

"LIGHT," July 8th, 1922.

THE S.N.U. INTERNATIONAL CONGRESS.

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W.F.M.

JUL 11 1922
SONIAN

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JULY 8th, 1922
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THE LITTLE PAPER WITH A GREAT MESSAGE

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WEISSGÖTTIG DOCH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,165—Vol. XLII.

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[a Newspaper.]

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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 incarnate. 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.

We plod on our way with a smile,
For the stars show the passing of night,
We've our feet in the mire for a while
But our eyes are turned to the light.

LUCIUS.

PSYCHIC PHENOMENA AND HUMAN SURVIVAL.

We have noted in some quarters a certain impatience with Professor Richet's refusal to accept the idea of human survival of death, even though he admits, nay, affirms, the reality of mediumistic phenomena. Frankly, we do not share in this dissatisfaction, while not for a moment wavering in our conviction that the existence of a spirit world and of spirits is overwhelmingly proved, not solely by the phenomena of Spiritualism but also along the lines of reason based upon observation of the phenomena of Nature and of human existence. To us psychic phenomena are supplementary and confirmatory rather than fundamental in themselves. As regards the attitude of Professor Richet and other scientists who accept the reality of supernormal faculty without giving assent to the major proposition of spirit-control, we feel no inclination to protest. We think they have taken an important step and that the second step will be achieved in due time. We would rather see this ultra-caution (for so it appears to us) than that facile acceptance of the whole subject, which is too often followed, when difficulties arise, by a sudden recoil in which the too-ready believer rushes to the other extreme of bewilderment and blank negation.

PROFESSOR RICHEL AND SIR OLIVER LODGE.

In the current issue of the "Revue Metapsychique," the journal of the International Metapsychic Institute, Professor Richet replies to the article by Sir Oliver Lodge, already noticed in LIGHT, affirming the spirit hypothesis. As we shall have more to say concerning the matter, especially if Sir Oliver publishes a rejoinder, we do no more now than make a glancing allusion to it. Professor Richet writes in the same fine spirit of

courtesy shown by his opponent in the debate. He recognises that on the facts he and Sir Oliver are in complete harmony. The facts are true, authentic, unassailable, he says (a hard nut, this, for the materialists who deny them *in toto*); but he joins issue with Sir Oliver Lodge on the interpretation to be based upon them. He cannot disengage the idea of conscious life from the physical brain. He regards the idea of a superphysical brain as having no warrant in science. He refers to the rarity of the instances which are held to prove human survival. Perhaps the instances are more numerous than he supposes. He alludes to the great amount of nonsense which emanates from mediums. We are at least as familiar with this as is the Professor, but are not dismayed by it. It is only a phase of the work of clearing the ground for plain communication. We see the process at work, and are content to persevere.

SLATE-WRITING.

Mr. George Calton, of Florida, U.S.A., sends us the transcript of some slate-writing messages received through the mediumship of Mr. Keeler, the American slate-writing medium. Some of the communications appear to be evidential, but without a full knowledge of the facts we are unable to pronounce upon them. Amongst the messages, however, is one that bears generally upon the conditions of slate-writing, and this we reproduce as it throws light upon one of the problems of the phenomena. It runs as follows:—

I am present. I wish I could explain to you our method of writing understandingly. It is hard to do it. We do not hold the pencil in our hand and write as you do, but we use the bit of pencil as a nucleus, drawing from it and precipitating the writing upon the card. This is why the writing is not always in the handwriting of the signer, and is not at all times the same by the same person, for the varying conditions of the different times of the writing will change the chirography greatly.

This is at least suggestive, as a possible explanation of some of the peculiarities of slate-writing.

ANIMA.

I am the wind that labours still
To cleanse the world of all disease;
I am the sunlight on the hill,
The moonlight bloom of memories.

I am the night whose velvet wing
Lies gently on your bleeding woes;
And I that small and perfect thing
The vermeil petal of a rose.

I am the cold that covers death,
From me are heat's elations sprung;
I am the spirit's secret breath;
Through me the ancient years are young.

I am the present and the past,
Without me nothing was, or is,
Or will be; I am first and last,
The quenchless fire of bale and bliss.

—HERBERT PRICE.

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

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 403.)

July 6th, 1919.

THE NEED FOR REFORM IN IDEALS.

"The Churches, on this anniversary of peace, are taking up a duty, which if performed earlier, might have prevented the war, just ended, from ever taking place. For this end, the churches of all the combatant nations must it is true, have been at one in preaching peace, and I am afraid that even now, and were our nation to lead the way, the other countries would hold aloof. But as regards the Churches in England, it is a crying reproach that peace propaganda was not commenced long ago. The clergy have been insisting on unimportant points of dogma, and have not seen that they were but as mice gnawing at a marble pillar and thinking they were able to overthrow the cathedral. Just now social evils and necessary reforms are referred to from the pulpits more than formerly; but unless each individual man and woman insists on this practical teaching being given, it may again lapse. What then should be the ideals put forward? One broad doctrine should replace worn-out creeds: the belief in God, immortality, the continuity of life, and automatic results in the future world according to the life led on earth. The education of the young should not be only in book-learning, but to build up a high moral character and sympathetic nature, and one which will tolerate neither cruelty, injustice, nor double dealing and falsehood. Class distinctions should, as far as possible, be abolished, and a man should be made welcome in the home of another above him in social rank, should he be of a refined nature and have the same ideals and aspirations. Unless the law of universal brotherhood be thus carried out, class will still war against class, and bitterness of feeling result. Extremes of wealth should be discouraged, and a more even standard of living aimed at, so that no one should absorb for himself wealth or property taken from the just share of others. All men must look upon themselves as trustees of the nation's welfare, and it is not enough to till one's own particular acre and leave a neighbour's field to run wild, especially if the neighbour is sick, or poor, and his work is neglected through no fault of his own. No one works alone or is unimportant. Everyone has his share, and according as each one does his part, so does he help forward or retard the march of the true progress of his country. 'Culture'—expressing what is now best known by that term—has been proved possible under circumstances of moral decay, and men must therefore not fall into the error of so educating coming generations as to produce a race, clever indeed, and proficient in worldly knowledge, but unsympathetic, heartless, and with low ideals of life. From all such may God preserve the nation!"

July 27th, 1919.

IS HUMANITY CAPABLE OF PERFECTION?

First we have to define perfection, and I should describe it, in this relation, as the absolute unity of matter and spirit, so that spirituality shall permeate all that is physical. When spirit shall guide matter there will then be a more perfect life on earth than is possible under present conditions. We see the flesh warring against the spirit in the affairs of everyday life in your world, and it is difficult to conceive that a true amalgamation can ever take place, yet without this the perfect life is impossible. How then can even a commencement be made to approach this counsel of perfection? In the first place the all-powerful desire of the human race for material advancement on earth must end, and instead they must aim at a progression which shall extend to the next world as well. When men can live for the future they will enlarge their outlook, and it will no longer be possible for them to live selfish and sordid lives, looking to the mere satisfaction of bodily wants, but they will feed the needs of the spirit, and will in this way train their spiritual nature to dominate the material and lower one. It will be some time before even a beginning is made; for at present there seems small desire for a comprehension of spiritual things. There are times on earth when men seem plunged in selfishness. We admit that there are great deeds of mercy, heroism, and self-sacrifice to set against this, but now that the call for them has somewhat lessened what is to be the outcome? Will those who

have given time and money without stint, find other channels for alleviating the sorrows of their fellow-men? Will the heroes of the battlefield show the same courage in private life? Will those women who have risked their lives as nurses, do so still? Or will all these, as in many cases we fear they do, say that they have done their part, and are now free to use their money or time for their own enjoyment and pleasure? Some will do so, but we hope that the majority who have done good work during the war will continue it even though the direction of it must be altered. But what of the enormous number of those who were not called upon for any special sacrifices during the war, or possibly even profited by it financially? These it is whom we want to reach and change. They are careless of the morrow, and what the morrow may bring, for their one idea is to make money and enjoy what they think is the good of life. But what satisfaction can there be in a life lived only for earth? which asks for retribution for careless living, and for the payment of a debt incurred on earth, but which must be liquidated with interest in a future world? Do such men never think what their remorse will be for past faults and failures? Never, I believe! Such people are utterly oblivious of anything but the immediate present, and so they will continue to be, if left to themselves, until the putting off of the earthly garment gives them a rude awakening. How then is the future of the race to be improved? Only by the spread of the knowledge of the real truths of life. We who have passed over cannot throw stones at those still on earth, for many of us were as careless in our time as they are now, but we have had to pass through the waters of affliction here, and we wish to warn others lest they meet with a similar fate. We have made progress, but we had first our bitter time of remorse and self-blame. We have had to work out our own salvation, and had we been warned while on earth, we might have chosen the better way, and made the lives of our fellow-men, as well as our own, happier. Children should be taught the true facts from their earliest years, and be educated in habits of responsibility and conscientiousness; but for this end the teachers themselves have yet to be trained, and therefore, as a commencement, the adults must be taught the truth. Every man or woman gained over becomes a power for good, and therefore do not relax your efforts, but persevere."

August 3rd, 1919

THE POWER OF LOVE AND OF THE SPIRIT.

"The spirit is love, and love is the spirit. Until the spiritual part of man is so developed that love permeates all his thoughts and actions he cannot be said to be spiritually-minded; but when love has taken possession of his nature, then spiritual qualities develop. On earth the material things so rule life that this is difficult, and the spirit is dwarfed and stunted in its growth; but when once the earthly body is cast off, and the spirit ascends to a higher level, progress is more rapid, especially where there has been true effort made on earth to attain to the higher ideal. We are often delighted to see the change that comes over a man when he no longer finds himself weighed down by the trammels of earth, but feels that his spirit can soar to heights hitherto undreamt of. When the spiritual element has once got the upper hand over the remnants of the old material outlook, then there begins to grow up the deep love for all living and sentient creatures both human and animal, which we who have been longer in this atmosphere of love have already made our own. If we come in contact here with a hardened sinner, whom on earth we should have loathed and despised, we only see his misery and despair. If he is still unrepentant, and rails against his fate at being removed from earth, we pity him, for we see the terrible remorse he will have to undergo; and that the repentance and remorse must come before help can reach him. As long as a sinner does not recognise his sins, we cannot help him; but once let him do so, and our hands are no longer tied but can grasp his and draw him out of the pit of misery to which he has condemned himself. Even such men are easier to help than the self-satisfied so-called 'good' people, narrow in creed and unforgiving in nature, who have tried to do good according to their light, but whose light is but twilight, if not real darkness. They do not see that narrowness is in itself sinful. The only remedy

is for a number of similar characters to be brought together; then each sees the failings of the others, and finally they, too, recognise that they belong to the same category. Love can reach even them when they acknowledge their need of help; and so it is that this universal love of ours can descend into the darkest places of guilt and woe and rescue those who are plunged in despair, who are hardened at first by what they think undeserved misfortune, and who have been, for the time, hide-bound in old errors and beliefs."

August 10th, 1919.

THE EXPERIENCES OF LIFE.

"It is in some ways easier to develop spirituality on earth than to commence here, for if it has not been cultivated before, it will be like beginning to learn a new language to develop a new nature in the next world. But sometimes on earth it is difficult to say where duty lies—whether in allowing the spiritual to dominate the material or the reverse. In each special case we think a just decision can be arrived at if a little time is given for consideration before taking definite action, and when it has been made a habit to consider the spiritual as well as the material aspect of any case, then each decision will become easier than the last. Now, what should be the experiences and lessons of earth to fit mankind for the world to come? In the first place he should learn the charity which is love; for a man who loves his fellow-men is not likely to judge them harshly or to take advantage of them in any way. He will not be keen to find out their faults, but rather the good qualities which most possess in a greater or less degree. Next, he must learn not to be obsessed by the material aspect of life, but to give the spiritual its due place. Then he has to learn that firmness of character is essential. He must not be firm on one occasion and give way on the next. I mean, he must fix his standard of right and wrong once for all, and not be tempted to deviate from it. A man who is befogged between right and wrong cannot act firmly, for he will be swayed by others. Also, he must so order his life as to prove to others that the standard he has set up is the highest and best one. It is little use to march under a banner if you do not hold it aloft for others to see. Those who, in their inmost souls, are convinced of the continuity of life, and the possibility of communication between the two worlds and yet do not acknowledge their belief, are acting a cowardly and unworthy part. All the traits of character which should be cultivated in earth life will be of the greatest help in the future life, for love and charity, firmness and steadfastness of purpose are needed in our world, and we should be badly off indeed if every released soul who comes over had to learn these qualities for the first time here. Men need not consciously prepare for the future world in practising virtue for the satisfaction of their own conscience and the good of their fellow-men; and indeed they are praiseworthy if they live the good life without premeditated idea of ultimate reward. Some pass over without either belief in, or knowledge of a future world at all, but if they have done well on earth, according to their powers and opportunities, they are prepared for entry into our world and can at once join in its work and activities. I think the reason why some of the best men and women have never put before themselves a picture of Heaven, was because their large-heartedness would not allow them to accept the conventional idea of a Heaven from which more than half of their fellow-creatures would be banned. They prefer to wait and trust, rather than accept a creed which goes against their sense of justice and mercy."

