



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

### MEETINGS IN NOVEMBER.

THURSDAY, NOVEMBER 10TH, AT 7.30 P.M.

### MR. H. W. ENGHOLM,

Will deliver an Address on

"The Great Silence and how it was Broken."

(November 10th is the eve of the anniversary of Armistice day)

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

The Meeting will be held at the Hall No. 6, Queen Square.  
Doors open 7 p.m.

FRIDAY, NOVEMBER 11TH, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by Trance address on Spirit Experiences. Medium, MRS. M. H. WALLIS.

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

Members admitted free on presentation of their Member's Ticket—non-Members, 2s. These Meetings will be presided over by Mr. Henry Withall. Pianoforte selection—Mr. H. M. Field. No admittance after the door is closed at 4 o'clock.

### Important Notice to Intending Members.

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

For Clairvoyance Meetings and Special Lecture Classes see announcements on page 721 in this issue.

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

**Marylebone Spiritualist Association, Ltd.,**  
ÆOLIAN HALL, 135, NEW BOND STREET, W. 1.

SUNDAY, NOVEMBER 6th, AT 6.30 P.M., MR. ERNEST MEADS.

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,  
296, VAUXHALL BRIDGE RD. Near Victoria Station.  
Tuesdays at 7.30 p.m.

EDUCATIONAL MEETINGS, Nov. 11th, at 7.30 p.m., "The Development of Mediumship," MR. HORACE LEAF.  
Membership invited. Office of Association, 43, Cannon Street, E.C. 4.

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

SUNDAY, NOVEMBER 6th.

At 11 a.m. ... MRS. GLADYS DAVIES.  
At 6.30 p.m. ... MRS. WORTHINGTON.  
Wednesday, Nov. 9th, 7.30 p.m. ... MRS. E. A. CANNOCK.

**The "W. T. Stead" Library and Bureau,**  
30a, Baker Street, W.

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

Tuesday, Nov. 8th, at 7 p.m. ... MRS. WESLEY ADAMS.  
Thursday, Nov. 10th, at 3.30 p.m. ... REV. DRAYTON THOMAS.  
Members Free. Visitors 1s.  
Devotional Group, Nov. 10th, at 6 p.m. ... MISS STEAD.

### Wimbledon Spiritualist Mission.

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

Sunday, November 6th, 11 a.m. ... MRS. NORA ROOT.  
" 6.30 p.m. ... MR. T. W. ELLA.  
Wednesday, November 9th, 3 p.m., Healing Circle. Treatment, 4 to 5.  
MR. & MRS. LEWIS.  
" 7.30 p.m., Meeting for Members & Associates only.  
Friday, Nov. 11th, MISS A. B. BARNARD, L.L.A., F.B.P.S.,  
will lecture on "Is Phenomenology Occult?"  
Tickets 1s.

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

### SPEAKERS AND DEMONSTRATORS.

November 6th, W. P. SWAINSON.

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Mr. J. Hewat McKenzie, Discussion Class Mondays 8 p.m.

Mr. Robert King—Thursday, Nov. 10th, 3.30 p.m. "The Solar Plexus"

Mrs. Champlon de Crespigny—Thursday, November 10th, at 8 p.m.,  
"Links between Spiritualism, Theosophy & Christianity."

Public Lantern Lecture, on Wednesday, November 9th, at 8 p.m.,  
by Mr. Edward Gardner—

"The Occult Side of Minute Life.—Birds, Insects and Flowers,"  
Groups for Direct Voice Phenomena. Wednesdays at 8 p.m., and  
Fridays at 5 p.m.

Groups for Clairvoyance and Psychometry. Tuesdays at 7.30 p.m.,  
Fridays at 3.30 p.m.

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### Public Clairvoyance.

Friday, Nov. 4th, at 8 p.m. ... MRS. ANNIE JOHNSON.  
Tuesday, Nov. 8th, at 3.30 p.m. ... MRS. PODMORE.  
Friday, Nov. 11th, at 8 p.m. ... MRS. ANNIE BRITAIN.  
Town Members entrance fee £2 2s. Yearly Membership £3 3s.  
Country Members, " £1 1s. " £2 2s.

An Exhibition of Paintings of "The Inner Life" by Miss A. B. Patterson, Wellesley, U.S.A., of deep interest to Psychic Students, will be shown at 59, Holland Park, W., from Monday, November 7th, till Saturday, November 26th: between 11 and 6 p.m. (Except Tuesday and Thursday—from 3 to 5 p.m.) Miss Patterson will speak on the paintings, Mondays, Wednesdays, Fridays, at 3.30 p.m.  
Miss Evelyn Power's beautiful Paintings of Nature Spirits and Music Forms are also on view at the same time.

Admission Free.

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### Worthing Spiritualist Mission,

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

### SPEAKERS.

November 6th, ... MISS VIOLET BURTON.  
" 9th, ... MISS VIOLET BURTON.

22, Princes Street, Cavendish Square, W.,  
LONDON ACADEMY OF MUSIC.

### SUNDAY AFTERNOON ADDRESSES

on Spiritual, Mystic, and Occult Subjects by

### J. HAROLD CARPENTER

at 3.15 p.m.

A short devotional meeting for those desirous of spiritual help and guidance will be held at the close of each lecture.

Admission free. Collection to defray expenses.

### LIMELIGHT LECTURE.

### "Materialisations." By Mr. Horace Leaf.

Mortimer Halls, Mortimer St., Regent St., W. 1, Wednesday November 30th. Doors open 7 p.m. Commence 7.30 p.m.

Many photographs of scientific importance will be shown, including several taken by Sir William Crookes of the spirit "Katie King." Tickets 2s. 4d. Reserved and numbered 3s. 6d. (Including Tax). Tickets from Secretary, 41, Westbourne Gardens, Bayswater, London, W. 2; L.S.A., 5, Queen Square, Southampton Row, W.C. 1; or at Mortimer Halls, and on admission.

**Psycho-Therapeutic Society.**—Temporary address, 4, Manchester Street, W. 1 (Bond Street and Baker Street Tubes).

Hours: Mondays, Tuesdays and Thursdays, 6.30 to 8.30 p.m. Donations earnestly solicited. Membership invited entitling to free admission to lectures.—Apply, Miss Linde, Hon. Sec.

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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,130.—VOL. XLI. [Registered as] SATURDAY, NOVEMBER 5, 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.

Fit thou our bows, Apollo,  
With thine own arrows of light.  
Aid us to aim them aright,  
And, when thou chapest the night,  
Call, and we follow, we follow!

In the 'seventies of last century there appeared a book entitled "The Unseen Universe: or Physical Speculations on a Future State" (Macmillan and Co.). Its authorship was anonymous, as well befitted a period when materialism in Science was rampant, for its joint authors were clearly seen to be persons well trained along scientific lines. To-day we are aware of the identity of the authors: Professor P. G. Tait and Professor Balfour Stewart, physicists of the first rank. Theirs were amongst the earliest of the voices from the ranks of Science to disclaim the conclusions of materialistic thought. They were amongst the first to suggest in definite terms the significance of the ether in relation to the search for evidence of a spiritual world and spiritual beings. To them it presented not merely the idea of a bridge or medium between one portion of the visible universe and another, but

a medium plus the invisible order of things, so that when the motions of the visible universe are transferred into the ether, part of them are conveyed as by a bridge into the invisible universe and are there made use of or stored up. Nay, is it even necessary to retain the conception of a bridge? May we not at once say that when energy is carried from matter into ether it is carried from the visible into the invisible; and that when it is carried from ether into matter it is carried from the invisible into the visible?

Our intrepid authors were in those days crying in a wilderness which has since become well populated with thinkers who have broken free from the iron conventions of the old orders of Thought whether in Religion or Science. Like Swedenborg, they were still limited by some theological doctrines. If we were a little impatient over the deference paid to ecclesiastical crudities of idea in their pages it was rather with the deadly dullness of the notions which represented the Divinity schools of the time than with the patience of the writers who paid them any particular respect. Their attitude was doubtless a necessary one. They were surrounded by the dullards and the hide-

bound. Their ideas, moderate and tentative as they were, provoked violent attacks, and arguments which, as one might expect, ran counter to one another. By the moon-calves of theology they were denounced as infidels, pantheists, dangerously subtle materialists. To the wiseacres of Science (so-called) they were credulous, superstitious—nay, some of the more extreme protagonists of the scientific school went so far as to call them—Spiritualists! To-day some of these dull obstructions have broken down, and the thick crust of obsolete ideas and asinine obstinacy is becoming more and more ductile. We owe this to the labours of these men and to many like them. Those pioneers had behind them the power of Life which, like "a consummate strategist . . . sitting in his secret chamber over his wires, directs the movements of a great army." The army of Life is still advancing and sweeping all the dull and moribund things before it. It is our faith that we are the citizens of a universe full of life and intelligence, and every day that faith is confirmed.

We alluded recently to an article, in the "Times," which suggested that numbers may not be in themselves real but only modes of the human mind. Numbers, in fact, have a mystical as well as a mundane side. There is a divine mathematics. Proclus, the Neo-Platonist, mathematician and philosopher, who flourished in the sixth century, found in the study of numbers the elements of Theology. Everything to him proved the Divine Unity because, as he said, "It has been demonstrated that the beginning of all things must be One because all plurality is inferior to Oneness." As a later philosopher put it, "One is the beginning of every series and the end of every synthesis." It was Proclus who was the first, or among the first, to perceive the principle of dual-unity, for he wrote that "Units are on the one hand absolute and proceed from Oneness and on the other are illuminations from unities and mind." So here we have the speculation of the writer of the "Times" leader stated in another form in positive terms. Again, Proclus, working through Number, was able to proclaim that "Every spirit is indestructible and incorruptible," and that "Every spirit is both life and alive." These are deep questions, but we take our light from all quarters, humble or exalted, undeterred by that form of vulgarity which despises the low and common things because they are low and common, or that other form of vulgarity which is impatient and incredulous of anything it has not the intelligence to understand.

THE ACHIEVEMENT OF BEAUTY.—Even the aspiration toward beauty is an effort to reach that perfection in which the soul finds a home. In its farthest perception of perfectness it rests for a time, until driven forward again by opening vistas. And the temporary rest in a not ultimate beauty is not stagnation. Whatever has called forth joy and worship has helped the soul forward on the way. The upreach of cathedrals, the outstretching of the lover toward perfection of relationship with his beloved, the search of the poet for the word, of the painter for colour, of the sculptor for form, of the musician for harmony, of the soul for beauty to satisfy, of all who purely strive—each aspires toward God, however feebly succeeding. And what has striven up toward God has achieved, to his degree, beauty.—"THE NEXT BEYOND."

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

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 694.)

October 17th, 1915.

"I was saying that culture and savagery can and do go hand in hand, and I am going to tell you how this grew up with me. I was one of a large family of boys, all of whom were older than myself. We were rich and idle. We were sent to public schools, and when grown up no profession was provided for us, and probably if they had survived, all the others would have gone my way. I was accustomed to look upon myself as rather above the common herd, although I could not have performed the useful work they did. My brothers were all delicate and one by one they passed away, some in boyhood and two in later life. Then I found myself, in early manhood, heir to the estate, and yet with no duties; for my father was comparatively a young man, and neither wished for nor needed my help. So I travelled about for some years, adding nothing to my attainments but a taste for gambling, and a growing selfishness. On my return home I tried living with my parents, but family dissensions were frequent, as my father's temperament and mine were too much alike for agreement; so I came to London, met the girl who was my ultimate curse, was persuaded to marry her, and soon discovering that she was addicted to secret drinking and low tastes of every sort, I left her and again went abroad. Having this millstone round my neck I became more and more reckless, and spent money in all sorts of futile (so-called) pleasures, till, warned by my bankers that my credit was gone, I gambled again, won a sum sufficient to tide me over till the next allowance became due, and then returned to England. On the journey home I met my friend Ambrose, then a stranger to me. He performed some slight service for me and I for him, and in this way we became acquainted. His sister was with him, and he invited me to visit them at his house where they lived together. She and I fell in love at once and became engaged. I stifled my conscience by telling myself that my wife *might* be dead, as I had heard nothing from her since I left her, and she had never asked for assistance, although I had offered it before leaving her.

"While I was still with Ambrose and Belle, his sister, news came of my father's death. I settled all the affairs and again hurried back to my beloved, urging on her a speedy marriage. She consented, but it was, of course, to be with the usual ceremonies. There lay my difficulty. I felt sure that my wife was *not* dead, but that if she heard of my contemplated marriage she would hasten to prevent it. I spoke to Ambrose, asking him to prevail on his sister to be married secretly, as I explained that my father's recent death rendered any public display repugnant to me. He replied that the wedding must take place in the customary way, though it might be as quiet as I liked. Then, from one thing and another I had said and had forgotten, he seemed to suspect something, charged me with having some ulterior motive, and finally accused me of being already married. My confusion betrayed me, and I could only plead that I believed my wife to be dead. Ambrose was, of course, justly indignant, and the utmost he would promise was that he would make enquiries, and that if my wife were really dead he would oppose no obstacle, but that he would write to his sister, who had gone from home for a few days, and tell her that I had business of importance which called me away, and made it impossible to have the marriage as soon as we had arranged. She was not to write to me as I should be travelling about. I was to leave before her return, and in this way Ambrose sought to prevent our meeting until the affair had been cleared up. He was still indignant, but being of a peace-loving nature, he did not insist upon my leaving the house until the next day.

