friend Mr. Stead expressed the heartiest approval of this ideal. Mr. Engholm then introduced Mr. Vale Owen, saying that when he had to choose a speaker for that date, Michaelmas Day, he could think of no one better fitted to address them on St. Michael and All Angels than Mr. Vale Owen. He would tell them something about those angel friends whom he had helped us to know so well during the last few years. (Applause.)

Mr. VALE OWEN, who, on rising, was warmly greeted, said he was happy in addressing those whom he knew he could call friends, and who, like himself, were fighting a battle against great odds. The time would come when the odds would be on the other side. He was speaking, of course, from the visible standpoint, because from the invisible those who were on their side were more in number and power than those who were against them. In the physical world they could not see electricity, but its effects became visible. It was just the same with their angel friends. They might be invisible, but to those who had eyes to see, their presence amongst us was amply manifested.

MICHAEL, THE WARRIOR SAINT.

He wanted to speak to them that night about St. Michael and the Angels. Of St. Michael himself we knew but little. He was mentioned in the last book of the Bible,

where it said that there was a great warfare in the heaven—it was probably in what we called the first sphere—between the powers of light and the powers of darkness. This great archangel, Michael, headed the heavenly forces against the dark forces. We also heard of him in the tenth chapter of the Book of Daniel, where contention was again referred to, but it was quite a different warfare from that mentioned in Revelation. He (the speaker) regarded the Book of Revelation as a record of real incidents in the spiritual world, not as phantasies, and the same with regard to the visions of Daniel. Daniel told us that when he was by the river Tigris he had a vision of a man, whose name was not given, but who was evidently an angel of high estate, and who said, practically, "I have come to you. I have known you for many years. I have come because your prayers brought me to you." The inference was that it was possible to come into contact with angels of very high estate, when one sought in humility, earnestness and purity of spirit. Daniel had been doing his duty from day to day. Suddenly he was made aware that he had been watched, helped and encouraged all the time. Then this angel went on to tell him that he would have come sooner, but he had been detained, owing to a contest with the Prince of Persia. The old Speaker's Commentary, he was glad to see, took a purely Spiritualistic view of the meaning of this passage, holding that the Prince of Persia alluded to was the guardian angel, the spiritual being who had in his charge the destinies of Persia. The angel who spoke to Daniel said that he had no one to help him in this contest but Michael. Mr. Vale Owen explained that the Hebrews only appreciated what was for or against their own nation. It was Israel *contra mundum*. Therefore, when an angel was friendly to any other nation, they took for granted that that angel must be evil.

THE COUNCIL OF THE DIVINE HIERARCHY.

He (the speaker) rather conceived, on the other hand, that the guardian angels of Greece and Persia, and Michael and Gabriel, were all members of the Cabinet, if he might use that expression, under one great Heavenly King. Each had his

own portfolio, and it was his duty before taking definite action to co-ordinate with his fellows. That, in a very rough way, was how he conceived that the great leaders of the angels worked when their eyes were bent down on this poor, old, moth-eaten world of ours. He was strengthened in this idea by a passage in the New Testament, where our Lord was reported as saying: "It is not the will of your Father that one of these insignificant people should perish." What he really said was something more emphatic. In essence it was "It is not the will or the decision come to before the face of your Father," etc. If we got that idea we would have a vision of a great council of angels called together to the Father. To the simple people whom he addressed Jesus represented the Father as presiding over this Council. There was no irreverence in this representation, it was to show that the Father worked with the co-operation of the higher angels. So, although the great Creator was alone supreme, yet when He worked out His will in the universe He called into co-operation with Himself free-willed human and angelic beings who, with Him, formed the plan of campaign. God, Who alone had the right to dictate as a despot, never did so. He never deprived us of our freewill.

One of the oldest and loveliest hymns in the Prayer-book was the Benedicite. It was connected with the Book of Daniel, and was probably of Persian origin. It was a mistake to suppose that the Persians were idolaters and fire-worshippers. In that hymn we found the whole hierarchy of angels spoken of as having charge over different departments of life. In the Book of Revelation there were four of these departmental angels mentioned, St. John,



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

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describing a great council, with the Shekinah light enthroned in the midst, saw present four beings whom he could not describe, but who struck him as exceedingly powerful and beautiful, each having charge over one of the four great kingdoms of the living creation. These beings were of very high estate, and we could not hope to hold direct intercourse with them, except very rarely, but there were many degrees of angels under them until we came right down to the earth plane. He loved to think that no spirit, however humble or ignorant, went over there who was not utilised in some way in the wonderful service of God. Dr. Geley, of the Paris Metapsychical Institute, said the other day that the spirits engaged in helping him in his materialisation experiments displayed the mentality of artisans. They were spiritual workmen engaged in carrying out the task allotted to them. That, Mr. Vale Owen took it, was the way in which the great campaign was conducted from the Other Side.

THE PRESENT-DAY CAMPAIGN.

Was there a campaign going forward at the present day? We knew there was, and he believed that it was put on foot some centuries ago, and had since been matured and intensified. The darker forces had been more and more condensed, till they had broken through, and the Great War was one result. But bright forces had also been breaking through. Had they noticed how material science had broken its way into the etherial? It was a significant fact that this synchronised with the operations from the Other Side. It was important to realise that there were forces in the Beyond which were wide awake and competent at the appointed time to meet all the difficulties with which mankind might be confronted. They were delighted to work shoulder to shoulder with us.

He thought one great mistake many Spiritualists made was to come into this movement for what they could get out of it. (Hear, hear.) He did not blame them for wanting to get into touch with their loved ones, but the highest object was to give oneself in service. There were good folk who said that it was not right to interfere, to call angels down, and to disturb them. He honoured the people who sincerely hold that conviction, but what about those on the other side? Were they content? They did not wait to be disturbed. They came and called us to help them. They said, "We want your co-operation, we are engaged in a great work—come and stand with us, shoulder to shoulder." In illustration of how these angel friends worked he instanced the case of one who claimed to be an ancient Egyptian, who was manifesting through a boy medium. He seemed to be of high degree, and when Mr. Vale Owen asked him how it was that he was on the earth plane, he replied that the call came to him seventeen years ago for volunteers for a campaign which was on foot. "I believe," said the speaker, "that his special mission is to develop that boy, who is destined to be a great medium."

Mr. Vale Owen went on to speak of a wonderful séance which he attended in company with Mr. Engholm. The old control of the medium seemed to be in great distress, and did not know what was the matter—someone was trying to get through. Then came a blinding flash of light, which electrified the whole room for one instant. It appeared right over Mr. Engholm. The latter, thinking it was a friend, said, "Is that you, Wally?" A voice said, "No, Arnel is here." "That," said the lecturer, "was one of the most intense moments I ever lived through."

In conclusion, Mr. Vale Owen said that if we spirits in the flesh would only take for granted that our dear friends in the Unseen were with us, we would be able to feel their presence, and to realise that they were trying to help us, and to give us the one glad message they were always seeking to deliver: "Stride ahead, don't look behind, have no fear, we are by your side." (Applause.)

Mr. Engholm, in proposing a vote of thanks to the speaker, said he felt sure that that night he had brought the reality of the angels close home to them all. "Henceforth," said Mr. Engholm, "I am going to call him, if I may, the Vicar of the L.S.A." (Applause.)

Dr. Abraham Wallace seconded the vote of thanks.

During the evening a beautiful violin solo by Bach ("Air on the G String") was given by Miss Dorothea Walenn, accompanied by Miss Emmeline Brook.

CHINESE SPIRIT LORE.—The following is taken from Sir Francis Younghusband's "Heart of a Continent," which tells the story of extensive travels in Asia: "We went to Kaiping. On the way we passed cart after cart laden with coffins, and with a cock in a cage on the top of each. A Chinaman dislikes being buried outside the Great Wall, and as soon as his relatives can afford it they bring him home inside of it again. These were the bodies of colonists who had died in Manchuria, and were being brought back to their homes again. The cock was intended, by his crowing, to keep the spirits awake while passing through the Great Wall; otherwise it was feared the spirit might go wandering off somewhere and forget the body, and the body might be brought in and the spirit left behind."

SEEING THE AURA,

SOME OBSERVATIONS ON THE KILNER SCREENS.

Mr. W. Whately Smith writes:—

I first heard of the Kilner screens for viewing the "aura" some years ago, and Dr. Kilner very kindly allowed me to visit him, and showed me the "aura" as well as was possible without a model. I certainly saw it, or thought I saw it, round his hand and arm, but it was very faint, and when I tried by myself with borrowed screens (which, however, were old and may have lost their power), I failed. On the other hand I have on two or more occasions, when the lighting happened to be just right, seen it vividly round my own fingers without any screens at all.

Just what the effect is due to seems to me to be obscure at present. I am not yet altogether sure that it may not be an "artifact," or optical illusion of some kind, though it is difficult to see how it would arise. Or it may be a *bona-fide* phenomenon, and this does not seem very improbable. We know that the layers of air next to the skin must be in a different condition from those remote from it. For instance, (1) they are at a different temperature; (2) the electrical changes constantly taking place in the body must affect them; (3) they are unquestionably full of the minute particles which give rise to the sense of smell.

The last point seems to me to be especially significant. We know that very minute particles (e.g., those composing smoke) scatter light-waves of small dimensions—that is why cigarette smoke looks bluish by reflected light and reddish by transmitted light. The particles which give rise to odours are probably smaller than those in smoke (I do not know what size they are supposed to be), and, if so, they will scatter light of a still shorter wave-length, i.e., bluish violet or violet light, or even perhaps light of so short a wave-length as to be on the very edge of the visible spectrum. This might account for the "aura" being visible to some people and not to others—the former having a slightly greater visual range than the latter. Inasmuch as the number of particles in a given volume would presumably be much less than in ordinary smoke, a smaller quantity of light would be reflected, and the effect, therefore, would only be observable under the most favourable conditions, except, perhaps, for people whose eyes are especially sensitive to light of the wave-lengths concerned. In any case the effect would be more readily observable if the amount of light of other wave-lengths were reduced so that the "aura light," as I may call it, was less drowned out.

This elimination of irrelevant light is, presumably, the function of the Kilner screens, although—and this rather puzzles me—I seem to remember that one used them by first looking through them at the sky, and that one then looked for the aura, not through the screens, but in the ordinary way. One would have expected that if the screens were used to eliminate light of other wave-lengths one would have examined the aura through them. Perhaps someone who has used the screens more recently than I have, will clear up this point.

I suggest, then, as a provisional working hypothesis with regard to the "aura," that it is produced by the scattering of light of very short wave-lengths by minute particles emitted by the skin, such particles being either identical with, or similar to, those responsible for odours. The wave-length of the light thus scattered is very near—perhaps just below—the threshold of the normal visual range. It is thus normally visible to some and not to others, is only observable under very good conditions, and its observation is facilitated by preventing light of these wave-lengths from falling on the retina.

