



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

### MEETINGS IN NOVEMBER.

THURSDAY, NOVEMBER 24th, at 7.30 P.M.

#### MISS LIND-AF-HAGEBY,

Will deliver an Address on

"This World and Other Worlds."

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 25th, 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 Forces." 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. Pianoforte selection—Mr. H. M. Field. No admittance after the door is closed at 4 o'clock.

For Special Lecture Classes see announcements on page iii. in this issue.

#### emonstration Lecture Class D.

#### CLAIRVOYANCE

EVERY TUESDAY AFTERNOON at 3 o'clock,

When accredited Mediums will give demonstrations of their gifts.

These meetings will be presided over by qualified lecturers who will give short addresses and answer questions.

Admission for these Classes: Members, 1s. Non-Members, 2s.

No admittance after the door is closed at 3.30.

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 20th, at 6.30 P.M., MR. PERCY STREET.

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

EDUCATIONAL MEETINGS, Nov. 25th, at 7.30 p.m., "Rationalism in Spiritualism" by Dr. A. D. Serrell Cooke.

Membership invited. Office of Association, 43, Cannon Street, E.C.4.

### The London Spiritual Mission,

13, Pembridge Place, Bayswater, W.

Friday Nov. 18th, MRS. CHURNLEY.

SUNDAY, NOVEMBER 20th.

At 11 a.m. ... MR. WILLIAM FORD.

At 6.30 p.m. ... MRS. CHURNLEY.

Monday Nov. 21st, ... MRS. CHURNLEY. (Members only.)

Wednesday, Nov. 23rd, 7.30 p.m. ... MRS. CHURNLEY.

### 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. 22nd, at 8 p.m., Meeting, Taylor's Hall, 159, High St., Putney, S.W.

Speakers: MISS ESTELLE STEAD and MR. A. VOUT PETERS.  
Clairvoyance: MR. A. VOUT PETERS.

All are welcome. Admission Free.

Thursday, Nov. 24th, at 3.30 p.m. ... MRS. CANNOCK.

Devotional Group, Nov. 24th, at 6 p.m. ... MISS STEAD.

### Wimbledon Spiritualist Mission.

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

Sunday, November 20th, 11 a.m. ... MR. W. S. HENDRY.

" 6.30 p.m. ... MRS. E. A. CANNOCK.

Wednesday, November 23rd, 3 p.m., Healing Circle. Treatment, 4 to 5.

" 7.30 p.m. ... MRS. E. M. NEVILLE.

Friday, Nov. 25th, MISS A. B. BARNARD, L.L.A., F.B.P.S., will lecture on "Phrenology and Mental Tests," followed by one or two delineations from the Audience.

Tickets 1s.

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59, HOLLAND PARK, LONDON, W. 11.

Mr. J. Hewat McKenzie, "Problems of Psychic Science" Mondays 8 p.m.  
Mr. Robert King—"The Seven Rays of Development," Thursday, Nov. 24th, at 3.30 p.m.

#### Public Lecture.

Wednesday, November 23rd, at 8 p.m., Mrs. St. Clair Stobart.

"Spiritualism, Its Place in Evolution."

Direct Voice Phenomena: Groups, 10 persons. Wednesdays, 8 p.m., Fridays, 5 p.m. Non-members 7/6 (by introduction).

Clairvoyance & Psychometry: Groups, Tuesday, 7.30 p.m., Friday, 3.30 p.m. Non-members 4/- (by introduction).

Private appointments in above and Psychic Photography.

Healing and Magnetic Treatments: Mr. W. S. Hendry and Mr. A. Rafter.

#### Public Clairvoyance.

Friday, Nov. 18th, at 8 p.m. ... MRS. CANNOCK.

Tuesday, Nov. 22nd, at 3.30 p.m. ... MRS. ANNIE JOHNSON

(Psychometry).

Friday, Nov. 25th, at 8 p.m. ... MRS. CHARNLEY, Leeds.

Town Members entrance fee £2 2s. Yearly Membership £3 3s.

Country Members, " £1 1s. " " £2 2s.

### PSYCHO-THERAPY

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### Worthing Spiritualist Mission,

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

#### SPEAKERS.

November 20th, ... MRS. O. HADLEY.

" 23rd, ... MRS. HEATH.

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.

### Brighton Spiritualist Brotherhood,

Old Steine Hall, 52a, Old Steine, Brighton.

#### SPEAKERS AND DEMONSTRATORS.

November 20th, MRS. MARRIOTT.

Worthing Branch West Street Hall, Every Sunday, 11.15 and 6.15;

Wednesday, 3.15 and 6.15, best Speakers and Demonstrators.

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day, comfortably furnished sitting bedroom (separate beds) kitchen accommodation, large cupboard, in their flat. Electric light. No attendance. Close to Tube and Met. Hampstead district.—C/o J. H. Goring, 3, Tudor Street, London, E.C.4.

# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,132 -- Vol. XLI. [Registered as] SATURDAY, NOVEMBER 19, 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.

Let us endure to hear the truth we've told  
Twisted by knaves lest men should hear aright.  
Time will not stay, nor tide be backward rolled,  
Nor darkness lord it in the House of Light.

G.

In an article in the current issue of the "Revue Metapsychique," the bi-monthly bulletin of the International Metapsychical Institute, Dr. Gustave Geley writes on Ectoplasm, the facts concerning which, as discussed at the Copenhagen Congress, made, as he observes, a great impression on the delegates who attended. The repeated affirmation of so many *bonâ fide* researchers, their substantial certainty, the consistency of their reports and the details of their experiences, constitute (says Dr. Geley), a scientific basis which compels the attention, willing or unwilling, of even the most obstinate opponents of such studies. Having dealt with some of the more notable examples of the operation of the ectoplasmic material in mediumship and made some valuable commentaries, Dr. Geley writes:—

The body is an ideoplastic product of the essential dynamo-psychism of Being. In its upbuilding the physico-chemical processes are no longer exclusive to it, nor even of the most importance. They are subordinate to the directive idea, and only incidental factors of it.

This is a notable generalisation expressing in a scientific phrase the familiar thought of the simple Spiritualist that the body is by no means the most important part of a man. It is prudent, Dr. Geley remarks, that the scientist who has to be precise in his details shall not go beyond this at the moment. But the philosopher can permit himself a larger view in estimating the significance of ectoplasm in particular and psychic science in general.

\* \* \* \*

In an allusion to Dr. Wilfrid Lay's treatise on the subconscious, and therefore hallucinatory, character of psychic phenomena, the "Spectator" of the 22nd ult. said:—

If the scientist is perhaps temperamentally unable to learn from the artist or the poet, could he not learn from the metaphysician? Learn something of the Berkeleyan theory that, after all, this "every-day real" world cannot be proved to be so real after all, and that the gap between the perception, which is half objective and half subjective (the normal one), and that which appears to be wholly subjective is not, after all, so very tremendous.

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

The "Spectator" is right. Life is not all, or even in great part, a matter of Science at all. If a man claims to be, say, Julius Cæsar or the prophet Daniel, then it is within everyone's ability to decide that he is the victim of hallucination, because all the facts are against the claim. But if a person professes to see and talk with spirits there can be no such certainty. Until the scientist has proved the non-existence of any other order of human life than this he should not dogmatise about "hallucinations" in every case of the kind. That is to put the matter on the lowest ground. From the standpoint we have now reached we see that the materialistic scientist is himself the victim of an hallucination quite as serious as that which he thinks he sees in others.

\* \* \* \*

We have received a copy of a provincial paper containing some four columns of violent abuse of "Spiritism," at the outset of which the author writes:—

Your readers are informed that I know nothing of "psychic" science and "psychic" phenomena. I know nothing about "psychic" science or "psychic" phenomena, Sir Arthur Conan Doyle and others affirm. Now I am going to make a startling admission. The statement is perfectly true! My ignorance on these profound things is perfectly appalling. It is entirely due to the simple fact that no such science and no such phenomena exist or have ever existed!

So that's that! Why, then, it should be necessary to inflict on the innocent readers of the journal under quotation several columns of bombast and rant about these non-existent things is not clear. And it really does not matter. A letter, apparently from the writer of the article, invites us to comment on his opinions. Yet at the end of his newspaper attack, he tells his readers that having discharged "a plain but thankless duty" his "interest in this unsavoury subject ceases." We therefore take him at his word, feeling as little interest in his opinions as he professes to feel in his "unsavoury subject."

## THE LOOM.

In those great schemes, embracing many worlds,  
I've little lot or part, I only stand  
Upon the hub of Being's whirling wheel,  
While through my puny hands the life-lines pass  
Of those few kindred souls, a tiny group  
Within that noble ray to which belong  
Those souls, elected at Creation's dawn  
To labour till the last life be redeemed  
From outer darkness in material realms.

I hold them taut and straight, these precious threads,  
Shielding from shock, but should disaster come,  
Repair, as best I may, each damaged strand,  
Despite maimed fingers and half-blinded sight.

My charges know me not, I know not them,  
But now and then swift recognitions flash  
From heart to heart, when mind with mind doth speak,  
We know as we are known, and ne'er again  
Can fall between the twain that veil of sense  
That oft shuts knowledge of the truth from man,  
And loneliness hath vanished, and the glow  
Of mutual trust enwraps them evermore.

F. R. S.

## 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 726.)

December 12th, 1915 (continued).

"The selfish, too—how they suffer! They see those whom they now love dearly, being helped by others; they feel they have forfeited the right and the power to aid them; they realise that their past selfishness is a chain that binds them, and that the more they struggle, the tighter it draws them; for as yet their remorse is (as mine was) more self-pity than real repentance; and so they have to be re-born mentally to a different outlook on life, and see that to cling to what one desires for oneself and ignore the claims of others, is to prepare for oneself the nethermost hells. The slothful and idle also, who have dreamt through life and helped no one, are only changed as conscience whips them on to a life of constant activity for others, which at first is real torture to them. They see the past opportunities they have neglected; they perceive at last the openings for service they have ignored; and though their temperament still calls for repose and ease, their conscience cries unceasingly: 'More, more! Let me have more work for others, though life itself give way in the struggle!'

"The creeds that promise a life of elysium here for those who repent even at the last moment, are making for terrible disaster ultimately. There is no immediate happiness for us here if we have not prepared it for ourselves beforehand. Happiness will finally come, but through a depth of suffering from which we should shrink if we could picture it in anticipation. I would that all the churches could have one of us to preach the truth sometimes: to tell of our experiences, and to depict more vividly than any painter the miseries and well-earned punishment which automatically follow on wrong-doing. The very angels are powerless to avert this. They can help, console, advise, but change the law they cannot. Pity and tenderness are here, and love unspeakable, but it is the love which allows the suffering for the sake of the sufferer himself. We are told never to pray for a mitigation of our experiences, however painful, for that would only cause their prolongation. Learn we must, before we are capable of receiving and appreciating the happiness we desire, and the harder the lesson, the more necessary it is that we should submit to its teaching and bend our heads to the suffering it brings.

"And so, as my final word, I say: Let no one think that the fruits of evil-doing will go untasted. Let no one believe that the new life cancels all, and that we have a clean slate to write on—far from it! For the sake of others as well as of oneself, a good life must be led on earth, and the effects of evil courses are widespread, and engulf others in the maelstrom. Never, never, can I undo my past! Never, never make up for the misery, grief, and degradation I have helped to bring about! All I can now ask is to be allowed to dedicate my life to service, and to help to keep back others from the soul-damning sins which I practised and preached on earth in the days of my wickedness and selfishness. I have got on myself again, you see. Pardon me, and forgive me."

December 19th, 1915.

"I would like to tell you something about the transition period in our lives when we first realise we have left the body. It is a curious time to look back upon, and I am now constantly trying to get into touch with others who have recently come over, to see whether their experiences have been the same as mine. So much depends upon the former life. All would not have my record of wickedness; all would not have the blackness to go through that I had; and so I find that some have only commenced by finding themselves in the grey mists into which I escaped after leaving the initial darkness. I meet others who have led good and pure lives, and who at once go to the first, second, or even third sphere, knowing nothing of grey mists; and they would tell only of their glorious awakening to the beauties of this world. It seems as though one's mental attitude tinged everything; and when I get morbid or introspective, although the light is the same, friends are the same, the landscape is the same, and the same love is shown me, yet everything appears grey and blank, and all beauty has gone. I wonder why a man clings so to his dead past? He has cast away his body; why cannot he put aside the

memory of the sins and errors which he committed while in that body? Ambrose answers: 'Because the mind is the man, and that mind cannot shake off these memories, as it is not renewed as the body has been, but has only been transferred.' So much the more need to make the mind a storehouse of beautiful pictures and thoughts with which to commence the new life. If one could only cast away the memories which seem like horrible rags clinging around the soul, how much more glorious would be the new life! May God give me peace in the end!—the peace of mind which only the consciousness of rectitude can bring."

December 26th, 1915.