(To be continued.)

THE LATE DR. ELLIS T. POWELL—A SUGGESTION.

The Rev. Ellis G. Roberts writes:—

Circumstances have hindered me hitherto from adding to the many expressions of appreciation called forth by the death of Dr. Powell. I shall refer only to certain matters as to which I may perhaps have special qualifications for forming a judgment. One is his astonishing capacity for scholarship as displayed in his treatment of New Testament topics. Greek was but one of the many subjects which engaged his attention during the leisure hours of an exceptionally busy life, but his proficiency in the language was greater than that possessed by most graduates of my acquaintance, although their studies have been devoted almost exclusively to the classics. His studies in the Gospels were absolutely illuminating to myself though, I may perhaps be allowed to say, my shelves are pretty well crowded with school and college prizes.

I hope it may be possible to bring together some of the articles which Dr. Powell contributed to LIGHT, and publish them in book form. Such a book would be a most fitting memorial.

The other point to which I shall refer is his marvellous power of what I may call intuitional sympathy. This is a gift that is rare indeed, yet occasionally it may be found in combination with stalwart courage and powerful intellect. And then we realise what should be meant by "man."

IS THERE SUCH A THING AS "PSYCHIC SCIENCE"?

We confess to little sympathy with Sir E. Ray Lankester's protest against the inclusion in the "Outline of Science" of an article entitled "Psychic Science," by Sir Oliver Lodge. It is "disloyal to truth," he says, to use a work like the "Outline of Science" to lead an uneducated public to accept as science what is devoid of demonstration and rejected as highly improbable. Who is to decide as to what is highly improbable?

A STRAIGHTFORWARD STATEMENT.

Sir Oliver Lodge's article is a plain, straightforward statement of the position of this much debated question today. Why should not the "uninstructed public" be told? If they are to be told nothing of science that is "devoid of demonstration," the volume now before us would be a much thinner one than it is. One of the most commendable things about this book is that we are told plainly where science, in the sense of actual knowledge, stops and theorising begins—whether it be in Physics, Chemistry, Biology, or Astronomy. Among the most praiseworthy features of the book is just its catholicity and its candour.

To accuse the editor, Professor J. Arthur Thomson, of disloyalty to science for the inclusion of this article, and to gibe at the "Publishers' appreciation of the commercial value of such stuff," is introducing into scientific regions the *odium theologium* spirit. Science, like religion, is too apt to colour the glass through which things are seen. What is modern science but a verification of hypotheses based on observed phenomena, or experiment?

When we consider the enormous strides in various branches of science in recent years, and the novel phenomena in Physics, Chemistry, and, we may add, Psychology, that have come into view, there is every justification for the statement of Sir Oliver Lodge: that our existing scientific knowledge places no ban on super-normal phenomena. If the existence of such phenomena is admitted, then is it not our business to seek an explanation?

THE ASSERTED FACTS.

Sir Oliver Lodge very candidly says: "There may be some doubt as to what the asserted facts precisely are, but in so far as they represent reality it becomes necessary to examine their authority . . . and generally to seek to evolve a theory of mental activities beyond those known and familiar."

Whether the conclusions of Sir Oliver Lodge and other men are capable of demonstration or not, we think that most reasonable minded people will agree that it was incumbent on the editor of the "Outline of Science" to include such a statement as that of Sir Oliver Lodge on what is called "Psychic Science."

Professor Eddington the other day quoted a passage from Huxley: "Until human life is longer and the duties of the present press less heavily. I do not think wise men will occupy themselves with Jovian or Martian natural history." To-day, Professor Eddington tells us that notwithstanding Huxley's censure the most sceptical among us would admit that the observation of seasonable changes of what is presumably some kind of vegetation on Mars is a recognised astronomical pursuit. Thus do assumptions come and go; science has been built up on assumptions that serve their day and generation. If they are false they will be proved false in time and become discarded. If they contain a fraction of truth, the truth will grow and become capable of demonstration.

A FASCINATING WORK.

The first volume of the "Outline" ranges over many branches of science. Several of the fortnightly parts have been noticed in these columns from time to time, as they were issued. Part 16, just issued, contains a long and extremely interesting article by Sir E. Ray Lankester on "Bacteria—the Agents of Putrefaction and Disease." Probably no article in the book has been so well done.

We know of no existing work so calculated to rouse interest and curiosity in inquiring minds as this "Outline." It is not over-burdened with detail, the language is clear and free from technicalities, usually the bugbear in scientific books. The aim, admirably carried out, has been to give the reader some conception of how the problems of science are being solved—some of them in a way almost startling. Avoiding the usual text-book treatment, the object has been to convey to the reader the results and the inner meaning of scientific work.

—(Reproduced by kind permission from "John o' London's Weekly.")

Much energy is being directed on the earth in all its parts. There is scarcely a church or creed unstirred. It is the light being directed into the darkness, and it is a matter of very great responsibility to those who are still in training in the earth sphere. Let them be curious and very brave to see and own this light.

—VALE OWEN SCRIPT,

SPIRITUALISTS' NATIONAL UNION.

ANNUAL MEETING AND INTERNATIONAL CONGRESS.

The twentieth annual meeting and International Congress of the Spiritualists' National Union was opened on Saturday, July 1st, at Caxton Hall, Westminster. Throughout the day the business of the Union claimed the attention of the large assemblage of delegates from all parts of the country. The prominent officials were re-elected. Deep sympathy was expressed at the serious illness of Mr. Yates, the Secretary, which prevented his attendance.

In the evening at Caxton Hall there was a reception to the Overseas delegates and visitors. The President, Mr. G. F. Berry, occupied the chair, and among those on the platform were: Dr. George B. Warne (U.S.A.), Mrs. M. E. Cadwallader (U.S.A.), Rev. M. Beversluus (Holland), Mrs. A. Gobel-Nierstrasz (Holland), Mr. E. Delsart (Belgium), Chevalier De St. Marco (International Federation, France), Senor Lopez Gomez (Spain), Senor A. Senespleda (Spain), Senor Fajardo (Spain), Mme. Henriette C. von Oort (Holland), Mrs. Crear (U.S.A.), Mr. Alfred Nilson (Denmark).

The following were among the large company present:—

Mrs. Barnard (Clapham), Mr. Richard Boddington, Mr. and Mrs. H. Boddington, Miss Violet Burton, Mr. and Mrs. Brittain, Mr. Frank Blake, Mr. H. Blackwell, Mr. George F. Berry, Mr. Maurice Barbanell (Jewish Spiritualist Society), Mr. R. A. Bush, Mr. and Mrs. Ball, Mr. H. Batten, Mrs. Butterworth.

Mrs. Edith Clements, Mr. A. T. Connor, Mr. Leslie Curnow, Rev. Mrs. Bertha P. Crear (U.S.A.), Mrs. Cannon, Mrs. M. E. Cadwallader, Mr. J. Chapman, Mr. and Mrs. Clegg, Mrs. Clempton.

Mrs. Drakoules, Mr. and Mrs. Dunn.

Mr. H. W. Engholm, Mrs. Ensor, Mr. and Mrs. R. Ellis.

Mrs. Fisher

Mr. David Gow, Mrs. Jessie Greenwood, Mr. W. Gush, Mr. J. Gilling, Mrs. Mary Q. Gordon, Mr. Tayler Gwinn, Miss A. Hesp, Miss E. Haigh, Mr. J. Hall, Mr. Ernest Hunt, Mrs. J. J. Herbert, Mr. Harrison Hill, Mr. and Mrs. Hendy (Southampton), Mrs. Hogg.

Mrs. Jamach.

Mrs. Kallenbach (Bournemouth), Mr. G. F. Knott (General Secretary, B.S.L.U.), Mrs. Kingstone, Mr. E. A. Keeling.

Mr. John Lewis (Editor of "The International Psychic Gazette").

Mrs. Barbara McKenzie, Mr. B. M'Indoe, Mr. Harvey Metcalfe, Chevalier De St. Marco, Miss Florence Morse, Mrs. Mathieson, Mr. B. P. Membery, Mr. and Mrs. Marriott, Mr. and Mrs. McFarlane, Mr. E. O. Mason, Mr. W. Musgrove (Blackpool).

Mr. Alfred Nilson (Denmark), Mr. A. G. Newton, Mrs. Nurse.

Mr. and Mrs. Oaten, Mr. R. A. Owen, Mr. H. J. Osborn, Mr. J. J. Parr, Mrs. M. E. Pickles, Mr. and Mrs. A. Vout Peters.

Mr. Dawson Rogers.

Mrs. M. Stair, Miss Felicia Scatcherd, Mr. J. P. Skelton, Mr. Percy Street, Mr. T. Smallwood, Mr. and Mrs. W. F. Smith.

Mr. W. T. Todd.

Mr. J. J. Vango.

Mrs. M. H. Wallis, Mr. R. Wolstenholme, Dr. George B. Warne (U.S.A.), Mr. C. J. Williams, Mr. T. H. Wright, Mrs. Jennie Walker, Mr. and Mrs. Watson (Little Ilford).

The enjoyment of the evening was greatly enhanced by the solos rendered by Miss Maud Bailey, and by the exquisite violin selections by Miss Dorothea Walenn.

Mr. Benny said that it was a great pleasure to preside over such a meeting, which included representatives from various parts of the globe. It was a proud moment to him, because he could feel that in such a gathering they were representing a movement which was going to embrace the whole world, and bring to it some new ideas (hear, hear)—ideas that had not been wanted in the past, ideas that were thought to be unworkable. And yet they had seen disaster overtake the world owing to the want of just such ideas and truths as were embodied in this movement of theirs. (Applause.) Besides being a pleasure to meet, as they were doing, they were also able by this means to consolidate their forces. With fervour and conviction Mr. Berry added: "We are here gathered together to assert our right in things spiritual. We are coming into this world with our gospel, our phenomena, and our convictions, intent on proving our right to inherit the earth." (Applause.)

In the series of meetings which were to be held over

the week-end they intended to express their convictions with regard to world-problems. They had their message, and they were going to give it. They were sure that there was a great multitude of men and women anxious to hear the message of Spiritualism and its explanation of the problems which were confronting the world. This was the joyful task before them and they welcomed the great opportunity thus afforded. (Applause.)

CHEVALIER CLEMENT DE ST MARCO, in the course of a brief speech (in French) said that the work of Spiritism, or, as it was called in England, Spiritualism, was to bring out the truth underlying all religions.

MRS. M. E. CADWALLADER, another well-known American visitor, in a few graceful remarks, expressed her pleasure at being present. She saw so many faces of friends that it seemed like home to her. It was a circle of loved ones. No matter to what part of the world she went, whether to France, to Denmark, to Germany, or to America, somehow Spiritualists seemed to be one family. (Applause.)

DR. GEORGE B. WARNE, who, on rising, was enthusiastically welcomed, expressed his pleasure at being present as the official representative of the American Association. In his country they were as particular about being recognised under their actual name as a woman was just after she had been married. (Laughter.) The name of his society was the National Spiritualist Association of the United States of America. He brought fraternal greetings and hearty goodwill from that body. They were looking to the movement in England to set in motion something which would help the Spiritualism of the world at large. Their coming together would have proved of little use unless some steps were taken towards that result. (Hear, hear.) The world was turning to them now as never before, and if they allowed it to be disappointed it would turn its back and cease to be interested in the cause of Spiritualism. Theirs was a great responsibility. They must keep their mediumship on the highest possible pinnacle. (Hear, hear.) That point was vital. As he listened to the speakers who had preceded him he was reminded of a motto on the walls of a liberal church in Chicago, "Here may no man be a stranger." Let them say to-day throughout this country that every man should feel they were his brothers, and every woman that they were her sisters. In that same church, on the outer wall, was another motto, from that perhaps greatest of all Americans, Abraham Lincoln. (Applause.) The words were: "Let us have faith that right makes might, and in that faith dare to do our duty." (Applause.)

THE REV. MRS. BERTHA P. CREAR, a coloured lady, referring to the "sweet hospitality" she had received in London, remarked that last year in Detroit, when "our good Dr. Warne" was appointed as the representative of the American Association, she had said to him, "I am going to God's country in June." (Applause.)

MRS. GOBEL-NIERSTRASZ (Holland, and Editor of "The Life Beyond"), conveyed the greetings of Dutch Spiritualists, and gave a brief account of the movement in Holland.