That this hypothesis suggests a great number of intensely interesting experiments goes without saying, but I should be encroaching unduly on your space if I were to attempt even to outline them. There is, however, one point which I should like to emphasise, and that is that by thus suggesting a strictly physical basis for the "aura" I am not in any way maintaining that it is not—as claimed by clairvoyants and others—intimately connected with psychical states. I am constantly finding new evidence of the way in which all bodily organs and functions and all mental activities are bound up together, and it so happens that I know better than most people how perfectly mental changes are paralleled by changes in the skin. That the skin alters its electrical properties in response to every shade of emotional change is now a commonplace of experimental psychology, and if to this is added the grosser changes due to respiration, changes in temperature, blood pressure, nutrition, and the like, it does not seem at all improbable—assuming the foregoing hypothesis to be correct—that changes in mental states might be reflected to any appreciable degree in the "aura."

* * In reference to Mr. Whately Smith's question about seeing the aura while looking through a screen, Dr. Kilner in his book, "The Human Atmosphere" (1920 ed., p. 8) writes: "A large percentage of persons after gazing through the dark dicyanin screen at the light, are able to perceive the aura . . . but a small minority find it impossible to detect it without the aid of the pale dicyanin screen."

THE POWER OF THE TONGUE.

SOME MYSTERIES OF SOUND.

By MRS. F. E. LEANING.

(Continued from page 632.)

All instructed people know that tones have not only pitch, volume, and so on, but kind or species, according to the instrument used. When the human voice is in question there is, in addition, the purely emotional quality popularly recognised in such expressions as a cold, or hard voice, or when we speak of warm sympathetic tones. Dullness, energy or cheerfulness can be conveyed infectiously, and are effects quite apart from the intellectual content of the words used. The way in which a person's name is pronounced carries a wide range of meanings to the hearer. It may be good news, bitter disappointment, impending condemnation, warning, reproach, or the warmest caress of affection. In the invocations of old Grimoires, not only the name but the right modulation was of importance, and among all primitive peoples the same thing is respected in practice, while the use of "words of power," mantrams and exorcism is not confined to the barbaric. Blackwood makes an interesting use of this theme, the effect of sound, in his book, "The Human Chord," and if the two young people had not become so interested in each other as to cause the Professor to "utter falsely," the experiment would not have ended in disaster. In another story also, in which John Silence is concerned, he quotes from the old Egyptian ritual of the Dead, "I have heard my name in the House of Ra." This did not mean the name by which the speaker was known on earth, though that may have its significance, but the true name, that "new name" which our Bible refers to, by which each spirit is known to the Creator.

THE IMPORTANCE OF NAMES.

The Bible student will indeed find a mine of meaning and of value in the importance everywhere attached to names throughout it, so much so that there may be a literal as well as a metaphorical basis for our common use of the word "vocation." Advances in spiritual estate, accompanying changes in the earthly fortunes, were sometimes signalised by the bestowal of a different name; those destined to great missions were named by angels before birth, and a new and significant name was given to several of the disciples when they were "called." Of the Christ it was said that His was "a name which is above every name." Everyone in the Roman Catholic Church is named after a saint, but monks forsake their worldly appellations when they enter the cloister.

We consider it a privilege to permit the use of the personal name among ourselves, and, therefore, it is not surprising to find higher beings cautious of admitting us to this familiarity with them. Compare the answers given to Moses the Lawgiver, and to Jacob the Patriarch, under such circumstances, when they put the question, "What is thy name?" Goethe followed a great precedent in the reply to Faust's similar demand by the spirit that proclaimed himself—

"Part of that Power, not understood,

Which always wills the Bad, and always works the Good."

The knowledge of a name, indeed, confers some kind of power by its use, some right or claim which must be acknowledged by the bearer of it; and if it is recognised as a sound-symbol of the true being, instead of, as with us, a handle for convenient reference merely, we can well understand that if such beings are higher than ourselves, they would not always choose to put any degree of control over themselves into our hands.

It is perhaps not inappropriate here to remember that certain qualities in the voice are said to have definite effects in promoting

RAPPORT WITH THE UNSEEN.

When Vice-Admiral Osborne Moore was sitting with Mrs. Georgia, the remark was frequently made by T. J. Hudson that he found it easier to "come on the voice," and wanted "no music but the voice." Similarly Archdeacon Colley wrote to Professor Henslow: "As we are all singers and love singing, the powers unseen about us are very strong, and this is the secret of the success of our friends." The vibrations of the air produced by vocalised thought may, like the bugle notes, "die in von rich sky," but not without giving birth to echoes and effects in the finer spheres. By

all testimony there is certainly something equivalent to speech and song there, or we should not hear of lectures, conversations, chants, and the laughter of children, still less of mighty beings whose voice is "as the sound of many waters." Even if the language of angels, as Miss Monteth has suggested, is something very different in form from our spoken words, it does not follow that the alternative is equivalent to a dead silence. Thus what we say may in some fashion be transmuted and "heard in Heaven." Savages, the children of Nature, like our own little ones, and many Catholics, believe in the propriety and efficacy of spoken petitions, and even Wollaston the Deist, in his "Religion of Nature," written two hundred years ago, adduces the argument that since audible speech is superior to mental, and we ought to offer of our best in devotion, all prayers ought to be said aloud. A curious little corroboration of this principle occurs in Mrs. Sewall's "Neither Dead nor Sleeping," recently published, in which the author is recommended to speak the expression of her loving thoughts to a departed sister, on the ground that "to put this thought into articulate speech strengthens it."

VOICES FROM THE PAST.

Among all these various powers of the tongue is another, with much curious evidence to support it, which is concerned with the lasting impression it makes under some circumstances. Whether there be a continuous universal medium, etheric or super-etheric, which takes the record of all sights and sounds, we can only surmise; but some such theory is suggested by a certain class of hauntings. By what mechanism events so record themselves is a matter for the science of the future to deal with. We must be content for the present simply to note the fact that some visible and audible happenings, out of the total mass, do from time to time reproduce themselves, unsought and uncontrolled by the observer who happens to be present. Among these the phenomena of Voices occur, though with less frequency than non-vocal sounds. Such expressions of emotion as sobs, sighs, and sometimes a scream, may be put at the foot of the scale, but definite ejaculations or audible sentences are rarer. Yet they occur. In one of Mrs. Crowe's cases, "a voice like nothing earthly cried 'Weep! Weep! Weep!'" and when Mrs. De Morgan was visiting a haunted house with several other ladies, they all heard an ugly expression used, which was found to have been habitual with the brutal occupant of it in by-gone times. Sometimes the sounds are those of long querulous conversations, or altercations, leading up to some scene of violence, but these are difficult to verify as having actually taken place. The momentum of strong emotional excitement may reasonably be supposed to be the source of such phenomena as these, but in the case of monotonous sounds which resemble reading aloud there is no such likelihood; yet these, as in the case of Ballechin House, for instance, are as well attested as any. When once the driving-power of emotion is removed, one sees no reason why one series of sounds should reproduce itself more than another, or why several should not simultaneously, but this never seems to occur.

ANCIENT MUSIC.

To turn to a more pleasing class of illustration. We find that the tones of sorrow and anger are not the only ones that stamp themselves deep. Just as the repetition of the same act at the same time each day over long periods of time tends to produce a visual image of itself, so may the repetition of sounds bring about an audible reproduction long outlasting those that gave rise to it. This will more frequently and naturally be the case with the practice of devotion than in any other of the ordinary affairs of life, particularly in buildings long inhabited by a religious community. In one case where the drawing-room of a house, originally used as a monastery, was concerned, a deep sound of chanting as by a choir of men's voices seemed to sweep through it at a certain hour each evening, passing away in the direction of the chapel, which had immediately adjoined it. Here the material surroundings remained intact, and provided, possibly, a kind of physical rapport-object. But in another beautiful and similar case this was not so. In this, sacred music was heard among the ruins of the Benedictine Abbey of Jumièges on a summer after-

RAY'S AND REFLECTIONS.

I see that the Indian Rope Trick has cropped up again, this time in quite impressive circumstances. Lord Frederic Hamilton, in his new book, tells how Colonel Barnard, Chief of Police at Calcutta, tested the matter with a camera. The camera did not reproduce the performance as it was seen by the spectators. We give the story elsewhere in this issue. It is all very puzzling, for I remember that a good many years ago an American said that he started the whole story of the Rope Trick as a Press hoax and had watched with much amusement the career of the tale in all lands before letting out the secret. Perhaps it was the explanation that was the real hoax.

I referred last week to Sir Arthur Conan Doyle's play, "The Speckled Band," at the St. James's Theatre. It is pleasing to note that Mr. Hapner Swaffer, in the "Observer," last Sunday, says it is proving "one of the most successful shows in town." Which reminds me that Sir Arthur, at a film dinner recently, said he did not know where the name "Holmes" came from. Sherlock he took from the name of a celebrated cricketer. I suggest that "Holmes" came to Sir Arthur as a result of his early life in Portsmouth, where it is a name famous in naval annals. I believe there is a statue of Sir Richard Holmes, an adventurous seaman of Charles the Second's time, in the town.

A friend of mine—the Editor of a London magazine—on retiring, produced a book, "From an Editor's Chair," in which, amongst other things, he depicted the humours of editorship. They are many, and serve to temper its various afflictions. They are generally of the unconscious kind, and the letter bag is a constant source of unexpected drollery on the part of people who mean to be serious.

One may, for example, get an account of an experience which reads something like this: "My friend said I see it plainly and looked but there was nothing there and then we heard a voice speaking and he said do you hear that I heard it and then said he would not stay any longer." And so it goes on until you feel that a wet towel round the brow will be necessary to unravel the problem as to whether it is the narrator, the friend or the Voice which is speaking.

These things are not always due to defects of schooling. One remembers the letter of one Varsity man to another which "Punch" gave us many years ago: "Mr. Smith presents his compliments to Mr. Brown and says I have a hat which is not his so if he has a hat which is not yours they are the ones."

A friendly clergyman tells me of his holiday visit to a Southern sea-side resort. He writes: "I found amongst the Spiritualists two conflicting sects. Why do Spiritualists commit the ancient error of creed, organisation and external form? Surely, our truth is the leaven to spiritualise other forms of belief in the Unseen. And why do Spiritualist Churches banish the name of Jesus from their services?" I agree that the mission of Spiritualism is mainly that of permeation. And not all Spiritualistic Churches or Societies banish the name of Jesus from their services. Even if they all did it would not affect the essential truth of Spiritualism. The facts of science would remain unaffected if all the scientists turned atheist to-morrow. We should not abandon the use of the telephone or any other scientific instrument, to show our dislike of the irreligious views of the scientific world. Most of us would continue to be interested in the advance of science. That is the logical side of the question. But it has other sides, which need careful consideration.