"Then came my opportunity: the letter Ambrose had written lay on the table in the library. He was out of the house, visiting one of his tenants. I steamed open the envelope, inserted a letter I had written in his forged handwriting (I was always good at imitating writing), urging Belle to return at an earlier date as I (her betrothed) had discovered something in my father's papers necessitating a secret marriage, as if it were known I was married before twelve months had elapsed from the time of his death

I should lose a large sum of money.\* It was an incoherent letter, and I almost wonder that such a letter, purporting to be from her brother, should have had the desired effect. But apparently Belle was unused to double-dealing. She came back on the day I had appointed; I met her before she reached her brother's house, and by specious arguments persuaded her to return with me to my house,† where everything was prepared for the wedding. I told her that her brother would be there to meet her. He was not, nor was it possible he should have been, as he had no suspicion of my manoeuvres. Still, the clergyman was present: there was the previous letter from her brother (apparently) and finally I got my dear one to consent to the ceremony being performed.

"Again I persuaded her to start abroad with me that very day, telling her I had telegraphed an address to her brother and asked him to meet us at Dover that night. Once more she was disappointed. Next day another forged letter was given her, posted by myself the day before, telling her that her brother had been unexpectedly detained, and that he would follow as soon as business would permit. And so we went abroad. In a few days a furious letter from my (first) wife reached me—Heaven knows how! for I had left my address with my lawyers for their use only, and with strict injunctions not to give it to anyone. With the letter from my wife came one from Ambrose, saying that all was discovered; that he was following and that he would save his sister from me at all hazards.

"Then came a game of 'hide and seek,' but my wife tracked us at last, made her way to my poor girl and told her everything (except, of course, the reasons I had for disowning her). On her heels followed Ambrose. I was denied an interview, and they left me, heart-broken, with the woman I hated. I pensioned her off; cursed her for all eternity, and then plunged wildly into all sorts of excesses. This lasted over twelve months, when one evening, stumbling half-intoxicated along the cliffs at one of the French seaside gambling resorts, I met my death, as you already know. Such was the ill-spent life of one who had the means and the power to do good, but chose instead the broad path of iniquity and selfishness. I am now trying to live as I *should* have lived on earth, and my beloved and true wife is helping me. Ambrose and I are friends indeed, and I am happy."

But why had Ambrose to suffer for the forgery? he had done nothing wrong. [This query was put by F. More.]

"Because the whole affair of the secret marriage came out in some way when his sister disappeared. His supposed letter was found, and he was said to have sold his sister to me for a large sum of money. Old friends cut him, and till his death some three years later he and his sister lived a lonely life."†

October 24th, 1915.

"I want to tell you something about the life here, and my struggles and difficulties. I have written through A. about these, but I have now enlarged my experiences. You see we have the same mind that we had on earth, and although our whole outlook soon changes, we cannot at once overcome habits and customs which are ingrained deeply in our mental personality; and so I found I was always contrasting my position here with what it had been on earth, and wondering why it was that I did not seem to be treated differently from others; for I had been accustomed to adulation wherever I went on earth, as my wealth and position were known, and bought this.

"I tried to free myself from the disappointment I experienced, but I could not shake it off; and one day I met a guide from a high sphere (to judge by his dazzling robe and shining light), and he said: 'My son, you are bearing earth-burdens on your back still. Cast them away and become free.' Then he told me that the mental attitude I had been indulging in would inevitably retard my progress

\* Apparently the sealing of the letter with the signature must have taken place later.

† Presumably his father's house or his own chambers.

‡ Belle also, apparently, had passed over before Marmaduke's death.

and hinder my development. I promised amendment. Sometimes I failed, and I was almost in despair until after the war began. Then I was sent with others to help on the battlefield, and when I saw the fortitude with which mere boys bore their injuries, and when I heard the dying prayers of others, I felt *here* was the true nobility: to do one's duty through all; and I knelt down by the side of a dying boy who had just called on Christ to save him, and I resolved that never again would I think of anyone but as a brother on earth—a soul to be saved, if not *already* on the way to pass me in progression, as I felt that many of these soldiers were; and I determined that no hardships, no sorrowful sight should keep me back from helping others.

"Then the same guide came to me, and by his side were Ambrose and my dear wife, and the guide joined our hands together and said I was in need of their help, and therefore they had been allowed to come and remain with me always. Since then I have tried to assist others; I have tried to put aside self; I have not willingly looked down upon anyone; and now, with God's help, I mean to persevere until I feel worthy that my dear wife and friend should be by my side, as true comrades for all eternity. When you think of me, let it not be as the fallen and wretched sinner, but as one who, through God's mercy, has realised his sin and is receiving his education now to fit him for the glorious life of those who are faithful to their trusts and true to their highest aspirations."

October 31st, 1915.

"I am going on with my reflections on the spirit life which is still so strange to me, and yet is the only true life. When I look back on my earth years I see nothing to justify them in any way. I was selfish, a spendthrift, and, as I have owned, morality was no part of my nature. On the contrary I find that here a life such as my past one would be impossible to me, for unless one goes with the stream of progress it would not be life but hell. I see before me strenuous years until I can attain to the higher spheres or do really useful work, and yet I know that I can change to something better than I ever thought possible. Even this miserable war has brought me lessons of true bravery—the bravery of the soul, not of the body only. I have seen such exhibitions of faith and renunciation in the last moments of those whose sufferings have appalled me, that I am constantly comparing them with myself and wondering how I should have stood the test, and I am compelled to admit that in my earth life I should have played a very poor part. I might have fought with courage, truly, but to meet the suffering afterwards with faith in the love of God through all, *that* I could not have done: I should have rebelled against pain, and I should have cried out against the injustice of the world.

"Now, my work here is not *set* me: I need not do it unless I wish, but the eternal energy going on here appals me; it is life in its fullest sense; there is the desire to give help, immediately translated into the power to do so; there is the wish to raise the fallen, to lighten suffering, to console and uplift, to be at once friend and helper. I would like to give you more details of my life here, but I find it difficult to express exactly what I mean. For instance, I have been on the battlefield just before coming to you, yet I can shake off all the sorrow, as I could not on earth. We seem to be two people: one made for progression and enjoyment of the beauties of our existence—the other for the hard work and helpfulness we give to others; and the two states never clash. I am happy in my first self even when my second self is in the midst of gruesome scenes, and without this duality our lives would be rendered miserable by the sorrows we see on earth."

THE EMPLOYMENTS ON THIS SIDE. November 7th, 1915.

"When we first come over and are 'feeling our way,' we have no fixed occupations. We do not quite know what to do, nor what we are fit for. Some who are of a literary or scientific nature naturally drift to the sections to which they are attracted; but anyone like myself, with no particular leaning to anything (except perhaps music, and with less talent for that than I had believed was mine on earth) cannot at once get into his groove, and so the time immediately following our passing over may not be entirely one of happiness. Our friends try to help us, but their ways of thought are new to us, and we sometimes feel as if we had no place anywhere. If we can come back to earth, as I did, things become much easier for us; but there are far too few available to help us on the material plane, and we may wait a long time before we get the opportunity of visiting earth and getting help. After the first time I had come to your home I was astonished to find that all appeared different and clearer. I seemed to see a meaning in everything which had not been there before, and I was eager to get information on all points that could help me to progress, and what I may call 'find my level.' You know the story of my friend's noble forgiveness, and that same night Raphael\* took us both to his home and explained many things which I had not grasped before. He showed me how feeble is the repentance which is repentance *only*; he showed me how work for others was the only true atonement, and that there may be a morbid attraction in re-

morse, which we must forego if we are to do the good which alone can help us to expiate the past. My dear friend brought all his love to bear on teaching me the same thing; and little by little I was able to throw off the weight of self-analysis and self-pity (for that is what repentance was with me), and rise to a nobler and higher aim in life. However much we may have failed on earth, there is always the new start to be had here if we desire it. But for my friend it might have been many a weary year before I entered into the spirit of the new life, but with his beloved influence and guidance I was able to strike off the fetters of sin and launch my boat in new waters, with a fair wind and a spreading sail."

(To be continued.)

## "SEEING THE AURA."

Mr. Archibald MacIntyre, of 248, Woodlands Road, Glasgow, writes:—

I have followed with interest the articles in *LIGHT* regarding the aura. It may be that those who are genuine clairvoyants can see the aura, but what most of us see, I am inclined to think, is simply a fatigue effect, as Sir Oliver Lodge hinted in *LIGHT* for October 15th (p. 668). For instance, if Mr. J. Barker Smith, whose article, "Some Notes on the Kilner Aura," appears on page 689, will gradually separate his thumbs (held in a V-shaped position, as he suggests), still keeping his gaze midway between them, he will still see the appearance of what he takes to be the aura, against the dark background. This appearance will persist for a longer or shorter period when the thumbs are quite out of the line of vision, showing, I think, that the appearance is due to a fatigue effect. Further, the myriads of small glistening particles seen darting about, have nothing to do with the aura. If Mr. Smith will stand at his window on a bright day and look up to a blue sky (not direct sunlight), in a very short time he will see myriads of these bright, glistening particles in violent motion, apparently floating in the atmosphere. These particles are quite distinct from the "Muscae Colitantes," i.e., black specks seen floating before the eyes, but which are either in the aqueous or vitreous humours of the eyes, and are due, I think, to certain states of the stomach or liver. Are these bright particles due to a similar cause, or have they something to do with the atmosphere? At any rate, they have the appearance of being external to the eye, as they do not move with the motion of the eyes, as do the other dark specks mentioned above. In some cases, strings of loose cells can be seen in the same way, but these, again, are in the humours of the eyes, and move with the movements of the eyes.

It seems to me probable that these bright particles are also due to fatigue of the retina, as anyone who has been out on a bright, sunny day, and goes immediately into a darkened room or passage, will still see these bright particles for a longer or shorter time, until the fatigue wears off. Sir Oliver Lodge will, no doubt, be able to throw a good deal of light on the subject from a scientific point of view.

Mr. G. Brown (Preston), sends us the following:—

In the "Notes on the Kilner Aura," by Mr. J. Barker Smith, L.R.C.P., in your issue of October 22nd, the writer speaks of small glistening particles that can be seen darting about, and suggests that they need elucidation.

As a student of the unseen world, I have come into contact with the particles described by your contributor, and I think I am right in stating that these bright, whirling particles are the "Vitality Globular," and termed by many occult students "Prana."

They can be seen with ease and at will by the clairvoyant, especially when the air is clear, but they are more difficult to discern in a room, or any enclosed atmosphere.

When we speak of persons being full of vitality, they have absorbed, either consciously or unconsciously, an ample supply of the "Vitality Globular."

The existence of the "Globular" is universal and incessant, in a similar way to the "Akashic Records," which are tapped by the psychometrist.

It will thus be obvious that the small, glistening particles are not only essential, but imperative, in the manifestation of all life.

In addition to being included in our etheric make-up, as evidenced by Mr. J. Barker Smith, the "Vitality Globular" are also present in the air we breathe, the water we drink, and the food we assimilate.

THE "PRAYER FOR A FRIEND OUT OF SIGHT."—At the end of his address on the Communion of Saints, given on page 687, Dr. Ellis Powell said he had been told that the author of the beautiful "Prayer for a Friend Out of Sight" was Mr. Gladstone. He has now been informed that the Prayer was, in fact, written by the Rev. William Griffiths, M.A., who was born in 1826, and died in 1907, and was for some time Rector of Shelsley Beauchamp. The Prayer has been printed as a leaflet, and can be obtained from Mr. A. Phillips, Northill, Biggleswade, at the price of 7d. a dozen, post free.

\* A.'s chief guide.



# "ST. FRANCIS OF ASSISI."

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

Before the Members of the London Spiritualist Alliance, Ltd.

It was fitting that the story we listened to in the hall of No. 6, Queen Square, on the evening of the 27th ult., should have come from the lips of the Rev. F. Fielding-Ould. The life of the saint whom we chiefly associate with the most humble and self-forgetful ministry among the poor and suffering, could surely find no more sympathetic and understanding interpreter than one who is himself largely engaged in such ministry, while the great interest in our subject taken by the author of "The Wonders of the Saints in the Light of Spiritualism," gave assurance that the supernatural element in the narrative would be rightly appreciated. There is another element—the poetical; but we knew that a simple and beautiful story would lose nothing in Mr. Fielding-Ould's telling.

