

THE PASSING OF LORD NORTHCLIFFE.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, AUGUST 19th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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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 discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

WHAT in me is dark,
Illumine, what is low raise and support.

—MILTON.

"NONE SO BLIND AS THOSE WHO WON'T SEE."

Many of those who have by observation and experience become fully convinced of the existence of a spiritual world as an actuality, and not merely as a dreamy abstraction, are pardonably impatient of the absurd scepticism on the subject amongst those who seem to think it to be the mark of a vigorous understanding to ridicule the idea of "ghosts." One recalls the strong contempt which the late Professor Hyslop had for minds of this type. M. Ernest Cordurie, a French writer, expressed the matter well when some years ago he wrote:—

Ignorance of the existence of spirits and the means of communicating with them is, in a great number of cases, a voluntary ignorance. Sufficient noise has been made about Spiritualism that all who profess ignorance of it must be of mediocre intelligence. One always ignores that which one does not wish to know.

We are well aware—none better—that Spiritualism is associated in some quarters with certain weird and dubious doctrines and dogmas having no root in reason. But we abide by the simple central facts, assured that Time will winnow the false from the true.

"HEALTH BOOKS."

We observe that books on the cultivation of health are no longer so numerous as they were. Time was when we received so many of them and found them so full of directions and exercises that it looked as though the conscientious student of them would have to devote most of his time and thought to carrying out their precepts. He would be kept so busy that he would really have no time to "live"—to say nothing of working for his living. We regard the disappearance of the "health book" as a symptom of health

"Health culture" can easily be carried too far. It may soon tend to a morbid state of the consciousness, for our bodies work best when we are least aware of them. A little healthy self-neglect is a good thing in some cases. After all, Nature is very generous and allows us a certain margin within which she is indulgent to small errors and irregularities. If we keep well within the margin we are fairly safe. It is the spendthrift who suffers and who finds that no amount of drugs or hygienic "systems" will help him to avoid the penalty of breaking the laws of health.

THE USES OF HUMOUR.

A serious student of the social life of to-day was lamenting to us recently that there was a great craving abroad for humour—people wanted to be amused rather than instructed. But that has always been the case. The great comic artist commands a vastly larger income than the great philosopher. Just now, suffering as it is from the discords of the time, the social consciousness is in a diseased state. Humour is a kind of anodyne, a mental poultice. The fact that the nation demands comicality shows that it has preserved its sense of humour. That is one of the consolations of calamity. We have little sympathy with those grim souls who regard anything in the way of mirth as being flippant or frivolous. There is, of course, a vacuous laughter "like the crackling of thorns under a pot." We would rather have even that than sour solemnity or leaden gloom. We know that in the psychic realm an atmosphere of dullness checks the "manifestations" which come at their brightest and best where there is good humour and lightness of heart, and there we have Nature's warrant for cheerfulness as in other fields of life where with light, colour and vivacity her works most flourish.

QUO VADIS.

When gold in the East is rising
And the day is fresh and pure,
Wilt grapple thine armour to thee,
Wilt see that thy straps endure?
Wilt turn to the easy pathway,
And follow the world's bright lure,
Or, grimly, ascend the mountains,
Making thy footsteps sure?

When golden the West is burning,
And the day's long journey's o'er,
The leaves of the ledger turning,
Writ with a life's long score,
Wilt strive, with thy frenzied fingers,
To buckle thy sword once more,
Or step, with exultant freedom,
Straight through the golden door?

—ROSE A. MARRIAN.

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My garden, with its silence and the pulses of fragrance that come and go on the airy undulations, affects me like sweet music. Care stops at the gate and gazes at me wistfully through the bars.—ALEXANDER SMITH.

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 499.)

December 28th, 1919.

THE COMING RACE.

"We, from the spirit world are striving after an ideal, and we want to show you what this is, and how far it is attainable. Man is not seconding us very much at present, but we see signs of an awakening which may lead to better things. Our ideal is the spiritualising of man's aims on earth, and making him fit for his transition here. What holds most men back is selfishness. They want to get all they can for themselves, and then possibly they may spare a little for others, but they do not consider caring for their neighbour as their first duty. That is the difference between the earth and our plane. We are concerned with the welfare of others first and, after that, of ourselves, except, naturally, when we first pass over. Then we have to educate ourselves to the conditions we find here, but when once we are initiated and have found our appropriate work to do, we lose the sense of self, and in losing it, find our true happiness. It is difficult for many to give up their earth ideas, and therefore they come to us handicapped, but you are aware that finally all do progress, and therefore could we but cut short the time of their probation it would be an immense gain. This cannot be unless the ideals of earth undergo a complete change, and we want this to begin before the death of the physical body, so that men shall realise what end they are working for and what awaits them in the future. Such knowledge would alter many a careless and unprofitable life into one of usefulness. If all who know the truth would speak out, then the knowledge would spread rapidly, but many keep silence for fear of disapproval or ridicule, and so we do not get the help from your side which we have a right to expect. We would hold up three ideals for mankind on earth to work for: the elimination of selfish desires; the substitution of altruistic love for their fellow-men; and the knowledge of spiritual things, especially as they have a bearing on the life on earth. Were these the ideals on the material plane, it would not be long before it would become truly the fore-court of Heaven and pave the way to entrance there. With an awakened conscience guiding every man, these ideals would soon become realities; and having a knowledge of the future, men's earth lives must grow better, and the standard of conduct become a higher and more noble one. Especially where mediumship, or spiritual knowledge has not been born with a man, but has had to be worked for, the character must necessarily be uplifted and raised by the new enlightenment. The three aims to be striven for then are knowledge, unselfishness, and altruism; given these three and there will not be a great deal left to wish for, and the world would at last be roused out of its old lethargy."

January 4th, 1920.

THE SPREAD OF REASON.

"I think I should define 'reason' as moderation or 'reasonableness' of judgment, or the power of estimating things at their true worth, without being led astray by outward appearances or surface-values. You may know a man, for example, who at first makes a very good impression by his manner of speech and appearance, and those who see only the surface do not recognise that he is playing a part and that underneath the fair outside lie unscrupulousness and shallowness of character. If men cultivate reason they do not form a judgment at once but await a longer acquaintanceship. How can the present and immediate future be truly made 'an age of reason'? First by education and the cultivation of the perceptive reasoning faculties in every child, and potentially in every man and woman; for if the individual citizens of a nation have reasonableness and judgment they will make their country a dependable and trustworthy one. If all men reasoned rightly there could never be the mistaken notion that injustices and tyranny inflicted on other nations could ever build up a solid foundation for prosperity. Reason must play a large part in the future, but reason alone will not do all; love must join hands with it. Take many of the disputes now going on as to wages and hours

of the so-called working-classes; there is very little reason brought to bear either by employers of labour or employes. The former seem to think that by denying a claim they make it impossible; the latter appear to believe that they have only to assert their demands in a sufficiently domineering manner to have them granted. Both are wrong. There is always a point where junction is possible, and if reason stepped in, and the employers were willing to own that in the past there had been hardships which needed remedying; and if the workmen agreed that claims pushed too far would cause suffering through diminished trade, then there would be a meeting-point for agreement, and probably each side would discuss possibilities in a spirit of much greater harmony than prevails at present, where a victory for either party is often the cause of still more bitter feeling than before. Reason must also be brought to bear on the vexed question of women's work taking the place of men's labour. A woman who has to earn her own living should have the opportunity of doing the work for which she is best fitted; but when there is no necessity for earning a living-wage then her work should be voluntary and honorary, and this should be the case with men also, and no man with an income sufficient for his wants should take a paid post which another man may badly need. But laws cannot be made to regulate all these points, and so it is that education must be relied on, and reasonableness and moderation be firmly established in the minds of the population. At present every man's hand seems against every other, if of different classes of society, and this should not be. Everyone is needed in the world for the performance of his own particular task, and whatever the work may be, it should be faithfully and well performed. Here we have varieties of work, and all can choose what they like best and are best fitted for. But then there is no jealousy of others, and no self-seeking for advancement; Spiritual progression brings advancement automatically, and without this it will never come. If we are free from disputes and jealousies, why cannot it be the same in earth-life? The root of all the evil is money and the need for it, but as the earth is at present constituted it is a necessity of life and yet keeps back the spiritual growth. Men's natures must be softened and changed until money plays a lesser part in their lives, and so we say again: 'Educate, educate, educate.'"

January 11th, 1920.

THE TREND OF EVOLUTION.

"In all animals there is the tendency to adapt themselves to the circumstances in which they have to live, and the analogy may be applied to the human race also. Evolution does not necessarily mean progression, but may mean deterioration in all that is not purely physical; and so it is that the environment in which mankind has to live should be such as will call for uplifting of the spiritual nature. The tendency of men is to rise to the level of their surroundings, and therefore all that makes for beauty and refinement should be brought into the homes of the people. Evolution is a slow process in the upward direction, but unfortunately changes can come quickly in a downward one, and a family compelled to go from a good neighbourhood to a slum-dwelling may very soon fall to a lower level in order to keep on good terms with their neighbours. This war has brought mankind to a parting of the ways, and it has now to be settled which way the world shall go; whether towards selfish luxury, extravagance, and pleasure-seeking, as in ancient Rome, and perish as Rome did; or whether it shall hold aloft the banner of progress, humanity, love and fellow-feeling amongst mankind, and so bring down Heaven to earth. At present all is chaos. Men see there is something grievously wrong, but do not know how to set it right, and unless some great apostle arises, things may be allowed to drift, and worse evils follow. It does not seem right, and it is not right, that hoards of wealth should be accumulated while undervoted poverty exists; and yet a premium must not be put on idleness, and the steady, industrious man be mulcted of what he has earned by his labour to keep one who will not work. What is needed is the improvement in ideals and conscience of each man and woman on earth, and then they would find means to remedy the evils which now exist so largely."

January 18th, 1920.

THE POWER OF THOUGHT.

"I do not mean this to apply to the earth world only, but to our world also, where thought is more developed and often takes the place of speech. Too little is made of this power in the earth-life, yet how often you hear one person say to another who has made some remark: 'I was just thinking the same thing.' If you could understand this power in thought you would easily see how an idea can be transferred from one mind to another. If you imagine the atmosphere to consist of minute particles, and thought to be made up of other tiny atoms, and the latter are projected from the brain of a person, they may impinge upon the atmospheric particles and move them, as a blow on a railway-train at one end will move all the carriages in rotation, and thus reach the mind of another person; but we are no nearer an explanation of why they should set up the same thought. There is so much that we have to take on trust, even here, that I must ask you to do the same with what we tell you. It is very necessary that this power should only be used for good purposes. If some beautiful thought should invade your mind while in the company of others, you should will strongly that they should experience the same thought, and all who are receptive will most likely do so. Here, the full power of thought is brought into action, and the best spirit-teacher or physician is he who can project his thought with the most forceful power into the mind of a newly arrived spirit; such a physician will pour a stream of sublime and uplifting thought, and if of a receptive nature, the patient, when he awakens, will be attuned to high aspirations and a desire for the life beautiful. But a man who on earth has had no wish for anything but success and money-getting cannot be reached by thought, and will drift automatically to the sphere where others like himself are awaiting their development, and the awakening of higher aims and desires. 'My thoughts are my own,' is a very common saying, but a false one. No man can live to himself alone, and no man can have his thoughts to himself only. What he thinks, another will think either with him, or shortly after, and by that train of thought he has helped to either raise or debase a fellow-creature. You on earth have greater responsibilities than you dream of, and to use them aright there must be knowledge of the future. We try to teach it from here, but there are few who listen."

(To be continued.)

ORGAN MUSIC IN THE NEXT WORLD.

Writing to the recorder of "The Progression of Marmaduke," Mr. P. B. Beddow, of the "Penge and Anerley Press," after expressing his interest in the communications, asks for technical particulars about the organ to which "Marmaduke" refers, and on which he plays. Mr. Beddow explains that he is himself an organist, and suggests that Miss Flora More shall inquire of the communicator.

The inquiry was accordingly made, and Miss More gives the following as "Marmaduke's" reply to the questions put:—

"The organ is differently constructed from those I used to play on in my earth life, yet it is more suited to our finer and more ethereal touch. We do not have the wind which is necessary for organs on earth: the pressure of the vibrations we ourselves send out has the power which the wind has to exercise on earth, and we do not have to employ anything like the force that is necessary there. We seem to individualise the spirit of the music we wish to play, in our own person, and then the vibrations we send out touch the reeds and produce the sounds. On earth you could never get the exquisite harmonies we can; for music here is the player's self; he may interpret it rightly or wrongly if he is playing the compositions of another, but he puts himself into it, and so, much of his character could be gleaned from his interpretation of, let us say, a sonata of Beethoven or a prelude of Chopin.

"As regards your technical questions, we do not have stops in the same way as on earth: we have a mechanism which will give certain effects, but they are not quite like those of the ordinary stops; it is more like what thought is to speech, and we do not need to label this mechanism; but, roughly speaking, we have six different sorts of emotions to which we can give effect by these mechanisms: joy, hope, fear, triumph, passive happiness, and triumphant fulfilment of desire.