Senor Lopez Gomez (Editor of "Lumen"), Senor Antonio Senespleda, and Senor Primitivo Fajardo gave short addresses in Spanish. Mr. E. Delsart (Federation Belge) and Mr. Alfred Nilson (Denmark, Editor of "The Messenger"), also spoke.

ADDRESS BY DR. WARNE.

At the large Queen's Hall on Sunday morning, Dr. G. B. Warne read a Paper on "Does Spiritualism Contain the Essentials for a World Religion?" Mr. Richard Boddington presided.

DR. GEO. B. WARNE, President of the National Spiritualist Association of the U.S.A., said:—

Mr. Chairman, Fellow Members of the International Convention, Ladies and Gentlemen.—Our question calls for the nearest possible agreement as to just what we shall accept as definitions of its key-words: Religion—Spiritualism. Having established the essential principles for which each one is a visible and audible symbol we will be prepared intelligently to compare the weakness and strength of the one with the other.

"On the chapters that are written long and lovingly we pore—
But the best is still unwritten for we grow from more to more."

RELIGION.

At the outset let us agree with another who has said: "Religion has never been fully defined, for its real essence

is too subtle to be voiced in humanity's inadequate vocabulary—mere words are too cold, too feeble, to give expression to its inner power. We can only imperfectly approximate to its true significance."

Our arisen Andrew Jackson Davis gave the following as his inspired conception: "The best, the shortest and the broadest definition of true religion is Universal Justice to one's self—Justice to one's neighbour. Religion is the highest revelation of God and Nature to Man's innermost Spirit."

The Great Teacher seemed in this instance to omit what he elsewhere emphasised: Man's right conception of his true relation to God and Nature and obedient personal conformation to that knowledge.

Growing unrest is especially noticeable in every system of Religion which enlists man's attention and appeals for his acceptance. An orthodox clergyman of the United States of America recently voiced these words:—

"As to the faith of our fathers, I haven't much use for it. We know more than any of them. I am for freedom of thought and action, and I apprehend no danger to truth in the full expression of free and modern thought. It is amazing that men should think they must defend God."

This spirit of dissatisfaction on the part of steadily growing numbers of thoughtful men and women is bringing about an irresistible demand for re-proving and re-interpreting of so-called sacred books, and re-adjustment of formal creeds to agree with the growing enlightenment of up-to-date Higher Criticism and the irrefutable facts of current Science. Humanity is steadily escaping from ancient superstitions, discarding the millstones of fears tutored by personal ignorance and priestly self-interest and growing to believe more and more that "there is even no Religion higher than Truth."

NON-SYNONYMOUS WORDS.

Let us emphasise the oft noted truism that Theology and Religion may, or may not, be in the fullest sense interchangeable for each other.

An eminent American Unitarian thus compares the shades of distinction between Theology and Religion:—

"A doctrine, however elaborate, does not constitute a religion—Religion describes the feelings and acts of men which relate to God—Theology is a formal statement of man's ideas of the God he worships—Religion is right living toward man and God—Theology is the outer expression of a system of belief about God and His attributes.

Religion is universal—theology is exclusive.

Religion is humanitarian, theology is sectarian.

Religion unites mankind, theology divides it.

Religion looks to the moral worth of a man, theology to his creed and denomination.

Religion is love as all embracing as God's love—theology preaches love and practises bigotry.

Religion is not an end but a means; not a method but a life; it lies more in walk than talk; is not a doubt but a certainty; not a dogma, or an emotion, but a service.

Religion means the conscious relation between man and God, and the expression of that relation in human conduct.

We may say with Quatrefages: "Religion is a belief in beings superior to man and capable of expressing good or evil influences upon his destiny, and the conviction that the existence of a man is not limited to the present life, but there remains for him a future beyond the grave."

"Religion has its root in the belief, or intuitive feeling that within us, or external to us, is an intelligent super-sensual power that can affect us for good."

PRESENT DEMAND UPON RELIGION.

Among the crystallisation of present religions, insistence on the following are points to be noted:—

No man a fallen, or hopelessly wicked being.

No condemnation and torment for the mass of mankind.

No intermediary needed between man and God.

No deification of remarkable human beings.

No binding by creeds and dogma.

A revelation not fixed and ended but continuous and changing according to the need of humanity of each generation.

SPIRITUALISM.

Forty years ago the American Sargent made the claim for Spiritualism that its "doctrine is in harmony with all the lofty religions of the ages."

Only eight years after the manifestations in the Fox Cottage at Hydesville, New York, in the U.S.A., Theodore Parker, the great apostle of liberal religion, declared:—

"Spiritualism admits all the truths of religion and morality in all the world sects—its inspiration is open to all—it is no fixed fact, has no *punctum stans* but is a *punctum fluens*—is elastic—offers demonstrable truth as a basis of its religion—has more evidence for its wonders than any historic form of religion hitherto—it is thoroughly democratic, with no hierarchy—it is not a form of religion, but to the pure in heart it is religion itself."

In the United States Spiritualists themselves have defined Spiritualism to be a Science, Philosophy and

Religion of continuous life based upon the demonstrable fact of communication by means of Mediumship with those who live in the Spirit World. As a Science it determines and classifies facts; as a Philosophy it fashions around those oft verified facts lessons deduced therefrom; as a Religion it strives to mould the character and conduct of its adherents into harmony with the highest teachings from the Spirit Spheres.

Henry Thomas Buckley held that "those who found their belief in immortality on their religion, instead of founding their religion on their belief in immortality, are making a great mistake—they make that fundamental depend upon the casual—they support what is permanent by what is ephemeral."

The officially promulgated principles of Spiritualism must determine the religious, or non-religious character of our system. Fortunately the standards adopted by the Spiritualists' National Union of Great Britain and the National Spiritualist Association of the United States of America furnish an excellent consensus of the basic views of our teachings held by the adherents of those truly representative and democratic bodies of our greatest English-speaking nations.

The first named believes in the Fatherhood of God and the other one in an Infinite Intelligence which, revealed by the physical and spiritual phenomena of Nature and rightly comprehended, constitutes true religion.

One affirms the Brotherhood of Man and the other finds the highest conception of morality in the Golden Rule and is always thoughtful for the welfare of others.

The former believes in continuous life after death and the latter affirms that the existence and personal identity of the individual persist beyond the grave.

While the one stands for Communion of Spirits and Ministry of Angels, the other affirms that communication with the so-called dead is a fact scientifically proven by the phenomena given through mediumship.

While the one inculcates Personal Responsibility, its comrade in revelation maintains that each individual's happiness or unhappiness both here and hereafter depends solely upon his own obedience to, or disobedience of, Nature's physical and spiritual laws.

The one teaches compensation and retribution hereafter for good or ill done on earth—the other insists that the golden grain ultimately garnered is determined by the thoughts, words, deeds and aspirations felt, performed and experienced during the ofttimes weary homeward journey over the uneven pathway of earthly living.

The British Union proclaims A Path of Endless Progression, while its American compeer affirms that the doorway of reformation is never closed to any human soul in time or eternity and that the opportunities for individual development are as endless as God Himself.

Thus the S. N. U. of Great Britain and the N.S.A. of the United States ask their brethren of every race and of all nations to fall in line with them behind the common banner of full agreement as to what constitutes the essential benefits offered by acceptance of Spiritualism.

QUESTION AND CONCLUSION.

What vital principle of Religion is wanting in Spiritualism sincerely accepted, intelligently understood, wisely applied and righteously lived in daily lives?

An eminent American Rabbi prefaced his sermon upon Spiritualism by reading to his congregation the Principles of the National Spiritualist Association and closed them with the question: "What better thing do we need, or can we ask?"

Doubt distraught millions of earth are hungering for absolute certainty that they cannot find save in a Spiritualised Spiritualism. It is the Spirit alone that vivifies the body, quickens the mind and exalts the soul. Bodies without spirits are corpses. Religious systems without that unseen quickening power that comes as quietly, but forcefully, as come the winds, are doomed by awakened men and women to the charnel house of complete abandonment—the salt has lost its savour.

Death is no longer a punishment but a promotion. Resurrection occurring only at the moment of personal transition, is up out of the physical body and not from the decay of the grave. Heaven and Hell are mental conditions each present in some degree wherever bodies breathe, minds strive and souls aspire. Salvation is earned, not bestowed by special favoritism. Life is more than a sigh—a song—and a silence; is something else than a birth—a breath—and a death.

Desire for unending personal existence is as real now as when the ancient lawyer asked the Teacher Medium of long ago: "What shall I do to inherit eternal life?" Compelled to answer his own question by saying that the duties already known to himself were: Loving God with all his heart, soul, strength and mind and thy neighbour as thy self, he heard from the lips of Jesus: "This do and thou shalt live." Not credal dogmas oft as heartless as inert stone, but daily lives of faithfulness to the Great Oversoul, helpfulness to our fellow-men and loyalty to the best part of one's self determine what each one's Hereafter shall be.

The President of an orthodox Theological Seminary in my own country once said most truthfully: "Every man needs a religion—a normal man desires it. The question of origin and destiny and the loneliness of the human heart

indicates the need of religion. Every man to be true to the best in himself must choose the best for himself."

Nature out-of-doors is speaking to us in a tongue more universal and self-interpretative than man's intellectually devised Esperanto or Volapuk: "God exists! There is a Soul at the centre of the universe, and over the will of every man, so that none of us can wrong the Universe." "Wherever the surge of life provokes the dumb, dead sod To tell its thoughts in violets—the soul takes hold of God. Go smell the glowing clover and scent the blooming pear, Go forth to seek religion and find it everywhere."

This Convention faces a momentous opportunity. Either it will begin and end with words and wishings, or else there will be born here a world-wide union of Spiritualism which "with malice towards none and with charity for all," shall present Spiritualism with such unanimity of understanding and harmony of spirit that its Science, Philosophy and Religion shall steadily increase in acceptance among all civilized nations. Kings and Presidents, Parliaments, Legislatures and Courts may give slight heed to its claims as a Science and Philosophy, but they will stand before it as a Religion at profound attention and listen with every power of perception keenly tense to catch its sublime realizations, knowing that other men's religion is as sacred to them as their own to themselves.

May we not together silently join in the prayer of France's former Prince Imperial:—

"Grant, O God, that my heart may be penetrated with the conviction that those whom I love, and who are deceased, can see all my actions. Help me that my life shall be worthy of their witness and my innermost thought shall never make them blush."

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

Dr. Warne replied to a number of questions, and a discussion followed.

AFTERNOON SESSION.

At the afternoon session at the Queen's Hall, Chevalier Clement De St. Marcq read a paper on "Spiritualism as a Factor in International Relationships." Mr. Membre presided. We hope to give a summary of the Chevalier's paper in our next issue.

EVENING SESSION.

On Sunday evening in the Queen's Hall there was a large attendance. Mr. Beversluis (Holland) spoke on the necessity for an international Spiritualist religious union.

Mr. BERRY, who presided, said they had hoped on that occasion to have had an address from Dr. Ellis Powell, but while his voice would not be heard, he (the speaker) was sure that his inspiration would be with them. There was a vacant chair on the platform, and it was for Sir Arthur Conan Doyle, who, it was hoped, might still arrive before their meeting concluded. (Applause.) Their gathering was a representative international one, and its message was that the international movement was claiming its right place in the religious movement and was coming into its own. (Applause.)

Mr. ERNEST W. OATEN (Editor of "The Two Worlds") said they had been carrying on the meeting in the hope that Sir Arthur Conan Doyle would arrive. His steamer, the "Adriatic," was expected to reach Liverpool on Sunday morning. They had telephoned and lived to Liverpool, and had just heard that the boat had arrived so late in the evening that it would not be possible for Sir Arthur to be with them. They had Sir Arthur's promise that he would come if it was humanly possible, and all who knew him were aware what that meant. (Applause.)

Other plans had not been able to be carried out. Dr. Ellis Powell was to have addressed them. He believed that the Doctor was present at the meeting. They were continually receiving slight indications of his continued activity. There was a triumphant fact in which Spiritualists rejoiced, and that was that when one of their number died, as it was called, they did not lose his labours. He was with them still, and everyone who passed over with the solid conviction of the truth of the possibility of return and communication, based upon careful experiment and continued collaboration, was a source of strength to them from beyond the veil. (Applause.) Let them never forget that these individuals who knew the existing difficulties were just the ones best able to assist them.

As a case in point, he was asked to announce the details of a recent communication from that splendid researcher, Dr. W. J. Crawford, of Belfast. (Applause.) Many thought that his passing away was a big blow, but he (the speaker) took the view that it was not so, and this conviction was being borne out. He held in his hand a psychic picture which had been taken within the last few days at Crewe in the presence of three gentlemen. They were familiar with photography, took their own plates and pledged their word that no one but themselves touched the plates at any time during the course of the sitting. On one they received the following message:—

Dear Mr. Hope.—Needless to say, I am with you

where psychic work is concerned, and you can be sure of my sympathy and help.