Some one has asked me whether the cat is an Egyptian or a Persian animal. There are Persian cats, true, but I understand that the domestic cat is regarded by the authorities as having an Egyptian origin. Which reminds me (as usual) of a story. Some years ago I sat with a friend, the author of many books on mystical and occult lore, discussing politics and things in general. On the sofa sat the domestic cat regarding us with an air of quiet contemplation, and apparently listening to our talk with patient attention. But when we fell to discussing ancient Egypt, the cat yawned, and disdainfully turning her back upon us, went to sleep. "There, you see," said my friend, "she is bored by our conversation. As one of the royal race of Egypt she must know infinitely more of these things than we do."

D. G.

HEALING BY COLOUR VIBRATIONS.—We draw attention to Mrs. Fairclough Smith's lectures on Psycho-Colour-Therapy, The Human Aura, Spiritual Development, etc., details of which appear in our advertising pages.

noon, by four English visitors, not psychic, whose separate accounts are printed in the "Journal" of the S.P.R. (Vol. XVII.). They agree that the sound was that of "trained melodious voices, singing in harmony," and as though echoing through a vast vaulted roof. Yet only the fragments of bare wall were there, under the blue sky, and there was no other church within a mile. Another case of music, though not of singing, occurs in the "Adventure" of the two ladies at Versailles, where the distant strains of the band of Louis XVI.'s time were so clearly heard as to be written down afterwards by one of the auditors.

We cannot leave the contemplation of sweet sounds making their individual lasting record without a glance at a further possible application. Nature, as well as humanity, has her great rhythms of wind, and wave, and forest murmurs; what if our little world, as it goes singing on its flight through space, should leave in its track a coloured chord, as well as its sister planets, all making up a wondrous solar harmony? For our Sun, which is a star, has its own place in the vast majestic dance of the stellar universe, in which the beats are æons. Before the grandeur of these immensities and infinities, the spirit veils itself in awe, and comes humbly back to its home in the dust, mindful only to do its part there by making that tiny spot a place of melody and praise, of soothing and cheer, "driving far off each thing of sin and guilt," and making it the home of heavenly joys.

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A CONVERSATION IN THE MAORI TONGUE.

Lt.-Col. Arthur, D.S.O., of Preston, S. Devon, writes:—

It may interest readers of *LIGHT* to hear of the following experiences I have just had at séances held by Mrs. Roberts Johnson in my house on Friday, Saturday, and Sunday, the 16th, 17th, and 18th ult.

In each case excellent results were obtained; out of thirty-three sitters, thirty received satisfying evidence.

On Friday one-sitter talked with five spirit friends, one after the other, receiving evidence of their identity and messages of value to her. All the other sitters were thoroughly satisfied except one; but he has been given information which he has yet to verify.

I was told by an Indian spirit guide to reverse my magnetic treatment of a patient. I have done so, and it has proved more effective.

On Saturday spirit friends spoke to two ladies from Scotland, giving business and private addresses and other information, which the sitters were able to verify. On this occasion there were fifteen present, of whom thirteen got good results.

On Sunday a medical man and his wife talked with their son (who was killed in the war), when the father asked to be touched. The spirit son touched him with a materialised hand. Then another spirit said: "Hallo, Jim!"

The Doctor: "Who is it speaking?"

Voice: "William!"

The Doctor: "William what?"

Voice: "William T—," giving full surname, which was that of the doctor's brother. They conversed for a few moments together, the son and brother expressing delight at his presence at the séance, and at the progress he is making towards recovery from illness. I must mention here that this gentleman was given up over eighteen months ago by doctors as incurable from rheumatoid arthritis and other complications. As a last hope his wife took him to be treated by a spirit doctor, operating through a medium, the result being a change from a dying man to one well on the road to recovery.

Subsequently my mother manifested, and spoke to me in the Maori language. I being the only one present who could speak Maori. Although her voice was weak, and some of the words indistinct, I gathered what she meant. She ended by singing a Maori song we used to sing together when I was a boy in New Zealand. It was explained by the spirit control that she did this to prove her identity—which she most effectively did.

Given the right conditions the manifestations at Mrs. Johnson's séances are, in my opinion, most convincing, her main object being to make the sittings occasions of reunion between those on this and those on the other side of the veil, and to bring consolation to them.

A WEDDING that excited much interest in Brighton Spiritualist circles took place on Tuesday of last week, when Miss Queenie May Goodwin, second daughter of Mr. and Mrs. J. J. Goodwin, leaders of the Brighton Spiritualist Brotherhood, was married to Mr. Albert E. Lewry.

Miss F. R. SCOTCHERD lectured on Sunday evening last at the Daulby Hall, Liverpool, on "The Facts of Spiritualism Confirmed by Science." The keenest interest was shown, especially in the account of the appearance of forms visible only to a clairvoyant coinciding with a change in the registration of weight at the moment when the percipient saw the forms cross the platform of the balance.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

TENTH ARTICLE.

SPIRITUAL ATMOSPHERES.

Everyone knows what it is at times to get into an uncongenial atmosphere, whether a physical, social, or moral one. There is a feeling of discomfort which is far from agreeable; and, in the case of an uncongenial social or moral atmosphere, an oppression of the mental faculties more or less disturbing according to its divergence from our own.

Again, we have all met the individual who, in spite of the many excellent qualities he may possess, nevertheless repels us; why, it would be difficult to say; and probably we should not be able to give any reason, except perhaps that of the person who did not like a certain Dr. Fell. In cases like these we are in contact with very subtle forces, having their origin, not in the material things, but in spiritual. On this plane of existence, they are, to a large extent, veiled and modified in their action by working through the denser atmospheres of a material environment; but when we cross over into the next plane, we meet their full force to a degree which is as distressing and painful to the spiritual body as certain conditions of the physical atmosphere are to our material bodies. The precise nature of these spheres, atmospheres, and emanations is, as yet, but little understood; and there is here no doubt a wide field of research open both for the physical as well as the spiritual scientist, for there is not a thing that exists, living or non-living, from a grain of sand to man himself, that does not possess a sphere or emanation characterised by a distinctive quality in keeping with its source. In fact, if it were possible to isolate any particular emanation and subject it to analysis, no doubt an expert would be able to determine its origin; just as easily as we are able to recognise the near neighbourhood of certain substances by their scents or odours, even although the substances themselves may not be visible. We are all able to detect at times what the good wife is preparing for us in the kitchen from our place of vantage in the drawing room! This, however, is a very crude method of detection, and would hardly be classed as scientific.

With regard to the more subtle forces or spheres of emanations which proceed from all things, both the Vale Owen communicators and Swedenborg have much to say about them from a spiritual standpoint. The former, on one occasion, referring to the emanations proceeding from certain rocks and minerals, says:—

"These characteristics are worthy of deeper study. The chemical composition has been more or less ascertained. But the more subtle influences proceeding from the ever-vibrating particles have been neglected. . . . The same truth may be adapted to the vegetable and animal kingdom also."

Swedenborg refers on many occasions to this subject of spheres and emanations, especially with regard to those in the other life. Writing on heavenly spheres, he says:—

"It has often been given to me to perceive that there is such a sphere about every angel and spirit; and a general sphere about every society . . . sometimes under the appearance of a thin flame, and sometimes under the appearance of a thin white cloud; and sometimes to perceive it under various kinds of odours. . . . In hell, under the appearance of gross fire, or a thick black cloud, or as various stench; which confirmed to me that a sphere of substances, resolved and separated from their bodies, surrounded everyone both in heaven and hell."

Again:—

"A sphere pours forth not only from angels and spirits, but also from all and everything that appears in that world; from trees and fruits, shrubs and flowers, herbs and grasses; yea, from earths and all their parts. . . . The same is the case in the natural world; a stream of effluvia constantly flows from men, from animals, and from trees, fruits, shrubs, flowers, and even from metals and stones. The natural world derives this from the spiritual world, and the spiritual world from the Divine."

The script expresses the same truth when it says that "everything material has its spiritual counterpart."

Even those subtle things, *thoughts*, which, according to the seer, are "changes and variations in the spiritual substance of the mind" have their emanations, which radiate and diffuse themselves around in their environment, much in the same way, no doubt, as the etheric waves sent out from a wireless station. Indeed, when we think of it, these

latter are merely a transmutation of the former by various agencies into a grosser sort of vibrations in a corresponding medium.

No doubt on the next plane of existence it is a scientific knowledge of these spheres and emanations that enables angels and highly progressed spirits to condition themselves to a lower state of being, or rather environment, when necessary—a matter of which we read so much in the script. Seemingly, however, spirits do not appear to be able of themselves to condition themselves to a higher state or sphere than their own. This can only come about—and that only for a brief time—by the powers of those higher in estate than themselves, who can put those powers into operation, and lend their assistance on special occasions for special ends. Those who make the attempt to penetrate beyond their own sphere boundaries, soon become acquainted with their own limitations, for they begin to experience distressing symptoms, which, if the experiment is persisted in, develop into positive pain. Thus the particular sphere of every society of angels or spirits is its own potent guard against unlawful intruders. It is the shield and buckler provided by the Lord for their protection and defence—invisible, indeed, but irresistible in its power to stay the incautious intruder.

Swedenborg gives many instances of this protective power of spheres. Evil spirits, he tells us, who have believed that their lot would be happier in a higher sphere, before they were inwardly prepared for it, have been permitted to enter one in order to convince them by practical experience of their error, for no one's desires are refused if they will serve a useful purpose. Speaking of such, he says:—

"They are indeed allowed to ascend into heaven, but as soon as they enter, they begin to draw their breath and respire with difficulty. Presently their sight is obscured, their understanding darkened, thought ceases, and death seems to stare them in the face. The mind is seized with anguish, and they experience every moment greater degrees of torment, until at last, not being able to support it any longer, they cast themselves headlong downwards into their own place."

Needless to say, they are in no hurry to repeat the experiment. One of the first hints which he got in the script of this potency of spheres is contained in an early message from Mr. Vale Owen's mother. Speaking of the spheres higher than her own at that time, she says:—

"If we go too far in their direction, we feel an exhaustion which disables us from penetrating further, although some are able to go further than others."

In a later message from another communicator we read:—

"Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light that means they are become out of touch with their environment. So we send them what help is needed; and that is usually a direction by which they find their way, not into regions of light—where they would be in torture and utterly blinded—but into a region less dark, tintured by just so much of light as they may bear. As he continues to develop in aspiration after good, he gradually becomes out of harmony with his surroundings; and then, in ratio to his progress, so his discomfort increases, until it becomes not less than agony."

Then he is helped another stage onward by those who are "able to give it in God's name."

A further illustration of the protective power of spheres is given by the communicator "Arnel" towards the end of the script. He tells us of a "Fortress" built in one of the Darker Regions for the use of some high spirits of help who dwelt there, and whose services were devoted to the succour and uplifting of their more unfortunate brethren. This "Fortress" was conditioned to their own home sphere, which not only enabled them to dwell there in comfort, but protected them at the same time from intruders. He says:—

"The great archway was always open, for none could pass beneath it unless those who worked there gave leave. He might come so far as to penetrate three or four paces within. But then he would stop short in amaze, breathe with difficulty, turn, and hastily depart on his ways abroad once more."