"As regards how many could hear our organ-music, all on our side who desire to do so, and are within a sufficient radius to the instrument; but if you mean on earth, only those endowed with clairaudience could perceive or hear our music, and singing is more easily detected by them than the tones of an instrument.

"I do not think it is possible for me to give a more detailed account, or to answer your questions more fully, for things are different here from what they are on earth, and it is impossible to convey in the old earth-language any idea which shall give the entirely right description or explanation. Wait, my friend, and if you are an organist, as you say, a rich treat is before you. Live the life to prepare for it, that you may enter upon it without delay when your time for transition comes."

MARMADUKE.

"ECTOPLASMIC NONSENSE."

AN EXPOSE OF THE SORBONNE "TESTS."

By F. STEPHENS (Paris).

The egregious writer in the "Daily Mail" is a little too previous in his comments concerning the experiments undertaken by four doctors of the Sorbonne to test "Eva C."

The whole thing is really little more than a newspaper stunt for the self-advertisement of a Paris journalist who recently wrote a railway station "pot boiler" (concerning psychic research) to while away the tedium of railway passengers tired of fiction.

Of course the four doctors who investigated were serious enough, but a writer in the "Ere Nouvelle" points out that their mental attitude was hostile to the medium—a fact of which she was evidently well aware. This statement will of course make the "Daily Mail" scribe shake with laughter—but "passons."

Dr. Geley has been interviewed by the "Ere Nouvelle," and he points out the following facts regarding previous experiments:—

1. A negative result can never prove anything—(outside of itself)—especially when it is put against hundreds of successful results obtained by scientific investigators outside the Sorbonne—under the most rigorous conditions it is possible to institute.

2. You cannot say a method is defective when good results are obtained, and good when no results are obtained—as in this case.

3. In former cases an emetic was administered to Eva C. immediately after a séance—the substance vomited contained nothing of a suspicious nature.

4. The medium was made to swallow colouring matters before the séances—the ectoplasm which has been obtained on former occasions was brilliantly white.

5. M^{me}. Bisson has had "Eva C." X-rayed by two specialists, whose names are given. The stomach and œsophagus were found to be perfectly normal in structure and function—whereas regurgitating subjects present characteristic anomalies ("Medicine Internationale," September, 1921).

6. Ectoplasms observed by previous experimenters could not have been imitated by any simulacrum (such as india rubber) first swallowed and then vomited. Their volume, their change of form under direct observation, and the manifestation of their vitality proved this.

7. Ectoplasms can exude from all parts of the body—not only from the mouth. Sometimes they are solid, sometimes like a fog which undergoes condensation whilst under observation—taking the shape of a living organ, capable of being touched, moulded and photographed.

8. The fifteen negative séances of the three Sorbonne doctors, says Dr. Geley, cannot be allowed to cancel the hundreds of successful experiments made by equally capable savants outside the Sorbonne. I presume it is necessary to add this, for to many Frenchmen the "Sorbonne" is an awe-inspiring establishment, to doubt the plenary inspiration of which is almost blasphemy. It is the ultimate repository of wisdom. These people seem to think that until they discover a fact it has no right to exist—although many successful studies of this mysterious substance have been made in Paris, Algiers, and Munich. Hence Dr. Geley stoutly sticks to his guns "malgré la Sorbonne." There is only one thing on which I disagree with the learned doctor. That is when he speaks of the Sorbonne experimenters as being convinced *a priori* of the impossibility of ectoplasm.

Now I can understand a man being convinced *a priori* of the improbability of a thing—but for savants who think of "a priori impossibilities" I have no use at all. They had better be left to meditate upon the methods of Science, and I would recommend them to read what that clear-headed thinker Huxley used to say about such rabid nonsense. The only thing of which we have any right to predicate "impossibility" *a priori* is a contradiction in terms. One would have supposed that in these days of Einstein, curved space, electrons, quanta, et cetera, that stupid word had been eliminated from the vocabulary of scientific men. But perhaps the doctor was mis-reported by his interviewer. I note that he took the opportunity to affirm his certitude in the real existence of ectoplasm as a fact in the Universe—which will in course of time be recognised by all. And you will agree with me that Dr. Geley's opinion, confirmed by his colleague Richet will require something more than fifteen unsuccessful séances to upset it.

To the "Daily Mail" we may say "Festina lente."

LIGHT AND THE FIRST "DAILY MAIL."—It may interest our readers to learn that the printers of LIGHT, the Friars Printing Association, 26a, Tudor-street, E.C., early in the year 1896 received instructions from Lord Northcliffe, then Alfred Harmsworth, to set up the heading of his proposed new daily paper, the "Daily Mail" for copyright purposes. This was done side by side with that week's issue of LIGHT, which paper the Friars Printing Association have printed without a break for over twenty-eight years.

A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 502.)

We have now arrived at a stage in our investigation when the main points that are put forward by Price, Seymour and the S. P. R. can be separated from the general contexts of the Report and dealt with individually. Six items constitute the essential evidence of proof upon which Price, Seymour and the S. P. R. base the alleged charge of fraud against the Crewe Circle and are as follows:—

I.—Their claim for the infallibility of X-ray marked plates, the use of which on this occasion determined whether or no substitution of plates had taken place.

II.—Mr. Price's statement that he marked Hope's dark slide indelibly twice on both sides before entering the dark-room to load the slide, and his statement that the dark slide, after it had been loaded, was changed by Hope for another one which, on examination by Price, was found not to have the marks upon it he expected to see.

III.—That the plates, when being developed, did not flash up black at once but "developed slowly (as ordinary slow plates would do)."

IV.—No sign of the X-ray marking after the two plates had been developed.

Of plate II., the one now in the possession of Price and containing his portrait only, it is claimed is:—

V.—"Of thinner glass."

VI.—"Of slightly different colour."

If the S. P. R. "Journal," in its report on the experiment, has produced unassailable evidence in support of the above six items, proving them, in accordance with the recognised method of findings in such experiments, to be facts, then the case is closed at once and someone is guilty of the act of substitution of plates, Hope being the one accused of doing this. Our readers, however, who have followed the investigation during the past three weeks in *LIGHT* will, we are sure, have arrived at the conclusion that the S. P. R. report does not bring forward unassailable evidence in support of its charge against Hope. In fact, our examination has resulted in our finding a serious lack of concrete evidence in the S. P. R. document, in consequence the necessity of raising the following questions is unavoidable. These are:—

A. Are X-ray marked plates infallible for such a test?
 B. Did Price indelibly mark the dark slide?
 C. Do ordinary slow plates develop slowly?
 D. Do X-ray marks become invisible under certain circumstances?

E. Are plates, cut even from the same sheet of glass, always of the same uniform thickness?

F. Is there any evidence to show that the Imperial Dry Plate Company used two sheets of glass of identically the same colour and manufacture from which the six plates were obtained?

To item I. and our question A. we have been informed by the Imperial Dry Plate Company that their use of the term "infallible," quoted by them in their letter to Price of January 28th, was the correct term to apply to the plates, providing they were used for a normal exposure and developed in a normal manner. When they were instructed by Mr. Price to provide him with plates marked in such a manner that substitution could be detected they based their calculations on the assumption that the plates would be given normal exposure and have normal development and in every way be used in a normal manner. They consider, however, that the conditions of the experiment on February 24th were far from normal, consequently the term "infallible" in this case does not apply. They tell us that they have been conducting experiments lately to produce a plate marked in such a manner that the marking will remain constant under any condition of a photographic test and they have succeeded in producing such a plate that they can guarantee as infallible in the future.

We have information from more than one source of experiments that have recently been made on X-ray marked plates, the results of which have proved conclusively that plates so marked are not infallible; we are not at liberty at the moment to give the details of these experiments, but we hope to be able to do so shortly.

On Thursday of last week we conducted an experiment with six plates supplied us by the Imperial Dry Plate Com-

pany. These plates had been marked by X-rays and were as nearly as possible similar in all respects to those supplied to Price for his experiment. The plates were exposed in a camera at different lengths of exposure. All showed the X-ray markings quite plainly after development. But as a comparative test against the Price experiment of February 24th it failed to prove anything. When we showed the Imperial Dry Plate Company's officials the negatives and prints after the experiment, the following questions were at once raised by them: Was the lighting the same as that on February 24th? Was the lens used the same type that Hope used? Was the developer the same? Was the time the plates were in the developer the same? Was the temperature of the developer the same as on February 24th? Many other questions were put to us that made it quite obvious that to repeat the Price experiment on X-ray marked plates without Hope and his camera was impossible.

We do not intend here to go into the many reasons why an X-ray marked plate is not dependable when exposed in other than normal conditions. The reasons are full of technicalities and could only be understood by those who have a wide knowledge of the chemistry and law of optics relating to photography. We are convinced, however, by experts, who include the officials of the Imperial Dry Plate Company, that to repeat the test experiment of February 24th under similar conditions prevailing in the studio and dark-room at 59, Holland-park, on that morning is practically beyond the power of anyone.

Regarding item IV. and our question D., we can now safely say that X-ray markings may quite possibly not show themselves under certain circumstances, i.e., when the conditions are other than the normal condition under which the Imperial Dry Plate Company expected their plates would be used. As the Price-Hope test was not conducted under normal conditions, the Imperial Dry Plate Company cannot be blamed for an error in description when using the term "infallible" in their letter of January 28th.

In regard to item III. and our question C., there is apparently something wrong in Price's statement that ordinary slow plates develop slowly. We have it on the highest authority that the reverse is the case, viz., that ordinary slow plates develop quickly. But here again the question of exposure and class of developer enters in together with other technical points which make Price's observations on this portion of the experiment impossible to verify.

Again in item II. and our question B., we have already dealt with this. As evidence of the proof of substitution of dark slides it must be ruled out. There is no proof whatever that Price marked the dark slide as he said he did.

We now come to items V. and VI. If it is possible to prove by a watertight test that the two plates called plates I. and II. vary sufficiently in colour and thickness, from the plates supplied by the Imperial Dry Plate Company to Price, to justify the decision that they could in no way have come from either of the two sheets of glass used by the Imperial Dry Plate Company when making up the six plates for Price, then we have a conclusive proof of substitution, and the question of detection by X-ray marking does not enter into the case at all. We are hoping shortly to have all the available plates belonging to Price, and brought away by him from the studio at the British College of Psychic Science on February 24th, in our possession. These plates will then be submitted to experts and their report will be given to our readers at the earliest possible moment.

We impress upon our readers the necessity for them in keeping to the essential features of this case. The items that we have enumerated above comprise the whole of the evidence against Hope. As we have said the pivot of the case is centred on the assumption that the X-ray plates used provided an infallible method for detection. The infallibility of these plates is destroyed by the statement we give this week from the Imperial Dry Plate Company. It now remains to be seen whether a test can be devised by experts that will prove infallible for determining the questions of colour and thickness. We will make every effort to obtain this information, if possible, in time for publication in our next week's issue.

(To be continued.)

LETTERS ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—The questions of colour and thickness of glass used in the manufacture of photographic plates raised by your investigator lead me to offer a few remarks. I tested for thickness a few negatives of my own. Almost the first one measured showed a variation between .069 and .056 inch, which is a difference easily detected by the naked eye of any engineer accustomed to gauging small dimensions. These figures refer to the opposite corners of a whole plate, a brand celebrated for its uniformity and scientific production. If a variation of twenty per cent. occurs in one plate much more may be expected in different plates even of the same batch.

Then as to colour: It is a fact well known to those having to do with glass that its colour changes. So much so that the glass in shop windows where delicate tints or jewellery are displayed has to be renewed occasionally. If this change is due to the action of light, which it probably is, then two portions of the same glass being subjected each to a different treatment a variation in colour may be expected between the two. For instance, one portion may be subjected to the powerful light of a projection lantern.

Another point worth noting is the allegation that eighteen or nineteen seconds was an abnormally long exposure for the brand of plate used. I conducted an experiment in the same studio (though with another medium) when the conditions required thirty seconds. The plate in this case was exactly two-thirds the rapidity of those used in the S.P.R. experiment. So that assuming the other factors of light value governed by time of day and size of lens aperture were identical in the two cases, twenty seconds would not have been too much in the case under consideration. Without naming all the factors which determine length of exposure, it is absurd to give an opinion as to what is correct or incorrect.

Whether or no fraud is indicated in the case before us, I would like to add my testimony to the genuineness of psychic photography in at least one instance. I have a print taken from a negative produced under my scrutiny upon a plate which, unknown to the medium, I had previously exposed to ordinary light on the margin through a transparency; and yet a supernormal result was obtained.

Substitution was ruled out of court, and my experiment was conducted in such a manner that I am satisfied that no trickery was resorted to in any other way.