I know all the difficulties and uncertainties connected with the subject. I am keenly interested in your circle and will co-operate with you.

Regarding your enemies who would by hook or by crook dispose of the phenomena, leave them alone. I, W. J. Crawford, of Belfast, am here in Crewe on Friday, June 30th, 1922. (Signed), W. J. CRAWFORD.

Dr. Crawford was a scientific man. That message was in his own handwriting, and was signed and dated. In it he tried to produce something which should furnish conclusive evidence, and some of the professors of *legerdemain* could put it in their pipes and smoke it. (Applause and laughter.)

Mr. OATEN gave an account of a vision he had had during the morning session in the Queen's Hall of wireless operations, and went on to suggest that it indicated the coming of the registration of thought in vibratory waves that could be translated into thousands of languages. It was mentality expressing itself automatically. Was it a dream? Yes, perhaps, but the greatest things in this world were once dreams.

In conclusion Mr. Oaten said: "I believe the time is coming when we shall talk to those behind the veil as easily as we now talk to one another. Spiritualism is the most actual fact in our lives. I would think it strange if seven days went by without my seeing or talking with my dear old dad in the Beyond. To the Spiritualist death is but an incident of life." (Loud applause.)

Dr. WARNE said he had learned much from his brief visit to England. He had, for instance, heard the statement made that everything that came through mediums purporting to be from spirit intelligences was utterly puerile. He had never known that statement to be made in his country by anyone who had not by his own methods directly invited puerility. (Applause.) Dr. Warne then proceeded to give particulars of important instances where the statements made by mediums were afterwards verified. One concerned General Carl Schurz, and was related in his "Memoirs," to which he asked his hearers to refer. The other was the well-known case of Abraham Lincoln, details of which could be found in the book, "Was Abraham Lincoln a Spiritualist?" a new edition of which had been recently issued by the "Progressive Thinker" (Chicago).

It had been said that God had dropped the curtain between our world and the next, and that we had no business to seek to know what was going on on the other side. Well, fortunately there were those who would always peer under the edge of the curtain as boys did under the canvas of a circus. Seriously, he wished that those who made objection to our seeking to know would be consistent. Did God's revelation to man tell where gold fields, oil deposits, coal and diamonds could be found? Or did He leave man himself to find out? (Applause.) He wondered if there was any revelation from God telling that the time would come when man would fly with the birds of the air or delve among the fishes in submarines into the bowels of the ocean? Did God drop the veil, or was it man's ignorance and fear which established it throughout the centuries? (Applause.) Jesus preached to the spirits in prison. What prisoners wanted with preaching, unless they were alive, he could not imagine. So with the story of the rich man and Lazarus. He must have been alive. What did that parable teach them if not that God was not trying to hide the future from them? It was human beings who had dropped the curtain and had allowed theologians to make cowards of them all. (Applause.)

Mrs. CADWALLADER conveyed greetings from various Lyceums in the United States. For herself, she would have every day a Children's Day, for that meant joy and sunshine in our lives. Speaking of the visit to America of Sir Arthur Conan Doyle, she said he aroused the country for Spiritualism. She viewed the development of mediumship simply as the discovery and cultivation of natural gifts. She outlined a very interesting scheme for the broadcasting by wireless of Spiritualistic messages. When that was in working people would have to have Spiritualism in their homes, or else turn off their receiving sets. (Applause.)

AT SOUTH PLACE INSTITUTE.

Three meetings were held at South Place Institute on Monday last, all of which were well attended. At the evening session, to the joy of everyone, Sir Arthur and Lady Conan Doyle were present. We are compelled to hold over till next week our report of these very interesting gatherings. Mr. Stanley De Brath spoke in the morning, Dr. Abraham Wallace in the afternoon, and in the evening there was a spirited rally when Sir Arthur Conan Doyle, who received a tremendous ovation, gave a brief account of his American trip.

Mr. Geo. Berry, the President of the S.N.U., who presided over the meeting, in the course of his opening address made the important announcement that during the afternoon it had been decided to establish at once an International Union of Spiritualists; he considered this decision to be an historic one, and its effects would be momentous and far-reaching. Mr. Berry's statement was received with loud applause from an audience that filled every part of the large hall.

THE "METHODIST RECORDER" AND "NEW EVIDENCE FOR HUMAN SURVIVAL."

A REMARKABLE REVIEW.

In its issue of 22nd ulto., the "Methodist Recorder" prints a review by the Rev. Dr. Frank Ballard, of the Rev. C. Drayton Thomas's book, "New Evidence for Human Survival." Dr. Ballard finds the book unique.

He quotes Sir William Barrett's remark in the Introduction: "It seems strange that it should require courage on the part of a clergyman to try and establish experimentally an affirmative answer to the question: 'If a man die shall he live again?'" Yet until quite recently few clergy or other public men dared risk their reputation by engaging in this quest.

Dr. Ballard asks, "But what reason is there for such intimidation?" and remarks that if the reply is "ignorance and prejudice," the words seem hard, but not so hard as the facts they represent. After quoting Sir William Barrett's reference to the courage, the zeal and the scientific spirit shown by Mr. Drayton Thomas, Dr. Ballard proceeds:—

One can well understand men like Mr. Edward Clodd, or Mr. Jos. McCabe, or the R.P.A. generally, dogmatically declaring that all associated with Spiritism is fraud or delusion; because in their hands materialism is fighting for its life at the last ditch. But that avowed Christians should endorse their spleen, is strange indeed, and is based much more on fear than on love of truth. To some extent one can sympathise with such apprehension. When the modern religious vagaries which go under the names of Theosophy, Christian Science, Mormonism, Russellism, and the like, are taken into account, it is perhaps not to be wondered at that the whole movement associated with the S.P.R., and Spiritism, should be viewed askance. And yet the only worthy reason for rejecting any of them is that they are not true. The Apostle's "Finally, brothers, whatever things are true," constitutes at once the bulwark and the Magna Charta of Christianity, whilst the world lasts. If the facts alleged by Spiritism can be shown to be untrue, that is enough to consign it henceforth to the limbo of exploded delusions. But they are not shown to be untrue by reckless and ignorant denunciation, nor by personal abuse, nor by mere assertions of fraud which are no more the whole truth of the case than hypocrisy is the whole truth concerning Christianity. The final appeal now, as when Paul and the Apostles preached "Jesus and the Resurrection," must be to facts. John Wesley with his usual acumen saw that in his day, when similar allegations were made. Said he: "If but one account of the intercourse of men with departed spirits be admitted, the whole castle in the air of deism, atheism, materialism, falls to the ground. I know of no reason, therefore, why Christians should suffer even this weapon to be wrested out of their hands." That attitude cannot be rationally dismissed with scorn.

As regards telepathy, Mr. A. Lang wisely summarised the situation when he wrote: "If there be truth in even one case of telepathy—and only those who have never faced the evidence can doubt it—it will follow that the human soul is a thing endowed with attributes not yet recognised by science. It cannot be denied that this is a serious consideration, and that very startling consequences might be deduced from it." I have italicised what is certainly true here. But that telepathy does not explain all the facts under consideration, any more than does the subliminal consciousness, or even clairvoyance, is the claim of Mr. Thomas's brave, but severely careful, book. It does indeed call for courage on his part, to dare to affirm that for years he has been in definite communication with his father—who was also a Wesleyan minister. But why should it be so? It was an Anglican clergyman who wrote, not long since, that "There is a large and, I think, steadily increasing class of people who while firmly adhering to the central truths of Christianity are nevertheless prepared to welcome any additional light that may be thrown upon the all-important subject of the hereafter and the life beyond the closing words in the Dives and Lazarus narrative as the eternal prohibition of any such "welcome." But the treatment of sceptical Thomas by the Master Himself—offering him tangible proof, when most modern Christians would doubtless have snubbed him—is quite sufficient warrant for reverent research in these days, when disbelief of immortality is much more rife than Churches acknowledge. The usual assurances of pious optimism that materialism is "down and under" are simply untrue, however popular they may be. Mr. Blatchford's recantation of his materialism is welcome, but there are myriads to whom it is by no means conclusive. And he is avowedly setting out upon the same quest as Mr. Thomas.

(Continued at foot of next column.)

RAYS AND REFLECTIONS.

Someone asks why if Death is really so beautiful a thing, as Spiritualists teach, we should naturally have such a fear and repugnance with regard to it. There are two reasons, I think. In the first place, a false Theology has surrounded death with mythical terrors, and ages of such teaching have made the terror part of the race-consciousness. That is one explanation. The other is that the purpose of Nature is that we should live out our physical lives to the fullest extent, with which view she has implanted in us a natural distaste for physical extinction. The unripe fruit is more firmly attached to the tree than that which is ripe and ready to fall.

But there is a good deal of false and unreasoning terror. As Seton Merriman once said: "It is only afar off that death is terrible. When we are actually in his presence we usually hold up our heads and face him quietly enough."

Spiritualists, as I have often been told, ought to be "always merry and bright," inveterate optimists radiating happiness and goodwill. Well, some of them are. But the people who lay down the rule in these matters omit the trifling consideration that Spiritualism does not make a man any less human, although it can give him new hope and an aid to faith. It is a mistake to judge by externals. The smiling, genial man may conceal a great deal of misery under an attractive mask. And the serious visage on the other hand may conceal a good deal of quiet content and good humour. Many people are "made that way."

The most cheerful person I ever saw was one of the maids in a friend's household. Of her it was reported that she once electrified her mistress with the remark, "I can't help laughing—the cat's been and eaten my dinner!" On another occasion she was moved to mirth by the fact that she had had no sleep one night, being kept awake by toothache. The circumstance struck her as extremely droll. She "couldn't help laughing" at it. She was a girl of a highly psychic temperament, which perhaps explained her superiority to physical sufferings.

Another of the many examples of the practical service which is rendered by Spiritualists to their fellow citizens is seen in an article by Mr. Walter Jones, of Stourbridge, in the June issue of "The Business Man." It is entitled "Need There be a National Debt?" and is a protest against the reckless national finance which imposes crushing burdens on the community. The article comes at the same moment when another Spiritualist, Mr. A. E. Stillwell, an American financier, is calling public attention to a plan for restoring the finances of Europe, and placing it in a state of complete solvency.

I take the following from an article by the Rev. T. G. Hardy, in "The Hibbert Journal": "There is a story of an American who purchased a sculptured angel of an undertaker in the hope that, with a little manipulation, it might serve as a statue of William Penn. Several adepts were called in, and tried in turn their chisels. But the chippings only proved the metamorphosis impracticable, and finally the angel was broken up for road metal. Let him that readeth understand."

The parable reminds me of those utilitarian persons who, when they inquire into the Spiritualistic movement, are very anxious to discover what commercial possibilities it presents. They would like to ascertain whether psychic power could be applied to machinery, and whether clairvoyance could be utilised for the discovery of buried treasure or the location of sunken treasure-ships. If this were practicable they would float a company forthwith. As for the angels, if they could obtain the services of celestial beings they would find plenty of work for them, if it were only as publicity agents and "share-pushers."

D. G.

After giving a graphic description of the book, in which he finds the facts "marshalled sanely, lucidly, unmistakably," Mr. Ballard claims that it merits the earnest attention of every thoughtful Christian man, and that Mr. Thomas deserves the thanks of all Christian workers for "the costly patience and careful toil with which he has thus served both Church and world as a Christian teacher."

* * * The Rev. Dr. Frank Ballard, M.A., is one of the most distinguished of Methodist ministers; he has been Christian Evidence lecturer for the Wesleyan Conference, and a Science lecturer. He is the author of numerous books, including "The Rational Way to Spiritual Revival."

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SPIRITUALITY AND STUPIDITY.

Amongst the wise the wisest is chosen as chief. Amongst the dull, it is customary to choose the dullest. The explanation is probably that the dull have a secret fear of new ideas or originality. These things disturb their complacency. They are suspicious of innovations, and hold ever by the hackneyed and the commonplace. Their leader, then, is naturally the man who is the least likely to step out of the old rut.

If they are "spiritually-inclined," as the phrase is, they invariably invest their spirituality with something musty and antique. They have little acquaintance with the spirit that makes all things new. When the spiritual element in life pours forth like a sparkling cascade, bursting in like a rush of foaming waters, or, as sometimes, a spout of heavenly flame, it disturbs their complacency. It comes in a terrifying and unfamiliar shape.

Spirit as a quick, eager thing, swift, subtle, pulsing with animation, alert as Ariel and instant as the electric spark—this is not the spirit of their ideals. They look for it rather as a drab visitor, in clothes of formal cut, sombre of visage, delivering solemn platitudes, and, when "inspired," relieving its stodgy philosophy with faint gleams of some ancient wisdom.