The Chairman, Mr. J. A. FRANCE, having briefly introduced the speaker of the evening,

MR. FIELDING-OULD, in his opening remarks, said that he did not propose, in his address that evening, to enter on any learned disquisition or touch on any great problem. Some people, looking at evangelical religion as we knew it, thought that was all there was in religion, but that was a great mistake. We could not measure Christianity by the contents of our own consciousness. Christianity contained depths that had never been sounded. There was in it a supernatural element that offended many people. They said, "I have never seen angels," but whose fault was that? It did not prove that angels were never seen. He would set no limit at all to what might happen to any soul as spiritually developed as St. Francis.

Describing the spell wrought upon himself by a visit to Assisi—the ancient buildings, the olive groves, the blue distance, the sound of the old Cathedral bells—the speaker said one might think that it would be impossible to help becoming a saint in such surroundings. But, in truth, it was not at all easy to be a saint in mediæval Assisi. "Continually in dispute with and often at war with its big rival, Perugia, peopled with a few licentious and selfish rich, and many squalid and discontented poor, its streets at one moment sounding with feasting and laughter, and at another with violence, injustice, and the clash of steel, God was, I suspect, more difficult to find and hold than in orderly and sober London to-day. When St. Francis was dying, and the weeping friars carried him on a litter in view of the little town, the sick man bade them put him down: and, raising himself painfully, he lifted up his hands and blessed the place for all time. It may be that haunting benediction, hovering over the old grey buildings, which enters into the heart of every pilgrim, and still, after seven hundred years, melts the soul in devotion to God and love for His little servant Francis."

The lecturer proceeded to take his hearers through the story of the early life of his hero. Francis was born in 1182, his parents being Peter Bernadone, a well-to-do merchant, and Pica, daughter of a noble family of Provence, and a most devout and God-fearing woman. And here Mr. Fielding-Ould questioned whether anyone could give him the name of a canonised saint who had a criminal or materialistic mother—a rule which by no means applied to the father.

As a youth, Francis loved fine clothes and the giving of rich repasts to his friends, and this was exactly what we might expect from one of his character and temperament. He loved beautiful things, and, later, he found them on a higher, less material level. Compassion for the poor and wretched stirred in Francis from his earliest days. He could not resist the mendicant's plea, "for the love of God." All through his life that formula stirred his soul in an extraordinary degree, sometimes even throwing him into a kind of ecstasy. He took the words to mean, "Give me something in exchange for God's love," and at the thought of the immensity of the payment he would part with even his own clothes without a moment's hesitation.

The Christian Scientist might say that there should be no such thing as illness, but how often illness had turned a soul into the right path! A year's confinement at Perugia, as a prisoner of war, was followed by a long illness, and a change began to come over Francis. He began to pray as he had never prayed before. He went to Rome, and wandered through its sanctuaries, with the mysterious

hunger eating out his heart. He exchanged his fine clothes with a beggar, and sat on the steps of a church all day, asking alms. But it would not do; the great secret still eluded his grasp. He came home, and, kneeling in the little ruinous chapel of St. Damien, Francis poured out his supplication for help, and as he lifted his eyes to the painted crucifix, the figure on the cross spoke to him: "Francis, go and build up My house, which you see falling into ruins." Filled with wondering joy, the young man ran home, seized a bale of goods, and sold it for what it would fetch; borrowed and begged timber and stones, and began, with his own hands, to labour at the broken walls. It was not till long afterwards that he understood that it was not the little wayside shrine God had called him to repair, but the whole great Church of Christ, which had become almost hopelessly corrupt and useless.

Peter Bernadone, beside himself with rage and disappointment, that his son, now about twenty-five years of age, should make such an exhibition of himself, induced the Bishop of Assisi, Guido Secundi, to summon the youth before him. Guido reproached him, who had received so much from his father, for the way in which he had behaved towards him. "I return even his clothes," said Francis, and there and then stripped himself, and had to be wrapped in a fold of the Bishop's cloak.

After his conversion, Francis frequented the lazar houses, washing and nursing the suffering lepers with the utmost devotion, and even kissing them, for the love of Christ. He wore a grey habit, and supported himself by begging from door to door.

The first to join Francis in his voluntary poverty was Bernard of Quintaville, one of the richest men in the neighbourhood. Before doing so, he stood in the marketplace with a sack of gold, and distributed it to all who passed by. The next was Peter of Catana, a priest and canon of the Cathedral. The three enthusiasts were soon joined by others, and they by more. Francis led his little company to Rome, and petitioned the Pope, Innocent III., to ratify and confirm the new order of Friars Minor. The petition was granted, and Francis and his companions returned to Umbria, rejoicing in the Papal protection and benediction.

Later, Francis paid another visit to Rome, when the Bishop of Ostia, who held him in great veneration, presented him to Pope Honorius, who bade him put before him and the assembled Cardinals the case for his Order, and this he did with such simplicity and earnestness that the great prelates and statesmen present were touched to the heart.

The new Order centred round the little chapel of St. Mary of the Angels, just outside Assisi. It was handed over to St. Francis by the Benedictine Monastery to which it belonged. It was here that St. Francis and his brethren entertained St. Clare and one or two of her nuns. They partook of simple fare, sitting on the ground, then talked of God and the joy of His service.

The friars, who soon were numbered by hundreds, were scattered over Italy, Germany, France, and Spain. There was a friary very early in Oxford, and in St. Francis's time several of his brethren were martyred in Northern Africa. They went two-and-two, begging their food from door to door, cleaning the churches, caring for the lepers, and preaching the Gospel in the simplest, most direct words, in the streets and market-places. The greeting which they gave to passers-by had been communicated to St. Francis, he said, by revelation of God, and was this, "The Lord give thee peace."

The effect which the movement exercised upon the Church and society could hardly, the speaker said, be exaggerated. The nobles amended their greedy and violent lives, the clergy found their old zeal re-kindled, and the poor shouted with joy at the return of hope into their hard lots. Mr. Fielding-Ould proceeded to narrate several beautiful stories, illustrative of the self-denying labours, the humility and devotion, which characterised the first friars. He dwelt especially on the extraordinary sweetness of the soul of the founder of the Order. "There is certainly," he declared, "no man in history who is so altogether lovable, and it has often been said that no man ever came so near to the example set by Christ. Every common thing spoke to him of God; behind and underneath

everything he saw God. God filled his mind and filled his life; there was no room for anything else." He was truly a great poet, for though he wrote little, few souls were so full of lovely ideas. In sheer light-heartedness, he would go along the white roads of his beautiful country singing out his thoughts in French, and accompanying himself on an imaginary violin—one piece of stick rubbing upon another.

Years of privation brought upon him, in his later days, many maladies, the weakness—almost blindness—of his eyes being his greatest affliction. His psychic powers were no doubt heightened by his austerities. Many were the visions he saw, and many times was he levitated from the ground in full view of one or other of his brethren; but the most astounding phenomenon of all was that of the stigmata. It was in the year 1224, less than two years before his death, and while he was living in a little hut of boughs on Mount Alvernia, in Tuscany. When the feast of the Holy Cross came round, on September 14th, he prayed earnestly that he might be permitted to feel as much as he could support of the pains of Christ's Passion. As he prayed, he saw coming towards him a seraph, with six fiery wings, but as the apparition approached, he saw that it was Christ Himself, nailed to a cross. At the same time he felt a terrible pain, and as the vision disappeared, he found himself marked and bleeding with the five wounds. There were not only nail-marks, but nails in them—nails of some horny substance, loose in the wounds, and turned over and clinched in the feet, so as to make walking almost impossible. Whatever might be the *modus operandi* of the phenomenon—whether it was merely a case of mind affecting matter or not—Francis accepted it as an astounding and overwhelming assurance of God's goodness to him.

But it was a painful honour. The loss of blood and the continual pain wore him out, and he did not long survive. He was taken suddenly ill at the palace of the Bishop of Assisi, whence, at his wish, the brethren bore him home in a litter to St. Mary of the Angels, only setting him down at one spot, that he might give his final blessing to Assisi. In the night between the 3rd and 4th of October, 1226, at the age of 45, passed on Francis of Assisi, than whom "there is no saint on the golden roll who has had, or has to-day, so many fervent admirers."

Mr. Fielding-Ould added that while it was good to be distrustful of great names at seances, he nevertheless believed that he had, not long ago, received a message from St. Francis himself.

THE CHAIRMAN, in moving a vote of thanks to the lecturer for the vivid picture he had drawn of a beautiful life, full of self-sacrifice and humility, said that the impression made by listening to such a narration could not but be helpful and inspiring. It attracted us like the vision of some high mountain. If the height seemed remote and inaccessible, we only needed to remember that there was always a path leading up from the valley. It was well to recall Longfellow's words:—

"Those mighty pyramids of stone,  
That wedge-like cleave the desert air,  
When nearer seen and better known,  
Are but gigantic flights of stair!"

Mrs. LEANING, in seconding the vote (which was carried with applause), added her own note of appreciation. Referring to the two elements conspicuous in the lives of the saints—the spiritual and the psychical—she said that the spiritual was above the psychical as the heavens were above the earth, but whoso followed the former would find the latter, and all else, added unto him.

In thanking the mover and seconder for their kindly words of appreciation, Mr. FIELDING-OULD said it was delightful to see so large an audience come to hear an address on a purely spiritual subject, not a psychical one.

### POVERTY AND WEALTH.

Alluding to some recent remarks in *LIGHT* on the subject of Poverty, Miss Prentice writes:—

A wiseacre once decided that poverty was no crime—but a tremendous blunder. If this be true what must a spiritual deficiency be? There are people who perish for lack of vision. They will ignore the glorious dawns and sunsets of Nature, yet spend thousands of pounds on inferior representations of these (often by mediocre artists). What the world needs is to realise that God's greatest gifts are "without money and without price." Daily and hourly beauty is showered upon us; gorgeous colours, fine tints, perfect music and heavenly solicitations and benedictions. These are the true riches, the treasures of heaven that "neither moth nor rust doth corrupt."

MISS ELISE EMMONS, Mt. Vernon, Leamington Spa, to whose volumes of verse we have referred before, has now produced a little paper-covered book of rhyme, "The Parliament of Birds," which should appeal to juvenile readers.

## GOD AS IDEA.

THE THINNING OF THE VEIL.

BY LIEUT.-COL. W. BEALE.

In our gropings after Spiritual Truth we all come up against that awful conundrum, "What and where is God?"

Let us clear the ground first of what is *not* God. He is emphatically not an expanded figure of embodied man, an anthropomorphic Deity. That is the creation of a humanity still in its mental childhood. We can see quite clearly that such a bodily presentment is, however, a very necessary stage in our evolutionary ladder, for it serves to focus attention, in the same way as pictures and figures of the Christ are necessary to many people in their worship. We despise none of these adjuncts, those of us who are wise, for we know that we shall gradually outgrow them as we advance in Spiritual Science. There is more than plenty of time. Only we must be careful not to be slack when the hour strikes for each individual one of us to take the next step. The stages, roughly, are, from the concrete, through the symbolic, to the *Reality*.

We have got to get it into our heads that this world and all it contains objectively is not a reality, but a certain stage in the Imperial Mind of Something which we loosely call God. I picture this Sublime Power as including everything that was, is, or ever can be, and the nearest approach we can make to visualising It is by realising that all the solar systems in infinite space are the organs of Its Body, while electric energy is the blood in that Body. This is God made manifest in Nature. These outward manifestations are in a constant state of birth, change and renewal; hence the word "Nature," which signifies a "becoming."

From the great central Power-House there issues eternally that energy which sustains the Universe, with all its complex machinery. Every living thing draws upon that Life continuously, at every instant of time. So that, if for a single instant the Imperial Thinker were to cease from Thought, the Universe would disappear. But that cessation of Thought-Power should take place is impossible, since the Universe is God and God is the Universe, and one cannot be separated from the other. And this is the Great Mystery.

It is not to this inconceivably mysterious Power that we can direct any of our prayers, but to one or other of the innumerable beneficent Agents who are guiding and fashioning the particular solar system to which we may happen to belong. In fact, we cannot possibly go higher than the God of our own solar system in our aspirations or in our prayers, for it is in Him that "we live and move and have our being." He is the Life of our System and the source of our life. He is visibly embodied in our sun with its planets; His Power has brought them forth and His Thought sustains them, while His ministering Angels carry out His orders, and in turn delegate powers to the lower hosts of spirits, in descending scale, till we come to humanity, whose leading members are in turn being influenced to teach and benefit their less-evolved brethren. It is very reasonable to believe that there is no gap anywhere in the scale between our God and the mollusc.

And as humanity advances towards the Light, the Veil grows thinner, and glimpses are obtained here and there of conditions transcending the ordinary physical life of this present world, giving us that pleasurable thrill of interest which comes to every keen and reverent explorer, such as is the Spiritualist, the Theosophist, *et hoc genus omne*.