Your investigator is deserving of high commendation for the thoughtful manner in which he conducted his enquiry. It is much to be regretted that such a body as the S.P.R. should lend its influence to such slipshod methods as this case appears to disclose. The genuine psychic medium needs all the sympathy of those who are out to discover the truth. We must go on with experiment having the pursuit of Truth our only aim. When fraud is discovered let it be unmasked for Truth's sake. But is it fair play to base such a charge as the present upon a single experiment? Surely the scientific method of repeated experiment should have been used before arriving at a conclusion.

Yours faithfully,
S. LLOYD YOUNG.

Young's Corner,
Knockholt, Kent.
August 2nd, 1922.

To the Editor of LIGHT.

SIR,—I am naturally much interested in your investigator's critical examination of the results obtained by Mr. Price with Mr. Hope and Mrs. Buxton, for you are aware that I have for many years studied supernormal pictures—so-called "psychic photography." I have had several sittings with the Crewe Circle at Mrs. Buxton's home, obtaining "extras" on several plates. The "extras" were recognisable, but not recognised by me. These results were got not under what you denominate "watertight" test conditions, for, knowing what my friend, Mr. William Jeffrey, of Glasgow, had obtained in his own home, under his own stringent test conditions—using his own camera, dark slides and his own plates, Mr. Hope and Mrs. Buxton never touching the plates—I was critical though not hypercritical, for I set out not to look for fraud, as Mr. Price did, nor even to suggest it.

I had accepted Mr. Jeffrey's results as perfectly satisfactory, knowing him to be an amateur conjurer capable of detecting any possible tricking on the part of the Crewe sensitives, and in face of the excellent pictures in psychic drapery of his passed-on wife, Mrs. Jeffrey.

Major Spencer's report in the S. P. R. "Journal" for July is adversely criticised in an editorial note, part of which you reproduce. It says: "We think we ought to point out that in a test experiment of this kind it was a pity that Major Spencer's camera was left in [not on as LIGHT wrongly transcribes it] his unlocked despatch case in the studio with Mrs. Buxton when he and Hope were in the dark-room." Major Spencer fortunately mentions that: "Neither Hope nor Mrs. Buxton knew that I intended

using my own camera and dark slides till we met in the studio."

As a member of a committee in connection with the London Spiritualist Alliance, which studied and experimented some twenty-five years ago with the various methods of trick photography, I should like to know how Mrs. Salter, the editor of the S. P. R. "Journal," or any of her sceptical associates would explain what Mrs. Buxton did or could do without previous knowledge of the mechanism, size, etc., of Major Spencer's camera, slides etc., for the implication is that she could have done something to bring about the supernormal result which was obtained, and which the Major could not have at once detected when he opened out and looked through his camera when he took it from his "unlocked" despatch case.

Mrs. Salter will be doing a great service to all investigators if she will indicate what fraudulent manipulation was likely to produce the "extra" in the circumstances reported by Major Spencer, who is one of the most careful investigators in the Society for the Study of Supernormal Pictures, of which I have the honour of being President.

ABRAHAM WALLACE, M.D.
Member of the S.P.R.

To the Editor of LIGHT.

SIR,—I am afraid my letter comes very late in the day to speak in favour of Mr. Hope, but as it takes six or seven weeks from the time LIGHT is posted to me to the time you can receive a reply I must plead not guilty.

As far as I am concerned, I am convinced that there was no possibility of fraud on the part of either Mr. Hope or his colleague, Mrs. Buxton, when I took a series of photographs, both with and without my own camera, in September, 1920, when I was in London.

Although I am confident there never has been any desire on Mr. Hope's part to practise trickery of any kind, still one must not forget that he is a medium, and my experience goes to show that most mediums, if not all, are liable at times to cheat unconsciously. They seem impelled by some unknown power in that direction, and do so without the slightest desire to go off the straight track. We have only to recall the frequent attempts to cheat on the part of Eusapia Palladino, who undoubtedly performed the most wonderful things, and convinced the French, Italian and English scientists of the genuineness of her phenomena, yet on several occasions she resorted to the most child-like and naive acts of deception. Then we have the Slade case. Here Slade performed a barefaced deception before Sir E. Ray Lankester and suffered imprisonment for it—but we have abundant evidence that Slade did on numerous occasions cause spirit-writing to appear on tied-up and sealed plates. This has been attested over and over again by experts, scientists, and other witnesses.

Now, I would suggest that a small committee be formed, say, of three members, who should go to three different photographic dealers of repute in London, and each member in turn should select two boxes of plates in the presence of the other two; these boxes should then be tied up with wire and the ends soldered down and sealed into the box. Three of the boxes should be tested for extras by placing them between the hands of Mr. Hope or against his forehead, then opened in the dark room and developed by one of the committee in the presence of the other two. The other boxes should also be opened in the dark room in the presence of all three, and two plates removed from each, which should each have a corner cut off in an irregular manner with a diamond. The mutilated plates should then be placed in the double backs and put in the camera by one of the three, the other two looking on (after the camera had been focussed on the sitters, and made ready for exposure). After exposure, the double backs should be tied up and sealed and retained by one of the committee. Each one of the committee should repeat the experiment with his own camera and slide, and all three slides should be taken away and the plates developed in the presence of all three members of the committee in a dark room of their own selection. If extras are obtained, the pieces of glass cut off should accurately fit the mutilated plates.

If these experiments be carried out away from Mr. Hope or his dark room and succeed, as I feel sure they will, it will settle the question once for all, and clear the Crewe Circle of all suspicion.

Yours, etc.,
G. LINDSAY JOHNSON.

[Dr. Lindsay Johnson is a distinguished oculist and the author of a number of scientific works. He has had considerable experience in photography, on which he has written authoritative treatises.]

"LIGHT": COMMENDATIONS.

What a splendid paper is LIGHT! It both creates and fulfils an ideal for such a journal. The breadth and significance of its contents . . . the refinement of all the work as to its literary quality are admirable.

LILLIAN WHITING.

"THE INVISIBLE IS THE REAL, THE VISIBLE IS ONLY ITS SHADOW."

By SYDNEY T. KLEIN, F.L.S., F.R.A.S., F.R.M.S., Etc.

Reprinted by Kind Permission from the "Beacon," June, 1922.

(Continued from page 503.)

We with our limitations are thus forced to postulate two aspects of the universe: one of these is what is called the visible, finite or physical, which carries the appearance of reality to our finite senses, though it has no existence for us apart from those senses; and the other is that which transcends our utmost conception, which we call the invisible, infinite or spiritual. We cannot conceive beyond the finite so long as we are conscious of living under present conditions. With every act of perception by our senses, or conception by our intellect we have therefore not only knowledge of the visible or finite, as far as Intellection can carry us, but we become at the same moment aware, by intuition, of the invisible, infinite beyond. So by the use of Introspection, as soon as we have gained a knowledge of our finite physical self with a clear comprehension of its limited modes of thought, we at once become aware of the Infinite Spiritual part of us transcending it. The spiritual part of us is our real personality, of which the physical self is only the outward manifestation or shadow on our plane of consciousness.

Let me suggest two psychological experiments which will prove to anybody, who will earnestly try them, how inadequate the intellect is for dealing with any subject beyond its narrow finite horizon:

Try persistently, say for five minutes (not five seconds) to grasp the idea of the infinite extension of space; you won't be able to grasp it, but I want you to try the experiment. The longer you persist and try to master it, in the endeavor to get there in thought, the more impossible it becomes, until you have to give it up and acknowledge that it is absolutely inconceivable that space can extend without limit; but having done this you find that it is quite as inconceivable, and perhaps even more so, to think that space could be limited; there would always be the question what is beyond, and yet the Intellect insists that one of these two alternatives must be true, though it cannot conceive how either can be possible.

Again, try persistently to master the idea of time duration. In our experiment on space, when we had reached a point where we began to gasp with bewilderment, we had a feeling of relief at the thought that after all we could, at the worst, stop our flight on our journey outwards into the vasty deep; we could, as it were, ignore the terrifying idea of unending extension; but in the experiment on time our consciousness cannot apply that anesthetic to its bewildered brain; time for us is irresistibly rushing on and carrying us with it; we are helpless, we cannot call a halt and say we will go no further. Our bewildered mind may try to force the thought that surely there must be an end sometime; but the intellect, which is quite incapable of dealing with such a question, tells us that Time can never cease.

To those who are dominated by the world of appearances and look outwardly upon time and space and therefore believe them to be realities, such experiments, if persisted in for any length of time, would tend dangerously towards insanity; but relief comes immediately when, by looking inwardly, we realise that both these appalling infinities of time and space are mere illusions, caused by the finite outlook of our self-consciousness. When, by looking inwardly we have cancelled that finite self, and have become God-conscious, we are able to realise our oneness with the Great Spirit, and that our real spiritual being, the holy son of God growing up within us, always has been, is now and ever shall be in the Eternal Now comprising all time and the Here comprising all space, where there cannot have been a beginning and can be no end.

When we have realised that our real personality is our inner spiritual being, we have only to turn our thoughts in the right direction, namely, inwardly instead of outwardly, to have the power of employing spiritual discernment for sweeping away all those other inconceivables with which the misuse of Intellection has for so long surrounded us.

We have seen that the whole world of appearances can only be looked upon as the temporal condition under which the race is being gradually educated, and by means of which we are being prepared for an existence far transcending anything that we can even imagine in our present state of knowledge.

It is only in the last fifty years that we have entered a new era of Religion and Philosophy; we hear no more of the old fear that the study of scientific facts leads to atheism or irreligion; we have learnt to realise that Religion and Science are only provisional, they are both progressive in their outlook and are meant to go hand in hand towards elucidating the Riddle of the Universe; but the Scientist, on the one hand, must always remember that he is only looking outwardly at the shadow forms of that Invisible Power which is the cause of all causation, and that the real goal to which all knowledge is meant to lead us is the vision of that Reality.

The teachers of Religion, on the other hand, must realise the value of scientific investigation. It can indeed only deal with the visible shadow forms, but these are shadows of the Reality, and the study of nature is one and perhaps the most important of the channels through which we are meant to gain a knowledge of nature's God. It is, therefore, clearly a duty that the teacher of religion should, by the help of Scientists, seek to become better acquainted than he usually is with the wonders with which God has surrounded us. St. Paul, in the passage quoted above, has pointed out the value of the world of appearances for gaining a knowledge of God, but he has also warned us against looking upon the visible as being itself the reality. His words are, 'For the things which are seen are temporal, but the things that are not seen are Eternal.'

I have shown elsewhere* that before we can gain a vision of the Reality we must realise that everything on the physical plane is only a shadow form or symbol of that which is on the Transcendental, and we must thus look upon Nature. Every leaf and blade of grass is, as it were, a letter or word conveying some portion of that wonderful "Thought" of God which we call Creation; as every word in a book conveys a portion of the thought contained therein.

Under finite physical conditions we are looking outwardly, namely, objectively on, say, a forest tree; we see the trunk is brown and hard, the bark rough, the leaves green and the branches spreading out into space, that the branches wave about and creak, and the leaves rustle in the breeze; but these are only movements under the illusions of time and space. When we have escaped from this limited outlook and are able to look inwardly, namely, subjectively, these outward forms will cease to have any value for us, we shall then understand the meaning of that tree in the scheme of creation. It is sad to see how many there are in this age of enlightenment who still confine their thoughts entirely to the outward material forms of everyday life, and have no thought of or desire to know the real meaning of their sojourn here; they are indeed like children who cannot read; they confine their attention to the printed letters and words and think that these outward visible forms are all that the book contains; they have no knowledge of the truth underlying these symbols. This is, I think, to a great extent, the result of the great advance in Intellectualism experienced during the last fifty years, which has tended to stereotype thought into Scientific formulæ and hard and fast dogmas, and these in their turn have, among the thoughtless, succeeded in strangling initiative and quenching desire for advancement in a knowledge of the true inner meaning of our surroundings. It is an age obsessed by controversy, dominated and camouflaged by intellectual gymnastics. We need to take a leaf out of the daily log of primitive man, or from little children, of whom we are told is the Kingdom of Heaven, and learn again to develop the power of wondering at and loving the beautiful in nature. The old pictorial Hebrew description of the creation contains a fundamental truth sadly overlooked by those who, in fear that the Great Architect of the Universe should be thought to have made a serious structural error in an important part of the building, introduced Adam and Eve and the apple to account for the paradoxical existence of evil in a world created by a Being who was absolutely Perfect, Omniscient, Omnipotent, and All-loving.

"When God looked upon everything that He had made, behold it was very good."

(Continued at foot of next page.)

* "Science and the Infinite," Chapter on "The Vision."

FURTHER CRITICISMS OF THE ATTITUDE OF PROFESSOR RICHEL.