Yet as there is some soul of goodness in things evil, so Dullness, like error, had once its merits. It provided the appropriate background for the light and colour of new revelations. In its leaden glooms was generated the power of the lightning flash. It was the dark repository of ideas that came forth at last into the day with flashing splendour. It conserved with much that should long ago have been consigned to the dust-heap many things, which are essential to the well-ordering of life, although they may be at first disdained by the ardent disciples of the New Order. Often it seems to represent the ancient and decrepit body from which the soul has to emerge with travail and many throes. For the body grows crazy with age, and struggles blindly for its ancient hold on its animating life. It reckons nothing that its "tremendous guest" demands new raiment and a finer vehicle. It is too "full of sleep"—too stupid—to understand.

There has been a purpose in Dullness; there was a certain sense in Stupidity. But they represent Matter rather than Spirit. They are spiritual only to the small degree that they can be animated by the life-essence. Such power as they possess is but the power of inertia, which, holding out for long under the hammer-strokes of the iconoclast, speedily crumbles when the finer forces are brought into play.

We are watching the process at work all around us to-day. Old blind Custom cries in the market-place, as his idols one after the other are thrown down. Convention, Prejudice, Use and Wont, stand obstinate as mules or kick mulishly. The old order changeth. The new time brings the Nemesis of Stupidity, the downfall of Dullness.

SIR WILLIAM BARRETT ON "DOWSING."

Sir William Barrett, as many of our readers know, is a considerable authority on "dowsing," or water-finding by means of a divining rod. He has written much on the subject, having tested its reality by practical experiment. In his book on "Psychical Research" (Home University Library), he gives a summary of his experiments and the conclusions at which he has arrived. The forked rod, he points out, is one of those instrumental appliances for revealing the hidden or subconscious self, which he terms "autoscoptes."

Coincidence being the order of our life, we were not surprised when a letter from a well-known Church of England minister asking us for information about "dowsing" was followed on the same day by a communication enclosing a cutting of a letter addressed by Sir William Barrett to the "Bath Chronicle" of the 22nd ulto. on the same subject.

In this letter Sir William replies to a certain Professor Wertheimer who, in an address at Bath, had expressed his disbelief in water-divining. We take the following extract from the letter:—

Professor Wertheimer's conclusions adverse to the dowser are the result of very inadequate investigation, if he will allow me to say so. If he had devoted as many months, or even weeks, as I have devoted years to an exhaustive enquiry into the whole subject, I am certain he would not hold his present opinions. I have not been able to find a single open-minded and competent investigator—who has a wide and intimate knowledge of the singular gift possessed by good dowsers—who sits in the seat of the scornful. It is of course a cheap and easy thing to deride the whole matter as a relic of superstition, and perhaps it would be unfair to expect Professor Wertheimer to act otherwise than he has done. Nevertheless, at the very meeting he addressed the Bath City Surveyor (Mr. Edwards) refuted Professor Wertheimer's views and gave his own experience in favour of some transcendental perceptive power possessed by the dowser. So long ago as December 30th, 1896, the former treasurer of the very society of which Professor Wertheimer is now principal, Mr. G. H. Pope, wrote to me from the Manor House, Clifton, Bristol, as follows:—

"On the estates which I look after we always employ a dowser, and I do not recollect any instance of failure to find water; we never sink a well before using the rod, i.e., the dowser."

Mr. Pope's wide experience is confirmed by scores of others who, after the failure of local well sinkers, and even of the best geological advice, have been driven to employ a dowser, and have thus obtained a copious supply of water, sometimes close by the previous useless well or deep boring which failed. I know of two cases wherein upwards of £1,000 was spent in each case in boring for water in places suggested by the best scientific advice and yet were complete failures. Then the late and famous old dowser, Mr. John Mullins, was called in and found an abundant supply in a neighbouring spot at a small depth. There are of course some charlatans who call themselves dowsers, just as there are false coins as well as good.

Sir William, continuing, refers to the fact that some years ago the Local Government officials disallowed the expenses incurred by local authorities in the search for underground water when acting on the advice of a dowser. But the then President of the Local Government Board, Mr. (afterwards Lord) Chaplin demurred to this action of his officials as he had personal experience of the value of the dowser on his own estate.

It may be added that Sir William Barrett's original investigations into the phenomenon of dowsing were undertaken on behalf of the Society for Psychical Research on the motion of Mr. Arthur Balfour (now Lord Balfour) and resulted in the production of two bulky reports, the fruits of fifteen years' research. These documents showed that a certain number of people in all conditions of life do, in fact, possess a mysterious power which enables them to locate the position of minerals, such as ores, water or oil. It appears to be a subconscious perceptive faculty, or clairvoyance, manifesting its presence by automatic muscular contraction or some nervous spasm.

The pseudo-scientific man, who will look at nothing save through his own medium, and on his own terms—who will deal with us only so that he may be allowed to prescribe means of demonstrating us to be deluders, liars, figments of a disordered brain—he is of little moment to us.

—"SPIRIT TEACHINGS."

You do quite right to be careful in so great a matter, but do not be too incredulous. We have to work with what material we have, and employ your material brain in order to connect our thoughts with the outer manifestation we wish to make. When we were in the earth life, as you now are, we no doubt should have been equally incredulous; and often we think wistfully how much more we should have been able to do if only we had had the courage to believe.

—VALE OWEN SCRIPT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The Spiritualists' National Union Annual Meeting and International Congress during the last week-end received considerable attention in many of the principal London and provincial newspapers. "The Daily Telegraph" and the "Morning Post" in particular each gave a very comprehensive amount of space to the observations of the various speakers, both at the Caxton Hall reception to the foreign delegates and the meetings on Sunday at the Queen's Hall. Most of the newspapers reported the statement made by Mr. Berry in his presidential address at the annual meeting of the S.N.U. on Saturday to the effect that "They must watch carefully all hints of attempts to capture Spiritualism and harness it to the chariot wheels of an out-worn theology."

All speakers at the International Congress of the S.N.U. emphasised that Spiritualism was not a religion, but Religion. Dr. George B. Warne (U.S.A.) said: "It was contended by some people that God had dropped a curtain between this world and the other world. Fortunately there are men who have not yet got out of their boyhood's habit of seeing the circus even if they have to look under the canvas. God had not told man where gold was to be found, nor where there was coal or diamonds. Man had found those things for himself, and he was finding the other world for himself."

Mrs. Cadwallader, U.S.A., the Editor of the "Progressive Thinker," Chicago, gained a host of new friends and touched the hearts of all present at the final meeting on Monday evening last by her gentle and womanly manner. She imparted to the meeting the real human touch, especially in her reference to the children of Sir Arthur Conan Doyle and Lady Doyle, whom she met in America. Her remark that "Spiritualists were God's chosen people, and the trustees of a most wonderful gift," was received with loud applause. The Editor of the "Progressive Thinker" has certainly a winning personality and is a very live journalist as well.

Mrs. Stair, the Secretary of the S. N. U. Benevolent Fund, made a most moving appeal at Monday's rally on behalf of the aged mediums and those pioneers who, in the evening of their lives, had fallen on hard times. Sir Arthur Conan Doyle, on behalf of himself and Lady Doyle, at once handed the Secretary a cheque for one hundred pounds towards the fund, and smaller sums were collected later in the evening towards this most deserving charity.

Mrs. Bertha P. Crear, the coloured medium and National Spiritual Missionary of Ohio, U.S.A., created a deep impression and won the friendship of all who met her by reason of her evident sincerity and personal charm. She is an ardent Spiritualist, a good Christian, and possesses a sense of humour that delighted the large audiences whenever she rose to speak during the week-end.

Mr. George R. Sims, writing in the "Referee" on Sunday last, remarked that "Mr. Vale Owen in a recent platform address made what is probably a new departure. He assured us that by getting into touch with those who have passed over we can help them. If I understood the reverend gentleman correctly the contention is that we who are on the earth can assist those who have left it to qualify themselves for better positions in the other world. It is rather a startling proposition in the face of the Church of England's view, even with regard to prayers for the dead. But there were quite a number of parsons present at the lecture, and as I heard no sound of dissent I can only conclude that there was nothing particularly heterodox in Mr. Vale Owen's statement of belief. If the position taken up is generally accepted by Spiritualists we may before long have a 'Society for Improving the Condition of the Departed.' The lecturer gave an instance in which a little boy who was not getting on very well in Heaven was brought to his church by a guardian angel or medium—I forget which—on one or two occasions, and there, having been personally introduced to Mr. Owen, received such good advice that some time later he called again to say he was much happier in Heaven and getting on much better there. He had left off—as a spirit—playing on the Liverpool landing-stage with his old companions and helping them to sell their papers. It is all very wonderful, and I am trying to think this story of the little truant from Heaven out to its logical conclusion."

A paragraph in the "Bristol Times and Mirror" of Saturday last states:—

"There is an echo of a local controversy of recent date in the last number of the 'Spectator,' which contains an

editorial apology for the sins of a reviewer of Dr. H. J. Wilkins's book on 'False Psychical Claims in "The Gate of Remembrance" concerning Glastonbury Abbey.' The reviewer associated Mr. Bligh Bond with 'unscientific dabbles in the occult,' and has had to eat his words, having no knowledge that the 'book under review was called in by Dr. Wilkins, and that an action for libel is now pending.'"

The "Pall Mall and Globe" of July 1st reports that:—

"The Eclectic Club, the chief West End rendezvous of those interested in occultism, has just moved to delightful new premises at 42, Jermyn-street. The first lecture at the new clubhouse will be given next Tuesday by Miss Felicia Scatcherd, who will relate some of her psychic experiences. Miss Scatcherd was one of the late Mr. W. T. Stead's greatest friends and supporters, and is always an interesting speaker."

The "Daily Mirror" gave some prominence on Tuesday last to statements made by Dr. Abraham Wallace in the course of a paper entitled "Can Criminals be Detected by Spiritualism?" which he read at South Place Institute, London, on Monday, at the International Congress of Spiritualists, and of which we will be giving a summary next week. The report stated that:—

To this question the doctor gave an emphatic "Yes, and I wish to say that, as a result of my experiments and observations, I am now disposed to believe that by means of a properly constituted circle with one or two fully-developed sensitives—all meeting with one accord to discover the truth and to repress evil—every murderer might be discovered, and, but for the probable sequel of capital punishment, the information obtained could and ought to be utilised." Capital punishment was an obstacle in the way of employing the methods of psychical and metaphysical science in criminology. Spiritualists advocated the abolition of the death penalty. Every murderer and all brutally-disposed habitual criminals, both male and female, ought to be sterilised. He was told that States in America had adopted this procedure in respect of mental defectives with excellent results. Police authorities, under an ancient and absurd law, prosecuted mediums in nearly all parts of the country, but they should, instead, utilise mediums' services in detecting crime. Dr. Wallace mentioned a recent murder, and declared that a medium with whom he had a sitting made statements which were afterwards confirmed during the investigation of the crime.

The lines we give below were quoted by Dr. G. B. Warne in the course of his address (reported elsewhere) on Sunday morning at the Queen's Hall:—

TO-DAY'S RELIGION.

Religion is not a collection of creeds,
Theologies, dogmas or rules,
A burning of incense, a prating of prayers,
Or ecclesiastical tools.

Religion is not singing psalms by the hour,
Nor mumbling your prayer-book all day,
Nor reading the Bible, nor going to church—
Though these are all good in their way.

Not religion is vital, religion is life!
Full of impulse which flows from the heart,
Which scorns all hypocrisy, snivel and cant,
And is honest in every part.

Religion is telling the truth in a trade,
Without even counting the cost,
And having the courage to stand by the right
Tho' fortune and friends may be lost.

Religion is thirty-six inches per yard,
And sixteen full ounces per pound,
And sixty whole minutes of other men's time—
Not watching those minutes roll round.

Religion is meeting the world with a smile,
Then bringing a bright smile back home—
A joy to the loved ones who wait for your step,
No matter how far you may roam.

Religion is turning your back on the wrong,
With a prayer in your heart to do right;
Then stepping forth boldly to conquer yourself,
With your face ever facing the light.

Religion is giving a bright word or more,
To those whose dark clouds hide their sun:
If you've got the kind of religion I mean,
You will hear the Great Master's "Well done."

PSYCHIC PHOTOGRAPHY.

AN EXPERIENCE WITH THE CREWE CIRCLE.

In reference to the alleged fraud on the part of the Crewe Circle, perhaps my experience might be of some interest to your readers.

On April 1st last my wife, a lady friend, and myself sat with Mr. Hope and Mrs. Buxton in a room at the Psychic College in order to obtain, if possible, a spirit photograph of a relative of mine who had passed over about eighteen months before, or some other evidence of the proof of psychic photography.

After the usual little "sitting" beforehand, four exposures were made, and on two of them "extras" were shown. We had of course taken certain precautions to obviate any possibility of fraud, but the results proved to my mind that such was quite impossible in this case, so it would be a waste of your space in LIGHT to enumerate them.