"To-day I will write about the welcome we give to the newcomers. After the first meeting, their relatives do not always join them, and if they have not been united by very close ties of love, they may not at first see them at all. It is surprising how many there are who seem absolutely alone when they come over. It may be that their past life has been such that those who had gone on higher cannot reach them. There must be a line of communication of love or congeniality, or two people may never meet in our world. A tie of some sort there is bound to be, and also there must be the desire to throw off past sins and fit themselves for the new and better life. For those who are absolutely without friends in the new world we provide friendships by bringing them into touch with like-minded people, who took an interest on earth in the same things as they did. We have in the First Sphere a sort of large dwelling house which serves as a temporary home for these waifs cast upon an unknown shore. Then as they form lasting friendships two will perhaps join in a home together; but on all such friendships we keep a watchful eye, to see that they are likely to conduce to the welfare of both; for two natures, though apparently alike in disposition, may prove best apart; as one may take the lead too much, and the other may become a mere machine. We endeavour not to let our interference be apparent, yet we do try to regulate and guide the lives of those who have no near relatives to do so. We endeavour to make them feel at home, too, or else they may try to drift back to earth and become earthbound. When all the thoughts turn to earth, the spirit-body soon follows, and then it is difficult to get it to detach itself from the earth again."

January 2nd, 1916.

"Let us talk about the soldiers who come to you for help. I have been greatly struck by the difference in them when they have returned here after a visit to you on earth. They are then eager to learn from us, while before they were dull and inert. When they come back from visiting your home we gather round them and try to make them think over what they have learnt, and then their own guides can take them in charge and teach them. Now to speak of myself. I have been promoted to some more responsible work on the battlefield, and I am now engaged in a sort of semi-medical, semi-clerical ministry. First I give mesmerism to deaden the physical pain, and then I am desired to give impressions of the life to come. Of course the sufferers do not usually see me (unless clairvoyant), but first they feel the pain lessen and gradually die away, and then they experience a sense of well-being; a forecast of the future enters their minds, and they begin to dream of flowers, green grass, and flowing rivers, beautiful hills and woods. If I have known any of their relatives I can perhaps give them a vague glimpse of their faces for a moment. All this is a very great comfort to them, and makes the passing over almost a pleasurable experience. But one cannot give such ease and bliss to all, for if there is a rebellious nature (like mine) it struggles against receiving new ideas, and so one cannot convey impressions to such a mind."

How long are those whom you can help, before they awaken to the consciousness of the new life?

"In most cases they would be unconscious from three of your days to a full week, but all depends upon the sort of injury they have received. Some passings do not exhaust

\* During the war Miss More and a psychic friend held weekly sittings to which soldiers newly arrived on the "other side" were brought.



the spirit-frame as others do, and there is no hard and fast rule. There is a continual ministry on the battlefield; none of the wounded or dying are left without aid, and it is wonderful that we have helpers enough for all, but we rejoice that it is so, for a perturbed and unprepared spirit is pitiful even when the passing over has been in the ordinary manner, but where there has been sudden, or even a more lingering "death" by the war, there is such a very great wrenching of the tie between the earth and the spirit body, that a more or less bewildered state of mind is set up, and the spirit would drift back to earth if it were not met and succoured, and although the soldiers, with few exceptions, know nothing of this ministry while on earth, yet the impression of friendly help is given, and a quieter and more peaceful mental state results."

January 9th, 1916.

"You may imagine, when we talk of being busy, that we have no leisure at all, but this is incorrect. We do have a good deal of variety. Necessarily we are doing more work than before the war, because there is more needed, but even now we have our recreation-times."

In what do they consist?

"For me, personally, in attending concerts and musical recitals of all sorts which are constantly going on, everyone who is expert taking turns in giving them. I shall soon be allowed to give an organ recital, but hitherto I have not brought my performance up to the required standard. It has been a great shock to me to realise that I, who so prided myself on my playing, and thought my rendering of the great masters much superior to that of all others I had heard, was really below the standard of the veriest beginner here! We study under the masters themselves, and to render a piece by Beethoven, Mozart, or Schumann to the satisfaction of the composer is no easy task, but one which has the most deadening effect on conceit. Is it not strange? I never thought in earth-life I was conceited, yet now I see I was full of it, *gorged* with it! How little we know ourselves until the great illuminator—death—comes to us! How all our pretences, our fond illusions, wither away like parched leaves! What had I to be conceited about? An old name which I had disgraced; a father who was too idle to train his sons properly; and a nature inheriting the worst of the parents' qualities. Now I see myself as I am, but I recognise that I am progressing on steady lines of usefulness and service, and though I may stumble and fall, yet my falls and lapses are becoming fewer. Ah, if we could only teach the people on earth so that they might be prepared for the future life and their probationary misery be spared! But I was telling you about our recreations. Next to music I love travelling and seeing new places. When we go to the battlefields we hardly notice the scenery, so intent are we upon our work; but in our recreation-time, we can project ourselves where we will, and in this way I have visited the most noted places in the world. But I am very fond of our own scenery, and I often lie in some sheltered vale, or beside a quiet river and read or meditate. Yes, we have books here, and books which are indeed worth reading: science, poetry, and history in its largest sense, seen from the standpoint of the morality *here*, not of the earth standards. It is an illuminating life, and as I have said, there is no chance of any illusion respecting one's own character being able to survive the fierce light thrown upon it."

(To be continued.)

## MR. H. W. ENGHOLM ON THE GREAT SILENCE.

Before the members of the London Spiritualist Alliance Mr. H. W. Engholm delivered a moving address, on Thursday, November 10th, his subject being that of the "Two Minutes' Silence," to be observed by the British nation on the following day.

The Rev. J. W. Potter, who presided, stated that his friends in the churches seemed to think they had probed the depths of the mysteries of life and death, but he had learned, through his own investigation, that was not so.

Mr. ENGHOLM prefaced his remarks with St. Paul's words, "If Christ hath not been raised, then is our preaching in vain," and he added, with all reverence, his own view, that if those who fell in the Great War had not been raised, then was their sacrifice in vain.

He then vividly described certain types of people and mourners who would stand in Whitehall, amongst them at least one person who knew the great truth that there was no death. He compared the mother who had spoken to her boy since he fell in France with the one whose life now was solitary because of her lack of knowledge and the realisation that her son still lived and loved her.

In conclusion, the speaker depicted the scene above the throng gathered around the Cenotaph—the myriads of angels guarding the great host of those who had made the supreme sacrifice, and who had returned to take part in the great ceremony, and above them all the figure of the Christ with outstretched arms, looking down on the troubled world, and repeating the tender invitation He gave in Galilee, "Come unto Me all ye that are weary and heavy-laden, and I will give you rest."

## THE NEW SPIRITUAL AWAKENING.

The appearance at the present juncture of a magazine of so high a standard of aim and teaching as that of the new monthly, "The Beacon" (Blackwell, Oxford, 2/6 net.), the first number of which, edited by E. R. Appleton, lies before us, is a welcome sign of the times, one of the evidences of the spiritual awakening that is all around us. We trust that that awakening will indeed herald the introduction of such an era as that of which Mr. Stephen Graham, in the opening article, gives us part of the credo. That era, he tells us, is to be one in which no nation shall hold another in thrall, in which world-patriotism shall take the place of the patriotism that is only a word for a nation's selfishness, and men, losing the sense of property, shall gain the consciousness of possessing the whole world. It will mean a new type of education. Through all the great channels of human effort, Mr. C. H. Brooks sees a new impulse manifesting itself. "It is the denial of material gain as the aim of human life, and the re-assertion, through many disguises, of the high doctrine of the spiritual life." If our national education is to receive new vitality, it must, he says, place itself in harmony with the thought of our time. Children must be trained not to mere dexterity of hand and brain, but to an inward spiritual integrity, and for this task "obviously the first directions are to be found in the teachings of the great spiritual Liberator—Jesus Christ." It will mean, too, a revival in art. Mr. Hamilton Fyfe attributes the present atrophy of Art to the fact that it has too long been divorced from Life. They must be re-united. Not "Art for Art's sake," but "Art for Life's sake," must be the cry. In the home, "use not beauty must be our chief aim; beauty will be added without striving after it." In that new era, we take it, men will cease from committing "the sin against the Holy Ghost," that sin of talking mischievous nonsense which Christ thought the worst of all sins, because (says Mr. A. Clutton Brock) "to talk nonsense and believe it so that you may evade an unpleasant fact, causes more mischief than all the crimes together that are forbidden by the Ten Commandments." It is the sin against the spirit of truth, and the only remedy for it is "a morality based upon real psychological knowledge, and not merely upon old tradition. If once we could clearly see that the worst evils were caused by our habit of lying to ourselves, we would begin to confess that that lying was a sin, and try to cure ourselves of it."

But the two articles which are most in our own line (they deal with subjects of which we shall surely learn more in the new era) are those by Lieut.-Col. H. G. G. Mackenzie, on "The Problem of Spiritual Healing," and by Sydney Klein, on "The Dream Problem." The former recognises that the time has not yet come when methods of healing can be fully tested by results, but "that a potential dynamic exists which, in a favourable environment, would achieve beneficent results of a kind calculated to influence life beyond the most sanguine expectations there is every reason to suppose."

The following passages from Mr. Klein's article will commend themselves to our contributor, "Lieutenant-Colonel":—

"The only Reality is the Spiritual; it is the cause of all causation, and therefore of what we call phenomena in the universe. It is not limited by Time and Space. Man is the offspring of the Great Spirit, and the real part of him being spiritual is also free from those limitations, but the human frame, with its life, senses, and intellect, is part of what we call the phenomenal world. We are prone, therefore, to think there are two worlds, namely, the Spiritual, which is the real, and the phenomenal or material; but there is only one in reality. The latter is only a pseudo-conception caused by ignorance through the finiteness of our senses. It has been *sensed* as real by our limited physical organs of perception, but has no reality or value to us apart from those senses. . . .

"We often hear the question as to where we go and what we shall experience after death. As space is only a limitation confined to the physical plane, and not a reality, the real spiritual part of us cannot be said to go *anywhere* after the death of the body. . . . Heaven is not a locality, but is a state of *being*, 'in loving and knowing association with the Great Spirit'; in other words, the Invisible or Spiritual, as distinguished from the visible or phenomenal, is not in a place apart from the physical, but is the Reality of which the visible constitutes the boundary lines or planes in our consciousness, as lines and planes are to our senses the visible boundaries of solids."

Mr. I. H. McClure's beatitude, "Blessed is the Nation that has no history," amounts to saying that because we so often and so persistently refuse to profit by the lessons it teaches, therefore it would be better that history should not exist. The frank young girl, in his amusing "Conversation," is talked out, but remains unconvinced. And so do we.

Mrs. EDITH MARRIOTT regrets that she will have to cancel all dates for the next three months, under the counsel of her medical adviser, but hopes to resume her work early in the New Year.

# THE MYSTERY OF "PATIENCE WORTH."

HOW SHE ADOPTED A CHILD AND ACTS AS ITS GUARDIAN.

We are indebted to Lady Glenconner for the following account of a charming episode in the history of "Patience Worth"—her adoption of a baby to whom she acts as guide and friend. We give the entire account, as copied out by Lady Glenconner during her visit to the United States, for although we have given much concerning "Patience Worth" in these columns in the past, many readers will be unfamiliar with the story of her first appearance in connection with the psychic experiments of Mrs. John H. Curran.

Six years ago Mrs. John H. Curran, of St. Louis, a peculiarly healthy-minded, normal young woman, who is the wife of the former Immigration Commissioner of Missouri, began for amusement to experiment with the ouija board. This peculiar instrument for "receiving messages from the beyond" consists of a flat wooden board, about two feet long by one and a half wide, on which are the letters of the alphabet, the numerals up to ten, and the words "Yes," "No," "Don't know," and "Good-bye." A little heart-shaped table on three legs is placed on top of the board. The sitters place the board upon their knees, the finger tips of both hands lightly upon the heart-shaped table. After a while an "influence," or "spirit" begins to move the heart-shaped board, whose narrow end points to the letters, spelling out the words of its message. A third person, an observer, acts as amanuensis, taking down the letters as the pointer indicates them.

The messages are accounted for by non-spiritualists as an expression of the sub-conscious self of one or both of the sitters; the mysterious movement of the table is supposed to be due to unconscious muscle rhythms of the hands of the sitters.

Whatever the explanation, Mrs. Curran began to hear from someone who signed herself "Patience Worth," and who spelled out upon the board sentences in remarkable English-archaic, a forgotten dialect. This communicator speedily developed into the strongest kind of a personality. She had been, she wrote, a maiden of Dorsetshire, England, who lived about 1650. She was a weaver's daughter, an only child. She wrote that "my thumb is thick from twisting flax," and speaks of delivering fine linen to the "castle folk." Her father left to come to America, and after the death of her mother, Patience says she followed him to the new world. She was then thirty-five. Her new home was in the vicinity of Martha's Vineyard and Nantucket. Near there she was buried, and now, she says, "a tree grows out of my grave."

Soon she began to dictate stories and poems with extraordinary rapidity and facility. The first book published was "Patience Worth." The "Sorry Tale," a story based on the episode of the impenitent thief on the cross, came out in 1916, and "Hope Trueblood," the last book, was a story of old England.

The remarkable literary excellence of these writings attracted widespread attention. Their dialect passed every test of experts. It was proven that Mrs. Curran had no previous knowledge of them, nor had she the education displayed by the communications. Dr. Morton F. Prince, the famous neurologist, diagnosed "Patience" as a sub-conscious personality of Mrs. Curran, and offered to rid her of it by hypnotism. Mrs. Curran refused to have "Patience" banished by this means or any other, and scoffs at the sub-conscious theory. Other distinguished scientists studied her case, but with no better results.

For three years the spirit of Patience Worth had been dictating to Mrs. Curran by means of the ouija board as a concentrator. One book had been printed, another was on the way to the printer. The first book was already promising an excellent sale. Reviews had been flattering, and the public was becoming interested.