"Knock and it shall be opened unto you, seek and ye shall find," is not a metaphorical but a literal injunction, an exhortation to man to wake up out of his dream of imprisonment, realise that he is an immortal (know ye not that ye are gods?), and, with faith in himself, set to work to open the other doors and windows of the cell in which he imagines that he is obliged to dwell until Death, the dreaded custodian, comes to unlock the gate. Has not the Master said that if we only had a little faith, as little as the grain of mustard seed, we could achieve things that seem impossible to us? But most of us continue to look out of our five windows, and never suspect the existence of the other windows that are waiting to be opened, because either we do not believe that there is anything more to be seen, or else we think we must not try, or cannot. Spiritualists and others are opening another window, and telling us what they see, and we cannot afford to set aside their news, for they are amongst the pioneers who are calling upon their sleeping brothers to wake up from the long dream of Earth.

NUMEROLOGY.—Mr. F. Bligh Bond, who has devoted many years to the study, and is one of the few accomplished students of Numerology, will conduct a course of lectures on the subject at the British College, 59, Holland Park, W., beginning Friday, November 25th, at 8 p.m., instead of November 4th, as originally announced. The names of intending students should be sent to the Hon. Secretary, or to Mr. Bligh Bond, previous to November 25th.

## THE LITTLE THEATRE.

## "THE UNSEEN": A PSYCHIC PLAY.

The Little Theatre, in its Grand Guignol phase, might well take as its motto the remark of the Fat Boy in "Pickwick" to old Mrs. Wardle: "I wants to make your flesh creep." You sup on horrors, mingled with fun, largely of the *macabre* variety. A kind of *hors d'œuvre* is provided by the programme, which bears for its frontispiece a ghastly male head—it might be Mr. Mantalini in a fit of delirium tremens. The eyes are bloodshot, and a gore-stained hand is protruded beneath.

The plays are, of course, mainly from the French, by dramatists whose consummate skill is turned mainly to the manufacture of misery and the weird grotesque, relieved by a biting and irresistible wit, something that moves even the Puritan in these matters to mirth, in spite of himself. You have the comic death-bed, the humours of cannibalism—in short, all the fun of the Morgue and the sunny gaiety of Montmartre. High art perverted to low ends? The brilliant fires of genius become a light of putrescence and a fungus-glow of decomposition? The "sacred lamp of burlesque," transformed to a corpse candle? Yes, in some measure. But the thing has its defenders. These point to the wonderful acting, to the fact that the gratuitous horrors not only give scope to the tragedian, but may also be taken too seriously as being a sign of national decadence. And they say, too, that the style of play is a natural reaction from the orgies of feeble foolery and mawkish melodrama which were considered good enough for the play-going public during the war.

As for the people who love these sepulchral drolleries, it is said they are of a degenerate type. Doubtless, if they really love them. It is not a wholesome craving, and they would be the better for a cold douche of robust common sense, or the attention of Keats' "jolly Jack Health." Not virile enough to gain the benefit of "physical jerks," they try mental "jerks," emotional "jerks"—a perfect debauch of them. But they must be a relatively small section of the public. The majority doubtless go to "see what it is like"; to savour a style of art which is regarded as typically French. But then, the vice of drunkenness was always considered by other nations as something peculiarly English, and there may be as little justice in the one description as in the other. There is always a danger of Phariseism in these matters; and a poison is not a poison to all animals. One may try in vain to poison a goat.

With which rather long preamble I proceed to consider the Grand Guignol Psychic Play which forms one of a new set of plays considerably less objectionable than those which preceded it. It is called "The Unseen," and is a drama in two acts, from the French of J. J. Renaud (adapted by Lewis Casson). The principal part, that of Mme. Jeanne Chabrin, is filled by Miss Sybil Thorndike, and gives scope for her astonishing talents as a tragedienne.

It would not be fair to give away the whole story, so I will merely touch on the salient points. Mme. Chabrin is an exceptionally loving young wife; indeed, she and her husband Maurice (Mr. Lewis Casson) are a kind of twin souls. There is a mutual idolatry. The young wife has psychic powers. There is real clairvoyance and clairaudience for you, if you are a Spiritualist, and real "veridical hallucinations" if you are a scientific psychical researcher, and real psychic analysis, hypnotism and general psychiatry, if your views incline you in that direction. After her husband's early death, the young widow is at first distraught, but later, to the relief of her distracted parents, becomes happy again. She has found means of communicating with her husband, and receives from him counsel and consolation in every affair of her life—she is apparently always at it. It is all very uncanny to the parents—these weird communings with the dead offend all the common ideas of the real nature of death. But it makes Jeanne happy, and they tolerate it as a harmless eccentricity, being at the time mightily perplexed by the fact that they have had in the past evidence of the reality of their daughter's clairvoyance and clairaudience. Jeanne tells them she is not really a widow, which makes things a little awkward when match-making mamma wants to bring off a second marriage for her daughter to a very eligible *parti*. Something must be done to kill the delusion. A medical man, skilled in these psychic cases, is called in, and then we get more than a touch of Svengali. The young wife is hypnotised. The "hypnotism" is reasonably accurate. The patient protests, in the trance, against the suggested separation from her husband, and the attempt to convince her that she is a victim of delusions of the "subconscious mind." The doctor has not killed the idea (as he supposes), but he has set up certain inhibitions. Jeanne, after her trance, feels "lonely," and resorts again to her departed Maurice for consolation. Then comes the tragedy. She can no longer communicate with him. Grief-stricken, she goes mad, and we watch her singing, like Ophelia, as the curtain falls.

What does LIGHT think of it? Several things. It furnishes us with a number of conflicting texts. It is not

"a play with a purpose." There is no definite thesis, no clear proposition. The author (or adapter) has been, like some Psychical Researchers, too astute to reveal his true convictions, if he has any. We are left in the air. It might be, in a small way, a "problem play." Supposing the young wife's idea that she was not separated from her husband was all illusion, was it right to deprive her of an illusion that made her happy? I leave it to the moral philosophers.

If we take the view that the "communications" were real, that they should have absorbed all the young wife's attention was distinctly unhealthy. It is always unhealthy to surrender will, judgment, and intelligence to another person, however much beloved. That is true, whether the other person is in the flesh or out of it. Both are equally human states. As to the incessant communication between husband and wife, supposing the husband had gone to another country (as in effect he had), what would be the sense in writing or telegraphing to him every half-hour, or in his doing the like as regards his wife? Neither could get on with their business. Here we see the pernicious effects of centuries of false teaching with regard to the nature of death.

Is there a moral to the play? Artists are very subtle sometimes. Is it possible that the dramatist (consciously or unconsciously) had the idea of pointing to the "one thing needful" in these matters? I mean the "religious sense." Without that, all these traffickings with "The Unseen" are foolish and futile. They even abound in dangers, for unless the intellect is governed by the spirit, and its reasonings enriched by the intuitions and illuminations of the Divine, its course may be as wayward as that of a ship without a guiding helm.

D. G.

## OBITUARY.

## CHARLTON TEMPLEMAN SPEER.

On the 27th ult., at Highfield, The Common, Sutton, Surrey, Charlton Templeman Speer passed away at the age of 61. Mr. Speer will be best known to Spiritualists by reason of the great friendship which existed between his parents, Dr. and Mrs. Stanhope Speer, and himself, and Mr. W. Stainton Moses, and the series of remarkable private séances they had with Mr. Moses, reports of many of which, from records taken at the time by Mrs. Speer, appear in the old volumes of LIGHT. Mr. Charlton Speer had some wonderful experiences with apports through the mediumship of Mr. Moses, and his confidence in and regard for the latter remained unshaken to the end of his life. He possessed no supernatural powers himself except in so far as his musical compositions may have been aided by impression from the other side. Mr. Moses died on September 5th, 1892, and LIGHT for November 5th of that year contained, besides many personal reminiscences of their departed friend by Mrs. Stanhope Speer and her son, a musical setting by Mr. Speer of Tennyson's "Peace, Come Away," dedicated "To the memory of my friend, William Stainton Moses, M.A." The Memorial Edition of "Spirit Teachings" contains a very full biography of Mr. Moses from the pen of Mr. Speer.

## H. B. MARRIOTT WATSON.

The transition at the age of 57 of Mr. H. B. Marriott Watson, at one time editor of the "Pall Mall Gazette," and among the most prolific of British authors, took place at Shere, Surrey, on the 30th ult. Mr. Watson was born in Melbourne, and came to England in 1885, entering journalism two years later. It is stated that in thirty-two years he wrote something like forty-two works of fiction. He was fully convinced of the fact of spirit communication and did not hesitate to make known his conviction through articles in magazines and reviews. In an additional chapter contributed to "Across the Barrier" the book in which Miss H. A. Dallas records some of the remarkable spiritual manifestations obtained through the medium whom she introduces to her readers under the pseudonym of "Mrs. Norman," Mr. Watson gives his own experiences of this lady's mediumship, concluding with the statement: "I have no shadow of doubt that my wife [Mrs. Watson had passed away in December, 1911] survives in another state and that she has communicated to me through the automatic writing of Mrs. Norman."

THE current issue of "Psyche," the quarterly review of Psychology, contains, amongst other matter, articles on "The Method of Psychic Research," by Professor J. H. Hyslop, "Determinism in Relation to Psychic Analysis," by Mr. W. R. Bousfield, K.C., F.R.S., and Dr. Paul Bousfield. There is also an instructive paper on "Instinct or Reason?" by Captain Oliver Pike, who deals, as an experienced naturalist, with the play of instinct amongst the lower animal creation, and asks a pertinent question, "Is it Instinct or Reason?"



## WHAT IS THE REAL WORLD?

By C. V. W. TARR.

Shall any gazer see with mortal eyes,  
Or any searcher know by mortal mind?  
Veil after veil will lift—but there must be  
Veil after veil behind.

BUDDHA.

—Sir Edwin Arnold's "Light of Asia."

The literal truth of the philosophical teaching of the great Indian teacher contained in the above quotation becomes more surely established with every year's progress in psychical science. If the rise of modern science within the last four hundred years has expanded human knowledge and conceptions, in ever-widening circles, about the external universe, the birth of Modern Spiritualism, which gave rise to psychic science, "the youngest of the sciences," has likewise expanded human knowledge about the internal kingdoms of nature. Classical philosophy, in its idealistic forms, has tended to represent the sensible universe, and individual things, as the more or less defective embodiments of spiritual reality. Thus, Plato held that the only realities are general conceptions, or ideas, while the Idea of Good is the very foundation of Being. The external world of appearance is illusory, and obscures the real world of Ideas, which is accessible only to thought. Hegel conceived that both Nature and History are the expressions of the Absolute Spirit, and, in more recent times, Henri Bergson, in his "Philosophy of Change," has held that human intellectual activity is necessarily, by its very constitution, productive of fundamental illusions as to the nature of reality. This idea of the illusory nature of the external universe is as old as human philosophy. We find it in the ancient philosophy of the Orient, in the doctrine of *Maya* or Illusion; we find it in the philosophies formulated by the dazzling geniuses of ancient Greece; we find it in the most recent philosophical thought. So deep-rooted is a suspicion that the Universe is not what it appears to be, that behind this "appearance" lies a "real" world, a "noumenon" of the "phenomenon" revealed to the physical senses, must arise in some way from the presence of that very reality which, at one and the same time, it declares and conceals.

Brilliant as have been the achievements of speculative philosophy, they pale in significance before the demonstrations of science. Philosophy, it is true, has its own lofty sphere, in which it seeks to unify all knowledge and discover the innermost nature of the universe. But the demonstrations of the reality of a psychic organism or soul in man, will exert, in the long run, a profounder influence on the life and thought of mankind than a philosophical argument, however brilliant and powerful it may be. The former becomes the common property of mankind; the latter influences the small world of philosophic thought alone.

It is the dual nature of human sensibility which undoubtedly lies at the root of the philosophical tree of speculation concerning the "reality" behind the "appearance" of the world. But psychic science, instead of jumping from "matter" to "spirit," from "relative" to "absolute," from "object" to "subject," shows that there is no such violent rupture in Nature, though it affirms the essential truth of a relatively dualistic expression of the Universe. It simply shows that there is an infinite number of gradations of substance, ranging from the densest kinds of physical matter to the subtlest substance of the psychic realms of nature. Physical sensibility allied to intellect gives each his measure of reality of the material universe; psychic sensibility allied with intellect gives each his measure of the psychic universe; the combination of physical and psychical sensibility allied with intellect gives a wider revelation of nature as visible and invisible reality. But, *a priori*, there is no limit either to the unfoldment of latent sensibilities on the one hand or to the phases of Nature on the other. The words of the Buddha are literally true; the material universe is a veil cast over the splendour of the realms hidden in the vast womb of space.

"Veil after veil will lift—but there must be  
Veil after veil behind."

Communications from advanced spiritual beings also teach that the higher worlds obey the same law of division and distinction, according to the degree of spiritual perception developed by their inhabitants. That which is visible to one is invisible to another. A higher community and world may be invisible to a lower. Yet there is a constant interchange and progression of individuals and communities, an affinity of degrees of expression and perception of reality, as in the wonderful phenomenon of materialisation; a solid, living human being appears out of apparently empty space. So in the higher worlds, what appears to some beings to be non-existence—empty space—may conceal a world of higher degree.