Mr. Frederick Stephens, of 27, Avenue Felix Faure, Paris, writes:—

The translation in LIGHT (p. 452) of Professor Richet's recent article in the May-June number of the Journal of the "Institut Metapsychique" is useful as determining that gentleman's precise attitude, and it confirms my brother's statement that Richet has really not budged from the physiological materialism of the days of Buchner, Mercier, and others. In short it is the position of the orthodox physiologist PLUS an admittance of the reality of supernatural facts of "lucidity, etcetera." He is so impressed with the empirical generalisation of psycho-physical parallelism that he is ALMOST (LIGHT, page 453) prepared to state that this parallelism is an example of cause and effect—the "cause" being a cerebral modification, and the "effect" a state of consciousness. Now this is simply the old orthodox doctrine of materialism—"pur sang." It is the reason why he is obliged to find an explanation of "Raymond," "G. P.," and others in a material brain belonging to a living medium, for according to Richet, human intelligence can only be manifested in connection with a brain. But apart from the fact that in a former article he admitted the probable existence of "non human intelligences" in Nature (*intelligence connotes memory and reason*), thus by implication stultifying his fundamental postulate of "no psychosis without neurosis," it should be pointed out that his generalisation is so far from being accepted as unquestionable, that his own colleague, Dr. Geley (in his book "From the Unconscious to the Conscious"), roundly attacks the doctrine of psycho-physical parallelism, citing instances where excision of the higher brain "areas" has been carried out without the patient having been affected as far as his "psychical efficiency" or mental life is concerned. In fact Dr. Geley partly bases the conclusions in his book upon the utter inadequacy of the whole conception postulated by Richet. So Professor Richet may fight it out with his distinguished colleague. But whatever the truth may be, it is misleading to present the doctrine as though it were as unchallenged, as (say), the law of Gravitation. The conclusion drawn by your correspondent "C.E.B." is quite correct: not a single new argument is advanced; the Professor's standard of evidence is so severe that it would be impossible for any living person to establish his identity; and, apropos of this point, Dr. Geley's words are very well worth consideration. I translate from Dr. Geley's article in the January-February number of the "Revue": "It is impossible to prove scientifically the real existence of any person whatever—whether he happens to be a humble reporter or a savant. How, then, does it happen that his existence is not called in question? Uniquely in the name of good sense! It is not science which is employed here in this case, it is good sense. Very well then. I consider that, when it is a case of the identification of these mediumistic 'entities,' it is time to put on one side these transcendental arguments or high metaphysical hypotheses, and to make appeal a little more than has so far been done to good sense. I maintain, and it is an opinion reached after long reflexion, that when the day comes when a sufficient number of 'entities' shall have given proofs of their existence as strong as those furnished

* "It would require the strongest evidence to convince me that this parallelism is not due to cause and effect."—RICHEL.

(Continued from previous page.)

From the infinite outlook of the Spiritual, the whole Universe, being the expression of His thought, must be absolutely perfect. It is only the narrow finite range of our outlook through ignorance caused by race-infancy and our limited modes of perception which, by the assertion of Self, the cause of all imperfections and the antithesis of that purity or singleness of heart by which we see God, blinds us with the illusions of evil, ugly and false, which we read into our surroundings.

How then can we free ourselves from this obsession and obtain a glimpse of the real world, of which this world of appearances is only the outward shadow-form under the limitations of Time and Space?

In conclusion, I should like to answer that question, and to suggest, on the lines laid down in this paper, a way by which it is possible for anybody, of whatever form of earnest religious belief, to realise the presence within him of what I have referred to as his real spiritual personality, provided he has learnt to look inwardly instead of outwardly, at the reality instead of the shadow, namely, at the meaning instead of the outward form of his surroundings.

Let me recapitulate. I have shown that the Invisible or Spiritual is the real and that the Visible or Physical is only its shadow-form as depicted on our finite senses under the limitations of time and space. We have therefore to postulate two aspects of the universe. The Spiritual which is immanent and transcendental, and the physical which constitutes our world of appearances. Every phenomenon in nature has therefore these two aspects, the Spiritual and the Physical.

If we analyse the human being we see these two aspects.

by Raymond, Estelle Livermore, or George Pelham that on that day we shall consider in the name of good sense, that their affirmations are sufficiently established." So Geley and Lodge apply the same criterion. It seems strange that the phenomena of physico-psycho parallelism never seem to suggest to this able physiologist, Richet, but one explanation, viz., that the mind causally depends upon the brain, yet his colleague's opinion is that the "Total Self" (Conscious plus Sub-conscious mind) is such that it entirely transcends its physical embodiment.

Professor Richet presents the doctrine of psycho-physical parallelism as though it were capable of only one conceivable interpretation, yet as Miss Dallas shows (LIGHT, August 5th), Professor James has pointed out that it is only a theory and by no means a proven fact. He has indeed suggested "an alternative theory which in his opinion interprets the facts of experiment more completely," viz., that the brain, instead of performing a productive function, performs merely a "transmissive" function. In other words, the brain may be the physical condition through which the "total self" manifests under limitations.

A WELCOME TO MR. FRED EVANS, OF CALIFORNIA.

To welcome Mr. Fred Evans, the famous "Slate Writing" medium who has just arrived in this country from California, Miss Estelle Stead gave a "reception" at her residence in Smith-square, Westminster, on Friday, 11th inst. A considerable number of persons, some of them well known in Spiritualism and Psychical Research, were assembled, and Mr. Fred Evans found a cordial and, as he explained, a quite unexpected welcome to England.

Mr. Evans is a man of small but "stocky" figure, clean shaven, greyish-haired, with a genial manner and an evidently alert mind. He was plainly very tired after so long a journey. A lady present excited some amusement by the comment that Mr. Evans was not the kind of man she had expected—he did not look "spiritual" enough. On this Mr. Evans is perhaps to be congratulated.

Miss Stead having given a short address of welcome, Mr. Evans replied expressing his pleasure and appreciation of what had come to him rather as something quite unexpected. He had not expected to make a public appearance so soon after his arrival. He then gave a short discourse on the purposes of Spiritualism, notable for its earnestness and fluency. Referring to his own career, he explained that he had long been impatient of his position as a medium taking fees for his seances and thereby exposing himself to the malicious imputation that he was simply in the work to make money. So for the last few years he had been mining in California with the idea of thereby accumulating enough money to make him independent of fees so that he might give his services as a demonstrator of the great fact of spirit communication.

Sir William Barrett who, with Lady Barrett, was amongst the guests, expressed the pleasure which they all felt in welcoming Mr. Evans. At the close, Miss Stead was the recipient of many warm acknowledgments for her kindness in giving a welcome to the Californian visitor and allowing so many of her friends to share in the pleasure.

Mr. Evans, it may be added, excused himself from giving any demonstrations of his powers as a medium on the ground of fatigue after so many days of continuous travel. These he is to give later.

The Spiritual, an emanation from the Great Spirit, is the Holy Son of God growing up within each one of us and constitutes our real personality. The physical self is the shadow or presentation of that real personality on the limited plane of our consciousness, it has the same life in common with all plants and animals, and probably, as I have shown elsewhere, with even inorganic matter and is a part of the world of appearances.

It is a fundamental truth that before we can become conscious of the real meaning and value of anything, we must be able to realise the connection which it has with our being. It therefore follows that the way to solve the problem before us is to understand the relation in which each of us stands to that wonderful power behind all causation in the world of appearances. In other words, the only way to know and realise the Spiritual is to feel our oneness with it; and in order to feel our oneness with the Spiritual under our present conditions of race-infancy and therefore ignorance, we have first to realise the oneness of the physical self, which is the outward shadow-form of our real Spiritual self, with the physical universe, which is the outward shadow-form of the Great Spirit.

This is indeed similar to the method suggested by St. Paul for gaining a knowledge of the Divinity of God, and I wish I had time to give practical examples, from my own personal experience, how it may be done; but my paper has already grown beyond what I intended and I must for the present be content with having pointed out the pathway by which it is possible for anyone, who will earnestly set himself to the task, to realise the presence of the Spiritual Son of God which is growing up within us or in intimate connection with the earthly frame of each one of us, and which I have referred to as our real personality.

LIGHT,

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THE OBVIOUSNESS OF THE OBVIOUS.

A COLLOQUIAL LEADER.

When Swedenborg died he is said to have left plans and specifications for the building of a machine to travel in the air—the fore-runner of our airships and aeroplanes. This was held on high medical authority to be part of the evidence which went to prove that Swedenborg was insane. If other evidence were needed, you had only to turn to his writings on the next world. Here was a man who not only believed in the possibility of flying, but also in spirits who came and talked to him! If you required more than this to prove the insanity of the great man, then you were a very unreasonable person, probably touched with a little mental infirmity yourself! That was no doubt the kind of argument employed in those days. To-day you are clearly entitled to believe in "air-machines." You can see them moving in "the central blue," and, it is not unlikely, have yourself travelled in them. Yes, you may believe in aeroplanes and airships without fear of the lunacy laws. The reason is clear. It is because the air machine has been made an obvious thing for those who can only understand obvious things. It needed a mind like Swedenborg to see the possibility of aerial flight a century or two in advance. The minds of his critics were of the pigmy order. Swedenborg was the seer of great principles. Most of his attackers were seers of nothing but the obvious.

Swedenborg was a believer in spirits. The existence of spirits has not yet become an entirely obvious thing. The only really obvious thing is the corpse. You can see that all right; it is more obvious than pleasant. Is it not plain enough to the meanest intelligence (which is really the chief authority in these cases) that this is what death really means? It means a lifeless mass—a cadaver—subsequent putrefaction, and final dissipation into the elements. What! you don't believe this when you have the fact before your very eyes? (We will say that you are taking a last look at your old friend John Jones, deceased.) There he is! And here are you talking about Jones as not being there as all—Jones as a spirit. I can't see him anywhere but where he is—on the bed ready for the undertaker. Of course if you can't see the obvious, it is really of no use arguing with you. . . . But perhaps it is the shock; yes, that is what it is . . . a little bromide of potassium, or a tonic. . . . I will speak to the doctor. Perhaps a trip in an aeroplane would do you good. I am told it has a wonderfully bracing effect on the nerves.

"As it was in the beginning." We can imagine instances of the same kind when some irresponsible fanatic, some weak-headed, credulous person expressed his faith in the discovery made by Galileo.

What! the earth goes round the sun?—the earth a round body? Where are your eyes? Where is your

common-sense? Can't you see the sun going round the earth? Everybody else can. And have you not wit enough to understand that if the earth were like a ball all the water on it would run off? I am afraid you are a dangerous heretic. . . . I must speak to the priest about it. An application of thumb-screws would do you good. And perhaps a few turns on the rack. I am told it is wonderful in clearing the system of heretical opinions.

Great is the Obvious, and many are its worshippers! It reigns in glory until its place is taken by another Obvious—all the kings of this dynasty have the same name: Obvious I., Obvious II., and so on.

It is still dangerous to see anything that is not quite plain to the general mind. There is something treasonable about it . . . it is contemptuous of the rights and claims of our Sovereign Lord, Obvious, his crown and dignity. (See 17 Ob., VII., cap. 21, section 13.)

You are a Spiritualist. The rack and thumb-screw are no longer available. Tonics don't seem to do you any good. Perhaps a little wholesome ridicule . . . or perhaps Mr. Clodd or Mr. McCabe could recommend something.

THE PASSING OF LORD NORTHCLIFFE.

We share with the whole world to-day the feeling of deep regret at the passing of Lord Northcliffe from mortal activities. He was indeed a great and noble instrument that responded in a unique and wonderful manner to those impulses of high character and divine purpose and thereby in his short earth life marked a true step forward in human progress. To him we owe directly the publication of the world famous Vale Owen Scripts. There are, we know, many thousands to-day who will reverence his name for the opportunity he gave them to acquire through these communications a closer knowledge and a clearer vision of things spiritual. Though Lord Northcliffe admitted to as personally his lack of knowledge on psychic matters, yet with a deep intuition which was peculiar to him he realised the importance of the subject and placed great reliance on the word of the men and women whom he felt he could trust to give the readers of his journals further light and instruction in this direction. Lord Northcliffe established a new era in the affairs of this world, and there is no doubt he was chosen for the work. He bravely undertook it and succeeded, and he gave his mortal life for it. But in losing his life he gained it.

DR. FOURNIER D'ALBE AND "THE GOLIGHER CIRCLE."

To the Editor of LIGHT.

SIR,—Dr. Fournier D'Albe's letter in your issue of 12th inst. cannot be allowed to go without comment. I will endeavour to be as brief as possible.

Dr. Fournier does not mince matters. He accuses the Goligher family of a conspiracy to obtain money by false pretences. It seems difficult to believe that Mr. Kerr, a comparative stranger, should join in this.

As regards Dr. Schrenck-Notzing, his remark concerning bias is, I conclude, the result of a perusal of Dr. Fournier's book. It is unfortunate if the wording, due probably to a desire for compression, produces that effect, as I know it has done on an impartial reader.