Then one evening, after the Currans had been discussing this materialistically agreeable result of the manifestations, Patience Worth exploded a bombshell. In the quaint old English words which she uses she announced that inasmuch as there "seemed to be some money in sight," and since it did not belong to the Currans, "but to God," that they should seek "a wee babe that had nothing, nothing; and take it and care for it!"

This was, indeed, disconcerting. The Curran house was a well-filled one. There was a grandfather, a mother-in-law, a stepdaughter and the husband and wife. Besides, they had counted upon using the money for themselves.

Patience, however, was determined and explicit. She caustically called attention to the fact that the emoluments of her book did not belong to those who simply took

her dictation, but that as the author and mainspring of the volume the returns from it were hers to do with as she pleased.

"I am a weaver of cloth," said Patience, on that night, in the curious imagery she loves to use, "and this cloth I weave is not for him who hath. Thou shalt seek a wee one who hath naught, and thou shalt deliver the goods of me unto its hands, and ye shalt speak its name 'Patience Worth.'"

This was an order, not a request! And to it when the first shock of surprise had worn off the Currans gladly bowed.

"Look ye," she went on, "this shall be one who is sorely in need, mind ye! Ye shall whisper sweets unto it, and even unto the ear that knoweth not thy words, and tell unto it of a fairy dame who shall minister unto it, and of Him who sent her. And she shall be the love of all who love me, and shall smile sweets unto them."

"But why a girl instead of a boy?" the Currans asked anxiously.

"Ye see," answered Patience cryptically enough, "a man laddie hath a man's cunning, but the wee dames—ah, I know!"

The Currans quite naturally asked about the parentage of the child, its legitimacy, and many other important things, not the least of which was a description of it, so that they might know when they had found the babe Patience had in mind.

She gave them certain directions—rather vague; told them "not to mind earth's law, but God's"—referring unquestionably to the matter of parentage; and to watch close if there were any blood taints, but not to go back further than the grandparents. She wanted the child dressed simply, she concluded, and asked that "about its neck thou shalt hang a sign of Him." The Currans, and rightly it turned out later, construed this to mean a cross.

"Ye shall be upon the path! E'en now the babe is waiting," she urged.

So the hunt began for a child who would answer the description. The entire "Patience Worth" clan was sent out on the search. Two physicians were selected to examine it when found for blood taint. Much ground was covered in the next month. There were handicaps—an interesting one being the refusal by a certain large St. Louis founding institution to allow any baby to be taken from there because "Mrs. Curran wrote on a ouija board."

During this search "Patience," who seems to have a strange sense of humour at times, remained silent. Then one night, according to Mrs. Curran, she directed them to cease, telling them there was no use in looking for "one that was not whole," and that in due time certain signs would be given them whereby they would know what to do; adding that if they did continue it would be "like a wolf seeking for a fat fowl to feed well upon when the bird was still in the egg." After this, other weeks passed by without any reference being made by "Patience Worth" to the matter.

Then one morning Mrs. Curran met an old friend whom she had not seen for years, and in the course of a ride together told some of the details of the quest for a baby. The friend, in return, told of a young wife who was about to become a mother, who was practically homeless and friendless, and whose husband had been killed some time before in a mill accident. That night a message from "Patience Worth" indicated that at last the Currans were on the right track, and that which she had prophesied was about to occur.

The next day Mrs. Curran went to see this woman, who was very ill. A fever of preparation began immediately. Layette, cradle, perambulator, lawyers, adoption papers—everything was made ready, just as though the thing was already settled. Seemingly the possibility that the expected child might be a boy was never for a moment considered.

The mother-to-be signed the adoption papers, but held them under the agreement that if she lived she was to keep the expected child, but that if she died, then the Currans were to have the baby.

Six weeks later, as Mrs. Curran was writing with "Patience" upon the now well-known "Sorry Tale," the dictation stopped at exactly nine o'clock.

"This be enough," she wrote, and the board became quiet.

Everyone was on tip-toe with expectation. It had been arranged that they should be called by telephone at ten

(Continued at foot of next page.)

## SIR A. CONAN DOYLE AT NOTTINGHAM.

### "THE PROOF OF SURVIVAL."

Sir Arthur Conan Doyle held two highly successful meetings at Nottingham on November 7th and 8th, at the Nottingham Albert Hall, taking for his subject "The Proof of Survival." The chair was occupied by Dr. Ellis T. Powell. In his first lecture Sir Arthur devoted himself to the religious and scientific aspects of the subject. He declared that either Spiritualism was the greatest delusion on record, or else it was the most remarkable revelation which had occurred within the Christian era. Tracing the movement from the middle of the last century, when the brains of many had outgrown the old religions, Sir Arthur said that at that time a large proportion was agnostic or atheistic. The whole Spiritualistic movement was an answer from above to that state of affairs. There came a great outburst of curious preternatural phenomena. In the course of this an American Spiritualist, asking what was the reason for the movement, received the same answer through two separate mediums, "To prove immortality and reunite all religions." How it was that professed religious bodies could attack them for endeavouring to prove immortality was a thing that passed his conception. The stupidity of the clergy of every sect in that matter had been simply stupendous. Quoting the opinions of famous scientists who believe in Spiritualism, the speaker declared that for anybody to laugh at or ridicule the opinions of these men was simply indecent and impertinent. When the ridicule came from people who had never devoted to it one square day's study it became most repulsive.

The great thing that had been made clear to the speaker since war broke out was that all these phenomena—which the papers always talked about, and which were always being discussed, but which were really all of secondary importance—were intended to stir up the human race out of their groove, to make them realise there was something unusual, and so to get them to examine the question. The message was everything; the phenomena were nothing. "Why," exclaimed Sir Arthur, "I would not go across the room for the latter! I have seen them all, but the messages always have the same effect of bringing reverence and knowledge to my mind. They are of eternal importance."

After describing the teaching received from the Other Side with regard to the nature of death and the planes on which we found ourselves, Sir Arthur said that we mounted higher and higher, until at last we reached such a blaze of glory as the human mind—as now constituted—could not follow. Spirituality very largely meant unselfishness, and any religion teaching a person that was the best one for that person to have. Sir Arthur did not for a moment assert that Spiritualism could not be abused, but declared

it was the greatest cause in the world to-day. (Loud applause.)

In his second lecture, Sir Arthur dealt with recent psychic research, and showed a number of lantern slides. At the outset he remarked that he would be much handicapped, as after he had engaged and paid for the hall, the people who owned it said he must not show any spirit photographs. (Loud cries of "Shame!") He did not think it could represent the general feeling of Nottingham people, for in all the countries where he had lectured, this was the first time such a condition had been imposed, but he had to give his promise, and must keep it. However, he had only a few photographs that would come under the denomination of "spiritual," though he had many other manifestations of ectoplasm. Likewise, it would be impossible to show anything if everything psychic was cut out, but he deeply regretted that half a dozen of the most vital photographs could not be shown.

Remarking that they were only on the fringe of an enormous subject, the lecturer went on to describe ectoplasm, which he said was the basis of all psychic manifestations. Among photographs of it, one showed an ectoplasmic hand outstretched, and this led the lecturer to hazard the conjecture that the hand which, as described in the Book of Daniel, was seen to write on the wall, was also ectoplasmic.

In conclusion, Sir Arthur assured his audience that death was nothing to be afraid of, and that we should find our friends waiting for us on the other side. All the conditions there would be delightful. Death was a door leading to perfect happiness.

The Chairman (Dr. Ellis Powell) said that he had been requested to say a few words on his own account. He would like to call their attention to a report of a sermon delivered by a Roman Catholic priest in Nottingham, in which it was said that the spirit photographs were genuine enough as the productions of disembodied entities, but that the producers were really devils. Moreover, the entities who manifested at Spiritualistic séances were "filthy, beastly, lying spirits." Dr. Powell said that in the course of his own very long experience he had discovered that these filthy, beastly, lying spirits had a favourite prayer. They had again and again asked him to offer it at the commencement of a séance. It was the beautiful prayer for purity at the beginning of the Anglican Communion Service. After reciting the prayer, Dr. Powell asked if it was conceivable that a filthy, beastly, lying spirit, bent upon deceiving mankind to their ruin, would set the focus of a séance by asking for the recital of such a prayer as that. (Cheers.) But, he added, this imputation of spirit manifestation through devils was only the most modern form of a very ancient reproach. It was alleged of the Founder of Christianity Himself, living the purest and noblest life that had ever been lived on earth, that He cast out devils by Beelzebub, the prince of the devils. If the Pharisees of the first century made such a charge against Him, the humble exponents of psychic science in the twentieth century must not be astonished if the allegation was re-furnished and thrown in their own faces. (Cheers.)

## THE MYSTERY OF "PATIENCE WORTH."

(Continued from page 744.)

o'clock for news of the birth, which had been imminent for some hours.

On the hour the telephone rang, and word came that a girl child had been born at exactly the moment when "Patience" had stopped the writing.

When the child was seen it had all the marks that were expected. Its hair was red as "Patience Worth" had described her own. It had blue eyes with dark lines in them, like those which "Patience" had said she possessed when on earth. Its parentage was the same as "Patience," whose father, she had said, was English, and whose mother was Scotch.

The baby's mother died four days later, and the child was legally adopted by the Currans acting for "Patience Worth." She was christened as Patience Worth Curran on November 26th, 1916, the Rev. George Wales King, a prominent St. Louis minister, officiating. Mrs. Charles H. McKee, an equally well-known social leader, is her god-mother, and Casper S. Yost, editor of one of St. Louis' leading newspapers, is her godfather, with Mr. and Mrs. Major F. E. Woodruff her sponsors.

The spirit having thus picked out her child, having watched over its entrance into this world, having given all essential directions for its discovery, was it not to be expected that she would now take a most active part, just like any earthly mother, in bringing it up?

"Patience" soon answered this question in no uncertain way. It was clear that she intended to have a finger in every detail—clothing, feeding, education, play and all elements of the child's life. And here must be raised the interesting question of just what relationship "Patience Worth" claims to little Patience Worth Curran. Does she assume to be its actual mother?

(To be Continued.)

## THE QUESTION OF UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (Croydon) writes:—

With reference to the phenomenon of table-tilting, the explanation generally accepted, even by Spiritualists, is that the mechanism of the movement is by involuntary and unconscious muscular action.

Now I would like to ask what evidence there is of the existence of such a thing as the unconscious contraction of the voluntary muscles while a person is in a waking state and under normal conditions.

As far as I am aware, it was never thought of until it was brought forward as an explanation of the mechanism of this and kindred phenomena; neither do I know of any evidence ever having been given to prove its occurrence. If I stand by a wall and press my shoulder firmly against it for a time, I find on moving away that my arm is raised without any volition and without my being conscious of any effort, but this is explained by reflex action of the muscles and by a temporary paralysis of the sensory nerves by pressure. Other instances can be found in health as well as in disease, but not, I believe, under normal conditions.

I know little of automatic writing, but as far as the table is concerned, I have a very light one, and I find, when sitting at it, that, apart from movements produced by breathing, and so on, there are continual slight muscular contractions due to fatigue, etc., but I am perfectly conscious of them, though they are far from sufficiently strong to produce distinct raps, while with the latter I am unaware of any muscular movement whatever.

I shall be glad of your opinion and of that of your readers, and in the meantime hold that all actions, whether voluntary or reflex, of the external muscles, are normally accompanied by sensation, and that all involuntary but conscious muscular actions being carefully excluded, the cause of the movements must be looked for in some other force proceeding from the sitter.



# THE JUDGMENT DAY.

## THE THREE TEACHINGS.

By MRS. F. E. LEANING.

### I.—THE ANCIENT TEACHING.

"I expect a judgment," said poor Miss Flite, "on the Day of Judgment." The remark was the piteous outcome of a brain crazed by the long delays of the law, but it can often be taken as a statement of popular belief. How often among a certain class one hears the expression, "I thought the Last Day had come," when any unexpected happening, or even a heavy thunderstorm, occurs. The event dimly shadowed in their minds is built on the majestic imagery of Daniel (vii., 9, 10): "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The same scene is pictured by St. John the Divine in Revelation xx., 11, 12: "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The thought of this tremendous assize has caused the hearts of many to quail and faint. "Trembling souls have sometimes asked," said a certain Church paper once, "whether sins repented of and forsaken would have to be acknowledged at the Judgment Day," and the answer was evasive. A story is told of a pious person in the last century who was walking in a certain quarter of London late on a Saturday night, and heard sounds of revelry and dancing proceeding from the upper floor of a house. In spite of his companion's fears for the kind of reception a remonstrance might meet with, he felt impelled to go in, and entering the ball-room pronounced with emphasis only this sentence, from II. Cor., v., 10: "We must all appear before the judgment-seat of Christ." There was a startled hush, an uncertain attempt at laughter and a continuance of the dance, but in a short time everyone came under the pressure of the strange interruption, and hastened to forsake the place where it occurred.