What, then, is the Real Universe? It cannot be the material world, for this is the very nature of transiency. But neither can it be the psychic world, towards which we are tending, and which we shall come to know when

we pass the portals of death, for that also is a world of degrees, a changing world, obeying the same law of progress. The Real World cannot be that towards which we are striving, and which, when we reach it, will invite us to a world beyond. The Real Universe can only be the totality of all possible degrees of substance, of all conscious beings in all possible worlds, visible and invisible, of all objects, co-existing and co-inhering in the totality of Space and Time.

## RAYS AND REFLECTIONS.

An advertisement of Mr. James Douglas' series in the "Sunday Express" asks, "Did you know that from a medium there can emanate 'psychic stuff' known as Octoplasm?" Speaking for myself, I did not. Possibly the writer of the advertisement had two commercial commodities in mind—Oxo and Plasmon.

A dainty little couplet, sent by Miss E. P. Prentice, for use as an Epitaph, was, in "making up" *LIGHT* last month, printed in a place where it might easily escape notice. The lines were so charming that I think it worth while to reprint them here:—

"Why ring the bell for evensong when life is just begun?  
Your rose has climbed the garden-wall to greet the morning sun."

"This is a curious book," said a lady visitor, the other day, holding out to me a so-called "psychic novel." "It deals with sexual intrigues and hypnotism, and," she added, "there is a lot about 'psycho-analysis' in it." That I was not at all surprised to hear. There is altogether too much psycho-analysis about. It has a distinctly morbid tendency. I am inclined to rank it as a new "dismal science," to keep company with that other "dismal science," political economy.

In the address given by her to a large audience in Birmingham recently, Miss Scatcherd claimed that Spiritualism had been the pioneer not only in Psychical Research, but in Science generally, and that the intuitions of sensitives were becoming the established facts of everyday life. This is certainly true, and I can think of several instances which confirm and illustrate the statement. It is clear that in the passage of evolution humanity is being carried into the regions of finer forces, and the things which, in other days, were regarded as mere abstractions, or figures of speech, are becoming recognised as actualities in everyday life. To think of one, and not the most conspicuous instance, there is the French saying that, wherever we go, we leave something of ourselves. It is more delicately put in the French, but that is the substance of the proverb. To-day we find this is more than a flower of speech. We see it in the cold fact of Psychometry.

Critics of psychic photography who are afflicted with the "fraud" complex, may be reminded that in an increasing number of cases remarkable results are being obtained by private experimenters in their own homes and without the assistance of those nefarious professional mediums, whose alleged talent as conjurers is rather more incredible than their mediumship. Call the results what we will, they are obviously not the outcome of anything known to the resources of ordinary photography.

I occasionally hear complaints that the Great Revelation is received in some quarters with perfect indifference. But that is quite natural. It has been the fate of all great tidings from the beginning of things. The mistake some of us make is to suppose that things of intense interest to us will necessarily be of the same absorbing interest to others. It is not so, as a rule. I often meet people who would never read an article on the etheric body which each of them will inhabit after death, and who would yawn over a description of the most entrancing scenes in the next world.

Yet these people may be said to have a strong interest in the "Coming Race." Give them a dead certainty for the Ascot Gold Cup or St. Leger, "straight from the horse's mouth," and nothing would surpass the eagerness of their attention. The trouble is that they don't know. They are more interested in the dinner before them than a prospective banquet in the Elysian Fields. They live in and for the day, not having grown into the "forward looking" stage. Time will put all this right. Let us remember the saying, "God shields men from premature ideas."

The state of Russia, as our back page advertisement frequently testifies, is truly heart-rending. It is good to know that the generosity of our readers has flowed forth in response. But I wish the newspapers would not constantly refer to Russia as being destitute of the "necessities" of life. She has all the "necessities" abundantly and acutely. It is the "necessaries" that are wanting.

D. G.

## LIGHT,

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## SPIRITUALISM UNDER THE SEARCH-LIGHT.

## SOME PRESS NOTICES.

Mr. James Douglas started with a well teed ball, and we like his "approach." He is a careful player and will take no chances, which is all to the good.

We followed the second of his series of articles in the "Sunday Express" with pleasure and interest, not at all marred by some of his evident misconceptions. These indicate his caution, and are relatively too slight to be important.

He speaks of Spiritualism as a "new religion," but it is not so. It is an attempt on the part of the Cosmic Intelligence to bring back to humanity knowledge of a forgotten truth. Intellect has marched, but the Church has not marched with it. Asked for proofs of life after death, the average minister has nothing to say, or, if he has, it is only what the intelligent layman regards as a feeble evasion of the point. He has no proofs such as the laity demand. So much is clear. Now, it was well observed by one of the wiser doctors of divinity that when the Church neglects or ignores any important truth, and so becomes unfaithful to its trust, Providence invariably raises up from the outside a group of people whose mission it is to bring that truth to the front and keep it in the public eye. He pointed for his examples to the little communities of faith healers, mental scientists, "New Thought" and "Higher Thought" groups, and the like. He might also have pointed to Spiritualism as one of these movements. They are sometimes described as "cults." Well, they are "cults" so far as the people concerned erect them into small religions, and revolve around the main idea of each as a kind of universal centre. This may be erroneous, but experience assures us it is very necessary. Great popular effects can only be obtained by a certain amount of over-drawing and much exaggeration of colour. It is impossible to confine the presentation of a world-wide question to the small community of trained artists, exact thinkers and moral philosophers, although these also are catered for. The subject is one of infinite variety and endless resources. There is scope for blunders. We all make them, and even the most precise thinker may come an occasional "cropper" in his attempt to reconcile the logic of this world with the logic of the next. But errors have their merits. They may be often more valuable than suddenly-discovered truths. In the meanwhile we have the spectacle of human minds some of which have vision and see the truth clearly, while others can only arrive at it after a long and costly process of distillation—a thousand roses to one drop of attar. There is a tendency on the part of the superior order of minds to despise phenomenal evidences and to look down on those who resort to these things. That is a mistake. They should not imitate the purse-proud Sir Joseph Bowley, M.P., who with his secretary and cheque book beside him was so very "high" with poor Trotty Veck, and triumphed so meanly over his half-starved visitor.

Mr. Douglas has arrived tentatively at the con-

clusion that there is "a mysterious psychic force or energy." That is a good beginning; more perhaps than we had a right to expect considering the perplexities of the subject at its initial stages. The major proposition—human survival—can very well wait. It is too tremendous to be reached at a jump when approached by the logical method. All true reasoning must be consecutive.

Mr. Douglas, we understand, is giving some attention to the "psychic stuff" which "exudes from mediums" and is called ectoplasm. He may yet hear of another kind of "psychic stuff" which also exudes from mediums (and pseudo-mediums). It is known as "automatic writing." A small proportion of it is the real thing, evidential, and full of radiant inspiration and flashing thought. The remainder is very mixed: some of it is not even "psychic stuff." It is simply "stuff."

The articles of the Rev. G. Vale Owen in the "Weekly Dispatch" seem to grow better each week. There is a sureness of touch, a clearness of thought and a fine power of effective phrasing in the articles. They are writings of a quite different order from the famous Scripts which we know to have been quite as "strange" to their producer as to any of their readers. Mr. Vale Owen follows the fine interpretations of them by Mr. A. J. Wood and others with as much interest as anyone else.

As so many readers of LIGHT are reading the "Dispatch" articles there is no need to quote from them here. But we may point to the first few paragraphs in the current article, "The People Who Become Ghosts," as providing a wonderfully concise description of the relationship between the physical body and the spiritual body. It is "pure science." In a few years, at the present rate, it will be "orthodox science."

## THE VOYAGERS.

From out the harbour where, they say,  
Ignobly safe too long she lay,  
We put our little bark to sea,  
Unknowing what the end might be.

We knew not if upon the quest  
Her ancient hull would stand the test;  
We knew not whether mast and sail  
Would bear the beating of the gale.

We only knew we sailed alone  
Our orders sealed, our port unknown,  
Yet feeling always in the sky  
We had "a star to steer her by."

We look not, over favoring seas,  
To reach some new Hesperides.  
No land of apple trees and gold  
And singing shall we here behold.

And whether from their shining blue  
The skies sweet influences strew,  
Or darkly deal some fatal blast,  
Our course is set, our die is cast.

But whatsoever may befall  
We know we answered no vain call  
And trust upon some far-off sea  
"Sighted" and "Spoken" we shall be.

—D. G.

"THE GREAT MAJORITY."—Think, one moment. The earth is a great factory wheel, which, at every revolution on its axis, receives fifty thousand raw souls and turns off nearly the same number worked up more or less completely. There must be somewhere a population of two hundred thousand millions, perhaps ten or a hundred times as many, earth-born intelligences. Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings. In this view I do not see anything so fit to talk about or half so interesting, as that which relates to the innumerable majority of our fellow-creatures, the dead-living, who are hundreds of thousands to one of the live-living, and with whom we all potentially belong, though we have got tangled for the present in some parcels of fibrine, albumen and phosphates, that keep us on the minority side of the house.—OLIVER WENDELL HOLMES.

## FROM THE LIGHTHOUSE WINDOW.

Sir A. Conan Doyle has a thrilling story in the November issue of the "Strand Magazine," entitled "The Bully of Brocas Corner," with a startling denouement. More than that we cannot say without giving away the secret, except to add that it will be read with interest by students of psychic science.

Lady Glenconner is amongst the promoters of a projected new Society for "Constructive Birth Control and Racial Progress," which includes such names as Lady Constance Lytton, Mr. H. G. Wells, and Sir Anthony Hope Hawkins.

The death is announced of Mr. Ralph Bankes, K.C., magistrate of the South-Western Police Court, who, on several occasions in his professional career, was brought into connection with the Spiritualist movement, both as counsel and as magistrate.

Mr. T. Blaustein, founder of the Jewish Spiritualist Society in London, informs us that he is about to publish what will be the first book in Yiddish dealing with Spiritualism. He will incorporate in it articles dealing with the subject which have appeared in the Jewish Press. Another book in Yiddish on Spiritualism which will shortly appear in New York is by Mr. A. Almi, and will deal with the subject as evidenced by Talmudic and Biblical writings. Its title will be "The Hereafter."

Mr. James Douglas, in the "Sunday Express" (October 30th), continuing his inquiry into Spiritualism, describes his first visit to a medium. As a result, like so many before him, he has come up against the perplexing "telepathic hypothesis," and thus is led to conclude that "the whole mystic drama of Spiritualism may be played in the living consciousness, without any contact with incarnate beings." This is the familiar novitate stage. The conclusions of a mature thinker like Dr. James Hyslop on this aspect should prove useful to the inquirer, particularly those given in his book, "Life after Death," where occur some illuminating comments on the subject of telepathy and its bearing.

Mr. Douglas is inclined to the view that the medium saw the images in his mind, but adds: "I may be wrong in this theory. But at least it is a good working hypothesis, and it does not imply that the medium is dishonest. That there is a mysterious psychic force or energy I am disposed to believe. That is as far as I can go at the present stage of this inquiry."

Sir Oliver Lodge has a striking article in the current number of the "Strand Magazine," entitled "The Best of all Possible Worlds." He discusses the question whether there can be any meaning in such a phrase, or whether it is simply the outcome of an unreasoning optimism. In the course of his argument, he points out that mankind, having been granted a charter of freedom, must decide their own destiny. He adds: "They can be influenced, helped, guided, led—yes; but not pushed, impelled, or forced. Even the Highest can only reach them by example, by precept, by warning, by instruction. The highest of the race may be made use of to instruct and awaken their fellows. All manner of wholesome influences may be rained upon them. But if they will not hear, if they will not mend their own ways, if they will not look up and ask for aid, all those efforts may be wasted and lost upon them."

Sir Oliver concludes: "Let no man presume to say that this world is less good than it might have been made. That would be blasphemy. Given the conditions and the ultimate aim, and the present incompleteness, then we may confidently assert that at its present stage the world is the best of all that were possible, under the conditions and subject to the ultimate hope. In that sense, and in that sense only, this is the best of all possible worlds."

Dr. Ellis Powell, on the evening of the 28th ult., addressed the Verulam Lodge of the Theosophical Society, at Cambridge, on "Theosophy in the New Testament." This was described as "an extraordinarily interesting subject" by the Secretary of the Lodge, Mr. T. C. Humphreys—who is, by the way, a son of Mr. Travers Humphreys, the well-known Junior Counsel to the Treasury.

"The People Who Become Ghosts" is the intriguing title of the most recent of the fine series of articles the Rev. G. Vale Owen is contributing to the "Weekly Dispatch." In the previous article he had given instances of apparitions of persons living on earth seen at a distance from their bodies. Now he discusses the appearances of

those who have passed over. He says: "The question which arises is, can such visible manifestation be made by people who, having passed through death, have severed their connection with their material bodies for once and all? Of course, everyone knows that the answer of folklore all over the world is in the affirmative. I accept this answer and turn to the problem of how it is done."