The prints were received by me a few days later, and much to our disappointment we could not recognise either of them, although fairly plain. The interesting part, however, is that within a week both "extras" were identified, in each case by several people.

The "extra" which appeared on the print of my wife and myself was shown to a neighbour (whom my wife had interested in psychic matters) who immediately recognised it as a sister-in-law who had "passed over" during a bombing raid in the war. Several other relations also confirmed this.

The other "extra" appeared on the photo of our friend, the head, eyes and nose only being visible, but again was identified at first sight by a neighbour, who stated it was undoubtedly her son. He had died in Africa some years ago. The photo was also recognised by the father.

The precautions taken were as follows: I took my own plates, put them in the slides, signed them, and afterwards took them out, developed them, and carefully examined the "extras." The prints were taken by the College.

Now as none of us had ever seen either of the originals of the two "extras," and in one case did not even know that such a one had ever existed, it cannot have been a case of a "travelling mind," as suggested by a correspondent in this week's issue of LIGHT, nor can I see that there is any other supposition to go upon, except that the "extras" were genuine.

BASIL F. ANDREWS.

Streatham Hill.

THE PROPOSAL FOR TEST EXPERIMENTS.

Mr. H. W. Pugh writes:—

Enclosed is the reply from the Society for Psychical Research to the letter published in your last issue.

It has been explained that condition No. 1 therein would not imply the absence, at any sittings, of the medium's representatives, and that condition No. 3 will only operate if the results should prove so uncertain as to preclude a definite conclusion.

A copy of this correspondence will be sent to Mr. Hope and Mrs. Deane, and it now remains for these mediums, or those advising them, to intimate to the Society their willingness to co-operate in the proposed sittings, and this, they are cordially invited to do.

The mediums will be regarded as joint experimenters, and may rely upon an atmosphere devoid of any element except an open-minded and constructive endeavour to study the realities underlying psychic photography in general, and their own powers in particular. Your readers will agree that an affirmative result would be of great value in the present circumstances:—

The Society for Psychical Research,
20, Hanover Square,
London, W.1.
30th June, 1922.

DEAR SIR,—I am instructed by the Council of the Society for Psychical Research to express their thanks for your generous offer for the purpose of a series of experiments with Mr. Hope and with Mrs. Deane, intended to give them the opportunity of proving that they can produce photographs supernormally.

The Council are glad to accept the offer and to agree to the conditions you lay down for the first three sittings. After that if the investigation continues:

(1) The investigator must be allowed to vary the conditions, imposing such as in his opinion may give adequate control without interfering with supernormal phenomena.
(2) It must be understood that Mr. Hope and Mrs. Deane, in consenting to the investigation, leave it to the investigator to decide when the series of sittings should come to an end.

(3) It must be understood that the investigator is not bound to express any definite conclusion about the phenomena observed.

Yours faithfully,
I. NEWTON (Secretary).

THE NATURE OF EVIL.

By "LIEUTENANT-COLONEL."

The interesting article by "Questor Vitæ" on "The Purpose of So-called Evil," in LIGHT of June 10th (p. 358), induces a line of thought which should be of interest to the general reader, as so much in this direction is usually taken for granted, in spite of the fact that the subject is of vital personal interest to each, individually.

WHAT IS EVIL?

Certainly not the concrete fact, *per se*, that Church dogmatism would have us believe: not the influence of an imaginary great spiritual Being with malignant intentions. If it could be attributed to this malign external power, it would also necessitate the assumption that this power exercised an equal control in the design of creation and evolution, for as "Questor Vitæ" so truly points out, evil is a necessity in the design. Not only is Evil the necessary foil and counterpart to Good, it is the basic fact from which God is evolved. If no Evil existed, Good would not exist except as an infinite, everything would be infinite, and evolution would not be possible with all its experience and benefits. The beginning would be the end, and creation be but a meaningless machine whose work was completed before it had started operation.

Evil is then primarily, and from a passive point of view, a state of imperfection: actively it is failure to progress towards perfection. In the former case it is, as has been shown, a necessity, and does not therefore invite retribution: in the latter it is a relative condition, dependent on the state of being, and varies in nature and degree with that state of being. What is evil to the civilised man is not of necessity so to the savage, and what is evil to the savage may not be evil to the animal.

Evolution is the primary law, and the *raison d'être* of creation, and Evil is a lapse in the complying with this law, a stagnation in, or reversion to a lower state of being. Not that reversion is of itself necessarily Evil, if of temporary nature and with accompanying greater benefit to environment it may be Good.

RESPONSIBILITY FOR EVIL.

There is no responsibility without volition, and the responsibility increases with cognition. The mineral world has no option, and evil effects are due entirely to external causes. In the vegetable world there is apparently a slight degree of volition but no cognition, so the responsibility would be little, if any. In the animal world the power of volition is much higher, with some degree of cognition, though the latter is largely over-ruled by instinct. Take the case of the rogue elephant, which intentionally acts contrary to instinct, it incurs that much responsibility, and reaps as award, enmity and attack from its own species; the animal that destroys from blood lust beyond its necessity is usually attacked at sight by those other animals who are sufficiently powerful to do so.

Man has much greater powers of both option and cognition: he possesses the "time" sense and can realise the resulting effect of his actions, and consequently must accept full responsibility for them.

THE VALUE OF EVIL.

Evil has no permanent quantitative or qualitative value, for that would assume a condition of perfection which might be attained by the individual within a finite period; these values vary with the increase of cognition, the degree of evolution and consequent responsibility.

The Decalogue is not a Divine statute defining this responsibility, even as far as mankind is concerned, while it would evidently be inoperative both below and above that standard. It is deficient even by present day standards, for it is a law of compulsion with penalties: Love does not enter into its consideration, while it only recognises the animal world except in as far as that world is human property. It was essentially a material law, even the references to the Deity crediting Him with human mentality and passions.

But the age of the material is passing, and it is recognised that while physical injury is bad, spiritual evil is far worse, and a man may incur terrible responsibility without inflicting the least physical injury. It is also possible that much which now appears to us as Good may take on a different aspect in a higher state of life, even as the necessities of primitive man have become evils in the present day, and that though on earth it is considered a good action to urge and even compel others towards God, there it may not be permissible and be Evil to do so, and that help can only be given when the desire arises in the other.

Evil, in degree as well as in fact, is a result of evolution and man ate of the "tree of knowledge of good and evil" when he obtained the power to discern between them; but it was not a "fall," it is well we have known Evil else we should never have known Good.

"DREAMS full oft are found of real events
The Forms and Shadows."

—JOANNA BAILEY.

MR. HORACE LEAF IN MELBOURNE.

ADDRESS ON "MATERIALISATIONS."

At the conclusion of a very successful opening of his mission at Perth, Mr. Horace Leaf went to Adelaide, where he repeated his lectures to very appreciative audiences, and on Wednesday, April 5th, accompanied by Mrs. Leaf, he arrived at Melbourne. The visitors were given a very cordial welcome at the station by local Spiritualists, and Mrs. Leaf was the recipient of beautiful baskets of flowers on behalf of the Council of Churches and the Victorian Association, respectively, and a choice bouquet by Mrs. Bloomfield, to each of which was attached gratifying greetings and a hearty welcome to Victoria. Social functions and private interviews occupied the next few days, and on Tuesday, April 11th, the first of two lectures was delivered before a large and highly-appreciative audience at the Athenaeum. The subject was "Materialisations."

At the outset the lecturer stated that during the last seventy years scientific interest had been attracted by a number of supernormal phenomena which fell outside the domain of orthodox science. Various interpretations had been offered to account for them, but the Spiritualistic appeared to cover the more important facts. This hypothesis maintained that there surrounds us an invisible world inhabited by intelligences who are anxious to make known their existence, and this they do by "invading," as it were, our world. Psychic phenomena were the results of these efforts. It was not essential, however, to believe in spirits when investigating these remarkable manifestations, and he would be quite satisfied if his efforts resulted in impelling those present, unacquainted with psychical research and Spiritualism, to seriously consider these subjects. There were many forms of psychic phenomena, materialisations generally being regarded as the most remarkable of them. Materialisations consisted of the temporary appearance of human organs and organisms, which under the best conditions were so natural in appearance as to be indistinguishable from ordinary human beings. The mysterious manner of their coming and going, however, revealed that they belonged to a different order. According to these mysterious forms they were none other than discarnate human beings endeavouring to demonstrate that they had survived the shock of death.

Reference was then made to the experiments conducted during the last few years by eminent savants in Europe, particularly those of Dr. Schrenck-Notzing and a coterie of scientific friends, with the amateur medium known as Mlle. Eva C. It had been discovered that the substance of which materialised forms were made was derived from the body of the medium, and was called ectoplasm. This mysterious substance appeared to be the living tissue of the medium's body reduced to a primordial state, and there were hundreds of photographs extant proving that this substance was extracted from the physical organism of the medium.

A number of photographs were thrown on the screen showing ectoplasm exuding from the medium's body, and assuming various shapes resembling heads, hands, and even entire human forms. One of the most interesting series of photos taken by Dr. Schrenck-Notzing, showed the body of the medium being transformed by invisible agents for the purpose of making it appear like another person. This, the lecturer explained, was owing to the fact that there was insufficient ectoplasm on that occasion to enable an entirely independent form to be made. Such economy showed the highest intelligence on the part of the spirits who endeavoured to attain their ends so cleverly with the least possible expense of energy and substance. They obviously tried to do the best they could with the material at hand.

An interesting episode were the pictures of "John King," the famous spirit who was more or less connected with nearly all great materialising mediums. Mr. Leaf explained that he was one of the great scientific experts on the "other side," who understood the science or art of building materialised forms. Various kinds of materialisations were then shown, such as invisible materialisations, partial and full. The latter were described as the *ne plus ultra* of psychical phenomena, and many beautiful and wonderful photographs of these visitors from another world were thrown on the screen.

Examples of the mediumship of several world-famous psychics were also exhibited, including Williams and Katie Cook, the sister of Florence Cook, who was the medium, through whom Sir William Crookes received his convincing proofs. No point of importance concerning materialisations was left untouched by the lecturer. The perplexing subject of light was dealt with, and the deleterious effect of bright illumination on materialised forms was illustrated. Mr. Leaf remarked that it was quite a mistake to think that Spiritualists preferred dark séances to light ones. They were the same as other people, but when it came to a question of natural law they were discreet enough not to dictate to nature. For some, at present largely unaccountable reason, nature determined that certain forms of psychic phenomena were more easily procurable in darkness than in light. It therefore resolved itself into whether we should

abide by these laws and obtain the phenomena, or infringe the laws and lose the phenomena. The photographer was in a precisely similar position in respect to developing his photographic plates. If he refused to use the dark-room he would simply lose the result.

During the course of the lecture a series of photographs were shown, taken by the late Sir William Crookes, O.M., F.R.S. These photographs, the lecturer pointed out, rank amongst the most important in the world. They were all taken under strict test conditions by one of the most eminent scientists the world has known although his acknowledged belief at one time was that all Spiritualistic phenomena were due to conscious or unconscious fraud. The story of how this great man was led to undertake this investigation in 1870 was graphically told by the lecturer, and the account of the wonderful course of events which resulted in Sir William's conversion to Spiritualism was, in effect, unfolded on the lantern sheet. All the salient points of this remarkable event were brought out by the lecturer, who showed how there appeared to be no weakness in the chain of results obtained by the noted chemist. Several photographs depicting Sir William standing arm-in-arm with "Katie King," the materialised form, were shown.

Sir Arthur Conan Doyle but voiced the opinions of all experts when he referred to these as "the most wonderful photographs in the world," and tremendous interest was shown by the audience in the entire series, which culminated in the last statement on Spiritualism of Sir William Crookes, to the effect that "it was quite true that a connection had been set up between this world and the next."

The audience listened with intense earnestness throughout, too engrossed in the theme to indulge in frequent applause, but giving expression to occasional outbursts of merriment at the witty and humorous sallies of the lecturer, and at the close breaking forth into a very gratifying demonstration of appreciation.

—The "HARBINGER OF LIGHT."

THE "ESSENCE OF THE BIBLE."

"The Classic of Spiritism," by Lucy McDowell Milburn (Kegan Paul, 7s. 6d. net) is based upon three propositions: (1) "That the Bible is the Classic—the Master-Work of psychic literature"; (2) "That Spiritism is of the very essence of the Bible"; (3) "That the Bible is more fully apprehended when viewed in the light of Spiritism."

These claims are well established by the book itself, which in some twenty-five chapters covers the general field of psychic phenomena with special relation to both Biblical instances and examples from later times, building up a solid fabric of facts which, however legendary they might at first appear, are substantiated by modern experience and experiment.