There is one more place in Scripture where we find not only the event of a universal judgment described, but where the teaching goes beyond, and gives the very criterion which will be made use of. This is the well-known parable of the Sheep and Goats in Matt. xxv., 31-46, which, well taken to heart, would ensure the world's salvation. We need not suppose that the gay party in the story alluded to above were conscience-stricken because they were enjoying a harmless and natural pastime. The idea that innocent gaiety breaks any Divine law is one of man's own making, where it exists. What was it then that dispersed them in silence? Let us look again at the Gospels. Here is set, in the Temple Courts, a circle of hard-faced judges, a sinner in the midst, and One who occupied the moral throne so effectively that in the significant pause that followed "they being convicted by their own conscience, went out one by one, beginning at the eldest, even until the last." How the scene has changed! Here is no gathering of countless awe-struck hosts, no terrific external sublimity. We do not see, as in Bunyan's dream, the heavens grow exceeding black, the clouds rack at an unusual rate, or that "it thundered and lightened in most fearful wise." Only a pregnant silence held them all, such as seems to be inferred in some other Gospel scenes of judgment.

### II.—THE MIDDLE AGES.

When we leave the Bible we find the same elements reflected in all directions, in belief, in literature, and in popular conceptions; the elements, that is, of external scenic symbolism, of the interior reality, and of the criterion ruling that reality. The paintings on the walls of some old churches show Angels and Devils busy with a pair of scales and a procession of naked souls. Yet it was understood also that the judgment was inherent in men's hearts. In the "Mogul Tales" is one of three men "standing

mute, in postures of sorrow, before a book on which was inscribed the words: 'Let no man touch this divine treatise who is not perfectly pure.' And their hearts were on fire within." A similar warning is often to be found in old books of instruction in the devout life. The reader is called upon to judge if he is sincere and humble, and so fit for a place in that class, and the curious and light-minded are warned lest they incur condemnation by hearing high things unworthily. The Grail legends repeat the same suggestive idea; wherever the Cup appeared, to see or not to see carried with it absolution or condemnation. So in Newman's "Dream of Gerontius," Catholic, and, therefore, mediæval in spirit, if not of that age, the same note is struck in a finer and a higher tone. The mere presence of the Saviour is a sufficient judgment in itself. The "eager spirit," escaping from its Angel's hold, "flies to the dear feet of Emmanuel," only to realise that its own unworthiness must banish it again for a time. "Take me away," he prays, in unforgettable and haunting lines:—

"Take me away, and in the lowest deep  
There let me be,  
And there in hope the lone night-watches keep,  
Told out for me."

The wedding of the external to the internal and self-inflicted process is exquisitely portrayed here. Purgatory is so far from being "a fond thing vainly invented," as our thirty-second Article has it, that it is almost one of the corner-stones of belief in survival at all. We need not accept all of Dante's descriptions of applied and sometimes illogical torments, of course, but our older England had a robust insight into the value of suffering and the close connection of wrong-doing and its effects, or of the omission of right-doing. In the strange old Lyke Wake Dirge, when the soul journeys by Brig o' Dred and across Whinny Moor, its only refreshment will be what it has bestowed on others, its only protection from the terrible thorns, the "hosen and shoon" given in charity. Failing these the thorns "shall pricke thee to the bare boone," and so on.

### III.—THE MODERN VIEW.

"By the irresistible maturing of the general mind," says Emerson, "the Christian dogmas have lost their hold." Such errors as were embedded in the formal statements which we call dogmas undoubtedly must lose their hold, but when an essential truth of experience lies under such dogmas they invariably reappear. And the doctrine that man is a responsible creature, not free to follow with impunity every wandering desire, but answerable for self-misrule and disobedience to the inner voice, rests not only on Bible authority, which some reject, or that of the Churches, which many despise, but on a basis that we cannot afford either to reject or despise, that of reason and experience. Unless we deny in toto that there is any truth in communications depicting after-death conditions, we cannot but admit that a cardinal element in them, taken in the mass, is concerned with this fact of judgment. "The spirits of every country," said Emma Hardinge, "closely questioned, will always state that they are in judgment, and that judgment is the result of their own life, acts and deeds."

In "The Undiscovered Country" is a significant group of teachings to this effect, taken from various sources, well worth consideration, and many more recent instances could be added. All point in the same direction, however. There is suffering there of two kinds, that of the persistent sinner, and that of the sinner who has seen himself with open vision, and embraces, as Dante's penitents did, the cleansing flame. Spirits in this stage often urge and implore the living to take heed how they live. They beseech us to regard their warnings in the most emphatic way. But prevention is better than cure; and since all existence is one, we can, as a matter of fact, as readily avail ourselves of the means of grace here as hereafter. Swedenborg—who believed that the Day of Judgment was past, for he was there at the time—has some sound and valuable teaching in his "New Jerusalem and its Heavenly Doctrine" (124-134) on the subject of repentance, self-judgment, confession and remission of sin. Of these the second is the pivot on which the rest turn. He who would do this effec-

tively "must closely examine the thoughts and intentions of his will, and must thence infer what he would do were he permitted, that is, if not restrained by the fear of the laws, and the loss of reputation, of honour and of gain. This is self-examination."

It will be seen how the great teacher goes to the root of the matter when he says, "what he would do were he permitted." The practice of such a searching honesty would surely go far towards protecting us from any painful moral shock when we step out of the disguise of the body, and stand, perhaps, in the presence of those whose approval is the most coveted blessing, next to the smile of the Redeemer, that existence holds for us. There is a stately page in "Raymond" which the ignorant and the malicious have not dared to refer to, and which is very properly left largely a blank, because of its sacred nature. Those who believe, and have themselves knelt there, may remember that the white-souled young soldier says: "It made me wish . . . that I had led one of the purest lives imaginable. . . . How can people."

Let us mark the eloquent silence, and ponder long upon it.

## WHERE IS THE SPIRIT WORLD?

Mr. J. J. Henderson, of 494, Fifth Street, Brooklyn, N.Y., writes:—

I was rather interested in your editorial, "Where is the Spirit World?" in *LIGHT* of October 1st, since it appears to agree with those ideas I have long held as to Universal interrelation and intercommunication—stellar, as well as planetary. I have not now the time at my disposal to make out any graphic illustration to emphasise my meaning, and must content myself with a verbal description, from which the fundamental conception may at least be gleaned.

First, since all celestial bodies—the sun, the centre of our own system, included—are in motion, it follows that not one of those bodies has ever been twice in the same place in space since their creation. Thus, although the moon "circles" the earth thirteen times a year, such a "circle" is really a "spiral," never returning to the place of beginning; the same applies to the elliptic orbit of the earth around the sun. The real "path" of the earth around the sun is not a true ellipse, but a constantly progressing elliptic spiral—returning, it is true, but never returning to the place of annual commencement—progressing in space to the extent of the sun's advance during the year along its orbit (the sun's orbit). This, again, applies equally to the sun itself, and to the orb around which it may be itself, assumed to be circling. Now, can it be scientifically determined that we are now travelling in the same sort of electronically constituted atmospherical conditions as we were two thousand years ago; or, in other words, is the assumed ether of the same quality universally and unvaryingly?

Second, as to intercommunication, stellar and planetary, if we assume the diameter of the various orbs as a measure of their individual density and attractive force, and draw lines—according to their distances from each other—from the left side of one body to the right side of some other body, and from the right side of the first body to the left side of the second body, the point of intersection, or crossing, of these two lines will be the point of quiescence or non-attraction of either of these two particular bodies; and, if it applies to two, it applies equally to all the celestial orbs—planetary and stellar. This point of quiescence is assumed to be reached by gradual sublimation of the material from the orb from which it primarily arises; that is to say, the original material constantly continues becoming more and more finely comminuted; and, conversely, after it has crossed the point of quiescence, and is again under the attractive influence of another orb, becoming denser and denser as it is drawn towards that orb. Thus we may assume the actual transference of sublimated or spiritualised material from one orb to another.

I have not had the leisure to work out this hypothesis more completely, and have only written this now as a sort of corollary to your own article, "Where is the Spirit World?"

DR. ELLIS POWELL IN THE "WITNESS BOX."—The Birmingham "Sunday Mercury," which is the only Sunday paper produced in the Midlands, announces that it has induced Dr. Ellis Powell to submit himself for cross-examination on psychic topics in its columns. The attitude of the "Mercury" has up to now been quite fair, but nevertheless critical, in the matter of Spiritualistic investigation. Its proprietors now think that, in view of the enormous number of enquirers, it is desirable that some means should be created whereby objections can be authoritatively met and questions answered by somebody who knows the subject thoroughly. This is the explanation of the new series of articles which will begin next Sunday. The "Sunday Mercury" is one of the large group of newspapers controlled by Sir Charles Starmer. Another of the group, the Nottingham "Journal," gave excellent column reports of Sir Arthur Conan Doyle's lectures at Nottingham at the beginning of last week.

## RAYS AND REFLECTIONS.

There is something manly about Mr. James Douglas's confession that at the dark séance he describes in the last issue of the "Sunday Express," he felt sensations of extreme fear. I can appreciate the courage of such an admission without being able to enter into the feelings Mr. Douglas describes, having no experience of them. I have never seen more reason to dread the "terrors of the shadowy unknown world" than the much more palpable and menacing terrors of the world we know.

This, I think, was Charles Lamb's attitude. He turned his ideas of the shadowy world of visions and phantoms into exquisite literary fancies. He claimed fellowship with the phantoms and extended the hand of "half-way approach to incorporeal being." Dear Charles Lamb! He has long since found the truth that it is we who are the shadows and phantoms, and that the real world of the "spiritual presences" seems to us so cloudy and ghost-like because our eyes are dim and our minds beclouded with false ideas of reality.

Students of mysticism will be interested in a passage in Sir Arthur Conan Doyle's "Wanderings of a Spiritualist." It is on page 210, where, dealing with the statement that the Maori priests have knowledge of an occult sort, the author relates a story told to him by an Englishman who was a student of the Maori language and customs: "On one occasion a Maori chief let slip an unusual word, let us say 'buru,' and then seemed confused, and refused to answer when the Englishman asked the meaning. The latter took it to a friend, a Tuhunga [Maori priest], who seemed much surprised and disturbed, and said it was a word of which a paheka, or white man, should know nothing. Not to be beaten, my informant took it to an old and wise chief, who owed him a return for some favours. This chief was also much exercised in mind when he heard the word, and walked up and down in agitation. Finally, he said, 'Friend, we are both Christians. You remember the chapter in the Bible where Jacob wrestled with an angel. Well, this word 'buru' represents that for which they were wrestling.' He would say no more, and there it had perforce to be left."

The anecdote connects, as will be seen, with Mrs. Leaning's article on "The Power of the Tongue," which ended in a recent issue. The "Power of the Word" is a great mystical idea, although it is well to recognise that the power resides not only in the word itself but in the soul behind it. We sometimes use lightly words sacred to other races and religions without any perceptible result to ourselves or others. No judgment falls upon us for saying O'm. We can effect no magic with Abracadabra. Power to exorcise is rather a matter of the exorcist than of the ritual of exorcism.

The popular Press of late has been very busy with those phases of Spiritualism which most appeal to the populace. The magazines and reviews which cater for the more thoughtful sections of the public also reflect in soberer fashion the influence of the subject. From such indications one may well derive a certain amount of solid satisfaction. Time was when these things fired the souls of enthusiasts who saw in them the beginnings of a new heaven and a new earth. Their transports were short lived. The interest quickly died out: it was a mere "flash in the pan"—a "false dawn." To-day, the attention paid to the message of Spiritualism is more intelligent and more understanding than of old. I could give several reasons in support of the view that this time the spiritual idea has taken permanent hold on modern thought. I need only mention one: the bitter attacks of the materialistic school and the infuriated onslaught of belated sections of the religious community. They are fighting with the desperation of those who know their time is short.

A writer in the "Two Worlds" alludes to the necessity for "the emancipation of humanity, not only from creedal bondage, but from chronic poverty." That is an ideal for which all true reformers are working. But I have never been able to see how this could be accomplished by any system, religious, social, or political. You are always in the end brought down to the individual case—the man who prefers to have a creed made for him, to avoid the trouble of thinking for himself; the man who is wasteful and improvident. Individual improvement is surely the best basis for general advancement. "Who would be free himself must strike the blow."

D. G.

## "LIGHT" DEVELOPMENT FUND.

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

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## LIGHT,

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## THE GROUP AND THE GOAL.

As we have several times observed, all the life about us is full of hints and clues to the problems of the life beyond. But not infrequently, by observing the methods pursued by those in the next world who work for their fellows in this, we may gather some useful lessons.

Let us take, for instance, the group system with which we have been made so familiar in the case of spirit communications. A little reflection shows the need and the use of the group. It is not merely a question of relays, messages being passed down from advanced minds through intermediaries. It is also a matter of multiplying the energy and, most important of all, securing by the aggregation of a number of different minds a combination of qualities which could not be found in a single mind.

## A MEANS OF EFFICIENCY.

The principle is well understood in this world but it is not employed to anything like the degree demanded by the work to be done. Admirable Crichtons are rare, and in enterprises of a one-man character while we may find one or two strong qualities of mind in successful operation, the lack of others is often painfully apparent. Fine discrimination or precision of mind may fail for want of enterprise and personal force. The strong man, on the other hand, may suffer from lack of the sense of proportion. That sense may be the main mental asset of another man, who may in his turn possess no executive power. And so on, almost *ad infinitum*. How clear it is, then, that for any important work, especially if it is of a social character, the group-system is invaluable, particularly if it is so organised that, by the selection of persons each possessing some required faculty, it becomes a *unit*—a composite personality, so to speak.