"Ghosts" he describes as divided into two classes. "The first is composed of our friends who pass over and are able to come back for some little time and appear visibly to us. The second class is composed of those who are more or less permanently bound to earth because, while living, they have accumulated so much gross material that their spiritual bodies are too heavy to be dragged up the heavenly mountain path towards the more rarefied air at the top."

Mr. Vale Owen adds: "It is like a diver coming up from the bottom of the sea with his diving-dress on. One is able to cast it off and go free in lighter clothing. Another can neither unscrew the helmet nor unbuckle the straps, and so he goes about looking at his new environment through dimmed windows and with heavy step. These are the poor spirits who crop up from time to time in cases of 'Hauntings.'"

Mr. G. R. Sims appears to be about to join the ranks of the investigators of Spiritualism; at least, he is going to attend a séance. In the "Referee" (October 30th), he publishes this letter from a correspondent:—"Dear Dagonet.—It cannot be very long before you will have to pass over. Would you like to know what the other side is like? If you would, I shall be pleased to have a special séance for you, and I will introduce you to some friends from 'over there' who will tell you all about it." Mr. Sims adds: "I am going to be introduced." No doubt we shall soon hear something from him on the subject.

An adventure with the ghost of Buckstone, the famous actor-manager, for many years lessee of the Haymarket Theatre, is recorded by Major Fitzroy Gardner, in his book, just published, entitled "Days and Ways of an Old Bohemian" (John Murray). Major Gardner was sitting in the actor-manager's room, when, as he relates, "I was surprised to hear someone coming down the stairs just outside the door. The sound was perfectly distinct, and could have denoted nothing else. I went out of the room and ran down the stairs, so as to overtake anyone going down. There was no one. I went up and found all the rooms on the floors above securely locked up. I then sought the fireman, who satisfied me that he had not parted with the keys of any of those doors. I explained the cause of my inquiry. "Oh, that's Mr. Buckstone, sir," he said. "He has been doing that sort of thing for many years."

Major Gardner returned to the room, lit a cigarette, and sat facing the open door, in front of which anyone going up or down the staircase would have to pass. "There was a strong gaslight just outside the door," he writes. "I had waited only a few minutes when I heard the sound of footsteps coming up the stairs. I could follow the sound clearly across the small landing outside the door about nine feet from where I sat, and up the second flight of stairs, but I could see nothing. I ran up the stairs, but there was no one on either of the floors above and every door was still locked."

The Braintree correspondent of the "Daily Express" reports that a hard-headed local business man states that he saw an objective vision of Christ crucified in Braintree Parish Church. The Vicar of Braintree is satisfied that the vision was a divine revelation. The circumstances, which have been reported to the Bishop of Chelmsford, occurred at the evening service on Sunday, October 23rd, during a mission conducted by the Rev. W. J. L. Sheppard. The man said that he first saw the vision while he was kneeling in prayer, and added: "The bright light from the halo on the head of the crucified Christ filled the whole chancel and blotted out every other object."

Commenting on the above story, the "Daily Express," in an editorial, says that it adds yet one more striking instance to the list of supernatural phenomena recently recorded. "There is one characteristic common to all which is worth noting. Those concerned have been ordinary, plain persons, not at all likely to be the victims of hallucination. What is the explanation? Is it that we have now definitely passed through the cycle of agnosticism and materialism? Is it that we are witnessing merely a war-born recrudescence of hysteria and credulity? Neither the facts nor the character of the evidence seem to justify such an hypothesis. Since the beginning of time old men have seen visions and young men have dreamed dreams. These dreams and visions are a token of an age of faith."

## THE MYSTERY OF MAN.

### NEW LIGHT ON THE WHENCE AND WHITHER.

Of old a "revelation" was something to be accepted without question, and with reverent obedience. It usually came with a flourish: "Thus saith the Lord." It was not to be challenged by any inquiry as to who "the Lord" was, whether he had really said it, or, having said something, had been correctly reported. That was flat blasphemy. It was quite a natural state of affairs. The reasoning faculty in the people to whom the revelation was addressed was of a low order. Mentally they were babes and sucklings, who could obey but could not understand.

To-day the race has advanced measurably beyond the stage of childhood. It asks not only "What?" but also "Why?" To-day a revelation must commend itself not only to the faith, but also to the intelligence of those to whom it is addressed.

The latest volume which may be said to come under the head of Revelation is before us. It bears the title,

"THE PROCESS OF MAN'S BECOMING."\*

Its author is "Quæstor Vitæ," a name well known to readers of *LIGHT* in earlier days as that of a writer of a remarkable series of articles on the spiritual nature of man, in which the functions of electricity and magnetism in mundane and supermundane stages of life received very full attention. Those articles made a marked impression on the deeper students of Spiritualism and psychical research, as they linked up in a striking way the findings of Science and those disclosures of the nature of man which are outside the purview of science. They are still remembered as an important episode in the history of *LIGHT*.

In the present volume "Quæstor Vitæ" presents the philosophy outlined in those articles in a form more definite and coherent, enriched by much later thinking, and brought up to the present time by chapters on Spirit Communion, and much information concerning psychic phenomena and mediumship.

It is a remarkable book, produced by one who is obviously an advanced thinker and a capable logician, and yet as the author frankly tells his readers at the outset,

BASED UPON SPIRIT TEACHINGS,

given to a group of persons by beings claiming to have lived on earth, some recently and some in various ages in the remote past. That is a claim which is sometimes made in these cases and one which gives pause to the cautious and thoughtful reader. It may well do so, seeing how much that is partly or wholly worthless has "come through" in like circumstances. But in such cases the appeal was to the faith, or rather the unthinking credulity of the recipients. In the present instance, as in some others, the appeal is addressed to the intelligence. The statements made are offered to the Reason to accept or reject as it may decide.

We propose to refer to the book again. It covers too wide a range, and deals with too many points likely to be the subject of controversy to be sufficiently covered by a single notice.

For the present we must supplement our notice with a few quotations which may convey a better idea of the book's character and quality than columns of description.

In his introductory chapter the author tells us that the teachings received are based on

THREE FUNDAMENTAL PROPOSITIONS.

The first is already recognised amongst advanced thinkers in spiritual philosophy. It is that:—

"The Infinite Self-conscious life is a duality, being both masculine and feminine, or Mother as well as Father; Life as well as consciousness; and being electro-magnetic, it carries dual polarity; i.e., positive and negative, or repulsion and attraction; consequently it carries power inherently."

The second and third principles, which the author says are new to us, must be given in an abridged form:—

"Secondly: the fact that the units of the life of the Infinite-Self do not have an independent life *per se* when differentiated, but are dependent on a permanent mediation of life from their source; which mediation at the same time constitutes a permanent relation with that source, and through which the centre knows the circumference while the circumference knows not the centre."

In short, while we enjoy

THE APPEARANCE OF BEING INDEPENDENT

units of self-conscious life, we are really not separated from the fundamental Reality. We are "the links in an invisible life chain." And then the reader comes to the third principle:—

\* Duckworth and Co., price 8/- net.

"That each finite-unit of the Infinite Self is a revelation of the macrocosmic law or process, so that the life process in the finite selves reflects, in a subordinate manner, the higher archetypal law of the macrocosm, and its study enables us to have some apprehension of that law or process. This applies even more emphatically to the self within the microcosm and to its process of knowing."

Further, we learn that self-consciousness is not limited to the mode known in the external personality, as is often supposed to be the case when the Universal Consciousness is considered. There is, as indeed a few of us were beginning to suspect, a degree of self-consciousness high above that of the personal self. There is a small school of spiritual philosophers abroad who preach that conscious individuality ceases at death, and is taken up into a Universal Consciousness, and who, while accepting the reality of psychical phenomena, hold that all revelations of personal identity beyond the grave are illusory. The teachings given by "Quæstor Vitæ" may help them to a truer view of the case, if they cannot find it in those mystical experiences in which the mystic passing from the stage of personal consciousness, finds a state in which he was

NEVER SO MUCH ALIVE,

never so truly himself.

Readers who are interested in matters nearer to hand in their thinking will find much to study in those portions of the book which deal with mediumship and psychic phenomena, including materialisation. They will learn of the interior realities of the subject, why spirits are usually so limited in their knowledge of earth conditions, and why, unless they are very advanced and operating through spirits of intermediate grade, they can give us very little trustworthy information about their state of existence. The inhabitants of the higher (or more interior) spheres have more important work than waiting on the mere external personalities of men. But they do minister to these too, quite indifferent to the pompous demands of certain inflated personalities that they shall submit themselves to the control and behests of mortal self-sufficiency. In vain the arrogant type of investigator demands

PROOF ON HIS OWN TERMS,

and lays down conditions upon which those infinitely superior to him shall certify the reality of their claims. That the revelation shall bear his *imprimatur* is not all so essential as he supposes. It is more likely to become the treasure of the humble, the reward of unassuming and patient intelligence.

Here is a passage on "spirit control":—

"The appearance to you is that that which is termed by some 'spirit control' is a very simple affair; but when you come in contact with the actuality and view the *modus operandi* you will then see the labour and work involved on our side of life, in order to develop the requisite conditions for the manifestation of this interior work on your earth. You must ever remember that yours is a world of effects, while ours is the world of causes. . . . Ages have been required in order to provide and develop the requisite conditions for the outflow and action of the new life force which is now operating in your own day . . . and making its power known or felt by means of the manifestation in an immense variety of what is termed psychic phenomena which form the basis of a science that awaits the recognition of its truth and importance."

REINCARNATION.

The statements concerning reincarnation will attract much attention, and doubtless adverse criticism, since the author treats it as a fallacy, but he also discusses its origin as a mistaken interpretation of certain interior realities. There are, as some of us have often felt, certain things in the spiritual order which appear to lend colour to the idea of reëmbodiment. The author's explanations rather support this attitude, and he makes some remarkable assertions concerning the way in which interior processes of spiritual development become translated into theories of reincarnation. But the spirit teachers he quotes affirm their position thus:—

"We declare that the human unit of life, after one experience in an externally embodied form, never again repeats the same process or is reincarnated on an external material earth or planet."

There is a preface to the book from the pen of the Editor of *LIGHT* setting out in a general way the scope and character of the book, but this is somewhat in the nature of an "impressionist sketch," for the volume is full of close reasoning, and handles some mighty problems.



SPIRIT RETURN AND EARTH CONDITIONS.

By LIEUTENANT-COLONEL.

Great difficulty is experienced by some Spiritualists and other inquirers into psychic phenomena in understanding why the return of those who have passed over is usually, at any rate on the first occasion, accompanied by evidence of the ailments and bodily conditions which were present at the passing over. Clairvoyants and trance mediums not only quote the symptoms, but even feel what are apparently physical effects of these conditions, in a manner which gives rise to the impression that the discarnate entities are still suffering from these ailments, and the result leaves a painful impression on the friend or relative who has attempted communication.

That these conditions are not a present reality, but more in the nature of an intentional representation or figurative repetition of the conditions, will be seen if the following explanation is carefully considered.

It should be first realised that in the next plane, sphere, or dimensional condition—the name matters little—Time is not the orderly, compulsory progression which it is in our present physical conditions. It exists, but not as we know time, but rather as another measurement or dimension, in which we have freedom of movement just as we have in length or height. The discarnate can move from to-day to yesterday, or to to-morrow, as easily as we can move from here to there, and consequently can return to any moment of their past existence at will. The reasons for this statement have been given in previous articles in LIGHT, and are too long to recapitulate in the present article.

We are always independent entities, engaged in a journey, in what, under our present physical conditions, we call Time, a journey with its difficulties to be overcome and opportunities to be seized, a journey which, for the present, cannot be retraced, while the path in advance can be only faintly seen and but for a short distance, though the object of the journey and the port of embarkation are definitely fixed, and while we may lengthen or shorten our pilgrimage, to some degree, the goal is unavoidable.

As we travel we make a track, largely of our own choosing, and the map of it is traced indelibly in our mind. This map will be retained, with all its incidents, in our future existence, and can then be retraced, or re-visited in part, at our own desire.

But it must be realised that this path of our life is entirely and separately our own; other paths may converge or cross at many points, but they never coincide, while the embarkation is invariably solitary; no others may accompany us beyond the shore, and our further journey is, as far as our friends on this side are concerned, known to ourselves alone.

What, then, is more reasonable than that, when we wish to re-visit this side, and those we left behind, we should re-enter by the port we know, return to the only spot in the whole coast-line that we have once visited, and where the incidents have been so strongly impressed on our personality that this one spot should be unforgettable?

Take the case of a man who finds himself unexpectedly in the middle of a strange, unknown country, and who meets with friendship and hospitality as he journeys, travel-stained, to the coast to embark for his own land. Assuming that there was no easy means of communication, and that he desired to re-visit the friends of his journey, would he not naturally re-enter the country at the point of his departure, the one certain point he knew, and from thence retrace his journey to the same spots where he would hope to find his friends?

Nay, more, if the conditions of the place had changed, and his friends were difficult to trace, would he not invite recognition by resuming the beard and clothing of the traveller, rather than appear close-shaved and sprucely dressed, a personality unknown to them without close investigation?