There are other instances given, both in the script and in Swedenborg, of this remarkable phenomenon, but enough has now been said to show their agreement in this particular. Those who carry with them into the other life their pro-

clivities for poaching on the preserves of others are destined to a rude awakening if they put them into practice.

BADGES AND ORDERS.

Among the many curious and interesting statements made in the script are those that refer to the wearing by spirits of high degree of various orders and badges; whereby the society to which they belong may be determined. Take, for instance, the following account of his guide, given by "Zabdiel" in one of his messages to Mr. Vale Owen:—

"He was clad of a glittering, silk-like tunic to the knees, and round his middle was a belt of silver. His arms and legs below were bare of covering, and seemed to glow and give forth light of his holiness and purity of heart. He wore a cap of blue upon his hair, which was like silver just turning into gold, and in the cap shone the jewel of his order. It was a brown stone, and emitted a brown light very beautiful and glowing with the life which was all about us."

The same communicator describes the dress of another angelic spirit in these words:—

"On his head a symbol of light appeared, as it might be a crown of jewels of red and brown which sparkled and shone forth their rays. His tunic fell to his knees, leaving bare his arms; and a gold belt he wore about his middle clasped with a jewel of pearl-like substance, but in colour green and blue . . . on his forearms were zones of gold and silver interwoven."

Many other references there are in the script to these representative jewels and orders, but the above will suffice to indicate their nature. Swedenborg also refers to this distinctive style of dress and ornament, which seems to be a feature of those who have progressed far enough in the heavenly realms to become leaders, guides, or instructors to others, and to hold positions of authority such as governors or princes. I take the following from one of the seer's descriptions. He is describing the appearance of the prince and his counsellors of a certain heavenly city into which some good spirits had been introduced by an angel for a short time, and for a special purpose. Naturally they would be protected from any possible discomfort arising from their unaccustomed environment.

"The Prince and his ministers were attired thus. The Prince was dressed in a long purple robe adorned with silver stars wrought in needlework. Under this robe he wore a bright silk tunic of a blue or hyacinthine colour; this was open about the breast, where there appeared the front part of a kind of zone with the distinguishing badge of his society. The badge was an eagle sitting on her young at the top of a tree. This was wrought in refulgent gold, and set round with diamonds. The counsellors were dressed nearly after the same manner, but without the badge, instead of which they wore sapphires, curiously cut, hanging from their necks by a gold chain. The attendants wore cloaks of a red-brown colour wrought with flowers encircling young eagles. Their tunics were of silk of an opal colour, as were also the garments that covered their thighs and legs."

All these things are curiously reminiscent of certain of our mundane customs, so true it is that, as quoted from the script in the preceding section, "Everything material has its spiritual counterpart."

In the next article—which will be the last of the series—we get a brief but suggestive glimpse of one phase of spiritual activity which is not without interest; for it shows that science there is as active as it is here, and in far more subtle ways; but which for all that, bear some resemblance in methods to those here.

It will be remembered that on one occasion the communicators informed Mr. Vale Owen that they had put his mind, or rather its emanations, through a "spectrum" in order to test his fitness as an instrument to receive the messages. It was an unexpected revelation of one of their methods.

I was unaware until only the other day that Swedenborg also refers to this same method of analysis, but in another direction. The two accounts throw a remarkable light upon one department of spirit-world science hitherto, I believe, unsuspected.

THE VALUE OF PERSONAL EXPERIENCE.—An inherited incredulity regarding the possibility of communication between the living and the dead lies deep within the minds of men. That incredulity is persistent, yielding neither to the reliably reported evidences of such communications nor to the hitherto published discoveries of Psychic Science. The subconscious reservoir holds ancestral denials, emotional refusals, which rise in floods to submerge the slowly growing edifice of belief. Personal experience, many times repeated, alone leads to personal conviction. But in this slow process of conviction that communication does actually take place between the invisible and the visible worlds, no element is so effective as the recognition of the characteristic thoughts and modes of expression in the messages which seem to come to us from the departed. This evidence is cumulative in its convincing power, and provides a potent solvent for the subconscious or emotional incredulity.—From "A Cloud of Witnesses," by ANNA DE KOVEN.

INSANITY AND ITS TREATMENT.

A book of most painful reading, but of absorbing interest, is "The Experiences of an Asylum Doctor," by Montagu Lomax, M.R.C.S. (George Allen and Unwin, 12/6 net). Though it has only recently appeared, the revelations and recommendations it contains have already been the subject of a question in Parliament, and caused considerable discussion in several quarters, and much searching of heart. It might at first be supposed that the question of the treatment of the insane has little, if any, relation to the special matters with which *LIGHT* is directly concerned, but no great reflection is needed to make it evident that apart from the safety of members of the community generally, and from a purely personal point of view, this is a question which makes a special appeal to Spiritualists. It is not so long ago since there was a very widespread disposition to regard any person whose experiences were a little out of the normal as a proper candidate for confinement in a lunatic asylum. The study of psychical phenomena, with the consequent dawning of wider knowledge, has lessened the danger, but it is not yet non-existent. Cases have come to our knowledge which give us good reason to believe that it is still far too easy for persons interested in controlling another's fortune or affairs to obtain a certificate of lunacy, and so deprive the individual of his or her freedom, with only the very slightest, if any, justification for so doing. If the unfortunate victim actually does go mad there can be little wonder, especially if the majority of our asylums are conducted after the fashion of the two of which Dr. Lomax has had experience. As to the real nature of insanity, the author holds that we know little more to-day than was known to the ancient Greeks and Romans. He regards it as essentially a disorder of mind, not a disease of brain, but to ask in what that disorder consists is to expose our ignorance. However, a study of the facts revealed by the researches of modern psychology

has at least gone far to assure us that the chief element in insanity is to be sought primarily in dissociation between the personality or self and the component faculties of the mind, such as emotion, intellect, and will, this dissociation taking place mostly below the threshold of consciousness. The outstanding result is loss of conscious self-control—that is, control by the Self of his mental faculties, feelings, or desires, which in their turn become disorganised and disconnected, and may even take on the aspect and play the part of separate personalities.

This dissociation of personality is a familiar feature of dreams. In fact, the analogy between the dream state and insanity is, in my opinion, far closer and deeper than most people, psychologists included, imagine. The mental state of the madman, indeed, may be described as a waking and disordered dream, and it is in the taking of that dream for reality that his madness chiefly consists. Similarly, it is the waking from this dream which constitutes his recovery—a recovery which is always possible where the brain-cells subserving the higher mental faculties have not been irretrievably injured or destroyed, or where dissociation has not been too complete for self-control to be restored. For it is lack of self-unification and the loss of control that accompanies it that are the abiding features of all mental disorders.

What follows from this fact? "Surely," says Dr. Lomax, "that our treatment should be directed, above all things, to re-establishing the control that has been lost as speedily as possible, and by every means most conducive to that end." Tact, kindness, sympathy, patience are, he insists, above all things required in the treatment of the insane, instead of which we treat them as if they were criminals, herd them together in huge barrack-like asylums, make them wear a distinctive and humiliating garb, restrict their liberty as forcibly and ostentatiously as possible, and punish them for faults for which they cannot justly be held responsible. That many of the recoverable patients are under the present system made permanently insane is, to the author's mind, beyond question. "What," he exclaims, "would be thought of us if we treated sick people in similar fashion, if we filled our hospital wards with broken legs and diseased lungs, and left them to get well or not as they could? Would not public conscience be stirred? Yet this is what we too often do with the mentally sick."

Dr. Lomax gives chapter and verse for all his statements, and the whole book is a damning indictment of the present condition of things. The case of the young soldier given on pp. 197 and 198 is particularly pathetic.

D. R.

DISILLUSION AND DISCOVERY.—Journalism is a trade which kills illusions and massacres enthusiasms. So many of the people who take a big place in the world are quite plainly seen—at close quarters as the journalist sees them—to be stuffed with straw, and one is liable to grow cynical. But in the course of interviewing one discovers how truly great some of our people are, and confidence is restored.—HAROLD LAKE (in "John o' London's Weekly").

LIGHT,

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"SEEING IT THROUGH."

In our journey through the world we have made acquaintance with many orders of men. Just as Charles Lamb, in his droll way, divided mankind into two classes, the Borrowers and the Lenders, so may we, for the purposes of this article, divide them into the men who can see things through and the men who cannot.

The particular trait in each class shows itself in many ways. There is the man who directly a new idea is placed before him is smitten with a kind of mental paralysis. When he recovers himself it is only to discover its impossibilities and difficulties. Even if it is a mere proposal that something shall be done he develops an extraordinary ingenuity in discovering the obstacles and drawbacks to carrying it through; apparently having a dark suspicion that he may himself be asked to take a hand in the work. Generally inert of mind, he can on these occasions develop an extraordinary activity in discovering objections, apparently having no eye for anything else.

The other class of men, even if they do not originate the idea or scheme to be outworked, show a quite different spirit. To them each difficulty is a challenge and an inspiration. They see through the matter and in the end "see it through." Some of them may be of the rashly adventurous type and enter light-heartedly on enterprises which prove rather more formidable than they anticipated. But even if they do not complete the work, they usually do more than give it the initial push. They set things vigorously moving, and soon draw around them the more solid minds who can bring affairs to a successful end.

On this page we give extracts from a letter by M. Camille Flammarion to "L'Opinion," in the course of which he makes caustic allusion to the cheap use of great and sacred names in connection with certain forms of supposed intercourse. Now this question of great names has been a sore stumbling block to many thousands who could not or would not see the matter through. It "put them off" the subject. It seemed an insuperable obstacle. The idea that there could be any reality in a subject where great names were so cheap—where Shakespeare, Napoleon or Plato could (to use the popular phrase) be "called up" to amuse any group of silly triflers—appeared to them an impossible one. They did not stop to probe the question a little further and so find that these things were merely the fringe of frippery that is apt to surround every serious subject. They lacked the capacity to see the thing through and by piercing its illusions arrive at the reality.

Fortunately for us, there has always been and always will be a class of minds that is not to be put off by forbidding appearances. That class is thorough—it "goes through." This, according to some observers, is the main reason why Spiritualism has taken such deep root in the Scottish mind. This, too, is the explanation of a thing very puzzling to the sceptics who wonder at the tenacity of the convinced Spiritualist and in despair are apt to attribute his attitude of mind to the obstinacy with which men cling to ancient super-

stitions. The sceptic, in his way, is an example of the large class of minds which is constitutionally unable to proceed beyond a given point. It reaches the fringe of things, finds it incredible, disagreeable—and stops there.