As to the sentence: "On the strength of a photograph ascribed by the photographer himself to an accident," are we to suppose that Dr. Crawford knew that? The photographer was Mr. Skelton. After Dr. Crawford had used the photograph in his book Mr. Skelton laid claim to the negative (I suppose considering it of value); which claim Dr. Crawford resisted. When did Mr. Skelton form the opinion that the luminous appearances were due to accident? At this time of day his opinion would be of no more value than that of any other photographer. By the way, Mr. Skelton was one of the sitters at Crewe when the recent Crawford psychograph was produced.

Does Dr. Fournier show good taste in his remarks respecting the late Dr. Crawford, who worked in a purely scientific spirit if any man ever did? Has Dr. Fournier any right to treat him *de haut en bas* as he does? I am sure Dr. Fournier must regret some parts of his letter.

With reference to the "girlish pranks"; did not the Fox Sisters commence with pranks? Such pranks, if any, were before Dr. Crawford started his investigations: "And ended in tragedy." We have Dr. Crawford's letters to Mr. Gow and myself showing that the psychic work had nothing to do with his sad end.

YOURS, etc.,

THE LATE DR. CRAWFORD'S LITERARY EXECUTOR.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Owing to a better understanding of psychic matters the newspapers of Great Britain are becoming less liable to misquote and make facetious remarks on the public writings of men and women of authority relating to the subject of the proof of the continuity of human life after death and post mortem communications. There is one passage, however, that a certain type of journalist will always misquote or misrepresent on the slightest provocation. We are referring to the reference to "whiskey and cigars" that occurs in Sir Oliver Lodge's work, "Raymond." A few days ago the "Daily Dispatch," of Manchester, published the following sapient reference on smoking and "Raymond": "I see that General Booth, of the Salvation Army, has been declaiming to-day at Cardiff against smoking, and declaring that there is 'no smoking up there.' The General is, of course, entitled to his own opinion. But what will Sir Oliver Lodge have to say—after all he has told us of the cigars which his son Raymond smokes in the 'after life'?"

This of course may seem a very witty observation to some people, but as it is an absolutely incorrect statement we will give the passage from "Raymond," which occurs on page 197, to show how little the "Daily Dispatch" knows about the reference and with the hope that the editors of other newspapers may check such observations before they appear in the news columns of their journals. Sir Oliver Lodge, on December 3rd, 1915, at a sitting with Mrs. Osborne Leonard, the medium, is addressed by her control, "Feda," who is speaking on behalf of Sir Oliver's son Raymond, who it is claimed was speaking to his father through the agency of "Feda" on this occasion. "Feda" says:—

"He says he doesn't want to eat now. But he sees some who do; he says they have to be given something which has all the appearance of an earth food. People try to provide everything that is wanted. A chap came over the other day, who would have a cigar. 'That finished them,' he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases. It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. Some want meat, and some strong drink; they call for whiskey sodas. Don't think I'm stretching it, when I tell you that they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here. He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says, don't want it any more—like himself with his suit, he could dispense with it under the new conditions. He wants people to realise that it's just as natural as on the earth plane."

The "Evening News" of August 8th published a story of a "Lourdes Miracle" that has created a considerable amount of interest. The Paris correspondent of that journal telegraphed the following report of the incident:—

The astonishing cure of a girl suffering from a rare disease is reported from Lourdes. Mademoiselle Jeanne Molin, aged 22, had been lying in a plaster-cast since last February, and the doctor said that the slightest movement might cause her death. He forbade her parents to take her to Lourdes but she was taken there in spite of the doctor at the beginning of this month. She suffered greatly during the journey. When the Eucharistic procession stopped in front of her at Lourdes she felt a strange tingling sensation in her legs and back, and she was suddenly cured. She was examined by three doctors, who issued the following bulletin: "No pains exist now; the movements of the limbs are also painless and free. No trace of disease remains." The doctors concluded: "Jeanne Molin is completely cured, and to produce such a change is needed a force outside the laws of nature and human science."

From the "Times" we learn that Messrs. Methuen will publish "The Great Secret," by Maurice Maeterlinck, trans-

lated by Bernard Miall, during the autumn. The book deals with the secret of primitive religion and the occult wisdom of the East and pre-Socratic Greece. The Gnostics and the Neo-Platonists, the Kabbalah, the Hermetics, the modern occultists and the metapsychologists are similarly treated. From the same publishers is also coming a critical survey of "Occultism and Modern Science," translated from the German of T. Konstantin Oesterreich, Professor of Philosophy at the University of Tübingen. Professor Oesterreich's aim has been to give to that which would seem "super," natural its rightful place in present-day knowledge, quoting instances in which such phenomena agree with the facts which they appear to contradict.

In the issue of the "Times" for Saturday last there appeared a letter from Sir Arthur Conan Doyle which reads as follows:—

SIR,—I saw an emission of ectoplasm in London a fortnight ago. I not only saw it, but had a sample in my hand in good light in Paris last year. But it is not to be got by money rewards.

A very delicate adjustment of psychic forces is necessary for its production, and now, as of old, "being all of one accord" is essential. It is noticeable that in Mme. Bisson's own experiments success was very variable. But in this new science of plasmology, as in all other sciences, it is the positive which counts, and the negative may be disregarded, save as a warning. At present it is the failure which is reported, while the success is lightly dismissed, even when personally vouched for by such men as Richet, Flammarion, Geley, Schrenck-Notzing, or Crawford.

Yours faithfully,

ARTHUR CONAN DOYLE.

On the following Monday Sir H. Bryan Donkin replied in the "Times" to Sir Arthur as follows:—

SIR,—In his letter to the "Times" of the 12th inst., Sir A. Conan Doyle definitely excludes the alleged phenomenon of "ectoplasm" from all possibility of verification by his announcement that "being all of one accord" is essential for the production of ectoplasm.

"Being all of one accord" may fairly be taken to mean that no one present during the attempts to produce it may suggest any test for the medium's good faith, or even doubt the possibility of the production of the phenomenon by "psychic" means. Sir A. Conan Doyle has at last made clear the method he follows in endeavouring to persuade the public that a "new science of 'plasmology'" has been discovered. But in doing this he surely has succeeded in restoring sight to at least some of his blind disciples.

Yours, etc.,

BRYAN DONKIN.

Whether out of the laboratory or in it the condition of "Being all of one accord" is surely an essential condition for the conduct of every quest undertaken by a company of persons, especially when it comes to the unveiling of nature's secrets. It is difficult to follow the reason in Sir Bryan Donkin's argument. Perhaps there is no reason in it at all, but only as an American said once, "Just conversation."

During the past few weeks the "Daily Telegraph" has published a series of articles by Paul Heuze on "Do the Dead Live?" As these articles, well written though they are, deal chiefly with all the so-called exposures of mediums and mediumistic phenomena, they hardly answer the question raised in the title. To those, however, who prefer negative evidence to positive, these articles should prove attractive. In a letter published in the "Daily Telegraph" on August 11th, from the Rev. J. W. Hayes (associate of the S.P.R.), it is evident that these articles are appreciated in some quarters. The letter reads:—

The British public has received a great service at your hands through the publication of the series of articles by Paul Heuze on "Do the Dead Live?" As a psychical researcher of some forty years' standing myself, I have often been amazed at the power of hallucination, even without hypnotic influence, and have known scientists of repute, who ought, of all men, to know the peculiar laws of psychology, to be utterly hallucinated at the most crude displays on the part of mediums. The public should be made aware, and I hope these articles by Paul Heuze will help to do it, that all the senses (viz., sight, hearing, touch, taste, etc.), are subject to this hallucination, so that figures are seen which have no existence, music heard which exists only in the imagination, objects handled which are not really in the room at all, and perfumes identified which have no actuality. Truth is stranger than fiction, and the tricks of the subnormal parts of our personality are frequently very curious.

THE PROOFS OF LIFE AFTER DEATH.

LUCIDITY VERSUS SURVIVAL.

BY MONTAGUE RUST, L.R.C.P. & S.E.

I feel sure that the intelligent reader of *LIGHT* will highly appreciate the article by Professor Charles Richet in reply to Sir Oliver Lodge on the question of the interpretation of the phenomena of Spiritualism. Lucidity *versus* survival, which? Here we are dealing with two of the greatest scientists in the world, and it is certainly remarkable that their conclusions should be so opposed, while both admit the genuineness of the phenomena.

My introduction to the subject was in 1893 under rather peculiar circumstances. Choosing the medical career, I came to Edinburgh, and "dugged" with another medical student in what is known as the Students' Barracks. One day my friend told me a very weird ghost story, which he said took place somewhere in Cambridge. I have long forgotten the facts of the case except that I felt rather un-pleasant when he was unfolding his tale. So far everything went well, but at the end of the story he stated that the facts were true, and earnestly believed it. Then, of course, I laughed, and laughed loudly and rudely, but still he stuck to his guns, and maintained that the story was a fact. It took me a little time to realise that he really meant what he said, and actually believed what to me was a very fantastic tale. A horrible feeling grew over me, not describable by my pen, that this poor fellow was mad, and that he should be under restraint in Morningside Asylum, and I was not slow to tell him so.

However, that was in 1893, and now I think very differently. Since then I have had the good fortune to become closely associated with several wonderful sensitives—one in particular who was a medical student himself. Phenomena took place sometimes daily of a very remarkable nature. He was controlled by beings of extraordinary divergence, who spoke Greek, French, Hindustani, and other languages through his mouth. Sometimes a control would take charge of him and speak in some unknown tongue which none of us could interpret, and he would have to go away without being able to make himself understood. I may state that this medical student could only speak English himself.

A CASE OF POSSESSION.

On one occasion a personality of a very undeveloped nature controlled him. He was very violent and abusive until we gradually got him quietened down, and eventually got him to tell us his christian and surname and his full address, how he died, and what he died of, the places he used to visit, especially the public-houses. He remained in my friend's body for the best part of an hour, and by talking and arguing with him we were able to influence him so far, and to get his story out of him. We pointed out that he was not really dead himself, of which he was well aware, feeling as alive as ever, but that he had lost his own body through the malady which he told us of, and that he was temporarily using the body of another man. He partially undressed himself and had a look at his clothes, the clothes which the student wore. He looked at his hands, his boots, and all about the room, and was quite dumbfounded, and had not the least idea where he was or who was speaking to him. Eventually we invited him to come back at a definite date, time, and place; the latter he seemed to know, and he bade us good-bye, and cleared out. The student dropped as if he were shot, and woke up exhausted, and when he came to, himself he asked what had been the matter. Unfortunately, through a series of unforeseen circumstances our meeting with this fellow was of a most disastrous character. He thought we had deceived him, which, of course, was not the case, and left us and the sensitive very abruptly, but not without having given us a good deal of information about himself.

Now the interesting part of this episode, which really has to be experienced before one can possibly understand or realise what it is like, is the fact that a day or two later we went to the address given. This man had lived in that street at No. 21, and not at No. 23, as he had stated, but he had worked as a joiner at No. 23. He had died of influenza, as he had said, six weeks before at Manchester, and, as far as I can remember, used to visit the public-house which he named. His christian and surname were correct. Four medical students were present at this séance, including the sensitive. None of us had heard of him before, and we did not know if there was such a number in the street named or not. We had not the least knowledge

that he died of influenza, and never knew the name of the public-house which he frequented. These are facts just the same as that photo incident mentioned in Sir Oliver's book, "Raymond." Is this Lucidity, especially when this sort of experience happens occasionally with most sensitives? With my friend they happened fairly often.

If my illustrious colleague, Professor Richet, found such a medium as my friend, one who is easily controlled by all sorts of personalities, he would soon get all the proof he needs, for all grades could manifest before him from the poor earth-bound soul to the more advanced, and each manifest their own peculiarities and idiosyncrasies, even their earthly deformities, on entering once more the material mind. It is infinitely better to have one good medium to work with than to run here and there after a number who are not so good.

CORROBORATIVE EVIDENCE.

But to continue my evidence. At a sitting at which I was present, the spirit of a man was described by the clairvoyant, and the name was given as "Thomas." We did not recognise the description given, and as the incident did not have any value it was set aside, save that notes were taken. The next day I had another sitting with another clairvoyant, who was completely ignorant of what had passed the day before; in fact she had not the least idea who I was. She gave a description of a spirit present, and added the name "Alfred," while the description was very similar to the one already referred to. Putting two and two together I at once recognised the spirit who was trying to prove himself as present. It was Thomas Alfred R., with his exact description.

Then with regard to peculiarities, there was a well-known divine of our neighbouring city who had a drawn-up leg, so that his foot was about ten inches from the ground, and whose boot was shod with an iron frame in order to lengthen it. One can imagine the sort of rumbling walk he would have. Not long after he died, and at the close of a Spiritualists' meeting in the same city, he controlled a medium at the back of the hall, and walked her right up to the platform in his characteristic walk, and addressing the president, said, "How do you do, Mr. S.? I am Mr. McR.," and his voice was the same deep resonant voice he had on earth. Since then he has controlled other mediums, and while in the earthly condition he cannot ever put his foot to the ground, but stands with it drawn up.