## A COMING SYSTEM.

The material of life is always abundant. It flows in oceanic volume into the world, but its organisation and direction are left to human minds. One might almost say that Life (or Love) is given freely but that wisdom has to be worked for. However that may be, there is a clear point of practical counsel in the matter. All forms of social and humanitarian work should be carried on as far as possible by carefully selected groups. Natural selection may be allowed a certain amount of play, inasmuch as persons who are attracted to each other usually or perhaps always possess complementary qualities—negative and positive.

But a certain amount of scientific method is essential. These things must not be left to chance-hazard. Central qualities necessary for the work must be sought for and associated. The dash and enterprise of one must be supplemented by the caution and precision of another. The ignoramus may have fine social qualities, as valuable in their way as the talents of the erudite and intelligent character who may have no social gifts at all.

## THE ESSENTIALS OF LEADERSHIP.

The leader of the group should be the man or woman who to the greatest extent unites the gifts of the rest, and thus occupies the chief place not by virtue of any special personal superiority but by possessing those qualities of understanding and sympathy which are amongst the first requisites of leadership. The leader must be able to reconcile conflicting personal elements, for although all the members of any given group may be united in purpose there is always likely to be a little friction. We need only take one instance: the frequent antipathy between the quick mind and the slow one; the nimble wit is apt to despise the sluggish one, while the latter is likely to be jealous and resentful of the superior quickness of the other. The leader will appreciate each at its true value, knowing that weight of character is often accompanied by dulness of perception, and that on the other hand the swift mind may suffer from certain defects of impetuosity and impatience.

## A WORLD GROUPING.

Just now there is a great grouping and linking up of all those who are best fitted to carry the race through the great coming crisis which will probably mark a crucial point in its evolution. The preliminary work is the assembling of the groups, followed by the selection of the members of each group who will work in unity although physically they may be separated by seas and continents.

That is the great work as we see it—not altogether in imagination. It is surely an ideal to be followed, a pattern to which we may work. Whatever the end in view—commercial, social or spiritual—that society of minds is most effective when united not only by a common aim but so scientifically organised that every quality needed for success is present in the company, all harmoniously related and all acting under one direction.

## A NEW ZEALAND TESTIMONIAL TO SIR ARTHUR CONAN DOYLE.

The Spiritualists of New Zealand have just sent to Sir A. Conan Doyle a beautifully illuminated address with emblems. The following is the text:—

TO SIR ARTHUR CONAN DOYLE, M.D., LL.D.

DEAR SIR AND BROTHER,—At the fourteenth annual Convention of Delegates of the National Association of Spiritualist Churches of New Zealand, held at Auckland at Easter, 1921, a motion was carried unanimously to place on record our warm appreciation of your visit to New Zealand and of the great work accomplished by you during your short tour. The subject of Spiritualism has never in this Dominion been so lucidly and powerfully set forth to listening thousands, and no lecturer at any time has drawn such large audiences.

It was a great undertaking to visit Australia and New Zealand, and lecture single-handed on a subject so misunderstood and misrepresented, but your indomitable courage and devotion to the cause carried you through the campaign with pronounced success. You have given substantial strength to the movement, removed the scales of prejudice from numberless eyes, and given real comfort to many anxious souls. You have thus stamped your name indelibly upon the Spiritualist movement in New Zealand, and we are full of admiration and love for you for your noble work.

We would add a word of praise for Lady Doyle. Though she did not visit our shores, we know that in other places she has stood by your side on various platforms, and we recognise her true womanly courage in so doing.

May you both be long spared to proclaim the great truth that there is no death and there are no dead.

Signed on behalf of the  
National Association of  
Spiritualist Churches of  
New Zealand.

W. C. NATION, President.  
CHAS. OSMOND, Treasurer.  
A. H. MILES, Secretary.

Auckland, N.Z.

March 27th, 1921.

In opinions, look not always back;  
Your wake is nothing, mind the coming track;  
Leave what you've done for what you have to do;  
Don't be "consistent," but be simply true.

—OLIVER WENDELL HOLMES.

## FROM THE LIGHTHOUSE WINDOW.

At the Stead Bureau, on Armistice Day, a beautiful service of reunion was held. There was a large attendance, over which Miss Stead presided. At the close, Mr. A. Vout Peters gave a number of excellent clairvoyant descriptions of soldiers seen with those present.

The message received for Armistice Day from Mr. Stead (published in our last issue), together with a similar message from him on the same occasion last year, has been printed and issued in pamphlet form by Miss Stead, and many thousands of copies were distributed at the Cenotaph. The pamphlet was entitled, "Two Messages for Remembrance Day." Attached to it was the following Foreword: "The messages contained in this pamphlet were given to us by automatic writing, the first on November 8th, 1920, the second on November 3rd, 1921. We confidently believe that they do emanate from W. T. Stead. Many will not be able to share our faith—but it matters not—it is the message conveyed that matters, and whoever you may be, whatever you may believe, we feel that a solemn charge has been laid upon us to give you at least the chance to read." The pamphlet can be obtained from the Stead Bureau, for one penny. Postage, of course, would be extra.

It is stated in the "Sunday Express" that a number of photographers have accepted the invitation to produce by normal means a result similar to that obtained by Mr. James Douglas at the recent sitting with the Crewe Circle. One or more applicants will be selected for the experiment, which will be arranged as soon as possible.

The passing of Mrs. Foster-Turner is recorded in the "Harbinger of Light" (October), just to hand. Sir Arthur Conan Doyle, in his book, "The Wanderings of a Spiritualist," said that she was "perhaps the greatest all-round medium with the highest general level of any sensitive in Australia." She paid a visit to England in 1911. Mrs. Foster-Turner was famous for her psychometric diagnoses, and built up a large medical practice. It was her custom to devote a day to the poor, when she treated them free of charge.

Captain Evans, second in command of Scott's Antarctic Expedition, in his notable book, just published, "South with Scott" (Collins), gives an illustration of the fact that "more things are wrought by prayer than this world dreams of." Near the foot of the icefalls of the Beardmore Glacier, in the Antarctic Mountains, he was marching north with the little party that had left Scott when he made his final dash south. He became involved in a maze of crevasses, with the certainty of death unless he could find a way out: "The three of us sat on the sledge. We were done, our throats were dry and we could scarcely speak. There was no wind, and the sun slowly crept towards the southern meridian, clear-cut in the steel-blue sky. We should have gone mad with another day like this, and there were times when we came perilously close to being insane. Something had to be done. I got up and said, 'I am going to look for a way out; we can't go on.'"

Captain Evans moved along a series of ice-bridges, and reached the lower slopes and a great valley of ice: "I stood still and surveyed the wonderful valley, and then fell on my knees and prayed to God that a way out would be shown me. Then I sprang to my feet and hurried on boldly. Suddenly I saw before me the smooth, shining bed of the glacier itself, and away to the north-west was the curious reddish rock under which the Mid Glacier Depot (laid by the party on its advance) had been placed. My feelings hardly bear setting down. I was overcome with emotion, but my prayer was answered and we were saved."

Mrs. Roberts Johnson, whose portrait appears on another page, has just concluded a week's visit to London, during which she has held highly successful sittings for the Direct Voice.

Those who have had long years of initiation into the mysterious phenomena of psychic science have read with interest Mr. James Douglas's vivid story in the "Sunday Express," wherein he describes his overwrought state as the result of being suddenly confronted with the wonders of a physical séance.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch," on Psychic Science, says: "My letters come from all parts of the world, and the one note which hums through them all is a longing to believe that this thing is true. It may be the writer is a sceptic. Nevertheless, between the lines of his letter I can read this unexpressed hope that spirit communication may prove to be a fact. Some are bitterly hostile, for some reason which it is hard to understand. But reading, as I have done, some dozens of letters day by day from people of all classes and from

all parts, I learn that there are innumerable homes in which some incident has happened to raise the question in the minds of the family, 'Is it possible that our spirit people can have done this: that they are in contact with us?'" Mr. Vale Owen then proceeds to narrate some interesting incidents described by correspondents.

He has also some important observations on the subject of malevolent spirits. He writes: "A prolonged and careful study of this subject has convinced me that the ordinary mortal has nothing to fear from them—except from one cause. The only thing that will expose a decent-living man or woman to their machinations is Fear. There is no cause for fear at all. If a man is cruel, or lustful, or in any sense a criminal at heart, he is one of them already. He has indeed every cause for fear. But live an average decent life and they cannot touch you." Mr. Vale Owen adds, "I write this with a full sense of the responsibility I shoulder in doing so."

The Rev. W. A. Reid, of Glasgow, delivered an address before the Dundee Society of Spiritualists on November 6th. Mr. Reid, it will be remembered, was the one responsible for the appointment by the General Assembly of the Church of Scotland of a Committee to inquire into psychic phenomena. In the course of his address, he said: "As to the contention that all communications were from devils, it was very unlikely if there were communications that devils alone would communicate. The communications might be either good or bad, or there might be none at all. The spirits from the other side were like the people whom they met here, and they must use their common sense to choose their company. There were undoubtedly communications that were evil. All should be based on the acceptance of Jesus Christ as Lord. He hoped to live to see the time when all earnest people would be united and when all Spiritualists would be Christians and all Christians Spiritualists."

Mrs. Cadwallader has written a beautiful appreciation of a famous American medium in her little book, just issued, entitled "Mary S. Vanderbilt: A Twentieth Century Seer" ("Progressive Thinker," Chicago.) It is a most interesting record of a fine psychic whose gifts brought comfort and hope to many bereaved ones. Mrs. Vanderbilt is quoted as saying, "I have found Spiritualism a good thing to live by, and I have come pretty close to finding it a good thing to die by." She began her public work, as a bearer of messages from the public platform, in 1895, though she had been holding private test sésances since her girlhood. Her passing was on April 27th, 1919, in Boston (U.S.A.). A number of glowing tributes to her work are given from prominent American Spiritualists.

In view of the possibility of some of our readers being able to assist, we reproduce from the "Eastern Daily Press" (Norwich), the following letter from Francis G. Highe (Castleacre, Norfolk): "I am making a collection of 'Norwich Ghost Stories and Notes of Unaccountable Happenings,' and shall be greatly beholden to you if you will kindly allow me space to ask your readers for their assistance. Any story, ancient or modern, of the above nature, connected with the county—and there must be many such—some, perhaps, which have never yet been heard beyond the boundary of the parish in which they originated, will be gratefully received. It will be sufficient if I can obtain just a bare outline of the facts, with, if possible, dates."

Sir Arthur Conan Doyle, in a recent lecture at Nottingham, referred to elsewhere in this issue, paid a tribute to those fine pioneers, William and Mary Howitt. He said that he had been to the Castle to see the monument erected to them. The two Howitts, he added, were amongst the most earnest pioneers of Spiritualism, and in time to come their names would shine out.

Mr. James Douglas, whose articles in the "Sunday Express" describing his researches into Spiritualism are now being keenly followed by many thousands, gives a little sidelight into his personality in the course of an article in the last issue of his paper (November 13th). Reviewing a book by Lord Beaverbrook, entitled "Success," he says: "In the first place, let me say that since my boyhood I have detested books about success. One of my Sunday School prizes was 'The Successful Merchant.' I loathed it as bitterly as I loathed the boring smugger of Samuel Smiles. I hated all the gospels of getting on. I did not want to get on, and to this day I glory in the fact that I have not got on in the worldly sense of the phrase. Money has never interested me. I cannot envy rich men. The things I care for are not material at all. The son of a poor man who loved everything but money. I prefer my happy poverty to all the miserable wealth of all the miserable millionaires in the world. There are no happy millionaires. Therefore, I do not worship the brazen serpent of success."

# THE MYSTERIES OF MEDIUMSHIP.

MRS ROBERTS JOHNSON AND HER PHENOMENA.

[The following reaches us from a trusted contributor to LIGHT, of whose good faith we have complete assurance, knowing him personally. Moreover, much that he narrates can be corroborated from the accounts of other sitters with the medium in question. We remember many years ago hearing a scientist of some note in the north of England remark that these things were to him "antecedently improbable," but that, having tested the facts, he knew them to be true.]

Really good trumpet or direct voice mediums are extremely rare birds, but we possess in England, fortunately for us, one of the best in Mrs. Roberts Johnson, and a few notes of what has transpired at her recent sittings will be of interest to readers of LIGHT.

This lady's power is increasing, and she now gets, occasionally, materialisations, and movements of heavy objects; although most of us remain of opinion that the "voices" rank the highest in any form of psychic phenomena. There is something so satisfying in a face to face talk with our dear ones who have crossed the bar; and that feeling of uncertainty sometimes experienced with trance mediumship is ruled out.

All who have sat at her sittings have heard the trumpet levitating, but it is given to few to see it. This happened recently, owing to the curtain excluding the light falling down, and the trumpet was seen by all undulating in the air in wave-like motions, and going round the room at a great pace. When Mrs. Johnson first sat for voices she sat in the light, and the voices were weak, but directly light was excluded she found they increased in volume, until now, in the case of some of the spirits, the voices are heard several rooms away.