But this great mass of mental inertia is tremendously useful. It plays some valuable parts in the movement of men and minds. It provides the fulcrum for the lever, the resistance which consolidates the force, and when it is moved, as it always is at last by the impact of an idea on the general mind, it gives weight and momentum to the movement. So that while in the smaller aspects of the matter we may regret its existence, on the larger view we see that it has its place and purpose in the work of seeing things through.

M. CAMILLE FLAMMARION FINDS THE CASE PROVED.

Under the heading "Une Mise au Point," "La Revue Spirite" for September publishes a letter contributed by M. Camille Flammarion, the famous astronomer, to "L'Opinion," in which he reiterates his conviction that the human soul exists apart from the bodily organism.

He complains in his letter that "L'Opinion," in noticing the first two volumes of his new work, "La Mort et son Mystère," states that the author had not drawn any conclusion, and refers the editor to the three last lines of Volume I. M. Flammarion writes:—

"Ce volume prouve l'existence de l'âme humaine, indépendante de l'organisme corporel. C'est là me semble-t-il un fait acquis, de la plus haute importance pour toute doctrine philosophique."

"[This volume proves the existence of the human soul independently of the bodily organism. This seems to me an ascertained fact of the highest importance for all philosophic doctrine.]"

He goes on to say:—

— Certain lecturers think that Spiritualism is summed up in such incidents as the following:—

Rap! rap! rap! Is that really you, Napoleon?

Yes, what do you want?

Will you be kind enough to go and look for the Virgin Mary, as we want to ask for information about the apparitions at Lourdes.

Very well, my friends, wait an instant.

Rap! rap! rap! Is that the Virgin Mary?

No, she is engaged; but here is Cleopatra.

We need not apologise for the seeming irreverence of the above, having regard to the circumstances of its origin. It doubtless gives a typical example of the absurdities which the great French writer designed to satirise. Those who are acquainted with certain types of French Spiritism will know that the little sketch is not at all overdrawn.

THE BANQUETING HOUSE.

A FABLE.

Amongst the gormandisers and the tipplers course followed course, and the wine flowed freely, the more so that a whisper had gone round that there would probably be no bill to pay—rumour had it that the manager of the great caravanseraï in which the feasting was carried on had either absconded or was non-existent, and that the organisation had become a mere anarchy. It seemed that force and impudence would secure the best of everything without the necessity of "paying up." So with the gorging and swilling there was much rioting and wanton damage.

The sober and honest amongst the company protested against all this, but they soon became very unpopular. The more uncompromising of them were howled down or assaulted. A few were ejected from the room with violence. All were regarded as fools and simpletons. Even if there were a manager, argued some of the reckless ones, it might be possible to "dodge" the bill and escape by a back way.

At a late hour, when the honest and orderly guests had paid their bills and departed, the remainder also began to think of the necessity of leaving. Some attempted to depart brazenly by the main exit without "settling up," only to be stopped by a strong cordon of officials, who were quite prepared for the manoeuvre. Others of smaller courage attempted to escape by windows or backways, only to find themselves in the end in the grasp of officers of the law.

Ruefully the dishonest revellers had to admit that the men they had despised and maltreated were not so simple as they seemed, and that the management of the House was far more efficient and vigilant than they had been foolish enough to suppose.

THE MORAL is one for all who sit at the Banquet of Life to discover for themselves.

FROM THE LIGHTHOUSE WINDOW.

Dr. James Peebles, who, in March next, would have completed his hundredth year, was reported in the middle of September to be dying in Los Angeles.

"The Vicar of the L.S.A.," Mr. Engholm's description of the Rev. G. Vale Owen, at the opening meeting of the new session last week, evidently pleased the large audience.

Mr. Horace Leaf, who returns to London from his Scottish lecturing tour on October 12th, is to take part in a public debate at St. Albans, on the 14th inst., with Mr. Frank Beal, a lawyer. The subject will be, "Is Spiritualism a Delusion?" and the debate will be under the auspices of the St. Albans Debating Society. There is at present no local Spiritualist Society, but as the result of the interest aroused by the debate it is hoped to establish one.

Sir Oliver Lodge, in his article on "The Ethics of Suicide," in the October "Fortnightly Review," writes: "This episode of incarnation, this opportunity for terrestrial existence in association with matter, is evidently to be appreciated as one of high importance in the total scheme—of which we know so little—and it is universally regarded as reprehensible in the extreme to do anything that shall curtail the laborious opportunity so provided. Whether a second chance is ever accorded to an undeveloped personality is a subject open for discussion; but anything like a conclusion is at present very uncertain."

Sir Oliver adds: "Oblivion is inaccessible. You cannot attain it. It is selfish as well as futile to wish for it. The consequences of your acts remain: why should you alone escape them? In the effort to attain the impossible you are courting disaster and plunging yourself into agonies of remorse. . . . You think that you will not know of the troubles which you have left behind for survivors—but you will. You will see the results, and bitterly lament them. Too late you will long for the power to make things better—a power which you have flung away."

A change of procedure that should be noted by other societies was instituted on Sunday last at the Æolian Hall by Mr. George Craze, the president of the Marylebone Spiritualist Association. It was to give the announcements for the coming week before the speaker of the evening delivered his address. Thus was avoided the incongruity of a moving address being followed by details of whist drives, dances, and other forthcoming events.

The case related elsewhere in this issue of a cure by a spirit doctor of a case of rheumatoid arthritis, given up by medical authorities as hopeless, will stimulate interest in the book, "Dr. Beale, or More About the Unseen," to be issued shortly by Mr. J. M. Watkins. It is by E. M. S., the author of that book of vivid interest, "One Thing I Know."

Sir Arthur Conan Doyle, in "The Times Literary Supplement," in reply to its critic's remarks about an incident mentioned in "The Wanderings of a Spiritualist," writes: "Without entering into the polemics of Spiritualism—a subject upon which no conclusions can be reached save by personal experiment—I would wish to say a word about Darkey, the Christchurch Terrier, which barks out the answer to questions. Hundreds of people have tested this dog's powers and a considerable sum was raised for war charities by their exhibition. A committee of three, Mr. Poynton, a well-known magistrate being one, investigated and reported, declaring that they could find no evidence of a trick, and that 90 per cent. of the questions were correctly answered. I was unable to get equally good results myself, though what I did get was remarkable so far as it went. As to alleged clairvoyant powers I preferred to think, as stated in my book, that thought transference was a more normal explanation. Your critic quotes this as an example of my 'strange credulity.' I should say it was 'strange incredulity,' which in this, as in other cases, refuses to face well-attested facts."

Mr. Ernest Hunt has written a new book, to be issued next month by Rider and Son, entitled "The Hidden Self and its Mental Processes," in which he deals with the power of the subconscious mind in everyday life.

Our old friend the Indian Rope trick reappears in Lord Frederic Hamilton's book, "Here, There, and Everywhere," just published. The story is told of Colonel Barnard, formerly chief of the Calcutta police, who took a camera and

photographed the usual performance of the boy climbing up the rope. It is stated that when the plate was developed it showed that neither the juggler nor the boy had moved at all. The inference, of course, is that the whole thing was the result of hallucination.

On the other hand, as we recorded at the time, in June, 1919, Lieutenant Holmes, V.C., exhibited at a meeting of the Magic Circle at Anderton's Hotel, Fleet Street, a photograph which he had himself taken in India, showing a boy climbing up the rope.

For the Lesson at the service on Sunday night last, at the Æolian Hall, Mr. Craze read a short article from the "Daily Mail" of September 29th, entitled "Guardian Angels," by "A Churchman." In the course of it the writer says: "The idea of a guardian angel is not merely a beautiful and poetic fancy. . . . I have heard quite young children speak of their guardian angels. They talk of them quite simply and naturally, as they would of their parents, as if they can see them. Perhaps they can. Who knows?"

How a planchette communication was the means of securing for the operatic stage David Bispham, a well-known baritone singer, whose death in New York is announced, is told in the "Daily Mirror." After making his début in opera in London in 1891, he was undecided whether to return to the concert platform. Through the planchette he got the answer, "Opera by all means," and was further advised to appear in the works of Verdi and Wagner, four operas being mentioned—"Aida," "Tristan," "Die Meistersinger," and "Tannhauser." Mr. Bispham took the advice and sang in "Meistersinger" with Jean de Reszke and Mme. Albani at Covent Garden, where later he achieved many triumphs. From Covent Garden he joined the Metropolitan Opera House, New York.

A correspondent, who admits his interest in the work of Leger, writes: "The rough and tumble of this life has been so severe on me that I have little time for the next. I'll have to let the next life stand over till I get there. It won't run away." True, and we have no complaint to make of this attitude. Our correspondent is a scholar, and as a distinguished inventor is kept very busily occupied. He has obtained wide recognition, and his work has done much to advance human knowledge in a particular direction. He is playing his part.

Others there are, however, who take the view that if certain alleged facts are true they are of supreme importance, and deserve deep and reverent study. Those who have satisfied themselves of their reality, consider that only through these facts is the full meaning of life to be understood, and they are not content to wait.

In the "Occult Review" for October the Editor, in his Notes of the Month, gives an excellent account of the life and mediumship of D. D. Home (with portrait), in a notice of the new edition of "D. D. Home: His Life and Mission," recently issued under the editorship of Sir Arthur Conan Doyle. Mr. C. Sheridan Jones writes on "Shakespeare and the Occult," Mr. J. E. Ellam, General Secretary of the Buddhist Society, has an article on "Buddha Images and Their Influence," and other contributions make up a readable number.

Mr. Joseph Appleby, of Liverpool, writes that he is shortly sailing to the Antipodes. We wish him a successful tour. We gather that he will visit New Zealand, where he hopes to aid in carrying on the movement there.

"Parson's Talk to an Angel" was the heading in a London newspaper a few days ago, describing an incident related by the Rev. G. Maurice Elliott in an address at Norwich.

Mr. Elliott, whose wife was threatened with a serious operation in regard to which medical opinion was divided, asked that an angel might be sent to tell him distinctly whether the operation was necessary. "The angel came to us. We both saw him, bright and shining in appearance, dressed in white." The operation was declared to be unnecessary, and Mr. Elliott was brought in contact in a wonderful way with a Harley Street specialist, who endorsed the verdict thus given.

In the course of an interview with Sir Arthur Conan Doyle which appeared in the "Eastbourne Herald" of October 1st, speaking of his fresh lecture tour which started this week, he said, "If one has had a great revelation, why, then, one knows at once that it is one's duty to hand on one's happiness."

THE COMMUNION OF SAINTS.

DR. ELLIS POWELL ON A LITTLE-UNDERSTOOD FACTOR OF THE ANCIENT FAITH OF MANKIND—SHOULD WE PRAY FOR THE "DEAD"?