There is another whom I knew who was partially paralysed on one side, whose walk was also very rumbling, so to speak. He manifested to me through a medium on one occasion, and his walk was still the same. It seems to be a law that re-entering the material brain brings back the earthly conditions, though minor conditions may vanish in course of time.

Another interesting case was that of a spirit who lost his life in the overthrow of Pompeii, and who seemingly had returned to earth in a medium's body for the first time. The state of panic he manifested was something extraordinary. The whole frame shook, and his nerves went like an electric bell, all the time exclaiming, "The lava, the lava!" When the fear passed he was able to speak rationally, and tell about these times.

If one newly-drowned controls a medium he goes through all the spluttering and gasping of drowning, trying to swim if he can, or waving his arms as if in the water. It takes some time to assure him he is safe, and then his idea is that he has been saved, and is all right again.

I could multiply instances like these more than space would permit, but I ask: Is this Lucidity of the medium, or is it proof of survival? I do not see how Professor Richet's theory can be applied to such cases at all. They carry their proof on the face of them.

Then lastly let us take the case of Materialisations. I will leave out all the phenomena of a minor nature, such as bits of ectoplasm, stuff like muslin, fingers, hands, arms, partly formed faces, and even that substance which has been so ridiculed and called "hot and cold wax" by at least one person, who had the audacity to say that it could be made hot or cold, solid or melted, swallowed or ejected, by the breath of the medium. I will omit all these, though they at least prove that it is not the medium masquerading as a spirit, as some might say about the full materialisation;

but that theory, too, falls to the ground in the light of the following séance which I attended.

THE PROOF FROM MATERIALISATIONS.

At this séance from twelve to fifteen different forms materialised, most of them fully formed, and on one occasion at least two forms made their appearance at the same time, one on each side of the sensitive, and fully a yard and a half away from him, while he lay groaning in a state of deep trance. One of the forms was at least six feet high, and had a deep sonorous voice. The other was a child whose head and shoulders were visible to me across the dining-room table, and it spoke in a child's voice. The form next to me, practically touching me, seemed to me to be a human being just as much as one rest of the sitters in the room, and he spoke and answered questions in an entirely normal way. I asked him, or rather was in the middle of the sentence of asking him to grasp my hand, but before the sentence was completed he grasped my hand tightly, and pulled it up towards the ceiling. I had to stand up to follow it, and my arm was stretched up as far as it could go, when I asked him to release me. This was done immediately. Of all the forms present I only recognised two, one of a dusky complexion, clean shaven, and the other a man with a long black beard, both of whose names were given. Professor Richey says that these are formed by the medium's own subconscious mind, but combined with such phenomena are usually the voices of the spirit directors either in the direct voice or through the medium's mouth, directing the séance, their personalities known to the usual sitters. Has their testimony no weight combined with the phenomena?

Mr. Blackwell in his very able and interesting article on "Materialisations" in *LIGHT* of July 22nd mentioned the case of a sitter whose wife was fully materialised. She called her husband to her side, and he, after speaking with her, announced that he and his wife used to sing a duet together on earth, and they would try it again under these altered conditions. The earthly husband took his part, and the materialised spirit wife hers, and they sang together to the assembled company as they used to do in the past. Very strange and touching was that duet to them!

Now here are live, breathing, speaking, and intelligent beings seen, felt, and recognised by thousands of people both at the present time and in the past, and who even leave wax moulds of their limbs, toes, and fingers, as after-tests, dematerialising out of them, leaving them unbroken and uncracked. Is Lucidity to account for this? Personally I cannot see it.

HOW TO INVESTIGATE.

Professor Charles Richet is one of the world's great scientific intelligent minds, apparently trying earnestly to solve the question. Now it is perhaps presumptuous for me to offer any advice, because I am a long way behind him in everything; but I have an average amount of intelligence, and have had unique opportunities of investigation with at least two highly-developed mediums, and my experience is that the more one sits with one really good medium the more one is driven to accept the "spirit hypothesis" as the only feasible one. My advice is, get in touch with, and become friends with, a well-developed sensitive. Become friends also with the unseen visitors, and treat them as you would your friends on this side of the veil. Leave all that nasty critical atmosphere behind. Do not treat them as a case of disease of the mind, or as a mechanical engine, and especially do not treat that very sensitive being, the psychic, in an outwardly friendly way, and suspect him of fraud behind his back, or with that hostile critical attitude which in a recent case has become public. If these conditions are fulfilled phenomena and experience will follow which will satisfy the greatest demands of any intelligent and scientific mind, and open up an horizon of consciousness of which it is difficult to discern the limit. On the other hand, if these conditions be ignored no real sensitive will sit for you; they who are super-sensitive, and it would hurt their fine nature too much to try. That is how science suffers.

Consider the cumulative testimony of the world, how large it is. From the "dead" of all nations comes the same cry, "We are not dead. We live, and can communicate with earth." Is the very volume of testimony not a witness in itself, even if no scientist be at each séance to test and super-test, and say how things are to be done? He who denies such testimony and says it is all the action of the subconscious mind of the medium must necessarily hold the heart of man to be utterly depraved; that he is a liar and a deceiver in his innermost, and only fit for perdition. But it is not so. The evidence of spirit communion is an ever-increasing mountain, and mediums between the two worlds are multiplying fast, opening up an ever increasing field of research.

MR. J. N. GREENWELL.—We regret to learn that Mr. J. N. Greenwell who, some forty years ago was among the leading workers in Spiritualism in Newcastle and who went to Australia in the early 'eighties, is lying seriously ill. Doubtless a few friends are left who still remember him and who will find a melancholy interest in the news, which we have received through Mr. Thomas Blyton.

ROBERT BLATCHFORD'S CHANGE OF VIEW.

Writing in the "Hawick News" recently on the subject of Mr. Robert Blatchford and Psychic Phenomena, the Rev. Dr. Cathels made the following interesting remarks on the famous journalist and leader of thought:—

For many years, Materialism had no more powerful advocate than he. Week by week, in the pages of "The Clarion," he gave forth his message in eloquent and persuasive words. He was an "unbeliever," and he gloried in the fact. He was an atheist by conviction, and he was not ashamed to be known as such. There was no God. There was no future life. There was no mind apart from a material brain. Man was the outcome of matter and force. Beyond this world there was no other world for him. He was born in time, and in time he died. And death was final. This was the basis of "Nunquam's" message to his tens of thousands of readers.

For him Religion in any form had no legitimate place in human life. It had its origin in Superstition. Reason discounted it, and Science disproved it. With such a creed, it followed that short shrift was given to sin, and all that sin involved. And moral responsibility also vanished. Materialism, when it is as thorough as Robert Blatchford's was, has room for neither. Matter and Force are non-moral. The human machine—man, woman, or child—being the creation of Matter and Force, cannot "sin." And because human freedom was denied as a thing impossible and incredible, therefore human responsibility was a delusion and a snare. This was the creed, hopeless in its outlook, and tragic in its implications, that for years controlled Robert Blatchford's mind.

No man spoke to a wider audience. No living man was guide, philosopher, and friend to a greater number of his fellow-countrymen. No man delivered his message with greater eloquence, and earnestness, and honesty. And no man took the cause of the poor, and the oppressed—the "under-dog" in the battle of life—more warmly and more powerfully to heart. But the Robert Blatchford of the past is not the Robert Blatchford of the present. The old honesty, and earnestness, and courage remain. The old keenness and alertness of mind are there. And the old passion for truth and justice is not abated. But the old creed is no longer his. For him, Materialism has been found wanting. It cannot meet the facts of life.

There are things that Matter and Force are powerless to explain. Mind and brain are not identical; they are not interchangeable terms. There is a realm of human experience where indisputable spiritual forces are ever active. And there are a multitude of supernormal facts, psychic phenomena, mysterious happenings, to which orthodox science, like orthodox religion, has hitherto been fatuously blind. To all this Robert Blatchford has become keenly alive. And to all this is due the very interesting and significant fact that to-day he can no longer be ranked with his old colleagues of the materialistic faith. With these "vociferous Sadducees" he has parted company. His face is turned to another direction than theirs. Their faith—if faith it can be called—is no longer his. The last word of their creed is—Death. He is the seeker of a creed, the last word of which shall be—Life.

I BELIEVE in the supernatural as a matter of intellect and reason, not as a matter of personal experience. I do not see ghosts; I only see their inherent probability.—G. K. CHESTERTON, in "The Perfect Game."

THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON.

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Of these Messages the REV. G. VALE OWEN wrote:—
"They should be very helpful to toil-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

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THE LIFE RADIANT.

MISS EVELYN UNDERHILL'S NEW BOOK.*

The aim of this book, well-expressed on the title-page of its outer cover, "is to present the spiritual life in terms of contemporary thought, without using the technical language of mysticism. It discusses the relation of the life of the spirit to history, modern psychology, institutional religion, education, and the personal and social life."

Readers of this author's works are well aware that their keynote is spirituality—not a negative sort of religious sentimentality, nor a cold and colourless formulation of traditional orthodoxy, but a live, natural, cosmic-sympathetic presentation of the spiritual life in our own time and all times. The book is highly spiritual, in the classic sense, not spiritualistic, in the sense of modern Spiritualism. Psychic phenomena, as now commonly understood, even in association with celebrities in mysticism, are purposely passed by. The mystical is here eminently practical, spiritually rational, of as much moment in the common life to-day as are other and more familiar elements of it—indeed more so than many of these. We do not perceive the "hidden unity in the Eternal Being," says our author:—

Here is our little planet, chiefly occupied, to our view, in rushing round the sun; but perhaps found from another angle to fill quite another part in the cosmic scheme. And on this apparently unimportant speck, wandering among systems of suns, the appearance of life and its slow development and ever-increasing sensitization; the emergence of pain and of pleasure; and presently man with his growing capacity for self-affirmation and self-sacrifice, for rapture and for grief. Love, with its un-earthly happiness, unmeasured devotion, and limitless pain; all the ecstacy, all the anguish that we extract from the rhythm of life and death. It is much, really, for one little planet to bring to birth. And presently another music, which some—not many perhaps, yet, in comparison with its population—are able to hear. The music of a more inward life, a sort of fugue in which the eternal and temporal are mingled; and here and there some, already who respond to it.

This is her answer to the questions, "What are we to regard as the heart of spirituality? . . . Why do the Christian saint, Indian *rishi*, Buddhist *arhat*, Moslem *sufi*, all seem to us at bottom men of one race, living under differing sanctions one life, witnessing to one fact?"—

This life, which they show in its various perfections, includes, it is true, the ethical life, but cannot be equated with it. Wherein do its differentia consist? . . . Surely we come near to the truth, as history and experience show it to us, when we say again that the spiritual life in all its manifestations from smallest beginnings to unearthly triumph is simply the life that means God in all His richness, immanent and transcendent: the whole response to the Eternal and Abiding of which any one man is capable, expressed in and through his this-world life.

In another chapter, "The Life of the Spirit in the Individual," we read:—

The real spiritual consciousness is positive and constructive in type: it does not look back on the past sins or mistakes of the individual or of the community, but in its other-world faith and this-world charity is inspired by a forward-moving spirit of hope. Seeking alone the honour of Eternal Beauty, and because of its invulnerable sense of security it is adventurous. The spiritual man and woman can afford to take desperate chances, and live dangerously in the interests of their ideals; being delivered from the many unreal fears and anxieties which commonly torment us, and knowing the unimportance of possessions and of so-called success.

Spiritual truth of diamond radiance!

But in a book of such spiritual beauty, why should the crude herd-concept do duty for designation of emergent fraternal love in the human race? And why should man be described as an *animal*, when he is really ultra-animal or human?

W. B. PICKEN.

MOUNTAIN MEDITATIONS.

"THE PROCESS OF DYING."

BY HELEN MARY BOULNOIS.

Mounting higher and higher, cross-legged on a pony this morning, every breath I drew lighter, more joyous, brain-clearing, among bright flowers, beneath green pines, I was intensely reminded of the most delightful sensation of my life—the night I died. I shall always believe I did, though doctor and nurse might qualify it with "nearly." They brought me back, or I should not be here to recall it.

Arrived in this sweet, clean hut, smiling delightfully of spruce pine, looking across the green marg or meadow, under slopes of snow, I find time at last to open a treasured batch of LIGHT.

In that of April 22nd my friend, Miss Lilian Whiting, has put in exact words my experience of the morning: "A wider, freer, more exhilarating and more spiritual atmosphere." It is true she speaks of intellectual life, but so closely are we interknit, body and spirit, hardly can one be quickened without the quickening of the others. Happily I find also, in the copy of LIGHT of April 1st, the article to which she referred. I repeat its title above. Eagerly I read it to see if my sensations of the day are allied, too, in other people's opinion with the probable loosening and lifting of earthly shackles.