A distinct feature of this lady's sittings is the wonderful spirit singing obtained. Many of the spirits have beautiful voices, and their singing has an object—and that is to sustain the vibrations, and so enable our spirit friends to manifest in the circle. Notable singers are the spirits Reggie Thompson, Joe Griffiths and Wallie Galbraith, all lads who passed out during the war. But the great delight of a sitter is to hear his own spirit people sing, and a few weeks ago we got the son of one sitter singing in a capital baritone voice, and the sister of another sitter accompanying him in a sweet soprano. Sometimes three or four will sing, and the harmony of the perfectly blended voices is a real pleasure to listen to. At another recent sitting, a French soldier, another war victim, sang the "Marseillaise" right through, in French, in a splendid voice. It is astonishing how very human the singing sounds—we might have been in a concert hall listening to earth artistes—and to know these melodies come from our so-called dead makes it intensely interesting. One spirit child, singing to her mother, said "Now, Mummie, let's have the second verse." The spirits start the songs themselves and sometimes invite the sitters to join in, and comment on our poor rendering of the song!

Father Benson often comes with little addresses delivered in a grave and dignified manner, just as one would expect from the pulpit. This is one of his discourses, and knowing the sensation his book "The Necromancers" caused when published, it is interesting to see the view now taken by the author:—

"Dear Friends," he said, "I am pleased indeed to speak to you again. These opportunities for converse are very precious to me, and I gladly avail myself of them. If all the world utilised such openings how much better it would

be for humanity! I seize every opening to declare my regret at having written the book "The Necromancers," and I wish to undo as much as I can the harm it has done. From my limited knowledge, when on earth, of the laws existing here, I thought I was doing right. But I realise now that it is both proper and permissible that intercourse should take place between your world and this, and I pray for the time when all will realise it. The true law of God is Love. Love without true affection is dead. It is Love we want in your world to make peace—not the sword, not the gun. In the name of all that is holy what we want is peace and goodwill towards all men. Dear friends, good-night."

A sitting of great evidential value was held a few weeks ago at Colonel C.'s residence, when the Colonel's senior Gurkha officer (now in the spirit world) came, and conversed with the Colonel and Mrs. C. in Gurkhali, a language quite unknown to the other sitters. But what are we to think of a spirit who lived three thousand years ago speaking in one of the most ancient languages of the world? Yet this happened only a fortnight ago. Two Egyptologists were sitting with Mrs. Johnson, when a Priest and Priestess of the Temple of Amen-Ra came, and chanted in, to us, an unknown tongue. Billie Johnson (Mrs. Johnson's son who passed over as a child many years ago, and always accompanies his mother) said that all the spirits were greatly excited as it was so rare for these old spirits who lived in the time of the later dynasties of the Pharaohs, to come down. We asked him how he communicated with them. "Oh," he said, "we have other ways of understanding them beside the spoken word." At the same sitting, a spirit came who had been in the spheres three hundred years. It was an Englishman, who came to a sitter and said he died in 1624, and that his tombstone would be found, and that he (the sitter) would be impressed where it was when the search was instituted.



Mrs. Roberts Johnson, the well-known Direct Voice medium, together with the psychic photographs of David Duguid and her guide. This photograph was taken recently at Crews. Mr. Hope and Mrs. Buxton, being the mediums. Strict test conditions were observed by the sitter.

Mrs. Johnson is clairvoyant in the circle, and often describes the spirits present, who usually then manifest and talk to their friends. David Duguid (who passed out thirteen years ago and arranges who shall speak, and distributes the power to the spirits) once left the circle to examine an invalid in a room two floors above. He came back and reported the condition of the invalid, and said, "He'll be alright the morn"—and he was!

All through the last five years of the war, a spirit lad, Wallie Galbraith, made it his special duty to find out for the sitters soldier lads who were missing. "Eh!" he would say sometimes, "I've found the mon—he was blown up at —, but he kened naught aboot it. He only found himself in the spirit world."

The Billie Johnson referred to claims to mend watches and clocks, provided, as he says, "I have the tools," that is, the psychic power generated at the sitting. It's a curious claim for a spirit to make, but it is a fact that he has made watches go which had stopped, and clocks strike which were previously dumb. He has even repaired a leaking tap!

At a recent sitting, a lady said, "Oh! I wish I had a test so that I might be sure of what I hear now," when instantly Mrs. Johnson said, "The spirits show me an ivory cross—it is beautifully carved, and it is placed upon a coffin. I don't know what it means, but it's a lovely cross." The lady exclaimed, "Good gracious! why that is the very cross I always felt so sorry was buried with the coffin." Thus did the spirits supply a "test."

S. C.



## "THE UNSEEN": A SPECIAL PERFORMANCE.

A "PSYCHICAL RESEARCH" MATINEE AND DISCUSSION.

On Monday afternoon last, the management of the Little Theatre gave a special performance of "The Unseen," to which the members of the Society for Psychical Research and others interested in the subject of human survival of death were invited. The play was performed to a crowded house, and many people well-known in psychical research circles were visible in the audience. These included Susan Countess of Malmesbury, Lady Glenconner, Lady Muir Mackenzie, Lady Rayleigh, Miss Felicia Scatcherd, Miss Clarissa Miles, Sir William and Lady Barrett, the Hon. Everard Feilding, Dr. Abraham Wallace, Mr. J. D. Beresford, the novelist, and Mr. Henry Engholm. Several other persons of note in the realms of literature, art and science were also to be seen in various parts of the house, and the occasion was in the nature of a theatrical "event."

The play, as already described in *LIGHT*, turns on the story of a young Frenchwoman living in a country house with her husband, who is a landed proprietor. He is killed one stormy night in an encounter with a desperate poacher, and his wife at home hears him calling her name and subsequently sees his apparition bearing the wounds which it is afterwards ascertained he had actually received. The pair have been passionately devoted to each other, but the widow's grief is lightened and almost removed by the discovery that he can still communicate with her by writing and vision. To these communications she abandons herself entirely, managing the estate under the directions of her husband in "the unseen," and becomes again a happy wife, for she will not regard herself as a widow. Her parents, who consider this state of things rather deplorable, especially as they wish her to marry again, secure the services of a medical hypnotist, who places her under hypnosis to remove these delusions, with the result that finding herself cut off from all further communication with her departed husband she goes mad.

The whole acting of the play was superb, Miss Sybil Thorndike, as the widow, and Mr. Nicholas Hannen, as the hypnotic doctor, giving fine renderings of their special parts. But all were excellent.

At the close of the play an interesting discussion took place.

MR. HENRY ENGHOLM, of *LIGHT*, speaking from the stage, alluded to the fact that he had once been asked to make a film version of Mr. H. G. Wells's "Invisible Man," but had found it an impossible task since there was no method of portraying such a character as a person who was to be physically invisible. That was one of the difficulties in dealing with the play under review. Human survival was a question of fact, but whatever else might be said about the little drama it certainly illustrated the power of love in human relations whether in this world or the beyond, and this fact of human love did not enter into the consideration of scientific psychical research. It certainly seemed that the widow in the play did unwisely by an excessive use of her power of communicating with her departed husband. That was a matter in which religion should step in to control the intercourse between this world and the next. It was a question for the Churches to develop the religious sense in these matters. It certainly seemed to him that where a person claimed to have communication with the spiritual world it was a mistake to have immediate recourse to a doctor! (Laughter and applause.)

MRS. PHILIP CHAMPION DE CRESPIGNY, speaking also from the stage, remarked that she found that Spiritualism, when presented in the theatre, was always given a disagreeable or abnormal aspect. Perhaps this was because it was so difficult to make normal things interesting. (Laughter.) She condemned the young widow's continual communication with the spirit of her husband. It was unhealthy and destructive of independence of character.

Replying to a clergyman who denounced Spiritualism as subversive of Christianity, LADY GLENCONNER and SUSAN LADY MALMESBURY vindicated the subject, the first-named lady by quoting the teachings of Jesus in regard to spirit communion, and the other lady by showing that it was not true that there was any real antagonism between the central ideas of Spiritualism and the spirit of Religion itself, whatever the Church as a human institution might proclaim.

MR. J. A. FRANCE said that as a man of eighty-five he might be permitted to say that within the last five or six years he had come within the light of what he regarded as a further and a new and beautiful revelation of Divine Love. He had been a follower of Christ since the year 1875, and had never known how good He was until he discovered this new revelation of His guidance. Love was the great power in life and death. It was Love that the world needed to-day, and these evidences of a life beyond were part of the loving care of the Heavenly Father for His children.

Amongst the other speakers DR. ABRAHAM WALLACE replied in his usual trenchant fashion to a clerical critic who cited medical authorities against Spiritualism, and also answered the challenge of another medical man who attacked the subject on behalf of medical science. In doing

so, Dr. Wallace accepted the invitation of the medical gentleman that some other doctor should speak—such a response was doubtless unexpected. The discussion, which was taking an acutely controversial form, was tactfully closed by the stage manager, and the audience then dispersed after an experience that was certainly interesting and not unprofitable.

### ILLUSIONS: SOME REFLECTIONS ON THE PLAY.

I have been asked to say something on "The Unseen," as it presents itself to the philosophical Spiritualist, but I find little to add to the original notice of the play in *LIGHT* of the 5th inst. I said then that it offered no definite proposition, and the proof of this is shown in the fact that it would have been impossible to take a vote upon it, as one would do on some question of debate.

Let us look at it from the standpoint of the desirability or otherwise of killing out illusions, and a door is at once opened for discussion—of a sort. There are so many illusions. Imagine the case of a benevolent Spiritualist who, finding a materialist under the illusion that there is no life beyond the grave, takes him in hand and is able to destroy the illusion under hypnosis. Would the materialist go mad when separated from his beautiful vision of ultimate darkness and extinction? Would he be able to bear the destruction of his cherished ideal of "eternal putridity"? It is a solemn thought. It might form the motive of another play on the lines of "The Unseen." Or again, take the case of a medical hypnotist called in to remove from the mind of some celebrated man the illusion of his tremendous importance in the scheme of things. Would not the success of hypnotic treatment in this respect reduce the famous man if not to madness at least to complete nonentity? Some illusions are very important indeed. There are many scientists whose illusion is that physical science is the test and touchstone of all reality. It would be a fatal thing to remove that illusion by hypnosis or otherwise. It would destroy all their scientific usefulness.

As to the supreme question in this matter, "Is there a life after death?" the idea of illusion does not apply. It is a question of fact.

When we have ascertained (as many of us have ascertained) human survival to be a fact all prepossessions and opinions about it must go to the wall. They are of no importance. Every new idea has had to undergo the same ordeal as the central idea of Spiritualism. Those of us who have certified ourselves of the fact may listen with composure to all the discussions as to whether it is a welcome or an unwelcome fact, or whether it supports one set of doctrines or tells against another, and consequently ought to be true or ought not to be true! If it is a fact it is a fact for good or ill. And then comes the opportunity for another "illusion." If it is a fact, then it must have its place in the Universal Order and be a part of the plan of that Great Intelligence which is so very much more intelligent than the most intelligent amongst us. That may be an illusion. But if so it is one that not the most powerful medical hypnotist will ever succeed in removing. There are some "illusions" in the mind of humanity that cannot be killed, which rather suggests that they may not be illusions after all!

D. G.

### THE CHRISTIAN SCIENCE ATTITUDE.

Mr. Charles W. J. Tennant, District Manager of the "Committee on Publication" of the Christian Science body in this country, writes:—

In your issue of the 29th October, there appears an article entitled "An Inquirer's First Experience" in which Mrs. Eddy is supposed to have appeared at a Spiritualistic meeting in Hove. Anyone who had studied the chapter entitled "Christian Science *versus* Spiritualism," in the Christian Science textbook, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, would perfectly understand that it was not Mrs. Eddy who appeared. The explanation of such phenomena is given by her on page 86 of the textbook, which reads as follows: "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts."

\*\* We give the above without comment, and would prefer not to have the question made the subject of discussion in *LIGHT*. Argument in such cases is clearly waste of time.—Ed.

### THE SPIRITUAL BODY AND ITS COVERING.

The following paragraph appeared in a sermon by the Rev. Peter Green, published in the "Guardian," October 28th:—

"What! the reader will exclaim, 'do you mean to say that man's body is wholly spiritual?' Certainly I do, though that spiritual body clothes itself in this world (and so becomes visible and tangible) with material particles. An illustration may again help us. The microscopist frequently desires to examine minute marine creatures, beautiful in form and shape, but unfortunately invisible. He therefore stains them with magenta stain. Now the beauty and complexity of form belong wholly to the tiny animalculæ; the magenta stain merely makes that form visible. So the form of man depends only on his spiritual body."

## TRAVELS IN SLEEP.

A LIFE WITHIN THE LIFE WHILE IN THE FLESH.

By FREDERIC THURSTAN, M.A.

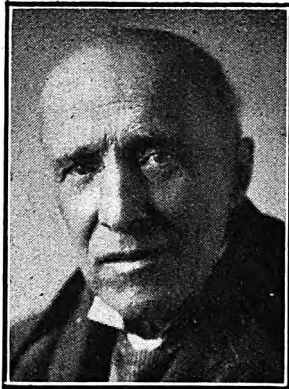
As the Rev. G. Vale Owen, in the "Weekly Dispatch," has recently been arousing public attention to cases where our spirit-form, travelling in the sleep-time of the outer body, spontaneously manifests itself on the earth-plane in the various modes our spirit visitors adopt, and does this feat without the aid of the outer mind, which has remained unconscious, there might be a demand for the publication of some more cases of this not uncommon occurrence. So I am prompted here to record for the first time a case in my own experience which in some details is worthy of especial attention and study.