Dr. Ellis Powell was the speaker at the usual Sunday evening meeting of the Marylebone Spiritualist Association at the Æolian Hall, last Sunday. Dr. Powell spoke on the Communion of Saints, and also gave the opening Invocation (mainly from "The Hereafter and Heaven," by Levi Gilbert) in the following terms:—

Lord of all Light and Love, in the presence of a multitude which is invisible to mortal eyes, we give Thee hearty Thanks for the good Examples of all those Thy Servants, who, having finished their Course in Faith, do now rest from their Labours. Sanctify to us, we humbly ask, the Memories of all the beloved Departed, who, having left behind them a precious legacy of noble Characters and lofty Deeds, have gone before us into the City that hath Foundations—into a better Country, that is, an heavenly. Through the Mediation of Thy Spirit, may our Remembrance of them incite us to emulate their Piety and Services, and purge us from all the Dross of Selfishness and Sin. At times may we awake to the vivid Consciousness of their Nearness to us to guide, console, and cheer; and, in the blending of the old Heart-loves, and the mingling of Spirit with Spirit, may we realise the sweet Communion of Saints in all its Depth and Rapture. And seeing that our departed Friends still think dear Thoughts of us, and, as we must surely believe—pray for us who are yet in the Struggles and Sorrows of Earth, so do Thou hear our sincere Prayers for them, that they may increasingly attain, World without End, to fuller Experiences of Holiness and Happiness, and have their perfect Consummation and Bliss in Thy eternal and everlasting Glory, through Jesus Christ, our Lord.

In giving the address, Dr. Powell said:—

Before I say anything else, I should like to congratulate the Marylebone Spiritualist Association upon its removal into this larger sphere of usefulness. The change is, of course, symptomatic of the ever-widening range of the great science with which the association is specially concerned. When the M.S.A. was started, Spiritualism was the study—some people would have called it the fad or the frenzy—of a small minority of the population. To-day there are millions interested in it, and hundreds of thousands who make it a serious and engrossing pursuit in such leisure as they can devote to it. May God speed the cause; as He has speeded it in the years that are gone, for with it are bound up the noblest destinies of the human race!

In such surroundings the subject I have chosen for this evening, the Communion of Saints, is especially apt. Every address which is given, every experience which is recounted, every argument that is used, on this platform, is concerned directly or indirectly with the Communion of Saints. That radiant fact is the foundation of the entire Spiritualist propaganda. Take it away, and the whole Spiritualist gospel must collapse into nothingness. And when you have said that, you see how Christianity and Spiritualism, so far from being mutually antagonistic, run on parallel lines. For over a thousand years the Church has affirmed her belief in the Communion of Saints; and yet, even to-day, there are only a few people who could say with any precision what the affirmation means. Nay, more than that, you find the amazing fact that when Spiritualists claim that the Communion of Saints is a real and vital experience, and not a mere metaphor, a narrow and bigoted section of Christians instantly denounce their declaration, and affirm that if they have communion as they allege, it is with devils, and not with saints at all.

WHO ARE THE SAINTS?

"Saints," I say; for let us bear in mind that this word "saints" does not mean those of exceptionally saintly life, the people who are canonised, so to speak. It means simply the faithful members of the Church, the company of all faithful people, who are on this side of the veil or on the other. It means those who are consciously, and of deliberate purpose, doing their best to bring their spirits into unison with the Divine policy and purpose. It points to doing and being something, rather than merely believing something. Communion, as used in the expression "the Communion of Saints," signifies the mutual participation of the saints—their mutual participation, that is to say, in all the benefits arising from membership of an organisation working for closer unity with God and for more complete self-identification with His will.

For the sake of contrast, let us glance for a moment at the blindness which used to prevail with regard to the Communion of Saints. For many a day the standard commentary on the Apostles' Creed was that of Pearson—John Pearson, who was born in 1613, the year after the present Authorised Version of the Bible was published, and who, after becoming Bishop of Chester, died in 1686. "Pearson on the Creed" is one of the great classics of Anglican

theology. Pearson paraphrases the familiar article, "I believe in the Communion of Saints" by saying "the saints of God living in the Church of Christ are in communion with all the saints departed out of this life and admitted to the presence of God." When he goes further, our ancient expositor relapses into hopeless vagueness. In those days they knew little of psychic science. Listen to him: "What the saints do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beyond a reverential respect and study of imitation, is not revealed to us in the Scriptures, nor can be concluded by necessary deduction from any principle of Christianity." Happily, Pearson's contemporary, Richard Baxter, the greatest of English nonconformist saints, had a keener spiritual vision. In one of his beautiful hymns he uses quaint but unmistakable language, very congenial to us all:—

"In the communion of Saints
Is wisdom, safety, and delight.
And when my heart declines and faints
It's raised by their heat and light.

"As for my friends, they are not lost,
The several vessels of thy fleet,
Though parted now, by tempests tost,
Shall safely in the haven meet.

"Still are we centred all in Thee,
Members, though distant, of one head.
In the same family we be
By the same faith and Spirit led.

"Before Thy throne we daily meet
As joint-petitioners to Thee.
In spirit we each other greet,
And shall again each other see."

One of the most familiar of our modern hymns compresses the same truth into four lines when it tells us of the Church militant that

"she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

THE TELEPATHIC LAW.

Pearson's vagueness is now superseded, and Baxter's vision is justified, by our modern knowledge that the Communion of Saints is an essential and inevitable development of the law of telepathy. We have come to know that vibrations underlie all the phenomena of the universe, material, intellectual, emotional, and spiritual. We have learnt to recognise the vibrations not only where science accepts their presence, as in the phenomena of colour and sound, but also in various supernormal manifestations, such as telepathy, clairvoyance, and clairaudience. And from the instant when we realise the pregnant significance of telepathy, the meaning of the Communion of Saints, itself the central inspiration of the Eucharistic celebration, dawns upon us as with the radiant glory of an Alpine sunrise. It would be sacrilege to paraphrase Mr. Myers' enunciation of the fundamental truth:—

"In the law of telepathy developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life. And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in course of development."

Already we have the principle asserted and confirmed in messages from the other side. For instance, you will find in "Raymond" the story, told through Mrs. Leonard's control "Feda," of Raymond's own experiences in contact with some of the higher spheres. In one of these he felt, he says, "too buoyant, as if carried a bit off the ground," because he was not yet "quite attuned to the conditions in that sphere." But he was given "lessons in concentration, and on the projection of uplifting and helpful thoughts to those on the earth plane. And as he sat there he felt as if something was going from him, through the other spheres on to the earth, and was helping somebody, though he didn't know who it was. He can't tell you how wonderful it was: not once it happened, but several times." His experiences have been confirmed from a hundred different spirit sources. The thoughts travel in both directions: downwards (if one may use so misleading a word) from the discarnate to the incarnate, and upwards from the incarnate to the discarnate. And therefore do not hesitate to project your thoughts towards those whom you wish to certify of your unbroken and yearning love. Do not be satisfied to affirm, Sunday after Sunday, that you believe in the Communion of Saints, without translating faith into practice and experience. As Myers said:—

"The Communion of Saints not only adorns but con-

stitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers shrouded in a mist; 'neither neath, nor life, nor height, nor depth, nor any other creature' can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls."

There you have the whole luminous truth in glorious prose. Mrs. Sangster has wrought it into verse—a poem "To One Gone Home"—

"And often it is clear to me
That here and there are not apart,
That somehow God's whole family
Have scarce the throbbing of one heart
To separate them; just a breath—
The shadowy, thin, soft veil of death.

"To you, dear one, whose very tones
Still vibrate in your empty room,
To you, athwart whatever zones,
(For you are bright with fadeless bloom),
I send my whole heart's love to-day,
The day my darling went away."

THE SCRIPTURE FULL OF IT.

I quoted Pearson a little time ago to show how utterly inadequate were his ideas about the Communion of Saints. "What they do in heaven in relation to us on earth, or what we ought to perform in reference to them in heaven," says he, "is not revealed to us in the Scriptures, nor can be concluded by necessary deduction from any principle of Christianity." On the contrary, I will venture to affirm that there is no subject upon which the Scriptures are so full of information as the Communion of Saints. Either by direct statement or by what Pearson calls "necessary deduction" one can garner a vast harvest of the best of knowledge on this most fascinating subject. But in nine cases out of ten you have to look under the surface of the English translation in order to get at the real kernel of the text. Let us devote a few moments' careful study to some familiar passages written by the great psychics of the New Testament and see how profoundly true that is. I have made some of the points before, but they will be none the worse for being emphasised again.

CONGENIAL ACTIVITIES ON THE OTHER SIDE.

Look, for instance, at the passage which has for centuries formed a part of the Anglican Burial Service: "Blessed are the dead which die in the Lord, Even so, saith the Spirit, for they rest from their labours and their works do follow them." Now, one might imagine this to mean that the works followed them as a kind of testimonial in just the same way as you might give credentials to a man who was leaving your service to go to another part of the country: "He has been honest, industrious, temperate, willing, and so forth, and I can recommend him for any position of trust." The record of his works follows him, so to speak. If that were the meaning of the words it would be very charming and beautiful. But what you have here, on the contrary, is the balancing of labours against works, the two words being entirely distinct in the original Greek. "They rest from their labours." The word for "labours" is the term which signifies irksome, tiresome, wearying toil, the fatiguing and harassing task-work that makes us wish for the end of the day and the termination of the task. And as long as we tolerate the present rotten economic structure of society and the detestable and degraded tomfoolery which is called "politics," the great majority of us will go on being engaged in uncongenial toil of that kind. But all that came to an end for them when at length our departed rested from these toils and anxieties. When, however, the Spirit goes on to add that "their works follow after them," we have another word entirely. In the original this is the word which signifies the work of the craftsman, the labour we delight in, the kind of occupation which leads us to forget the flight of time, and makes us resent the ringing of the dinner bell because we want to get on with something which is sheer enjoyment to us. That is the kind of work, for instance, which created the Angel Choir in Lincoln Cathedral, and reared the tower of Gloucester Cathedral just like a piece of gossamer into the air. The men who did that work knew all the joy of the craftsman. It is just that kind of thing, the music, the art, the works of solicitude and kindness, which are to follow us into the Land Beyond. So that we must re-read the whole passage as the author wrote it in such terms as these: "Blessed are the dead which die in the Lord, Yea, even so, saith the Spirit, for they rest from their irksome toils, but their congenial activities follow after them." The Spirit declares that those members of the Communion of Saints who are on the other side of life do not pass their time in unprofitable idleness, but in happy activity.

(To be continued.)

THE LIFE OF THE SOUL DURING SLEEP.

NEW LIGHT ON THE SUBCONSCIOUS MIND.

By F. R. MELTON, B.Sc.

I do not think there is any phase of that all-important science, Psychology, that is more discussed than that of subconsciousness, or the subliminal self, yet in the many works I have read, and in the almost as many lectures to which I have listened upon this deeply interesting subject, I have not, so far, come in contact with any authority who has been bold enough to express an opinion as to what this subconsciousness really is, from whence it is derived, and what is its real function.