Some exception may be taken to the author's use of the term "Spiritism"; but it was apparently chosen for the sake of definiteness. But she is far from overlooking those spiritual aspects to which psychic faculties have so special an application. Thus the chapter on "Spiritual Influx" refers to the battle now raging between right and wrong, and points out that "Spirit is inside and outside of us, pressing on all sides, anxious for entrance. Like attracts like; if our thoughts are dark naturally we attract the shady spirits; if our souls are upturned, seeking light, we shall surely find it." In the last chapter, "The Final Religion," it is claimed that Spiritism is not only the oldest religion in the world but is the final one. It is "the one religion that has points of contact with the other religions of this earth." But the author takes an admirably large view of these claims: "Before Spiritism can become the final religion, it must cease to be an 'ism. It must become inclusive. . . ." That, of course, is only another way of saying that the spiritual nature of Life must be the basis of all religion.

The book is mainly valuable as representing a collection of psychic examples and precedents of many kinds, skilfully linked and co-ordinated. There is room for difference of view on some of the author's conclusions, but she offers a strong case, and the book is finely instructive revealing much insight into the deeper issues of human life. And although the authoress loses in extent by basing her treatment of the theme on the Bible, she certainly gains in concentration and effectiveness.

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DEATH AND AFTER.

SOME MATTER-OF-FACT TESTIMONY

BY R. H. S. AND R. S. B.

In *LIGHT* of April 22nd, reference is made to the problem which has agitated the mind of humanity since the dawn of human existence, viz., What takes place at death? Every religion has its theory, but it has been reserved for Spiritualism to give a clear and definite statement from those souls who have "crossed the bar." In detail the information may vary, according to the angle from which the spirit views the incident—precisely as the details of (say) an accident may be related by half a dozen human witnesses of the occurrence, but in the broad fact all agree.

In the autumn of 1921, Mrs. Wriedt, the well-known medium, paid a visit to Ireland, and gave several sittings in County Down. Apart from the happiness and satisfaction a large number of sitters obtained by intimate converse with their departed dear ones, the sittings were rich in matters of general interest. *LIGHT* has already published the incident of an ancestor of Colonel Berry's coming back to earth after a residence in the "spheres" of 270 years; and the "laying of a ghost" at his residence. The conversation about to be related took place between Colonel Berry and a friend. The notes were taken by Mr. Saunders as the spirit spoke, and can be relied upon as an accurate report.

We get much information in Swedenborg's works, and the Vale Owen Script, as to what supervenes at death, but the phraseology is, at times, a little misty, whereas here the statements are definite, and in words we can all understand.

Dr. M. had been an Inspector General in the Royal Navy and was retired for some years before his death. He passed away suddenly on Monday, the 31st May, 1920. Colonel B. was one of his executors. On Tuesday, June 8th, Colonel B. had a sitting with Mrs. Wriedt. Dr. M.'s wife came and said, "Geordie is here," but he was unable to speak. The following morning, at 10 a.m., Colonel B. had another sitting, and Dr. M. came and spoke. At first the voice was feeble, but it rapidly improved and towards the end of quite a long conversation, became powerful. He referred to his funeral and to the arrangements made and expressed approval. He had a long talk about his will, in which his wife joined and made comments. He expressed anxiety in regard to certain things such as his sword and a gramophone. He has frequently appeared since, and the following was part of a conversation at a sitting in Ireland on the 9th September, 1921. He, and others, had stated that they woke up after three days.

QUESTION: Do you remember telling me of the three days you slept after death? What significance has the three days, is it an arbitrary period?

ANSWER: When we die we throw off our mortal coil—the flesh is gone, is separated from the spirit. The spirit requires time for recuperation. It takes three days to get the spirit into proper form. At first it is in a sort of comatose state like being in a mausoleum—a dense feeling. By the third days cognisance of your environment begins, and you know what takes place.

Q. And the ninth day—what does that mean?

A. That means you are allowed to remain in the plane of life, and gradually regain power. We are then rested and can visit the home if we like. We have then the choice given us to take whatever position we are fitted for best and are escorted to the spheres. I had the choice of the doctors' or the sailors' sphere. I said, "Put me anywhere."

Q. And what did you choose?

A. Oh! I chose the Sailors' of course! I said, "Put me where you like."

Q. But have you ships?

A. Certainly—always a Navy; no bunks, though! Nothing is lost. You mustn't think we have ships in the material sense, but we have counterparts—spiritual counterparts. Oh, the Navy's always helping to protect you—working through power and space. A proper understanding of the Laws here is needed to fully realise this. Re-collect, the Laws of Justice prevail here.

At the same sitting, an officer—Major B.—who had been killed while serving with the Ulster Division, came and spoke to his wife, who was present, giving the contents of an attaché case which had been sent home to her and which she had not had the heart to thoroughly examine. He first addressed his wife and then spoke to Colonel Berry. His evidence is interesting in several particulars. Like Hardy Miller, another officer killed in France, he came back to his house immediately after he was killed, and apparently like him too, it was what happened there made him realise he was dead. Hardy Miller has stated he came

back to his home at once and wondered why no notice was taken of him; then when one of the family walked through him he knew something had happened. He said he then collapsed and was taken away to rest. Major B. does not appear to have realised his death until the fourth day after it occurred; but he was fully conscious and concerned about his men, for he states the wounded could not be reached until forty hours after they fell in the attack in which he was killed; that is, as a matter of personal experience, he relates what occurred forty hours after he was killed; indeed, up to the fourth day, when he, too, appears to have gone to the Rest House. This is what, in an inscription on the Roman Catacombs, is called a "Place of Refreshment." At a sitting we once asked Hardy Miller about this "Place of Refreshment" the early Christians knew about. He said, "You are not to imagine it as a Railway Buffet, or a free Refreshment Room for Soldiers! It is a place of rest and refreshment—not liquid—where one recovers from the effects of the change. But the period of three days may be much extended—it depends upon the development of the individual. If he got into the Abyss of Mists it might be longer."

Major B. said: "I came to you the moment I was allowed to. I was with you that night. The next day I had a strange feeling; then I was worse. The next day, that's the fourth, I know I realised something had happened, and was overwhelmed with joy. About my burial: I did not want you to go. Did they return the watch—not the wrist-watch, and my diary—the brown one in the attaché case? You look and see if the wrist-watch is also there, and the money and the diary. I thought they'd be honest and give them up. I felt when I left you that day I wasn't sure if I should see you again. I didn't rest for two days. Ah! it was a sore blow to be killed away—I would much have preferred, Colonel, to have died at home. I was killed at the Battle of Loos. The cruel part was, you couldn't get to the wounded men until the other troops had been moved away, and when you came to help those who fell—oh! it was pathetic to see the men could not be reached! Some poor wretches were forty hours unattended. I was killed right away."

"LET VENGEANCE KEEP."

Two officers, brothers, were shot by the Sinn Feinen under very tragic circumstances. When alive, one had an injured arm, and the other brother had lost his arm. The one who had lost an arm came to the sitting and said, "I'm perfectly all right, and my arm is here, and Toby's arm is all right, too. We are both quite fit."

Reference was made by a sitter to reprisals for so barbarous a murder, when the spirit said, "Ah! Let the vengeance keep—we don't feel like that here. I know you can't help that feeling in the flesh."

NO TITLES IN THE SPHERES.

At a sitting one evening, a spirit friend of a sitter, recently passed over, came, and had a long and interesting talk on political matters. When alive, he was a keen student of politics and bore the title of Right Honourable. He was addressed by this title, when he said, "Oh! I haven't got that title here. No crowns, no feathers over here—just plain Dick, Tom and Harry. Earthly titles are shed when we pass over." Then to the sitter taking notes he said, "Are ye a Press correspondent?" "Oh, no," he said, "I'm recording the messages of the spirits."

In an alarmed tone the spirit said, "For the love of me country, don't put me down!"

TELEGRAM SENT HOME KNOWN BY THE SPIRIT.

At our visit, Belfast was, as now, in a very disturbed state. Much shooting was going on, and some anxiety was felt at home about one of the sitters, so he wired home one afternoon, "All safe." At a sitting that same evening, his son came, and said, "Mother got the message all right."

The sitter said, "What, do you mean the?—(spirit interrupting him): "I mean the telegram you sent this afternoon—I'm glad you said all was safe," was the reply.

Here we find the spirit had actually read the message and followed its transmission right to the home!

At last, at last, the meaning caught—

The spirit wears its diadem,

It shakes the wondrous plumes of thought

And trails the stars along with them.

PLANES, SPHERES AND STATES.

THE ASCENDING GRADES OF LIFE EXPERIENCE.

The article entitled "Clairvoyance and Other Psychic Faculties" (p. 316) has, I hope, proved sufficiently provocative of appreciation to warrant an extension of thought upon this profoundly interesting subject.

Some personal friends have found a difficulty in grasping paragraph twelve, which is rather important and perhaps a little involved; and as possibly this may be shared by other readers, I will endeavour to elucidate the conception.

The Spiritualistic designation "spheres" is synonymous with "states of matter," which as it increases in subtlety are also known as "Higher Planes."

The more subtle state interpenetrates that of greater density, and we must for that reason begin by shaking off the idea of "location," as well as the somewhat prevalent notion that there are innumerable conscious beings filling what is to our senses a void and yet fully aware of or watching our physical existence.

Consciousness, which is vivid proportionately to the ethereality of the medium through which it is expressed, becomes duller and more restricted as matter approaches the density of the earth plane. On the other hand, the receptiveness to exterior sense stimulus, which to a great extent constitutes physical life, is reinforced by sensitiveness to interior stimulus, or a realisation of an interpenetrating "state," if the material of the physical vehicle can in any way be refined or attuned to the perception of more rapid vibratory motion. Our standards of space and time are also subject to change with the subtlety of the medium through which consciousness is experienced, until a stage is reached in which past and future are one, and form, as we understand it, has no existence, owing to a complete revolution in the character of perception.

Human and animal bodies are merely evolutionary developments appropriate to the circumstances of physical life and to the individual need for locomotion on the earth plane. The human body is a beautiful and perfect organism for the preservation in being of the physical consciousness, the face and head being the controls and dashboard of a machine whose motor power is centred in the brain, itself the principal link between the astral and physical worlds. The value of the car lies firstly in the efficiency of the fuel, secondly in the engine, and thirdly in the appearance of the bodywork. Independent of these is the skill of the chauffeur. We may apply the simile with advantage.

The distinctive states of matter or "spheres" embraced what is known as the astral plane range from a complete freedom from our ideas of space and time to a very close approximation to the sense experience with which we are familiar. That is to say, an "individuality" which has discarded the physical vehicle awakens after a variable interval of coma to a remarkably similar appearance of surrounding conditions, only of a more vivid character and with less limitation than those of earth life. Although the nearest plane of consciousness to us may be dimly aware of a physical world, yet this by no means applies to more subtle spheres. The individual recovers consciousness upon that plane of the astral group to which the material of his astral vehicle belongs, the relative animality or sense desire of his nature, which decided the ethereality of that vehicle, being dulled by the transition but nevertheless persisting in its new conditions, without, however, the capacity for indulgence to the length possible to the physical body. There is no shock; it is a continuation of consciousness in a familiar world, something akin to waking up from physical sleep. The astral consciousness has never been aware of any other condition!

Intensely animal individualities remain of necessity very close to the earth, owing to the density of their astral vehicles whilst those less attracted by sense indulgence or whose vehicles have been refined during physical existence by the cultivation of altruism, by appropriate diet, and by deliberate control of animal action and thought, awaken to a more vivid consciousness on one of the higher astral planes, and are normally completely unaware of such a thing as the earth plane. Perception would not range so far as to appreciate such sluggish vibratory motion!

The individual in the astral world is not only aware of the conditions of that world in the same sense as we are here, but also of the astral vehicles of every physically living person who may belong to it. Although the consciousness of such a physical personality is only freed by trance or sleep, nevertheless astral life has not only synchronised with physical experience but extends far beyond it. Death therefore involves no real parting for individuals of an entirely sympathetic nature, be that nature what it may!

Suicides and victims of premature death are subject for some time to special conditions which it is unnecessary to consider here. There is also an even denser state of matter than our physical world, something of whose actuality it would appear from recent discovery that science may be within reasonable distance of suspecting; but too little information regarding it is available to warrant any attempt to indicate its nature.

All the different worlds or planes of consciousness interpenetrate one another from the most ethereal downwards,

except in the case of the lowest one, which is not penetrated by the earth plane. This lowest one is the cosmic or evolutionary "sink" of our universe!

The present consciousness of the normal human being lies almost entirely on the astral and physical planes, united by a very delicate link or embryonic constitution with supra-astral planes. In some cases this link has been severed, causing the consciousness to oscillate between the two planes, expelled prematurely from the physical life by the action of what Eastern doctrine calls "Karma," and constantly re-attracted into physical conditions by "desire," destined sooner or later to the "sink" or to disintegration. This, however, treads upon the forbidden ground of reincarnation.