Even so, should our dear ones return to us as beautified spirits, with high ideals far beyond any they had conceived in their earthly days, in how many cases would they meet with recognition? Should we even welcome them in this new guise?

It is true we talk of our lost ones as happy and beautified, but it is not as such they are registered in our memory, and they, wiser than we, return in the bearded form and travel-stained dress by which they were known, and when recognition is obtained, they can then afford to take liberties with our memories, and talk of things which are strange and new.

But they love the travel-stained dress no more than we, and it is seldom that it is found necessary to resume it, for they are welcomed in their new garments. The friends of one journey have been re-found, and arrangements are made by which they can be again visited without travelling over the old trail.

There need be no fear that your wife or son is still compelled to wear those old physical garments; they were only assumed to ensure recognition, and no more represent their present condition than the wounded body shown to Thomas represented the risen Christ.

THE "DR. BARCROFT" CONTROL.

THE STORY OF A VISIT AND A DIAGNOSIS IN THE BEDROOM OF A PRESTON HOTEL.

By DR. ELLIS POWELL.

When I was in Preston a few weeks ago I had an opportunity of coming into contact with the medical "control" who gives the name of Dr. Barcroft. This personality manifests through Mr. H. B. Tyrer, of Preston, and the form of the manifestations is trance, transfiguration and control.

With regard to Dr. Barcroft himself, he states that he was a physician in large practice in the early years of last century, and that he passed on in 1837. I was informed that he has given various particulars of his career, which have been confirmed from the reference books of the period. I have not, however, made any of these investigations myself, so that my knowledge of Dr. Barcroft is derived from the interview I was privileged to have with him.

I had never met Mr. Tyrer until the day when he took the chair for me at the Preston meeting. This was in the evening. In the afternoon he called at my hotel, on the suggestion of my sister, who has known him for some time. In matters of health I am under excellent guidance from the other side, but I thought I would like to supplement my knowledge from such an entirely independent source as Dr. Barcroft. We had a few minutes' desultory conversation in the lounge, and then went upstairs to our bedroom. There were four persons present besides Mr. Tyrer, viz., my wife, my mother, my sister, and myself. No special preparations were made. We sat down on the bedroom chairs without even drawing down the blinds, so that the sunlight was pouring into the room. After about ten minutes' conversation on ordinary topics, Mr. Tyrer began to pass under "control." In the course of about three or four minutes he was so completely transfigured that I should not have recognised him if I had not witnessed the whole process as I sat at arm's-length from him. When the "control" was complete, Dr. Barcroft kissed the hands of the three ladies with an elaborate old-world courtesy, and at once plunged into the subject-matter of the interview.

He asked me not to tell him anything about my symptoms, or my own conjectures as to their cause. He himself would describe the symptoms, and I might judge from his utterances whether or not he knew what he was talking about. He then held my hand for a few moments, and at once began a description, accurate in every detail, of the symptoms which, for some little time, have rather disquieted me. He asked various questions, which evinced a knowledge that could not possibly be possessed by any incarnate individual. Finally he said that there was not a trace of organic disease, but that there was a certain functional derangement which he described in physiological terms. He thought he could put it right. He then dictated two prescriptions, one for temporary use and the other as a course, and I may say that I have materially benefited from taking it. When this was done, he enlarged upon certain conditions of my life, most of which could not possibly have been known to any incarnate individual, though some of the facts were undoubtedly within the knowledge of my wife. With regard to these, he gave emphatic advice, adding that he would watch my progress for the next fortnight, and would then communicate by letter. This he has done, and in the communication he again evinced a minute knowledge of my personal habits.

This professional discussion ended, Dr. Barcroft intimated that he wished to talk Einstein with me in the short time that remained. I told him that I had only such knowledge of Einstein's theory as might be possessed by one who is not a mathematician. However, we spoke about Einstein's theory briefly, and Dr. Barcroft added the interesting information that as presented by Einstein the theory was not an adequate representation of the impression which it had been desired to convey by the discarnate scientific authorities who had chosen Einstein as their instrument. But this, he said, must always be the case. The human instrument was not adequate for the complete presentation of truths which were thoroughly understood on the higher planes of existence.

At this point the interview ended with my own expression of gratitude for what had been said, and for the doctor's kindness in coming through. The whole episode was not only very beneficial and reassuring to myself, but was most interesting as an example of the capacity of a medical "control" to diagnose and describe not only the significance of the symptoms, but the symptoms themselves, without the slightest prompting from, or disclosure by, the patient.

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# THE MYSTERY OF CHRIST'S DIVINE HUMANITY.

## LIGHT FROM THE SPIRIT WORLD.

By W. H. MOYES.

So much anxiety has been excited in the public mind by the recent controversy with reference to the Divinity of Christ, that the position of the Established Church is being seriously imperilled by it. Other orthodox Churches are also feeling the effects of it, for the question is one of vital importance to them, as well as to the general community. LIGHT has, therefore, played a valuable part in attempting to shed illumination on the mystery in which priestly theology and dogma have so unnecessarily involved it. In view, however, of the efforts that are being made in many quarters to "make confusion worse confounded," it is necessary to add to the valuable evidence given from the Vale Owen Script in the issue of September 24th (page 624); other testimony from the Spirit World by "Leader" having a special and direct bearing on the problem.

### "FROM THE INVISIBLE INTO THE VISIBLE."

It is amazing that such a narrow and unenlightened view of the Christ, "Who came forth from the invisible into the visible world and took on expression as Jesus of Nazareth," should prevail in certain sections of the orthodox Churches. "Arnel" clearly showed the fallacy of the contention of certain modern Churchmen that the great Founder of Christianity was not Divine, when he said:—

"The Christ was present in the earth sphere when it was without form; that is, when it was non-material. When matter began to be, He was the Master Spirit through Whom the Father wrought into orderly constellations the material universe, as you understand it. . . . He was behind the whole phenomena, and the whole process passed through the Christ as the Ages went along, and matter grew from a chaos to a cosmos. . . . See you in what this eventuates? It means no less than that the earth and the whole cosmos of matter is the Body of Christ . . . the Christ Who was One with the Father, as of the Father's Selfhood. And in due time He came forth of the invisible into the visible world. He Who had made men was Himself made man."

### "BEHIND THE WHOLE PHENOMENA OF CREATION."

With such evidence as this, it becomes absolutely necessary for "High Church" and other critics of the Divinity of Christ to revise their estimate of the Great Founder of Christianity Who "was behind the whole phenomena" of creation, and Who will likewise take such a leading and majestic part in future mysterious developments in the Spirit World. In the event, however, of still further testimony being needed from "the other side," it will be found in the later quotations from the Vale Owen Script, to which special attention has not yet been directed. In a message received from "Arnel," on New Year's Eve, 1919, a beautiful description is given of the celebration in the higher spirit spheres of Christ's Natal Day, in which he says: "All earth's peoples, of whatever system of religion they be, must, in their worship, reach the Father through the Christ. . . . So in that Temple we made our offering of worship to our Father and to His Child, the Christ." After making special reference to the Christ Sphere, and giving a wonderful word-picture of the Christ Child among the children, he proceeds:—

"There be some strange people of weird mind who are not able to think that angels weep. We do sometimes for sorrow; and sometimes because tears be the only offering we can make to ecstasy. In tribute to holiness, its exceeding brightness of beauty, as I saw and felt it then, my eyes were bemisted with tears. They were so sweet to see, the Christ and the children."

### THE "MERE MAN" IDEA.

Dealing specially with the attempts that have been made to divest the Christ of His Divinity, "Arnel" says, under the above heading:—

"While some of your masters theologic lay down the nature and attributes even of Supreme Being, precisely and with decision, there are those above us who venture not so far when they speak of the Christ. Now, although there be communities of people to whom is left their creed, yet the rehabilitation of the Christ will not come from them. It will come from among them of the bolder

sort. A little will come from the others, but the mass will come from among them who, at least, have read with open mind the teachings of those who have taught the mere-man doctrine. . . . Be assured that as He is of larger majesty than Christendom has ever dreamed of, so also is He far beyond all your dreaming in the perfection of His Love."

### "THE LARGER MAJESTY" OF THE CHRIST.

On this most vital aspect, concerning, as it does, the future welfare of the people of the whole world, Swedenborg, the seer, provides remarkable testimony in addition to that to be found in the Vale Owen Script. In his book, "Heaven and Its Wonders: Things Heard and Seen," the great mystic gives the results of thirteen years of his habitual intercourse with the Spirit World; and it was continued throughout the rest of his life, while he retained and exercised his surprising powers of observation and reflection.

"It must first be known (he writes) who the God of Heaven is, since on this all else depends. In the universal heaven none other is acknowledged as the God of heaven than the Lord alone. They say there, as He Himself taught, that He is one with the Father; that the Father is in Him, and He in the Father; that whosoever seeth Him seeth the Father; and that everything which is holy proceedeth from Him. I have often talked with angels on this subject, and they have always said that they cannot in heaven distinguish the Divine Being into three, because they know and perceive that the Divine Being is one, and is one in the Lord. . . . Those who belong to the Church cannot doubt that the Lord is the God of Heaven, for He Himself taught that all things of the Father are His, and that He hath all power in heaven and earth. . . . The Divine sphere of the Lord in heaven is love, because love is the receptacle of all the constituents of heaven, which are peace, intelligence, wisdom, and happiness. . . . The Lord was called Jesus in the world to denote His Divine celestial nature, and Christ to denote His Divine spiritual nature. . . . When the Lord appears, He appears as an angel; but He is clearly distinguished from other angels by the Divinity which shines from Him. . . . The Lord is everywhere present in His own Divine order, because God is order."

### BLINDNESS OF THE CHURCHES.

Dealing with the ignorance that exists on earth and in the Churches as to the nature of heaven, and of angels and spirits, the seer writes:—

"They charged me to declare that they (angels and spirits) are not minds without form, but they are men in form, and that they see, hear and feel equally with men in the world. It is by derivation from the Lord's Divine Humanity that heaven, both in general and in particular, is in the human form. . . . That is why all in heaven acknowledge the Lord, for there is no Divine Humanity except in Him. These things have not only been told to me by angels, but it has also been granted me to perceive them myself, when I have been raised into the inner sphere of heaven. Hence it is evident that the wiser the angels are, the more clearly do they perceive this truth; and it is this that enables them to see the Lord; for the Lord appears in a Divine angelic form, which is the human form, to those who acknowledge and believe in a visible Divine Being."

### DIRECT AND INDIRECT REVELATION.

He continues:—

"I have been informed that the most ancient people enjoyed direct revelation because their minds were turned to heaven, and that there existed in consequence a conjunction of the Lord with the human race. After their time, revelation ceased, and indirect revelation by correspondences took its place. . . . After the nature of correspondences and representations was forgotten, the Word was written, in which all the words and their meanings are correspondences, and therefore contain a spiritual or internal sense of which the angels have a clear perception. . . . Unless such a Word had been given on this earth, the men of this earth would have been separated

from heaven. . . The character of the men of this earth appears plainly from those within the Church who, though they know from the Word about heaven, and about a life after death, yet deny them in their hearts."

These words give the key to the divided theologies and dogmas of orthodox Churches, to the misinterpretation and misrepresentation of the real significance of the Word, and to the general ignorance, or want of understanding, of eternal verities, including the Divinity of Christ.

### CONCERNING THE SAINTS.

BY THE REV. F. FIELDING-OULD, M.A.

The Church prays daily, "Make us to be numbered with Thy Saints in glory everlasting," but most people do not realise the magnitude of the aspiration. In this world there is utter confusion, all kinds of people jostle together, and the most heterogeneous elements are intermingled. We try to make groups and circles of kindred spirits, but are brought continually into contact with people of quite different ideals and points of view, and who give even a different meaning to the language they use. Hence come jars, quarrels, and disappointment. In the next world, where every man occupies that position for which he is fitted, and the myriads of mankind are "weeded out" and classified, there will be on every plane a harmonious society, where all are keyed to the same note, be it high or low.

When churchpeople pray, "Make us to be numbered with Thy Saints," do they suppose that such a consummation is to be attained by simply asking, and by favour and partiality? The mother of James and John was told that the highest seats in heaven were to be given to the right people, and were by no means a gift to be had on demand.

"Make us to be numbered with the saints" means set me among the élite; let me have fellowship with Socrates, St. John, St. Francis, and Savonarola, and the prayer is mere folly and presumption unless we mean by it, "Make me *worthy* of such companionship."

In this world, does a man associate with the great by just desiring to do so? We shall not be received at Court unless we have some sufficient qualification, much less be made Knights of the Garter or Members of the Royal Society, just because we think we should rather like it.

To be numbered with the saints we must share their

nobility of spirit and possess a character of quite unusual quality. They were not merely pious; they possessed courage, self-denial, fortitude, and patience in an heroic degree. Jean de Brebeuf was four hours at the torture stake of the Iroquois without a cry; Anne de Nouëe, toiling on a labour of love, was found kneeling in the snow and frozen to the hardness of marble; Isaac Jogues, mutilated, ragged and despised, lived for years among horrible savages and died a martyr's death. Yet not one of these has been counted worthy of canonization.