Recognising the complexity of this strange phenomenon of our earthly life, and the importance of understanding it, I naturally brought the subject up for discussion with my friend W. B. I was anxious to obtain his views upon the matter. So he agreed to give me an explanation, and also to endeavour to answer my questions upon problematical points should they arise in the course of his argument.

Quite recently W. B. has brought into our surroundings a Dr. Robinson, a physician in earth life, and a Mr. Marriott, who was an engineer. Dr. Robinson still carries on his profession in the higher life, and he often brings his knowledge and power to bear upon some case on earth that is assigned to his especial care. I have had long talks with him, and he is gradually instructing me in the psychic aspect of physiology. W. B., when any knotty point occurs in our discussion, brings Dr. Robinson to assist in elucidating the problem. Mr. Marriott has had considerable experience of materialisation, and knows how to use the power that is necessary for its production. He is hoping shortly to give us some very interesting demonstrations of this phenomenon, so with patient attention I hope gradually to receive the explanation of some of the yet remaining mysteries of our earth life. The following is, in effect, W. B.'s explanation:—

It will not be necessary to enter into anything of the nature of a historical survey of the evolution of the subconscious mind as a phase of the phenomena attached to human life, but rather to give an explanation of the reason for, and the cause of, the state of subconsciousness as now evolved. At present it is not realised that man's proper place in the universe is not upon this earth plane. This is but the nursery of our existence. We can never here realise the possibilities of our development, for no matter to what greatness man may rise on earth he is always in an undeveloped state.

THE PREPARATION OF SLEEP.

The powers and possibilities of mind can be neither realised nor expressed so long as it is attached to the earth body, and the sudden realisation of its true state would be too great for its capacity, when released by bodily death. Nature has, however, in her grand economy and plan foreseen this, and by the process of sleep is always preparing the mind for the time when it shall realise its true state.

During sleep the mind always leaves the body, but is never entirely separated from it; there is a cord of affinity between the mind and the ethereal or ectoplasmic body that is never broken. The one could not exist without the other. The mind cannot express itself in an abstract manner, neither can it realise its own consciousness apart from a body; therefore in its flights during sleep, it is still attached to the source whence it came. Now, according to the development of the capacity of the mind to receive impressions, so it passes into those spheres which are in rapport with it. Often some of the most lowly dwellers of earth are able to penetrate to the most lofty spheres, but although they may receive impressions of a very high and advanced character, they are unable, through the conditions of their material existence, to give expression to them when returning to normal consciousness. No sleepers remember on waking what actually took place during their sleep. Some there are who have very vivid dreams, and can recall many important details; others do not remember anything, yet the impressions have been made upon their minds, and these impressions, although not realised by the wakeful state of consciousness, seek to be brought into realisation. So desires are generated, and these in turn, as they become prominent, form motives, which seek to be interpreted into action, and so express the mind moulded in matter. Often the means at the disposal of the mind are inadequate to give expression to the desire, and so the language of the poet seeks in a measure to express the impressions received by the mind while the body sleeps. It is the same with musicians, painters, architects, engineers, inventors, and builders of all kinds. According to the capacity of the mind to receive the various kinds of impressions, so the waking conscious mind seeks to realise these possibilities by expressing them in the many forms constructed from the matter of earth.

THE REALISING OF DREAMS.

The mind can never at once give full utterance to the impressions received. They remain for a time in the sub-

conscious state, and in all cases the start is made at the wrong end; that is, the mind can only give part expression, and not all that it has received, and by this process the mind is enabled to realise what is the meaning of progression. It perhaps makes a machine or builds a house, and soon realises that it has not given full expression to the realisation of its attempt, so seeks to improve that which it made, until the impression first given has been fully developed. Often during the mind's flights in sleep, the impressions are repeated many times, until their full realisation has been attained upon earth; these impressions sometimes take generations of minds to fulfil, and those who have helped to bring about their fulfilment during their earth life often take up the work upon passing to the higher life, and seeing the defects of their endeavours on earth, are better able to convey these ideas correctly, when helping to impress others that come into the earth life after them.

When the mind leaves the body during sleep, it is not seen by all on this side. We have our clairvoyants just the same as you have, and the same principle that makes possible clairvoyant vision on earth operates here, only in a more extended form. The law of affinity, of like attracting like, is the factor that enables us to see some mind forms, and recognise their capacity to receive impressions. What you call "social distinction" plays no part in the choice of a mind that is to receive a great and far-reaching impression. It is its latent qualities, and the possibility of being able to develop these qualities or, as the ancients called them, "talents," that is taken into consideration, and so you can realise why it is that some rise from the lower ranks of your life to be the greatest of men and women.

RECOGNITION IN SLEEP.

These earth mind forms are capable often of recognising each other in their sleep flights, and when you hear someone say "I was dreaming about so-and-so last night," this actually occurs. There are occasions when the most important details are remembered; at other times, while the person dreaming remembers meeting someone he knows on earth, the person met has no recollection of the meeting. Often the mind form meets and recognises those who have passed to the higher life, and such meetings are remembered. We frequently witness strange happenings, when a mind form meets some spirit, or other mind form, from whom it wishes to get away, and then a trial of will power takes place. Again, there are times when the mind has great difficulty in getting free from its earth body; some derangement or improper functioning of the physical organs prevents it from leaving, a struggle takes place, ideas are distorted, and suddenly the wakeful state is restored, and the person says he has had a "nightmare"—and is very glad to realise that it was all a "dream"—and does not know that it was reality.

When a babe sleeps, its mind is always attached to its mother. This attachment sometimes continues until the child is several years old, but gradually it makes little flights from its mother, returning at once, however, if at all alarmed by its surroundings. When an infant sleeps during the daytime, its mind is still attached to its mother, and when it leaves her upon waking, the mother knows, and can often tell that the child is awake and requires food. Thereupon the cord that is the sympathetic link between mother and child sets in motion certain organs of the body, and so the mother seeks to meet the child's demand for food. This same law also operates in the animal world. Animals that have left their young asleep while they go forth in search of food know when their young are awake and desire to be fed, and the animal will return to its lair, although its search for food has not been satisfied.

DREAM VISITS.

It often happens that the mind during its sleep wanderings will carry out a strong desire that it had during its wakeful state. That desire may be to visit some person. On the body falling asleep the mind will at once go to the person of whom it has been thinking, and the person so visited, whether asleep or awake, may receive the impression of the presence of the mind form, yet not realise the cause of such an impression. Authors, musicians, painters and others will often review their work during sleep, and from this vantage point see some defects or necessary re-arrangement; and though on waking they are not conscious of the experience through which they have passed yet the whole matter, when they next approach it, will appear in a new aspect; with the result that the defects will be remedied and the readjustment made.

This, then, is what you call the subconscious mind, and as the knowledge of psychic law, and the conditions that rule in the higher life, become better known and understood, much that is now subconscious will be more fully realised, as cause and effect, and so a greater response be set up, and real conscious conception be made possible by a much more rapid process of adaptability than that of the mind receiving unconscious impressions, and waiting for them to develop or force themselves into conscious action. When your psychologists will realise that "thoughts are things" and treat them as such, much of your self-imposed trouble will pass away.

WHAT HAPPENS AT DEATH.

Now there comes a time when the mind passes from the earth body, never to return to it again. You call it "death"

—of the body that is correct—but of the mind, it is the true realisation of life, for you are never really fully alive until you pass to the higher life. When this takes place, there is a short period of unconsciousness even for the mind, for the cord that holds it to the earth body is gradually broken. The mind can only come back to consciousness by clothing itself in its etherial body—the ectoplasm. This is drawn from the earth body, which it has built up, and is necessary for the mind to express itself in the etherial state, just as it was necessary to have a material body in order to express itself in the earth life, and as the earth body was composed of particles of matter, that had received the touch of vitality, so the mind must have a body made of the substance of its new surroundings, and this substance, the ether, must also receive the vitalising force, in order to respond to the requirements of the mind.

Now I trust you will realise the cause of your subconscious self—also why such a state of being is necessary. The poet has spoken of sleep as "Nature's sweet restorer." That is so, but sleep has a greater function than that to perform. It is a continual rehearsal of the death of the body and the bringing of the mind to realise its true state. There are those who have passed on to this side who still think they are only dreaming, and it takes quite a long time to wake them up to the reality of their new life.

You have been much interested in the talks you have had with Dr. Robinson respecting the psychic relationship to the psychological workings of the earth body. Later I will tell you the relation of the etherial body to the mind, and try and explain both the nature of its action and the peculiarities of its composition—that is, as near as I can translate the etherial psychology into your earth language.

The foregoing is a record, as near as I can give, of conversations I have had with my friend W. B. and Dr. Robinson—through the trance conditions of my son. W. B. speaks in the direct voice. Dr. Robinson cannot speak through my son at all, but uses the power given off by my son, and speaks to me through the telephone. This is often an advantage, for I can discuss certain matters that are best kept from others who do not fully realise what is being discussed—much of the hideous phenomena of our life here is caused by educated ignorance.

Mr. Melton will give an address on Thursday, October 20th, to members and friends of the L.S.A. in the large hall at 6, Queen Square, at 7.30 p.m. His subject will be "The Psychic Telephone and How I Discovered It."

MATERIALISATION SEANCE WITH MR. CRADDOCK.

Mr. J. D. Graham, who, with his brother, is proprietor of the Wolverhampton "Express and Star," sends us the following account of a sitting held at Letchworth on September 18th with the medium, Mr. F. F. Craddock. The circle included Mr. and Mrs. J. D. Graham (Tettenhall), Madame X. (Odense), and Mr. Ernest Vickers (Letchworth).

During the first part of the sitting the medium formed one of the circle. Joey Grimaldi, as usual, opened the proceedings. He discharged a number of witticisms and carried on a cheery conversation with the members of the circle, greeting each one personally, and keeping up a running fire of crisp comment and repartee the whole of the time. Joey, indeed, acts the part of host to perfection and is ever ready to answer questions and indulge in wise and mirthful retort with any of the sitters who feel disposed to accept his rapier-like flashes.

The voice of Sister Aimée was frequently heard. My wife told her she had brought some flowers for her. At a later stage of the sitting, when Mr. Craddock had entered the cabinet, Sister Aimée removed the flowers from my wife's dress. The flowers were secured by a brooch, and in order to release them Sister Aimée used a fair amount of force. The sequel is interesting. After Sister Aimée's materialisation—which I will describe later—she returned the flowers, placing them in my wife's hand, remarking that there was not sufficient power to take them away from her. My wife heard her ask Joey for the flowers, as he had evidently been keeping them for her.

Then it was that Madame X. had a conversation with a Danish friend, who, as I was informed by her, was once diplomatically connected with King Christian of Denmark. The language used during this conversation was not familiar to me. I understood it to be Danish. Later in the sitting Madame X.'s friend materialised in a characteristic manner.