Normally the individual sheds astral experience as he does physical, but in a manner appropriate to the subtlety of the world he belongs to. There can be no conceivable immortality for the individual without the preservation of every link between physical life and immateriality, the multiple vehicles of consciousness being discarded one by one on completion of the full purpose for which each has been assumed.

The different astral worlds and the physical world are normally as unaware of one another as we are of Life beyond Death. There exists a sensitiveness to what one may call "overlap conditions," a certain attraction in the emotions of love, hate, and desire, which so speak "thrills" between astral and physical consciousness; but higher and disembodied entities are no more affected otherwise by our physical existence, through their own channels of perception, than we are by them. Yet it must be understood that "clairvoyance," which permits some to be aware of supra-physical life, has its parallel in an extension of perception on each plane, but adapted to the more vivid circumstances of that plane. Moreover, each plane possesses its controlling organisation and its stages of development, even as the physical world has.

It is further true, as a great scientist has put it in simile, that some workers on that plane nearest to the physical, who are, however, not in touch with the great controlling organisations and so are merely blind agents, are labouring to thin the walls of separation, as we are doing here, but no more. It is only under that peculiar circumstance we call "mediumship" that these otherwise invisible and physically unconscious entities are able to make heard the strokes of the pickaxe. This same possibility occurs between all the astral worlds, but the ability of the denizens of a more subtle world than our own immediate neighbour to communicate with us, that is to say, reach our physical consciousness, is not only proportionately more difficult but is associated with such repellent conditions and even dangers, that it can only be on the rarest occasions or for some very special motive that such a being can or would manifest to physical sense perception. The suffering involved by so doing must be enormous!

The earthworm cannot realise what his ideas of life would mean for the butterfly! Of the supra-astral worlds it is useless to surmise more than that an appropriate condition governs inter-communication throughout, and that it may be possible even for human beings to acquire some knowledge under expert guidance!

Clairvoyance of a very high order is able to transfer to physical consciousness something of conditions beyond those of the plane nearest in materiality to the one in which we live, under the circumstances I endeavoured to explain in the article on this subject (p. 316).

Now it must be obvious to anyone who will give it serious meditation, that if we individually consist of an organism which embraces an astral consciousness and the embryo of consciousness in still more subtle states, every one of which is self-contained and normally insensitive to other worlds of matter, all those states of consciousness which make up our united personality must be familiar with the particular world of which it is itself a part. We possess in fact a multiple consciousness. We live individually on each plane of which we possess a trace in our multiple constitution, be it developed or in embryo. We live vividly on the astral plane as we do less vividly on the physical and may live infinitely more vividly on the supra-astral planes (when the link is there). We cannot, however, transfer any recollection of experience on these higher planes to physical consciousness or from one to the other, without strenuous and prolonged training. Spontaneous glimpses of the lower planes occasionally occur in the discovery of a strange familiarity with places, events, or persons, in certain "experiences" physically disguised and lingering confusedly through the sleep waking state, and in an unconsciously induced clairvoyant faculty possessed by a few, permitting a vague remembrance of "astral tours"; but the real penetration of more subtle worlds, of our own volition, with the power to transfer some memory of the adventure to the physical brain, is the result of special training under expert guidance and that alone.

The visiting of other planets functioning within the astral envelope of our solar system pertains to this requirement, and is by no means so extravagant an idea as it may seem to those who know little of the latent powers of Man. Consciousness on an astral plane cannot function simultaneously with complete physical consciousness. It may oscillate rapidly between one and the other, but must always involve trance, induced or spontaneous, or sleep. The very real

danger of conscious penetration of these higher planes is the unwillingness to again take up the burden of physical life, and the consequent interference with evolutionary process amounting almost to suicide. The temptation to use the power to shake off physical experience once and for all is enormous!

We develop, in an evolutionary sense, on all planes to which our multiple consciousness belongs, dependent always upon the condition reached in the physical world, so long as we are an element of physical evolution. As soon as physical life has reached its utmost development and the ephemeral attraction of sense has been replaced by knowledge and consequently power, evolution of the individual continues on the astral plane, and our participation with the physical world comes to an end. Up to a certain point only they synchronise.

Those supermen who have almost attained the limit of human experience, possess a perfect control of physical matter, and are able to consciously penetrate the higher planes at will, are known in the East as "Arhats" or "Mahatmas," and by Theosophists as "Adepts." They are the product of deliberate and most difficult training; and although public opinion is not of the least importance to them, they have been greatly misrepresented in occult literature and maligned by ignorant people. They are not confined to Eastern races but embrace every nationality, and may be found, by those who can recognise them, in every country.

Motion in a higher plane is communicated outwards to the next or lower plane, which it interpenetrates, in a less vivid form owing to the greater density of the medium to which it is transferred. The plane of denser matter passes this motion in its turn to the next lower and so on, until it is communicated in slower and more ponderous waves to our earth plane.

A stone thrown into a pond causes intense excitement at the point of entry, extending itself outward in waves which become ripples, reaching the bank to repercuss upon the focus of excitement in almost imperceptible undulation; and so, too, with Cosmic Motion.

As all the vicissitudes on the earth plane are results of motion communicated in this manner through the more subtle planes, what we call "experience" or events have their origin beyond our ken, dulled and transmuted in the passage, and a mere echo of occurrences not on one plane only but on every plane between that of origin and the physical world. The greater the ability or "spirituality" of the "sensitive" the more vivid are the impressions which can be transferred to the physical brain, always bearing in mind that they have to be communicated by sound, that experience is necessary in translating what is physically received as symbol, and that language has been essentially devised for the description of physical phenomena. Like the ripples receding from the margin of the pond, physical experiences produce their repercussive effect upon motion in the higher spheres, affecting the development of the more subtle states of the multiple personality in diminishing ratio.

The method of obtaining a direct knowledge of these matters is what is meant by "Progression," and it necessarily involves some understanding of a definite evolutionary purpose.

Occult training enables "the elect" to short-circuit the process; but to become numbered amongst "the elect" is the fruit of personal effort and ceaseless determination. The complexities of the truth are profound, but the precession and justice of evolutionary law are inflexible and immutable.

The illimitable powers of man, contained in every plane from the physical world to immateriality, are his to use if he will. They are limited only by Knowledge, which in its Infinity is God.

P. H. F.

We know more in our spirit homes than you think; we take an interest in what concerns our dear ones on earth; we don't like to be shut out of the memory, but to be thought about and mentioned as living, and consciously acting, working, and loving in the blessed spirit-world.

—"REALITIES OF THE FUTURE LIFE."

A CORRESPONDENT writes to suggest that the "filmy white image" on a window left by a dead fly may be a "psychic emanation." We think not, for as a matter of fact the stain is caused by a parasitic fungus which finally causes death, and in the death struggle marks the glass or other article in the manner mentioned.

"THE MISUSE OF MIND," by Karin Stephen (formerly Fellow of Newnham College, Cambridge) is one of a series of volumes which Messrs. Kegan, Paul & Co., Ltd., are issuing under the general title of "The International Library of Psychology, Philosophy and Scientific Method." It is a study of Bergson's attack on intellectualism, and interprets his views not only with sympathy and discernment but in a remarkably lucid way. The book therefore should be of value to those who aim at gaining a clear understanding of the standpoint of the French philosopher. M. Bergson himself, in a prefatory note, highly commends Mrs. Stephen's work, not only for the fidelity with which she follows his thought, but also as a personal and original interpretation of the whole of his views, having a value in itself quite independently of his own writings. The book is published at 6s. 6d. net.

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QUESTIONS AND ANSWERS.

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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.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE SIDERIC PENDULUM.

J. S.—We have given so much in the past on this subject that we cannot go fully into the matter again. You will find some directions for making the pendulum in *LIGHT* of September 4th, 1920, and Sir William Barrett writes of it in his little book, "Psychical Research" (pp. 20-27). It is but one of a number of instruments termed by Sir William Barrett "autosopes," one of them being the "divining rod"—usually a hazel twig—used in dowsing. The purpose of the instrument is to reveal the hidden, or subconscious mind, and, as we have said before, the virtue is really in the person and not in the instrument itself, just as with other implements which are dependent on the skill of the user. Thus a good wood-carver could effect better results with a poor knife than an unskilled person with the best blade that could be obtained. Some mediums do not require any external aids, but gain their impressions direct.

TELEPATHY.

J. L. P.—We regard telepathy as conclusively proved. For examples and much information on the subject we refer you to some of the many books in the Library of the London Spiritualist Alliance. The files of *LIGHT* also contain many articles and proven instances. As to the question of distance, this has no bearing on the matter, for telepathy is not bounded by the laws of the physical world, so that although there are certainly analogies between telepathy and wireless telegraphy, they are not of the same order, since, so far as we can discover, there is no more difficulty involved in telepathic communication between two people residing one in England and one in New Zealand than if they lived on opposite sides of the same street. That is to say, the law of inverse squares does not enter into the question. We can speak from much personal experience of the reality of telepathy, and are also inclined

to agree with those who on close investigation find at times traces of spirit interposition in carrying messages. You will find several articles on the subject in *LIGHT* for 1921.

THE ACT OF DYING AND ANIMAL SURVIVAL.

R. W.—The act of dying is but the escape of the spirit, the real "you," from the confining limitation of the physical senses, and its subsequent freedom in a more ethereal body with sense powers beyond our comprehension. There may be a temporary unconsciousness, but this is by no means necessary; it appears to depend on whether the circumstances of the death were natural or otherwise. The act of death is seldom, if ever, painful, the movements being purely reflex, like the movements of a cast off coat when parting from its wearer. It is not known whether all animals survive as individual existences; that they do so, in some cases, at any rate, is stated by communicators, but it is open to question whether this is by their own power, or whether it is the result of the desire and will power of the human master. In the latter case it would not be true individuality, and the existence would only be temporary. It has been said, for example, that pet animals survive, kept in existence by the affections of their human friends until the latter have outgrown the need.

THE USES OF MORTAL LIFE.

G. D. N.—Get rid of the idea that the world is a dismal place and human life necessarily base and sordid. There are certainly some callow thinkers who talk of "the charnel house of the senses" and the "mire of physical life." There are even some self-styled mystics who talk and write in this way and pay their Creator a very poor compliment by so regarding His work. These things arise from a diseased state of the consciousness, and are mere theological superstitions. The career of the spirit through matter is necessary so that it may be individualised and made self-conscious. In this respect the whole of the physical universe may be looked upon as a vast machinery for the "Making of Man." The great mystics and saints of the past, even when they did not take this view, saw that human life on the earth was part of the Divine plan, and viewed it with reverence, and so they went through their trials with faith and patience. Those who have the greater knowledge that has come with later thinking are even better equipped for the ordeal of earth life, for they can see its purpose as well as trust the Power which ordained it.

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in the strict sense, a society man, his knowledge of distinguished men is clearly first hand, and his intercourse with them that of an equal; if he is not a politician, his peculiar taste in reading is remarkable; if he is a politician, his range of general information is exceptional; if he is a private person, he is one sufficiently trusted by statesmen, home and foreign, to perform commissions and receive confidential orders.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove*.—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Mary Gordon.
Graydon, Harewood Hall, 95, High-street.—11, Mr. Percy Scholay; 6.30, Mr. Fred Horns.
Brighton.—*Athenaeum Hall*.—11.15 and 7, Mrs. Cannonk; 8, Lyceum, Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Church of the Spirit, Camberwell.—*The Guardian Office, Havit-street, Camberwell Town Hall*.—July 9th, 11 a.m., opening service; 6.30, Mrs. Worthington.

Halloway.—*Gravesdale Hall, Gravesdale-road (near High-gate tube station)*.—Saturday, 7.30, whist drive in aid of building fund. Sunday 11, Mr. and Mrs. E. J. Pulham; 7, Mr. H. J. Osborn, address, "Evidential Proofs of Spiritualism"; 8, Lyceum, Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Gordon, address and clairvoyance. Free healing is dispensed: On Thursday, from 5, by Mr. J. Oberley, children only; and Friday, from 7, adults. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 13th, 8, service with clairvoyance by Mrs. Anderson.

Shepherd's Bush.—73, *Becklow-road*.—11, public circle; 7, Mr. and Mrs. Brownjohn. Thursday, Mr. W. P. Swainson.
Perkham, Lausanne-road.—July 9th, Mrs. M. E. Orłowski. Thursday, 8, Rev. Matthias.

Bowes Park, Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 9th, Mr. W. North.

Working Spiritualist Mission.—17, *Warwick-street*.—July 9th, 6.30, Mrs. Beaurepaire. July 12th, Mrs. Ormerod.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 8, clairvoyance.

Central.—144, *High Holborn (entrance, Bury-street)*.—Friday, July 7th, 7.30, Mrs. Crowder. July 14th, Mrs. Deane.

Mrs. Joy Susta, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 87, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

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