Early in the year 1894, while in the educational profession, in India, I obtained unexpectedly a new appointment which necessitated my removal to another district. There were two sisters, friends of mine, at that time residing near Montreux, on the Lake of Geneva. They had been for the past twelve years intimately associated with me in various psychical researches, and it occurred to me, late one night, as I was sitting alone in my bungalow at Lucknow, that they might like to know my good fortune and change of address. So then and there I sat down and wrote a long letter acquainting them with my news. It was nearly midnight before I had finished. I retired to bed and fell at once into a deep sleep. Two or three weeks after this I received by the mail a letter from them, from which I was surprised to learn that on the very night I had written that letter my spirit presence had visited them at the Chalet in Chailly well-known to me, had found them sitting together, as was their wont, between 6.30 and 8 p.m., for spirit communications which manifested through the hand of the younger sister in automatic script, and that I had controlled her hand to write them a letter they enclosed. It informed them that I had just then been writing them a letter to tell them I had been appointed to a new post, and that they would hear the details in due course. Naturally, they wished to know whether I endorsed my letter as authentic, and corroborated the news: so they had written off to me at once, and our letters crossed.

Now, in reporting this case I should like to add some more facts and comments to make a scientific study. First, as regards the time. Lucknow is about five hours ahead of Swiss time. Consequently, when I fell asleep, it must have been about 7 p.m. with my friends, and so found them in right attitude of passivity as recipients. Agents acting from India have thus a convenient difference of time to enable them to project themselves during sleep to recipients in Western Europe and South Africa.

If people in Britain wish to travel astrally any night, and to act as agents, they had better not focus their attention to go to the East during night time. They would find their friends visited either still asleep or just waking, and consequently bad recipients. But if they set out westwards, say, to anywhere on the Eastern side of the Americas, they would find good recipients five to six hours behind them in time. A similar rule would hold between the Eastern and Western coasts of America.

A second point in my experience requiring elucidation is as to how my spirit was helped to make that journey without the assistance of my conscious mind and attention. I am naturally a strong and clear visualiser, and I have a habit, when writing a letter, of visualising in mental vision the person I am addressing, and, if possible, the place and the surroundings. Consequently, I have no doubt my thought-form went to the Chalet at Chailly while I was writing the letter. This both gave an impulse to my spirit-self to travel there and left the pathway as a ray clear to follow. Next, my spirit-self knew the habit of these two ladies to sit at that hour, and also the unusual fact that a speciality of that automatist was the receiving of messages from persons still in the flesh. Frequent cases of this kind occurred at their sittings, and were verified. In all my now forty years of experience of intercourse between the two hemispheres of human life, no episode has made such a deep impression on my spirit as one which happened through the mediumship of this same psychic some eight years or so previously, and in which I had played a dramatic part.



FREDERIC THURSTAN, M.A.,  
Author of  
"The Romances of Amosis Ra."

Before my friends had left their residence in London for Switzerland, I had, in paying them a visit one Sunday afternoon, brought with me a comrade of mine in occult investigation—a Captain. That was the only occasion they met him in the body, and they had almost forgotten his existence, but one day, when they were sitting at Chailly—it was shortly after my friend the Captain had returned from South Africa, where he had served with Methuen's Horse, in the first Boer War—he controlled the automatist for writing. He informed them that as a spirit he was very troubled, as a certain disaster hung over his destiny which his outer self was unaware of. He wished them to record this prophecy—he specified the nature of the crisis—and to inform me, in order that I might be able, when the time came, to prove to his outer self that the blow to his happiness was fore-ordained, and so prevent him from taking violent and rash measures. They informed me, but the event predicted was so unlikely to happen that I could not believe in its possibility. However, in a year it did—like a thunderbolt out of the blue—come upon him, and I was enabled to save his life from a rash act in a drama in which the spirit world employed another well-known young lady psychic to play the part also as his saviour. It is too long a story to narrate in full here, but naturally it was a great spiritual education in my progress. It impressed me deeply.

I remember one starry night in India, when on the roof terrace at Adyar, tête-à-tête with Colonel Olcott, and exchanging interesting experiences with him, I narrated this episode of my life. Olcott was so struck with it, that he begged me to write it out for "The Theosophist," and suggested, as the details were my friend's secret, that I should make a story of it with other names and other *mise en scène*. I agreed, and—if I remember rightly, it was early in 1895—my story was duly published in "The Theosophist" under my pseudonym of Count Ernest von Leben. Though the names of the actors and the setting are fictitious, the details of the episode are exactly as they happened in my own experiences alluded to above.

I may add that my friend, the gifted psychic, in the above strange happenings, is still on this side of the curtain, and now residing again in this country. I give her address to the Editor, in case he or any sincere investigator may wish to write to her for verification of my narrative. I have not asked her consent, but I think her kind heart will oblige the cause we promulgate.

### TO CONTRIBUTORS AND CORRESPONDENTS.

The present wave of activity in connection with Spiritualism is keeping us all busy from morning to night in dealing with swarms of visitors and sheaves of letters and contributions. We must therefore ask the indulgence of our friends whose letters and articles do not receive immediate attention. We use our best endeavours to deal with all of them, but it needs time, and there are difficulties of which only those on the spot can have any clear idea.

**SPIRITUALISM IN CANADA.**—At Toronto, Ontario, on the 29th ult., in the presence of a large assembly, the corner stone of the Britten Memorial Spiritualist Church, the first Spiritualist Church to be erected in Canada, was laid by the pastor, Mrs. Martha Stier, after a brief but impressive ceremony, conducted by Mr. S. Grant, Vice-President of the Church Board. A second stone was laid for the Lyceum, in which the members have been worshipping for some years past.

**"NAILING A SLANDER."**—Referring to the article on Page 663 under this heading, a Manchester correspondent, Mr. G. E. Breeze, states that he possesses a copy of the book referred to, which was published in Boston, U.S.A., as long ago as 1861. Agreeing that its author (A. B. Child, M.D.) had peculiar and unusual views of life, Mr. Breeze holds that the book ought to be read in its entirety to be understood, and not judged by one of two extracts. "Dr. Child," he says, "was certainly not an irreligious man."



## HERODOTUS AND PSYCHICAL PHENOMENA,

By J. ARTHUR HILL.

Belief is a matter of custom rather than of proof. We accept many articles of belief on very slender evidence; for instance, many people who believe in wireless telegraphy have never seen a sending or receiving station, would not understand the process if they did see one, and may even have no first-hand acquaintance with any operator. Consequently their belief is based on third-hand evidence, which, according to strict canons, is practically worthless. This flimsiness of evidence is, of course, inevitable for all of us in most of the departments of belief; we have not time to examine everything for ourselves—we must take many things on trust.

At some periods, no doubt, there has been a tendency to imaginative exuberance, and a too-easy credulity; but it is equally certain that at other times there has been an opposite extreme of materialism and incredulity. Of this latter kind the period including the second half of the nineteenth century may be cited as an example. Science had made great discoveries in the physical world, and it possessed eloquent expositors in such writers as Huxley and Tyndall. The result was that the general public fixed its eyes where it was told to look. It became absorbed in the materialistic side of life, and lost its belief in anything else. From this, in great part, came the most devastating war in history, with its attendant evils.

We are now, happily, swinging back to a more intermediate position. We are beginning to find out that things happen which are not explicable by reference to the forces known to orthodox science; and, further, we discover with somewhat of a shock of surprise that old writers have already noted these things, but that we smiled at the said writers as being the credulous and child-like products of an early stage of civilisation. The smile was premature, perhaps. Some of these writers were not altogether fools.

It is interesting to look through Herodotus, for instance, with the results of modern psychical inquiry in mind. Herodotus was for long regarded as a romantic writer who included anything that took his fancy, without troubling about its truth; a sort of early H. G. Wells without Mr. Wells' Bachelorship of Science, and, consequently, more at the mercy of his romantic impulses. But poor old Herodotus is now coming into his own. Practically all his wonder-stories are at least possible, and though no absolute proof can be reached either one way or the other, it must be admitted that many of the narratives have a very close resemblance to modern and better authenticated cases; and this must count for something.

One of the first of Herodotus' psychical narratives is a case of premonitory dream. Croesus, King of Lydia from 588 B.C. to 554 B.C., dreamt that his son Atys would die by the blow of an iron weapon. Greatly alarmed by the dream, Croesus took measures to avert its fulfilment. He instantly made his son take a wife, no doubt thinking she would help to keep him out of mischief, and he also had all the spears and javelins moved out of certain rooms used by his son, lest one of the weapons should fall and inflict the threatened wound. Presently it happened that the Persians sent to Croesus for help against a huge boar which was wasting their cornfields and which their hunters had failed to kill. They asked that Croesus' son, with a band of chosen youths and suitable hounds, should go and rid them of the pest. Croesus agreed to send a band of hunters, but, bearing his dream in mind, refused to let Atys go. His son protested, saying that his wife and the citizens would think him a coward. Finally Croesus consented, being reminded that a boar has tusks but no iron weapon; further, he gave Atys into the special care of Adrastus, who was under an obligation to the king and accordingly could be relied on to do his best against brigands or other dangers which might arise. The hunt took place as arranged, and the boar was surrounded; the hunters closed in, and Adrastus, hurling his javelin, missed the boar and killed his son.

Croesus gave himself up to mourning for two full years. At the end of that time he was informed of the greatly increasing power of the Persians, and he deliberated as to whether anything could be done to check the danger. In accordance with custom, he wished to consult the oracles, but—with creditable and modern-sounding caution—he decided to test their powers before putting the important question about peace or war with the Persians. To this end he sent messengers to seven different oracles, six of them in different parts of Greece and one in Egypt. The messengers were instructed to count the days from their departure from Sardis, and on the hundredth day they were to ask the respective oracles to say what Croesus was doing at that moment. The answers were to be taken down in writing and brought to the king. This was done. None of the answers remains on record except that of the oracle at Delphi. There, the moment that the Lydians entered the sanctuary, and before they put their question, the priestess said:

"Lo! on my sense there striketh the smell of a shell-covered tortoise,  
Boiling now on a fire, with the flesh of a lamb, in a cauldron,—  
Brass is the vessel below, and brass the cover above it."

This extraordinary statement turned out to be a correct description of the king's occupation. "For on the departure of his messengers he had set himself to think what was most impossible for anyone to conceive of his doing, and then, waiting till the day agreed on came, he acted as he had determined. He took a tortoise and a lamb, and, cutting them in pieces with his own hands, boiled them together in a brazen cauldron, covered over with a lid which was also of brass."

Croesus' precautions may not have been perfect, but it would not be easy for a modern psychical researcher to improve on them much. He did not decide what to do until the messengers were on the way, thus eliminating the possibility of his giving involuntary hints of what he intended to do, and eliminating also close-range telepathy. Then he thought of an outrageously unusual and absurd action, so that the odds against success by a chance shot should be heavy. Further, he cut up the animals and did the cooking himself, so that there should be no witness to tell the returning messengers what had been done, for they might be in collusion with the oracle—assuming the latter to be a "fraudulent medium," and might write the report after getting the information. All this was sane and intelligent, though Mr. Edward Clodd assures us that people who concern themselves with psychical things are mentally defective. Croesus was convinced that the oracle had genuine supernatural powers of some sort, and we may rather suspect that if Mr. Clodd had carried out the experiment, he might have had to admit that there at least seemed something queer about it, and he might have had to class himself among the interested defectives. But, as we know from his own statement ("International Psychic Gazette," April, 1918), Mr. Clodd does not experiment; he prudently avoids the risk of being convinced. He attended one séance about fifty years ago, and has successfully forgotten what happened. These prejudiced people seem to think they know what can or cannot happen, without any experiment; it is curious that they call themselves Rationalists, and pretend to be scientific, for their methods are as unscientific as those of the most bigoted theologian.

Another of Herodotus' stories has a resemblance to some of the phenomena of dowling. The Phocæans, having settled in Cyrrus (Cyprus), became troublesome to their neighbours by their excessive tendency to pillage and murder, and the Carthaginians and Tyrrhenians sent a fleet of a hundred and twenty ships to attack the chief Phocæan town. The Phocæans met the enemy with sixty ships, and a battle was fought in the Sardinian Sea. The result was claimed as a victory for the Phocæans, but it was a Cadmeian victory, hurting the supposed victor more than the vanquished, for forty of the Phocæan ships were destroyed and the remaining twenty put out of action. The Carthaginians and Tyrrhenians, having taken many prisoners, landed them after the fight and stoned them to death. Afterwards, says Herodotus, when people or even sheep or oxen passed the place where the murdered Phocæans were buried, the bodies of the passers-by became contorted, or they were seized with palsy, or lost the use of their limbs. This is a story which we should hardly expect mere imagination to create. We can understand mythical ghost stories arising, from the fairly common desire of man for a future life and from the phenomena of dreams in which we perceive dead people as still alive; but there seems no prejudice or tendency that would lead to the development of such a story as the one just quoted. Moreover, it is supported by modern instances. Psychometry is a fact; sensitives glean information in some unknown way by handling objects, and dowlers can sense underground water by the twitching of their muscles. It is reasonable to suppose that the proximity of the buried Phocæans might have the effect described; and if the account is correct, we cannot ascribe the effect to expectation and imagination, for animals were affected as well as human beings.