Other voices broke the stillness. These my wife and I quickly recognised, and we held conversations with near and dear relatives, including our son Eric, and my father and mother. A Mrs. S., a mutual friend of ours, who recently passed over after a motor car accident, gave us a commission, namely, to convey tender messages to her daughters.

At intervals, spirit lights were very distinctly seen by all the sitters, most of them being a luminous orange colour. Once the cabinet was illuminated by a flash of light. When this occurred, Mr. Craddock protested to Joey not to play

(Continued on page 658.)

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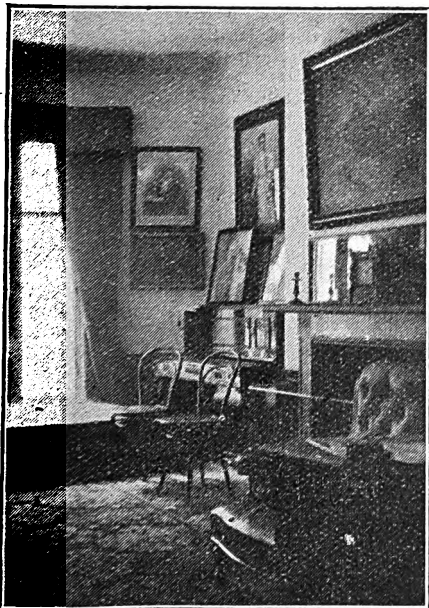
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MATERIALISATION SEANCE WITH MR. CRADDOCK.

(Continued from page 656.)

any of his tricks, as the light which had been produced gave him a sharp pain in his side. Sister Aimée also upbraided Joey in her sweet, low voice, and Joey promptly promised not to do it again.

Joey suddenly asked my wife if she would like a gift of perfume. When Mrs. Graham replied in the affirmative, Mr. Craddock said, "Be careful, Mrs. Graham, he might send you the scent of onions." At once my wife laughingly appealed to Joey not to do that, as she detested the smell of onions. No sooner had this been said than a strong odour of thyme was detected. In the second part of the sitting Joey asked my wife to smell the front of her dress as Sister Aimée had just put some perfume there, and that he could see it streaming from the garment. It proved to be a delicious scent, so pungent in character that when she reached home the day following it was still perceptible.

Speaking in his powerful and sonorous voice Dr. Alder gave several of the party who requested it medical advice, and Dr. Graeme, speaking partly in French and partly in English, dispensed wisdom freely.

We had experienced this general conversation for about half an hour when Mr. Craddock was invited to go into the cabinet. The circle was re-formed. I sat with my wife on my right and Madame X. on my left, Mr. Vickers and my wife being at either end. Specially prepared phosphorus plates or slates were then brought in and laid face downwards in front of the circle. The heavy breathing of Mr. Craddock indicated that he was under control. Hereabouts Joey's voice rang out in much clearer tones than when he addressed us. A volley of repartee and bandying of witticisms on Joey's part followed, and in the midst of it I did my best to serve as a whetstone to his sallies. This went on until our attention was attracted by a phosphorescent light on the floor—an indication that the principal part of the sitting was about to take place. I confess I was filled with the liveliest interest because, in all my experience of the numerous phenomena of Spiritualism, I had never witnessed materialisation or etherialisation.

Slowly the luminous mass on the floor grew until at last an unseen hand picked up one of the slates and turned it over. It illuminated a face. This face did not appear to be attached to any body, nor, try as I would, could I see the hand that held the plate. It advanced until it was only a few inches away. Then I closely scrutinised the features of an elderly man. The eyes rolled, and the mouth moved under a somewhat heavy moustache. The skin of the face was unnatural in aspect, and seemed to be coarse in texture. The head bowed to each of us in turn. Madame X. was at once transported with delight, as she told me that it was a perfect representation of an old friend of hers. Subsequently Madame X. showed me a photograph of her friend, and I recognised that what we had seen bore a remarkable resemblance to the original depicted by the camera.

After this, Sister Aimée materialised, exactly as represented in several books and popular newspapers, and there is no doubt her features are familiar to many of the public who are interested in the subject. She came very close to us all, using the phosphorescent plate or slate, not only to illumine her own features, but ours also so that she could see what we looked like. She showed us her arm under a very fine transparent robe which she afterwards placed over my head, and then with both hands she gently stroked my cheeks. She repeated this performance with my wife and then kissed her. For the space of about five minutes she stayed with us whilst we thanked her profusely for all her kindness. After she dematerialised Sister Aimée informed us that she was helping my son Eric to show himself.

The usual beginning was observed of a luminous mass. It seemed to grow brighter and then slightly dimmer. I then realised that our son was struggling to perform what was in reality a very difficult feat for a spirit to accomplish, namely, to materialise. Madame X. exclaimed to me that the power was weakening, but the mass grew to the height of four feet and then disappeared. I experienced the sense of a falling body, and a small hand struck mine in a manner which betokened agitation. I was then aware that my son had failed in what he had made up his mind to try to accomplish. Sister Aimée explained to us that he was too excited and agitated. Though the disappointment of his parents was deep, I can understand that his was deeper.

I have now come to the end of the sitting as far as materialisation is concerned. The inimitable Joey was again in evidence. He took charge, and after my reply to some jocular remarks of his he promptly administered a slap on the back of my head with his open hand. I distinctly felt his fingers. Moreover, the smack was clearly audible to the other sitters. This was not Joey's last trick during the sitting. He took a cushion which was under my wife's knee and threw it across the room to Mr. Vickers. My wife told me that she felt him tugging at it before he got it free.

Dr. Alder then informed us that the sitting was at an end, and that it was his duty to watch closely the state of the medium, whose heart is far from strong, owing to trying experiences during air raids. This is not surprising when

it is mentioned that the medium was overtaken by these experiences on something like sixty occasions, narrowly escaping death on two such visitations. So weak is the heart of the medium that only on rare occasions will he allow himself to be put under control.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, 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.

TELEPATHY AND SPIRIT COMMUNICATION.

LOUISA E. HARRISON.—You claim that there is evidence for the theory that the information contained in communications given through mediums is, where it is unknown to the medium, derived telepathically from other (incarnate) minds. And you quote the well-known case given by Sir William Barrett, in which a wife became aware that her husband, while at a distance, had received some injury. There are, of course, multitudes of such cases, and they are not overlooked in considering the evidence for the telepathic theory in mediumistic communications. We fail to see how such cases can negative the idea of spirit communication unless we are to adopt the absurd idea that any given effect must always proceed from one cause. There are so many ways of acquiring knowledge of a fact. Some gain it by practical experience, others by hearing it spoken of or by reading of it. Even so, in the telepathic case you cite, the fact that the knowledge of the husband's injury was transmitted to the wife points to a sympathetic state of feeling between the two, and is quite different from the case of a medium receiving telepathically information concerning deceased persons. We know of nothing which supports such a theory, and we think Mr. Hill was quite right. Obviously, the theory is the outcome of a disbelief in disincarnate spirits, and the consequent desire to meet the facts of mediumship by some other explanation.

DARWIN AND SPIRITUAL EVOLUTION.

W. PARKINS.—There is nothing in the Darwinian theory to contradict the idea of spiritual evolution. Darwin dealt with a method of progress in Nature, not with its interior significance. Moreover, it is not to be forgotten that his co-discoverer, Alfred Russel Wallace, was a convinced Spiritualist, finding apparently nothing in the physical order to negative his conclusions on the spiritual side of things. Darwinism has been a much-abused doctrine. Those who were wedded to it as materialists have entirely misrepresented the system in finding it to be nothing but a struggle for survival. The discovery of symbiosis in Nature should have given them pause—the fact that in the lower orders of life, as in the human order, there is much of co-operation and mutual helpfulness. Even in the inorganic world one can see illustrations of this co-operation. Oxygen and hydrogen combine, and some directive power unites with them a certain quantity of carbon, and lo, the whole are mysteriously raised in the order of life from the inorganic to the organic—the idea of co-operation as against that of competition. It is true that there is in one sense a "struggle for life," but it is really a struggle upwards, directed by an over-ruling Intelligence.

THE NATURE OF DEITY.

MAJOR ELLIS writes, quoting a passage in "The Battalions of Heaven," the last volume of the Vale Owen messages, which raises a question of the ultimate Supreme Power. The passage, which we need not quote here, prompts our correspondent to ask whether there is a Being above the Being Whom we worship as God. We suggest that as in any discussion regarding the Supreme God we are dealing with the Absolute infinity beyond all human thinking, or the thinking even of the highest individual spirit, it is rather a question of our limited conceptions of Deity. Obviously, the highest thinking of the human mind can only form an idea immeasurably below the reality. In that sense then there must always be "a Being above the Being whom we worship as God."

PSYCHIC PHOTOGRAPHY.

D. DAVIES (Merthyr).—There should be those in your neighbourhood able to advise you fully on this question, since there is a Spiritualist Church in your town, and persons acquainted with psychic photography. The best conditions for obtaining a psychic photograph through a medium suitably gifted would seem to be honesty of purpose and open-mindedness. Eagerness for results seems to affect the conditions unfavourably. There is another requisite. Some people, however full of faith and sincerity, seem by something in their physical or mental conditions to prevent any psychic manifestation of any kind. This you can only ascertain with regard to your own case by actual and repeated experiment. Some people have obtained evidential results by sending to the medium some article or trinket connected with the person whose photograph it is desired to obtain.

"POSITIVE" AND "NEGATIVE" CONDITIONS.

L. V. K.—It is impossible to use such terms as positive or negative with the same degree of precision in psychic as in physical matters. Generally, it may be said that all mediums represent a negative, or at any rate, a passive factor in psychic experiments, and that the positive side of the matter is represented by the spirit operator, just as in hypnotism. It is conceivable then that an over-positive attitude of mind on the part of any of the sitters may have an unfavourable effect by causing a conflict of mental forces. This is probably what was meant in the case to which you refer. As to your other question, we do not see why a person should not possess mediumship of some particular kind even when he has had no indication of the fact before being told of it by a clairvoyant. Many mediums have been quite unaware of their gifts until they came into touch with Spiritualism.

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Lewisham.—*Limes Hall, Limes Grove.*—11.15, public circle; Anniversary, 3, Mrs. Beaumont Sigall. Tea at about 4.30. Members free; visitors, 6d.; 6.30, Mr. Ernest Beard. Wednesday, 8, Mrs. Garratt.

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

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

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Miss A. Scoggins.

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

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mr. and Mrs. Pulham, address and clairvoyance; 3, Lyceum (Mr. Drinkwater); 7, Mr. T. W. Ella, trance address. Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Edey, address and clairvoyance. Friday, 8, free healing class.

Peckham.—*Lausanne-road.*—Harvest Festival, 7, Mrs. E. Marriott. Thursday, 8.15, Mr. G. Prior.

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

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