And now for that experience of many years ago. Weeks of agony had held me in my bed. Not even the chloroform they once gave me deadened the pain for more than a few minutes. At last one night I quietly slipped beyond it. Strangely enough the sensation was one often described—of passing through water. Never when I had seen the Orient. The vivid, lucent, transparent, rosy-yellow atmosphere, the gleaming water of the stream; the fall of willows, drooping on the further bank, were of transcendent beauty hitherto undreamt. I cooled burning ankles in the shallows. So delicious was the feeling of the hot pain being driven from the body with each step that I lingered purposely. I drew it out as long as possible—until the exquisite cold reached above my knees. Here I paused, for the silver stream ran swift and strong. I feared being swept away. A figure leant out from the willows stretching out hand and long crook. But the gladness of that Presence I never can describe. A kind of laughing joy filled me. And it was all so natural. Too long a time has elapsed. I cannot recollect if it were now, but I think it was earlier, my thoughts had gone to my home-folk. I knew I was leaving them. I was troubled at not saying good-bye, but only for an instant. Immediately knowledge flashed over me that it was for so short a time, or that it was so trivial, something like going into the drawing-room while they were in the dining-room, that it was not worth while; that if they did not understand, they very quickly would.

Then came the voice from the far-off side I had left. I knew later that the doctor had found me. He had drawn me from my bed, wrapped me. The nurse chafed my cold limbs. He tried to force brandy between my lips. He called and called. I heard him as if very far away. I was rather annoyed. "Why is he making a fuss?" I thought. "Make some sign," he begged. "Nod your head!" Politeness constrained me. I affirm nothing but common politeness to his persistence brought me back. I made an unwilling effort, and moved.

In a trice he forced my stuck lips with a fork, poured in brandy. "Swallow!" he commanded.

I came back.

He and the nurse worked for an hour to get the death-cold from my limbs. Not till early morning was I recovered sufficiently to be filled again with raging pain.

As I saw the dawn come in, I was strong enough to weep with anguish that I had to stay.

I wept again when he came that morning, and upbraided him.

"I shall live to be old! I may never get again where I was going now."

"However long you live," he said, "when it come to dying you will be no older than you are to-day."

One by one those I love have gone across, but they never seem so far as they would have done, had I not gone some of the way myself.

Gulmarg, Kashmir.

June 3rd, 1922.

DEPARTURE OF MRS. GORDON.—Mrs. Mary Gordon left Euston on Wednesday, August 9th, for Liverpool, where she caught the boat for the United States. We are asked to state that her address for the present will be General Delivery, Buffalo, N.Y., U.S.A.

BENEVOLENT FUND (SPIRITUALISTS' NATIONAL UNION, LTD.).—Mrs. M. A. Stair, of 14, North-street, Keighley, Yorkshire, the Hon. Secretary of this Fund, desires to acknowledge with thanks the following donations: Sir Arthur Conan Doyle, £100; A Friend, £5; Mrs. Crear, £1; Two Friends, £1; Retiring Collection, £6 14s. 6d.; Another, 5s. 6d.; Stockport Central Church and Lyceum, £2 8s. 3d.; Mrs. E. E. Green, of London, £2 2s.; Blackpool National Church, £2. Grand total for month, £120 10s. 3d.

* "The Life of the Spirit and the Life of To-day," by Evelyn Underhill. Methuen and Co. (Price 7s. 6d. net.)

CAPITAL PUNISHMENT.

All those who visit prisons know how closely connected is crime with physical and mental disability. The round, heavy head, low ears, dull eyes of certain criminals pick them out from others as those almost predestined to crime. Why punish them? Why not lift, raise, and physically assist them. Certainly restrain them; for they are a danger not only to others but to themselves. Within each is the spark of Eternal Life.

Much false sentiment is wasted in these days on punishment. There are people who shrink from the very word. On the other hand, there are those who still regard it as one of nature's just laws—a readjustment of things that have gone awry. The schoolboy who takes a deserved flogging unflinchingly feels he has got a clean slate. As for the fundamental philosophy of this feeling—its absolute rightness—it is not necessary nor possible to probe. It is a widely experienced human feeling—may one say instinct?

Major R. A. Marriott touches on it with the man who, "reprieved on a quibble of evidence, was quite upset, and said, 'Why? I killed her right enough.'" The deduction is, he felt that the punishment was deserved and would clear him for a fresh start.

Those who are seeking the highest way should not lose sight of this primitive feeling. Punishment should never be regarded as mere revenge taken by the stronger, but as a step whereby the delinquent may free himself from stain.

Outside Toronto is the right kind of prison. There are no bars, no bolts. It is called an Industrial Farm. Outdoor life and industry bring men back to normal, healthy existence, as far removed from crime as it is from disease. I spent a happy Sunday there, alone with jailers and prisoners, enjoying good food, pure air, and kindly friendship of men who had "gone under." I did not meet this world's worst criminals. They are not generally to be found in prison. I met men who were recovering with regular life, good nourishment, peaceful employment and the health-giving touch of the soil—some of them meeting these things for the first time in feverish, driven, excited lives.

"They sweat out their vice in the open air," a kindly jailer remarked to me.

This seems the better way for men. Yet had I asked them their opinion of Capital Punishment, I should have had a man's reply, untroubled by that curious shrinking some people seem to feel for the very word "punishment."

Within each man is a striving to hold that High Thing within him of which, consciously or unconsciously, he knows himself possessed. To some the way of stripes and thorns is one they will not avoid if they believe thereby to recover the goldenness that the excitement and illness of this world has caused them to cast away.

H. M. B.

"CURES BY IMAGINATION."

"Ars Vivendi: the Book of Vigorous Life," by Mr. Arthur Lovell, whose name is well-known to many readers of LIGHT, is now in its seventh edition, and enlarged by two chapters. It is published by the author at 7s. 6d. We take from the book, as specially applicable to a much-debated subject, the following passages which appear under the above title:—

"Just as a morbid idea will eventually bring about a morbid state of body, so a healthy idea will bring about a healthy state of body. The indispensable condition is that the imagination be powerfully impressed and the will firmly fixed."

"A person trying an experiment, and endeavouring to make believe that such a thing is possible, will of course fail, just as he will fail if he tries to show effect of mental emotion on the heart by pretending to be afraid. Immediately, however, he feels the emotion of terror the heart shows the effect."

"Paralysis, ague, nervous affections, etc., have been instantaneously cured by the imagination. In fact, it can safely be said that the force of the healthy imagination is even more powerful in healing, strengthening and ennobling man than the diseased imagination is in weakening, debasing, and enthraling him in the bonds of pain, misery and disease. In one sense the world of the imagination is the only real world, the exterior world being so acted upon by the inner that it is to all intents and purposes a field for the play of the imagination. The storm raging without is nothing if there is peace within, while exterior calm is unheeded if a storm is raging within."

"It is in the power of man to be the sole autocrat in this interior realm. He may rule with absolute sway over the creations of his imagination. To the individual of unclouded reason and disciplined will alone does the imagination assign the promised land of splendid physical health and intellectual vigour."

DR. LINDSAY JOHNSON ON THE SCINTILLATING PARTICLES IN THE KILNER AURA.

As my copy of LIGHT has been wandering to Mauritius and back I have only just got it, and so could not reply earlier to my critics regarding the scintillating particles in the "Kilner Aura." I agree with Dr. Barker Smith that these particles have nothing in common with the "aura," but I am not aware that I ever said they did. They are undoubtedly due to the projected images of the white blood-corpuscles. The images of these corpuscles which travel in the retinal capillaries in the neighbourhood of the macula lutea are thrown on to the reflecting surface of the choroid, and are reflected back on to the terminals of the cones, and probably some of the rod terminals as well. It is the images of these corpuscles which are projected on to the fixation plane for near vision. Dr. Smith wishes to know what size we see them. This is very easy to calculate. If we take the average distance of the white corpuscles as being half a millimetre from their position in the capillaries to the reflecting surface of the choroid and back again to the tip of the nerve fibril of a cone, we have only to find the ratio between the two conjugate foci to get the magnification and consequent apparent size to the observer. If the observer's near point is ten inches or twenty-five millimetres, then half a millimetre is to ten inches (or twenty-five millimetres), as one is to fifty, hence the apparent size of these bodies if fifty times their real size. Professor Barrett apparently overlooked the fact that I distinctly said that these scintillations are due to the white corpuscles of the blood, in fact they could not be due to anything else. With the exception of a very lucid explanation of them in a paper by Sir William Barrett, in the Proceedings R. S., I am not aware that any account of them has ever appeared in print. Unless Sir William had previously plotted out their course by the direct and indirect methods, the article which I wrote in the issue of LIGHT for March 25th is the first graphic explanation. The average size of a white corpuscle is the two thousand five hundredth of an inch or the one hundredth of a millimetre, and not nine or ten micromillimetres, as Dr. Smith says in his article of April 8th. I think he is confusing micromillimetres with microns. The former imply the millionth of a millimetre, whereas the latter is the thousandth of a millimetre. Had he written microns he would have been quite correct.

GEO. LINDSAY JOHNSON.

Britannia Buildings,
West-street, Durban.
July 18th, 1922.

SPIRITUALIST FELLOWSHIP CENTRE (Hendon).

We learn that Mr. Thomas Blyton, the founder and Hon. Secretary of this Society, has retired permanently from active association with the Society in order to take a well-earned rest after an eventful career in Spiritualism of very nearly sixty years. Mr. Blyton is a storehouse of information concerning the history of the movement in the metropolis and has numbered amongst his friends and acquaintances nearly every medium and worker of note. He recalls many of the chief events of the 'sixties and 'seventies during the last century, and we hope he may yet be induced to publish some of his reminiscences in this journal.

A DOUBLE MANIFESTATION.—Mrs. Richards (Silverton Grange, Devon), writes: "At a recent sitting with Mrs. Wriedt, I saw a full length form of a man dressed in a draped spirit robe. He walked about the room, and then raised his arm, and the drapery hung down from it in folds. He remained in that attitude for a time and then I saw the trumpet suspended in the air, and swaying from side to side, quite close to me. The light was so white and intense that it lit up part of the room and I could see the outline of Mrs. Wriedt sitting in her chair, while the trumpet still floated in the air. Then I saw the spirit form's arm and hand, and he took hold of the trumpet and placed it on the floor. I saw it resting there. Then I heard the voice of my relative give his name, and the materialisation slowly faded away. He then spoke to me through the trumpet and said 'Did you see me? I wanted to show myself to you.'"

"PSYCHO-ANALYSIS is the spoiled child of a realistic age, and its boisterous manners should be corrected by a metaphysical spanking." So Max Bodenheim declares in the New York "Nation." It may come as something of a surprise to find a writer, himself identified with the extreme "left," taking such a position, but Mr. Bodenheim feels that the time has come to speak out. "All that the psychoanalysts have done," he says, "is shrewdly to reclassify, and, in some instances, clarify, the obstructing physical surface of man's conduct and emotions, and after probing this surface they have stopped, mistaking their inch for a complete world. They have resembled strangely scientific street urchins twiddling their thumbs and fingers at a mysticism that has existed since the beginning of man, and this gesture has had a pernicious influence over American literature during the past ten years."—"Current Opinion" (August).

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RAYS AND REFLECTIONS.

In a recent letter from Dr. Scott-Battams he refers to the question of the calculations involved in the study of natural phenomena. He writes: "Some of these calculations are too vast for comprehension, but on the whole they make for reverence and not for arrogant self-conceit. They give warrant for a charitable pride, though not the pride that apes humility. . . Such figures as, 1,875,000,000,000—the highest recorded ray of the spectrum—appear to me to have more to do with the higher mathematics than the higher life!"

It is the custom to deride the "mere theorist," which is quite right when the phrase is used to describe a man who is a theorist and nothing else. I could find it in my heart sometimes to condemn the "mere practicalist"—the man who does things but does them without judgment or forethought. The idea, he tells you, is to "get things done," and he does them—upside down, or hindside foremost. The things he does are not really done—they are only bungled.

He is highly acclaimed in some quarters as "the hard-headed, practical man," and, as a Spiritualist, he is often regarded as invaluable. His verdict on a ghost story or a psychic phenomenon is considered to be final. I have not always found it to be so, having noticed that once the hard barrier of his unbelief is broken down by a genuine experience, he will thereafter swallow, without question, a great amount of spurious stuff, and do any number of absurd things.

This is because he is frequently without the clear perception possessed by some of the "dreamers"—the people who can see and think, but are lacking in the executive ability which would enable them to do things. Decidedly the practical man has his drawbacks. Some of his doings have not been exactly beneficial to "the movement," and his "hard-headedness" has simply meant that he possessed a head impenetrable to ideas. It is not always a simple question of "getting things done." It is at least as important to get them done at the right time and in the right way.