These stories were of matters near home. When Herodotus is reporting what he hears about distant peoples, his narratives take on a mythical character. But he is careful to tell us that he is reporting, not stating his own belief. Indeed, sometimes he states his disbelief, and occasionally errs on the sceptical side, as the modern psychical researcher probably does; for example, concerning the statement of the circumnavigators of Libya, that they had the sun on their right hand when sailing west, Herodotus says: "I for my part do not believe them." But they were right. Herodotus' disbelief was the result of his ignorance of the shape of the earth. And as to other things, he remarks that "the Greeks tell many tales without due investigation." While as to the Egyptians, "Such as think the tales told by the Egyptians credible are free to accept them for history. For my part I propose to myself throughout my whole work faithfully to record the traditions of the several nations." And he has a dry way of indicating what he thinks: one can almost see his whimsical smile. "At length the Magians, by offering victims to the Winds, and charming them with the help of conjurers, while at the

same time they sacrificed to Thetis and the Nereids, succeeded in laying the storm four days after it first began; or perhaps it ceased of itself." Charms plus time will lay a storm, as incarnations and arsenic will kill sheep. Herodotus obviously had no belief in many of the things that he records as believed by others. But he was possibly a better historian—and certainly a more interesting one—than he would have been if he had suppressed everything that happened to meet with his disapproval or incredulity. And, as we have seen, he occasionally disbelieved narratives which turned out true, in the light of later knowledge. He erred on the sceptical side, and would have felt quite at home at an S.P.R. meeting!

## THE BLESSINGS OF SPIRITUALISM.

By E. WAKE COOK.

In early manhood, just when I had burst the swaddling clothes of orthodoxy and was in an agonising sea of doubt, fearing that the quest of truth would land me in atheism, or materialism, then was the storm and stress stilled by Spiritualism, which said, "Peace, be still!" It came providentially at the psychological moment, and has been a constant benediction ever since—so much so that I vaguely pity all those unfortunates who have not been able to accept its blessings.

During all the long, long years since that far-off event, I have not, personally, known of anyone who has suffered any ill effects from it. On the contrary, all have been benefited by it, some of them immeasurably. It has turned the desolation of mourning into an ecstasy of joy. What it has done for the individual it will yet do for the whole world, and it is the only thing that can save civilisation from its manifold menace.

But our opponents say it drives people mad. Well, if it does, it is our enemies who are driven mad. Even when it does not drive them quite mad it seems to "knock them silly," as the boys say. Our opponents are always at their worst when they attack us. Some fatality dogs their efforts, and they expose themselves when they think they are exposing Spiritualism. A few of them rush off to the insanity of absolute scepticism, which is the most self-stultifying of all forms of mental aberration. Others are like those clever folk who proved to their own satisfaction that the world could not possibly be round, because the people on the other side would fall off! Others, again, are like the man seen by my brother in Melbourne. He was taking a cartload of cabbages to market, but they got loose and were falling off into the road. The onlookers, seeing most of the game, shouted, "Hi! your cabbages are falling off!" But it was the first of April, and the driver, looking straight ahead, said, with ineffable self-complacency, "No, you don't! You don't make a fool of me!" So many of our opponents are too clever to believe the truth!

Then we have bigwigs of the Press, happily decreasing in number, who think John Bull's skull is a century thick! Then there are the "highbrows" who calmly play Hamlet without the prince, and pity such poor folk as Spiritualists who are credulous enough to believe that the Prince is an indispensable part of the play.

But the most stupefying sight of all is to see grown-up folk attributing all our phenomena to a personal Devil! And this in the twentieth century. I said "grown-up," but they are not grown up—their spiritual growth, the only thing that really matters, has been crushed by the iron yoke of an old-world theology, which condemns its votaries to perpetual stagnation, while spiritual growth is the highway to God, and all the beatitudes.

So this is the motley army of obscurantists opposing our progress? They should strengthen us, they cannot crush or hinder us, and their efforts to do so, it has been humorously said, are like the efforts of an insane grasshopper trying to compass the destruction of London by butting its head against the cupola of St. Paul's! Few of us realise the flood of blessings Spiritualism has in store for the distracted world; or the height, and the wide scope, of the mission which is laid upon us. Greatly have we received, and greatly must we give.

## THE UPWARD WAY.

HINTS AND GLIMPSES.

Whether we succeed in establishing verbal communication with them or not, I do not think it is very difficult to believe that we are surrounded on every hand by spiritual beings. Many people, indeed, with clairvoyant and clairaudient powers, are acutely conscious of their presence, and even the most materialistic of us has probably at some period or another of his or her life caught a glimpse or a sound of Paradise. Moreover, everyone has experienced at times that strange urging or restraining influence impinging upon the mind from, it would seem, an outside source, and what is more reasonable than to suppose that this is the beneficent action of our spiritual guides and guardians speaking to our own spirits in the universal language of telepathy?

But how can one be sure of all this? To some it is possible to conduct a series of scientific experiments, and by this means to obtain indisputable proofs of the existence of the world to come; others may have psychic gifts themselves, or may be assisted by those possessing these gifts, and may thus discover of a surety that their dear ones are not lost to them for ever, but are very near them still. Yet how is the ordinary person, without any such gifts or facilities, to become really cognisant of the spiritual world of which he or she forms a part?

Spurious methods have been employed since the world began to effect this purpose; and inasmuch as the spiritual and physical are known to be mutually antagonistic, some have sought to induce spiritual supremacy by the suppression and mortification of the physical nature. Rather, I think, the true method is a more positive one, and one which in a measure involves and includes the other, viz., spiritual cultivation and growth. And to this end I know of only one means—the ascent, perchance with bleeding feet, of that steep and bitter path, the *Via Crucis*. When high upon that Way, I do not think we shall need to trouble very much about verbal communications from those already upon Mount Zion; we shall ever more clearly sense them by our side, leading and helping us up!

F. O. B.

## ANSWERS TO CORRESPONDENTS.

P. B. BEDDOW.—Thank you. It is a beautiful poem, but as the authoress tells us it has appeared in all four editions of her poems and in several anthologies, it is not thought advisable to reprint it.

J. J. JONES.—You are very welcome to the book, for which you have chiefly to thank Mr. Engholm.

A. E. TAYLOR.—You might communicate with the Psycho-Therapeutic Society, 4, Manchester-street, W.1.

J. M. STUART YOUNG (Lagos, Nigeria).—Your letter is having attention. We have long known your name as a writer. The lyrics you send are graceful enough but unsuitable for our pages. They seem well adapted for songs. Thank you for the piece of music, which is welcome.

J. D. MILLER.—Your lines are smooth, but too jingly to harmonise well with the serious thoughts they convey.

FALCA.—The religious tone of the verses is unexceptionable. Their fault is a certain cloudiness of expression which makes it difficult in some cases to follow the meaning.

C. ALLAN.—The number and bitterness of the attacks are the measure of the advance of the subject. There are many such diatribes. Very few of them are worth serious attention. Replies to them are better addressed to the paper in which they appear.

J. B. L. (Eltham Park).—There is a distinctly original note about the verses, but they are not suitable for our columns.

G. H. RECKETT.—We have your letter, but fail to see in what way the paragraphs in question, which were taken from another paper, can do the mischief you suggest. The matter was not identified with "birth control," but as something not remotely connected with it. The association of the two ideas is obvious, but they need not be confused by any intelligent person.

HERBERT PRICE.—Thank you for the long letter, which we read with great interest, and shall look forward to further news. We have little time for personal correspondence nowadays, but keep you always in friendly remembrance.

## NEW PUBLICATIONS RECEIVED.

"Les Témoins Posthumes." Par G. Bourniquel. Preface de Jean Finot. (Paris, Paul Leymarie, 6 francs.)

"The Magic Power." By Tillie McLean. (Hurst and Blackett, 8/6 net.)

From Arthur H. Stockwell: "Inspirational Spiritual Teachings," by W. Hand, 4/-; "Love's Symphony" (poem), by S. Hanham, and "From Smuts to Thistle-down," by F. V. Godwin, 2/- each; "The Only Real and Effective Methods, etc.," by J. W., and "A Syrian Night," by W. H. B. Cutts, 1/6 each; "Thoughts at Eventide," by M. W. Reid, and "After the Storm," by E. W. Burton, 1/- each; also "Thrills of Joy" (Music), by T. H. James, and "Rose of Yester-Eve" (song), by F. A. Fowler Brown, 2/- each. Poems: "Wheat and Tares," by Annie M. March, 4/6 net; "A Message of Cheer," by "Damia," 2/- net.

"The Home of Fadeless Splendour: or Palestine of To-day." By George Napier Whittingham. Illustrated. (Hutchinson, 24s.).

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# QUESTIONS AND ANSWERS.

Conducted by the Editor.

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.

## LOCALITY IN THE SPIRIT WORLD.

V. A. FILMER.—We note that while admiring "Lieutenant-Colonel's" writings in *LIGHT*, you do not agree with him in his idea that "locality" attaches primarily to material conditions. That is, of course, the sense in which the term is currently used—the sense of place in relation to physical surroundings. The difficulty in this question of "place" v. "state" arises from the fact that in dealing with what we conceive of as the spirit world we are dealing with an intermediate, something that is, so to speak, between the idea of "place" and the idea of "state," and seeming to partake of the qualities of each. Anyway, the problem is one which it seems of little profit to discuss at this stage. Let us get thoroughly into the general consciousness the knowledge that there is a spirit world—whatever and wherever it may be—before we spend any undue proportion of our time in discussing its "geography" and "physics," the real nature of which we have been frequently assured is beyond any adequate understanding by the physical brain at the present time, at any rate.

## SPIRIT PHOTOGRAPHY.

H. E. S.—You ask if there is a case in which a genuine so-called spirit photograph has been taken in circumstances "where care has been taken in the experiment to exclude the possibility of the subtle human aura influencing the operation?" We know of no such case, and fail to see how it would be possible, especially as the auric influences of the sitters are in all probability used in the production of the psychic extra. If you study the question of the aura in its relation to spirit communication, and its necessity as a link of communication between the physical and the super-physical states, you will readily recognise this. The criteria for determining the existence and activity of outside intelligence in the production of spirit photographs lie quite outside this consideration. There are several instances of communications from spirits by ordinary methods being afterwards supplemented and confirmed by psychic photography. Possibly a study of such books as those of Mr. James Coates on *Psychic Photography* would assist you in arriving at conclusions.

## WHAT DOES THE SPIRIT WORLD CONSIST OF?

F. J. S.—Both questions, "Where is the Spirit World?" and the one you put in the words of the heading of this reply, are exceedingly difficult, since we are travelling outside of time and space and beyond physical conditions. Whatever is said, therefore, must be put into human language with all its limitations of meaning. As to what may be called the material, or more properly substance, of the spirit world, we are told that it is composed of the

finer and more rarefied elements of this world and the other planets, and that those elements, carrying with them the conditions of the various forms of matter from which they were derived, are appropriated to corresponding forms in the super-physical order. As to the question of energy, this, as we know, "runs down," and the process of restoration in this world is relatively slow and laborious. Matter or force has to be digested and worked up, as in the taking of food or the absorption of air. In the spirit world the process, it seems, is more rapid and direct, a form of endosmosis, so to speak, the deficiency being immediately supplied from the surrounding fields of latent power or energy. This is very roughly to reply to your questions. It is the best we can do in so short a space.

## THE DANGEROUS SIDE.

ANXIOUS.—Of course there are dangers in Spiritualism. As Horatio observed, "There needs no ghost come from the grave to tell us this." Everything, even eating a meal, has its dangers, usually in proportion to its value and importance. The perils come from ignorance and excess. In the case you mention we agree that it is deplorable that such exhibitions of incompetence in connection with mediumship should exist. It is much better to leave a thing severely alone if it cannot be capably handled. It is like trusting a fine razor to children. All the same, we find the dangers of mediumship greatly exaggerated, having known so many healthy and long-lived persons amongst mediums. But they were always persons who understood the nature of their gifts and used them wisely.

## A DREAM PROBLEM

K. RANDALL.—"Is it possible for a person in dream to be conscious that he is dreaming, and, so to speak, examine the dream?"—Quite possible, so far as our experience goes, and we believe that there are many other persons similarly constituted. It seems to be a case of "double-consciousness." You are asleep, and know you are asleep, and watch the dream-drama as a spectator as well as an actor in it. We have had the experience many times, with the additional power, on occasion, of being able to wake up at will if any disagreeable situation arose. Thus once, being convinced that the persons we saw were merely dream-creations of our own, and behaving accordingly, we aroused in them so much amusement, that, to escape a ridiculous position, we "returned to earth" by waking up as quickly as possible! But there are too many problems connected with the dream-state to make it safe to dogmatise on the nature of all of them. The fancy and imagination of the dreamer may colour much that he sees or hears on other planes of existence.

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**Lewisham.**—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Rev. Robert King. Wednesday, Mrs. G. Davies, address and clairvoyance.

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

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mr. T. W. Ella; 6.30, Miss V. Burton.

**Brighton.**—*Athenaeum Hall.*—11.15 and 7, Mr. Abram Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Robert Gurd.

**Shepherd's Bush.**—79, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, public meeting.

**Holloway.**—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, address; 3, Lyceum; 7, Mr. H. Boddington. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. Brownjohn. Friday, 8, free healing. Saturday, December 3rd, Ladies' effort, tea and social; tea at 5; tickets, 1/- each.

**Peckham.**—*Lausanne-road.*—7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. F. Kingstone.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mrs. Annie Brittain. Wednesday, 8, Mrs. M. M. Maunders.

**Worthing.**—*Tarring Crossing.*—6.30, Mrs. O. Hadley.

COL. COWLEY informs us that Mrs. Roberts Johnson is visiting London once a month in future. Letters may be addressed to her at this office.

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