How are we, for whom no persecuting fires are being kindled, to attain that greatness of soul which shall set us among the heroes of the Truth? It is astonishing how the humdrum details of ordinary routine can provide all the necessary machinery. All the needful virtues can be well learned and developed in London to-day. To accept sickness in the right attitude of spirit; to care for the infirm through long periods with patient devotion; to face poverty, slander and neglect, "sanctifying God in our hearts"; to pray undaunted when nothing is granted, when the vision fails, and there is no inner joy; to forego success and reputation; to see others set over our heads and to pray for their happiness; to go quietly on and die at last, unknown and undistinguished.

Let us but act so, and we shall find, after death, that we have builded better than we ever thought; and may be surprised to find that we are indeed "numbered with the saints."

FULL revelation is not attained, a full knowledge of God's will is not to be acquired by mere passivity. They have to be wrestled for, to be wrested from God's storehouse—Nature—by the use of those powers of reason and intellect which God has given us.—From "The Church and Psychical Research," by G. E. WRIGHT.

MYSTICAL PICTURES.—An interesting collection of Inspirational and Psychic pictures is now on view at the Thurloe Art Rooms, 123, Fulham Road, Pelham Crescent, S.W.3. Mrs. Gertrude Scott exhibits several new pictures as well as some of her earlier ones. The mystical and allegorical quality of these paintings has won the admiration of many lovers of this form of art. Amongst the other exhibitors in the psychic and mystical group are Constance Cornwell, Evelyn Pierce, and E. H. Paine, who show some striking examples of colour in symbology.—E.K.G.

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## A GLASTONBURY EPISODE.

## A SONNET AND A SEQUEL.

Mr. F. Bligh Bond, writing on the 11th ult., says:—

The following episode is illustrative of the power that is weaving the fabric of events. The pattern, say the Watchers, is hidden from us, and we only see the stitches, and call them "coincidence."

On the 29th or 30th September I received from an American correspondent who has been brought into the circle of workers for the Glastonbury ideal, a letter containing a sonnet which had been recorded automatically in less than two minutes, and a brief comment following, which I quote with the sonnet as he gives it.

## SAINT DUNSTAN'S HARP.

At deep of night Saint Dunstan brooded long  
In Avalon's great Abbey, for the reign  
Of Edwy banned him, and in bitter pain  
He yearned for days when Saxon faith was strong;  
Outside his cell there marched no chanting throng,  
Only the moon moved like a golden wain  
Across the heavens' clear and tranquil plain,  
As he still visioned many a coming wrong.

But from the corner where an old harp shone  
Floated a mist of music, though no palm  
Pressed close against the thin vibrating strings;  
And in the shadow, fearful and alone,  
The Abbot listened, till a nameless calm  
Held him above the praise or blame of kings.

"This is recorded: you will find it. Dunstan was the prophet of his time. The Wain is the old Saxon chariot; a golden wain being used for queens and princesses."

Since my return to London at the beginning of October, I have found no time to look up the historical record of this story. But on calling at *LIGHT* office yesterday (10th ult.), Mr. Leslie Curnow specially drew my attention to a similar incident, which is given in Newton Crosland's "Apparitions." The intention to verify the record was well implanted in my "subconscious" mind, and the apparent coincidence is, to me, no mere chance, as such things are now of constant occurrence.

## THE EVIDENCES OF MEDIUMSHIP.

By H. A. DALLAS.

There is a reference in *LIGHT* (October 15th), to "many fine evidences given by mediums like Mr. Vango." I have had repeated experiences with Mr. J. J. Vango, sometimes alone, sometimes as note-taker for a friend, and I have also had an appropriate, and unexpected, message sent to me through a sitter when I was not present.

Quite recently I have had another interview with him, which was to me personally, perhaps, the most valuable of all. The whole time was occupied with one friend on the other side. It was full of significance and the recognisable tokens of the identity of the communicator were numerous. There were scarcely any points which I was not able to recognise as clearly applicable. Gratitude for a very consoling and happy experience prompts me to add my testimony to the value of the evidences obtained through Mr. Vango.

At the same time, I would like to remind those who may visit him or other mediums that success cannot be guaranteed by the medium. The conditions offered by the sitter are an important factor in the matter, and an honest purpose and open mind are not the only qualities which create good conditions. A medium is like a sensitive instrument which may easily be put out of tune by abruptness of manner, lack of sympathy, suspicion, and dullness. I mention the last quality, because I am sure that many failures to recognise the appropriateness of remarks made by a medium are due to this, and these failures are very discouraging and react adversely on the medium. One should never pretend recognition; at the same time, it often happens that a little reflection shows the appropriateness of points not immediately recognised. Therefore, it is due both to the medium and to the communicator to be on the alert to recognise and not hasty in denial.

I remember my own errors in early experiences. One very excellent medium, who managed to give me some good evidence, said she felt as if she was up against a wall. I quite understand now that I might have had much more if I had been more receptive. So I would venture to warn others that if they "draw a blank" the cause may not always be in the medium.

**PESSIMISM AND OPTIMISM.**—The pessimist sees obstacles in every opportunity. The optimist sees opportunities in every obstacle. The pessimist doubts, fears and imagines the worst; he can see no good in anything. The optimist hopes, aspires, and believes that all events are ordered for the best. The majority of mankind do not trouble to think; that is why pessimists are plentiful and optimists are rare.  
—WALTER JONES.

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SOME men are events; it is not what they say or what they do; it is what they are that moves the world.—PHILLIPS BROOKS.

## 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.

### MATERIAL AND SPIRITUAL EVOLUTION.

H. G.—Herbert Spencer's idea was very much as follows, viz., that Evolution is "the integration of matter and concomitant dissipation of motion, accompanied by a continuous change from an indefinite incoherent homogeneity to a definite coherent heterogeneity." There is some more of it, but this will doubtless be sufficient as indicating his conception that evolution proceeded from the simple and formless to the stage of complexity and form. But your question as to the relation between material evolution and spiritual evolution is altogether too large a matter to handle here, except very briefly and baldly. First, then, we would point out that evolution is the outward aspect. There is also involution—the interior side of the question. Interior force must always precede external form at every stage. Spiritual evolution might therefore be described as the inward side of material evolution. When humanity is spiritually evolved the signs will be abundantly manifest in the material world; healthy and beautiful physical forms will replace the often diseased and distorted shapes which men wear at present. Social order and harmony will take the place of the present discordant conditions. That will be spiritual evolution, and it must come first.

### WHERE IS THE SPIRIT WORLD?

V. A. FILMER.—We placed your letter on this subject before "Lieutenant-Colonel," with whose remarks on p. 666 of *LIGHT* you express disagreement. He writes: "I was under the impression that 'locality' was essentially physical, for with freedom in a Time dimension, locality ceases to have a valid meaning. It implies a definite time confinement to a position, however short that may be, and there would be in the 'spirit world' no confinement of this nature. Mr. Filmer questions the chaotic results of planetary movement in relation to spirit spheres or zones, but as the latter would have to be maintained by a balance of attraction and repulsion centred in the planets, as the earth is sometimes 50,000,000 miles from Mars, and at other times 230,000,000 miles, and as attraction varies inversely as the square of the distance, it is obvious that the proximity of Mars would have a far greater effect on our 'zones' than when it was at the opposite side of its orbit. Mr. Filmer insists on a strictly material analogy between 'spirit zones' and planets. He cannot have it both ways. . . I have always understood that spirit communicators insist on difference of conditions and the difficulty of expressing their conditions in earth terms except in a very poor analogy." Such is the gist of "Lieutenant-Colonel's" reply. So far as we are concerned it does not seem a matter of the first importance. We have found that spirits exist, and by consequence are equally assured that they must live *somewhere*, but just how and where we are not likely to find out with any degree of precision while in physical conditions. To some the theory of zones or spheres surrounding the planets and the

Solar system appears to be a valid one—it is an idea taught by Andrew Jackson Davis as well as Hudson Tuttle and others, and has long been a subject of controversy and is likely so to continue. We can well afford to wait the solution.

### SPIRITUALISM AND THE CHURCH.

"INQUIRER" (H. W. H.).—We thought we had made sufficiently clear in the past the extent to which the two are connected, although we agree with you that Spiritualism as a science has no more specific connection with religion than any other science. On the other hand, it has no less a connection. Let us take for example Astronomy, of which the poet Young wrote, "An undevout astronomer is mad." A philosopher sees in the mathematical movements of the heavenly bodies the sign of directive intelligence in Nature and so we get more than a hint of religion there. Similarly, since atheism and materialism are bound up with the idea that the physical life of man is his only life, Spiritualism, by showing the existence of other worlds, confirms a main doctrine of the Church. And it is clear that Modern Spiritualism can show a line of evolution running back to the days of Early Christianity. But it is altogether too large a question to enter upon in this place, and the subject has been well covered by many articles and addresses printed in *LIGHT*. It is sufficient to say here that as Spiritualism gives scientific warrant for the Biblical records on which the Church rests its claims, it is a matter which concerns the Church very closely indeed.

### AMERICAN PSYCHIC BOOKS.

R. ELMER.—To mention a few among the most notable books dealing with Spiritualism from the United States in recent times I may instance Mrs. Sewall's "Neither Dead Nor Sleeping," "Our Unseen Guest" (Anonymous), Basil King's "The Abolishing of Death," Mrs. de Koven's "A Cloud of Witnesses," Margaret Cameron's "The Seven Purposes," and Albert S. Crockett's "Revelations of Louise." These are in the main devoted to recording the personal experiences of the writers in the course of their investigation into the subject, and they are all worth reading. Most of them have been reviewed in the columns of *LIGHT*. The most recent is Mrs. Sewall's book which was noticed in July last. It is an extraordinary story, and the incidents set forth are such as to excite controversy among students of psychic science. An amusing aspect of "Revelations of Louise" is that the author, a well-known American journalist, was so "knocked of a heap" by the wondrous experiences that came to him, that fearing his friends would think his record of the events betokened a loss of sanity, he wrote to his journalistic colleagues for testimonies (which they furnished) of his eminently sane character. These he incorporates in the book.

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## ANSWERS TO CORRESPONDENTS.

**H. ENGLAND.**—You continue with a perseverance worthy of a better cause to send us communications which, however instructive, cannot be used in *LIGHT*, especially as you insist that they must be "inserted in full and without alteration or not at all." That is a condition we should submit to in no circumstances. We suggest that this kind of thing wastes your own time and ours.

**T. RAYMOND.**—Referring to your question concerning Dr. Ellis T. Powell's address, Dr. Powell never suggested any "sense of loss" of His body on the part of Jesus. The disappearance of the physical frame had to be accounted for, and Dr. Powell's hypothesis certainly covered the facts, although, naturally, he is quite ready to consider an alternative.

**SUNBEAM (M.N.P.).**—We do not feel qualified to write on the aura as experts, and would therefore direct your attention to the articles in *LIGHT* by those who have made a study of the subject. As to the question of perfumes, we think you are right. There are cases suggesting that the aura may sometimes be odorous.

**G. E. MYATT.**—Thank you. The lines are good in their teaching, but deficient in literary quality.

## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Mrs. M. H. Wallis. Wednesday, 7.45, debate, Mr. F. L. Brown, "Can the Future be Foretold?"

**Croydon.**—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

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

**Brighton.**—*Athenaeum Hall.*—11.15 and 7, Mr. A. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, 8, Mr. and Mrs. Gribble.

**Holloway.**—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 3, Lyceum (Mr. Drinkwater); 7, Mrs. E. Neville, address and clairvoyance. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. Pulham, address and clairvoyance. Friday, 8, free healing.

**Peckham.**—*Lausanne-road.*—11.30 and 7, Mrs. L. Harvey, also Monday, at 3. Thursday, 8.15, Mr. and Mrs. Pulham.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mr. W. W. Drinkwater. Wednesday, 8, Mr. B. Phelps.

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Was ever human story more pitiable or heartrending than the following extract from an interview with Col. Herbert J. Mackie (who visited Russia as the representative of the Canadian Prime Minister) which appeared in a recent issue of CANADA?

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## A TRAGIC BALANCE SHEET.

Starving Children threatened with Death this Winter (minimum figures)	10,000,000
Relief Work in Russia:	
Americans	1,000,000
*Save the Children Fund	250,000
All other European Societies (actual and promised relief)	45,000
Children Left to Die	8,705,000

\*The Save the Children Fund is also feeding over 30,000 children of the Armenian refugees in the Border States and Constantinople.



Horror follows upon Horror in the Famine Stricken Areas of Russia to-day. Hundreds of Thousands of tiny children stagger and fall by the way, the pitiful victims of cruel Hunger and Disease. Now intense cold comes to make this scene of desolation and agony even more ghastly, with its Snows and raging Blizzards. Unless help is forthcoming immediately the whole civilised World must witness a tragedy of Infant suffering such as it has never seen or imagined.

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"LIGHT," November 5th, 1921.