That is why I have always been in favour of the group system, so that as many as possible of the necessary qualities for effectual work shall be brought together. It is very rarely that they can be found combined in a single person. When a man aspires to be "the admirable Crichton," and insists upon doing, not only the work he can do well, but other forms of work for which he is absurdly unfit, it is wise to leave him severely alone. I am speaking now more of the past than of the present and with a lively recollection of disastrous experiments where the brilliant speaker turning to the work of organisation was able to organise for us nothing but defeat and humiliation, and where the gifted organiser lured by ambition to the platform, provided our enemies with laughter and our friends with mortification and disgust. The truly practical man, in short, is the man who seeks only to do the work for which he has been qualified by nature and does it well.

Mr. Fred Evans, the "slate writing" medium, who has recently arrived in this country from California, is far better known in the United States than here. The phenomenon of slate-writing, of which he is perhaps the greatest living exponent, has been under a cloud since the days of Slade, about whom so much controversy raged in the 'seventies of last century.

It is rather futile to-day to try and disentangle the complications of that case. We can more profitably devote our attention to "modern instances," the problem being not whether Brown, Jones and Robinson, the "slate writing" mediums, were suspected, accused of, or detected in cheating, but whether "slate writing" is a genuine thing. That is all that really counts, and a great deal of "cackle" in this and in other psychic matters may be "cut" with advantage. We have no time to waste on ancient and insoluble mediumistic questions regarding which most of the actual witnesses have passed into another and a better world.

Mr. Evans, by the way, is by birth an Englishman from the Midlands. He was born in 1861, and went to America in his early years. He has worked as a seaman, but until late years devoted most of his time to his psychic gifts. Lately he went mining in California, so that he had a varied career. Like many other mediums I have met he does not "look like a medium," which to those of us who prefer the normal man to the abnormal one is a matter for congratulation.

D. G.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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 USE OF PLANCHETTE.

Y. W. S.—Your question, whether a planchette requires to be operated by a medium for successful result, raises another question—the nature of mediumship. We all have psychic powers, in some degree, and those powers can be increased by well-regulated attempts to use them, but that does not mean that the power is sufficient to use an instrument like planchette, or the power may not lie in that direction, and yet be effective with other methods. The only way to find out if the power is possessed is by test, but it must be remembered that much patience is usually necessary, and that better results would be obtained by the presence of others, who contribute to the total power. Care should be taken not to dwell on a certain subject, or to “desire” any special result: in fact, a quiet, general discussion is usually the best condition for success.—H.

THOMAS LAKE HARRIS.

BETH FINLAY.—Thomas Lake Harris died in 1906, in the ordinary course of mortality. He was a man of splendid gifts which in later years were diverted from the way of good-sense; and he developed some extravagant ideas of a pseudo-mystical kind. His career resembled that of other prophets of the same type, in that he claimed lofty powers—amongst them a kind of physical immortality. He was apparently confident that he would avoid the common lot of humanity, having discovered a method of transmuting his body into something “arch-natural.” He was in his earlier years associated with Andrew Jackson Davis, but that seer, who was a man of great sanity of mind, perceiving the tendency of Harris's career towards self-glorification and pompous pretence, broke off relations with him, after warning him of the consequences of inflated egotism. Of course Harris had followers who hung on his words and placed implicit confidence in his promises. His death came to them as a great shock, and was hushed up for some months, so difficult was it for them to believe that he was an ordinary mortal. Nevertheless, in spite of his failings he was a remarkable man and produced some work of high quality, notably his poems.

THE INFINITY OF EXISTENCE.

F. H.—You dispute the Baconian philosophy that “there can never be one end without two,” and assume a living infinity in which the radials extend from a vital centre. Bacon is right, if one end is assumed, but why assume any end, or commencement? Life can be considered as radiating from a centre, but not a centre in Euclidian space. A better representation of that centre would be an ever-receding vortex, where not only the ends of the radials, but the centre from which they diverge, are vested in infinity. If life has a commencement it must have an end, the one implies the other. On the other hand, we can take an arbitrary section of that life, such as the “physical life,” and call that a beginning and an end, but it will only be relative to our present consciousness, the extension in either direction being outside that consciousness.—H.

EXPLANATIONS FROM THE SPIRIT SIDE.

F. STRINGER.—When things go wrong in psychical experiments, as in the case to which you refer, it should, in theory, be a simple matter to obtain explanations from the spirit-communicators as to the causes. In fact, it is not; and many times we have learned that the difficulties on their side are not less than on this. Moreover, as they point out, they are human, like ourselves; they make their mistakes, have their failures, and are often quite ignorant of what is happening on our side when they are endeavouring to effect certain results. Now and again they get through something very clear and evidential, and, so to speak, score a bull's eye. On the basis of a success of this kind a great deal of optimism and confidence is set up, and people grow very sanguine of the close and clear correspondence between the two states. Then there is a fresh stage of confusion and cloudiness through which the spirit people can no longer work successfully. And so it goes on. But they keep “pegging away,” and we must do the same.

ARE OTHER PLANETS INHABITED?

O. S.—This is an ancient question, and one on which we cannot at present expect to obtain information that shall be scientifically acceptable. Clairvoyants give certain descriptions, but even if they were not so frequently contradictory, there would be no possibility of checking them along the lines of physical fact. Dismiss from your mind the idea that spirits dwell on other planets—as some unthinking people assert. Spirits are immaterial beings and cannot have a physical habitat. Their dwelling is in another condition of life outside the material order.

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ANSWERS TO CORRESPONDENTS.

S. RUTH CANTON.—Your letter is appreciated; the point you make is very good. But there are none so blind as those who won't see, even among scientists.

C. G.—You complain of the absence of any reply in *Light* to the attack on the Goligher Circle by Dr. Fournier D'Albe. Apparently you do not read *Light* or you would know that several replies have already appeared.

A SPIRITUALIST WEDDING.—A very interesting ceremony took place on Saturday, August 12th, at the Spiritualist Church, Bishop's Hall, Kingston-on-Thames, the occasion being the marriage of Miss Margaret Welbelove, only daughter of the late Councillor T. R. Welbelove, member of a well known Kingston family, to Mr. J. W. Humphries, the esteemed President of the Kingston Spiritualist Society. The hall was prettily decorated with palms and lilies, and the bride wore a charming gown of cream satin, with brown lace picture hat, and carried a shower bouquet of rose-pink carnations. The religious service, conducted by Mr. Ernest Oaten, editor of "The Two Worlds," was a beautiful and impressive one. Two hymns, "True Sun, upon our souls arise" and "Bless, Lord, the happy pair," were sung, and Miss Nancy Maule rendered a solo entitled "The Bridal Dawn." Afterwards Mr. Oaten addressed the newly wedded pair in a few well-chosen words. The organist, Mr. Stephens, presided at the organ in his usual able manner, and played Mendelssohn's "Wedding March" as the bride and bridegroom left the church. The reception was held at Orchard House, the residence of the bride's cousin. Some forty guests were present, including several well known workers in the Spiritualist movement. Mr. and Mrs. Humphries were the recipients of many handsome presents, and carry with them into their new life together the hearty good wishes of all amongst whom they have both worked so nobly and unselfishly.—F. S.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 20th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Wm. Ford.

Croydon.—Harewood Hall, 96, High-street.—August 20th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Prior.

Brighton.—Athenaeum Hall.—August 20th, 11.15 and 7, Mrs. C. O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, President Mr. Everett.

Church of the Spirit, Camberwell.—The Guardian Offices, Haxill-street, Camberwell Town Hall.—August 20th, services 11 a.m. and 6.30 p.m.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. M. Maunder, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Clempson, address and clairvoyance. Thursday, from 7.30, Lyceum social. Free healing: Thursday, 5-7, children only. Friday, from 7, adults. Membership invited; annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 20th, 7, Mr. H. W. Engholm. Thursday, August 24th, address and clairvoyance. Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—August 20th, 11, public circle; 7, Mr. H. Clark. Thursday, Mr. W. P. Swainson.

Peckham.—Lausanne-road.—August 20th, 7, Mr. Will Turner. Thursday, 8.15, Mrs. C. O. Hadley.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 20th, 7, Mr. Geo. Brown.

Worthing Spiritualist Mission.—17, Warwick-street.—August 20th, 6.30, Mr. H. J. Osborn. Thursday, August 24th, 6.30, Mrs. Harris.

St. Leonard's Christian Spiritualist Mission (bottom of West Hill), St. Leonard's-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance Bury-street).—Re-opening in September with both Friday and Sunday services.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—August 20th, 6.30, Dr. J. H. Sulliman.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 20th, Mue. De Beaurepaire. Wednesday, Mrs. E. Edey.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

MAN AND EVOLUTION.

He who reads for himself the history of creation, as it is written by the hand of Evolution, will be overwhelmed by the honour and glory heaped on this creature. To be a Man, and to have no conceivable successor; to be the fruit and crown of the long past eternity, and the highest possible fruit and crown; to be the last victor amongst the decimated phalanxes of earlier existences, and to be never more defeated; to be the best that Nature in her strength and opulence can produce; to be the first of that new order of beings who by their dominion over the lower world and their equipment for a higher, reveal that they are made in the Image of God—to be this is to be elevated to a rank in nature more exalted than any philosophy, or any poetry, or any theology have ever given to man. Man was always told that his place was high: the reason for it he never knew till now. He never knew that his title-deeds were the very laws of nature; that he alone was the Alpha and Omega of creation, the beginning and end of matter, the final goal of life.

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Required.—Useful maid or help (not as family); one lady; Bromley, Kent. Chiefly sewing, little housework, and help. Occasional travelling. Good needlewoman; intelligent, quick. Only those stating age, salary, and outings replied to.—Box 19, Hutchinson & Co., 34, Paternoster-row, E.C. 4.

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TO ALL READERS OF "LIGHT."

I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.

The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.

We also appeal to all enquirers, to all those who have as yet reached no settled conviction on the reality of the great truths of Spiritualism, but who feel nevertheless that the subject is one which they cannot ignore.

To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.

GEORGE E. WRIGHT,

Organising Secretary.

Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On Tuesday Afternoons, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreddie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On Tuesday Evenings, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On Wednesday Afternoons, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On Thursday Evenings, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On Friday Afternoons, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

Healing.—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

Members' Room.—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have also been made for the service of tea between 4 and 5 p.m.

The Library.—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only.

GEORGE E. WRIGHT,

Organising Secretary.

ADD TO YOUR HOLIDAY PLEASURES

THE KNOWLEDGE THAT YOU ARE HELPING TO SAVE THE STARVING CHILDREN OF STRICKEN RUSSIA.

YOUR HELP IS URGENTLY NEEDED.

It is a heartrending thought that, while you go about your pleasures, and your happy laughter rings out across the sunlit sea, the spectre of death still hovers over the starving children of Stricken Russia, and yawning graves receive their daily toll of the dead.

It is in your power to save at least some of the hundreds of thousands of starving and pain-racked children, who daily pray that death may come and release them from the fetters of unendurable agony, and you can do this with no monetary loss and no sacrifice of your holiday pleasures.

Unfortunately it is only too true that the children in the starvation areas of Russia are still in peril of death.



This happy, joyous scene shows some of the ways in which you can help to save from death the

Starving Children of Stricken Russia at no cost to yourself, and without curtailment of your holiday pleasures, and all the time you have knowledge that you are actually the means of saving human life. **YOUR HELP IS WANTED—GIVE IT NOW.**

A GREAT HOLIDAY SCHEME FOR HELPING STARVING CHILDREN.

It is really a scheme of life-saving Pleasure. Everyone can participate in it without in any way being deprived of the fullest pleasure that their holiday funds will provide for them.

All that is necessary is the hearty co-operation of those who have child-welfare at heart.

Many of those who have in the past wished that they could really do something to help the "Save the Children Fund" now have an excellent opportunity of doing so. The idea is to organise friendly sports, garden parties, competitions, &c., making all of those who enter for such competitions pay a legitimate entrance fee of say 6d. or 1s. Half of the total amount of fees thus received should be expended upon prizes and the other half should be given to the "Save the Children Fund." Collections should also be made from those who derive pleasure by looking on.

Here are just a few examples of what can be done:—

Running Races on the Sands, Swimming Races, Sculling Races, Sailing Races, Diving Competitions, Fishing Competitions, Donkey Derbys, Cycle and Motor Cycle Races, Tennis Tournaments, etc.

The "Save the Children Fund," the Russian Relief Fund, and the Society of Friends Fund, realising how stupendous the task of relief is and the need for co-operation have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Robertson as Chairman.

Will you not write to-day to Lord Weardale and tell him that you intend to do what you can during your holidays so that he can assure the gallant band of workers sent out to Russia to administer relief to the suffering little ones that the necessary further supplies they require will be forthcoming and thus have their anxiety in this respect put at rest.

If you cannot do this, you can surely send a small contribution to help these starving, suffering children. Every little helps, for remember it only takes ONE SHILLING to feed a Starving Child for one week, so send all you can NOW. Every moment of delay means an agonising death to yet another little child. Send all you can and send it TO-DAY.

To LORD WEARDALE,
Chairman of Committee of "Save the Children Fund" (Room 117 B), 42, Langham Street, Great Portland Street, London, W. 1.



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