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1922

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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Comeos of Spiritual Life.
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(Continued.)

SATURDAY, OCT. 14th, 1922.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,179.—VOL. XLII. [Registered as] SATURDAY, OCTOBER 14, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

As an arrow sped true to its mark,
So wingeth the soul on its flight
From Death which is shrouded in dark
To Life which is hidden in light.

—G.

THE "MIDDLE STATE."

A notable article in the current issue of the "Quest," which abounds as usual in high scholarship, is that by the Editor (Mr. G. R. S. Mead) on "The Gospels and the Intermediate State." It compares the ideas of an intermediate state entertained by the Jews, the Greeks, and the Egyptians, with the doctrines of early and modern Christianity, and finds them all wanting. An analysis of the various teachings leaves the writer of the article with the impression that whatever beliefs have been held on the intermediate state, whatever doctrines formulated as to any immediate and special judgment of the soul after death followed by a period of purgation—they can claim no clear sanction from Scripture: "Christian scripture is explicit only on ultimates." In fact—

the whole body of Christian dogmatics is crippled by the heredity of a cruel mythological and miraculous eschatology, and the faith will never enjoy the sanity of true spiritual health until the poison is drawn out of its system.

* * * *

THE TRUE SOLUTION.

Mr. Mead concludes the article, under notice above, by affirming:—

The only antidote that will effect the cure is the healing spirit of mercy and compassion, of love and self-sacrifice, manifested in such excellence by the Holy Spirit through the great Prophet-founder of the faith in the beneficent acts recorded of Him.

Mr. Mead pleads for a science of religion worthy of the name, and suggests that it "might well begin with the most patient and unprejudiced inquiry into the means of coming to know the nature of life after death." We fully agree with him on the need for rescuing the subject "from the dead hand of the past."

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

So much so, that we attach little importance to ancient documents and the embalmings of antiquity. There is too much looking backward in these matters—"the mill will never grind with the water that is past." We are living spirits in a Universe of Life. Let us put the old, stale things by—rule and rote and record! The light reflected by these things is spectral and often delusive. It burns truly only in the Spirit and no otherwhere. All the clues we need are found in life-experience here and now, for we are spirits already, and the truth on these and other matters is already known to many a simple soul which has not dimmed its vision by becoming "sheathed in erudition" and spell-bound by ancient scripts.

* * * *

"RAYMOND REVISED."

In view of the large number of people newly inquiring into psychic evidences, there should be a warm welcome for the abridged edition of "Raymond," by Sir Oliver Lodge, which, under the title "Raymond Revised," has just been issued by Messrs. Methuen & Co. at the price of six shillings. Sir Oliver, as we know, had long considered the advisability of putting the book forth in a more accessible form. Not only has he carried out the work of abbreviation and, in some places, of simplification, without disturbing the organic unity of the case as originally presented, but he has included some new chapters, one dealing with later conversations with Raymond, and another taking up points which had seemed open to hostile criticism. These indeed have the effect of amplifying the case and extending the evidences, so that the book should attract the attention even of those who are familiar with the earlier editions. Sir Oliver's Preface contains a notable sentence:—

Raymond is rather keen about "Raymond Revised," and hopes that it may be of extended use.

We shall return to the book later.

THE DAWNING SPLENDOUR.

The music of the worlds of light
We hear more clearly than of old,
The wonders of the cosmic night
Man's spirit travails to unfold.

The deeps that seemed beyond our ken,
Where triple darkness held her sway,
Show now a blush of dawn to men,
And slowly brighten into day.

From where the stars their courses hold
Harmonious intuitions flow,
And through the mists obscure and cold
Shines now the surely quickening glow.—

A glow that flashes into fire,
A stream of light serene and strong,
Wherein our souls shall lose desire
For selfish aims that lead to wrong.

Through clearer skies the heights are seen,
The darkness trembles into dawn,
And o'er the heavenly ramparts lean
Familiar faces long withdrawn.

—HERBERT PRICE (From "Poems and Sonnets").

THE RELATION OF SPIRIT TO MATTER.

Under this title there were dictated to Mrs. Hope Hunter a number of automatically written essays, of which we print a few very much as they were given. The communications contain much that impresses us as truthful and instructive, and in view of the conditions in which they "came through" they are distinctly remarkable. We set aside considerations of their "scientific value" and literary quality to consider rather their application to the facts of a region of life as yet unknown to official Science.

The communicator set out as his themes, under the general heading above, the following:—

- (1) ITS VARIOUS USES TO MANKIND.
- (2) ITS ENERGISING QUALITIES.
- (3) ITS ULTIMATE PLACE IN THE LOWER SPHERE.

This week we give theme No. 2.

II. ITS ENERGISING QUALITIES.

Spirit energy is easily the greatest magnetising force existent. It is not known by name on the earth plane. Scarcely a branch of Science but owes much to it. In all great undertakings, in scientific achievements, politics, in art, literature, in any great crisis, in trivial moments, at the high water mark, at low tide, anywhere and everywhere this great magnetic force exists. It has life of a kind, therefore has existence of high and low degree. It is ubiquitous. Its power is almost infinite, partaking of the Godhead, as we believe; of immense capacity both electrically and generatively, this volume of powerful voltage is allowed to flow unused, to waste its enormous possibilities. A veritable Niagara of wasted power at present spending itself for naught. We propose that your world should harness its greatest magnetic asset to its service. Here is a practically untapped source of great magnitude, of undreamed of possibilities in its uses to mankind which, rightly understood, should revolutionise the world.

We will deal first with plant-life. All plant-life has a living organism. A seed germinates, not of itself as erroneously supposed, but through spirit intervention. But the germ of life is contained in the seed. What is life? We do not know. The spark of divinity contained by every living organism? The sublime power given off by the great forces which flow out from the great *I am*? We do not know. We see the seed germinate; here the miracle is before our eyes, but we do not know the origin of the vital spark. In these worlds we have our great laboratories, of science, of medicine, of eugenics, presided over by great men, strong in their knowledge of these subjects and of immense power. They spend themselves in service for mankind. Great problems are solved here and passed on bit by bit to the earth. As we help you others above us give their help and knowledge to us. But not without earnest seeking. First must come the desire for knowledge, the will to learn, the enquiring mind. Help is always given to those who seek for knowledge, even if it be knowledge of evil. There are evil great ones here. There are lower worlds where evil rules triumphant. Yet even here is found the divine spark, God given, we believe, which never dies, however thickly wrapped about by evil habits or low and dreadful thoughts. However low one may have fallen, let him have ever so faint a desire to rise, help is immediately forthcoming. But he will suffer more and more as he rises higher and realises his deficiencies. But always the divine spark is present, and with the slightest encouragement will germinate and shoot into being. In plant-life the spark is of low energy, but always present as in all living organisms. The seed is planted. It is watered by the rain; it is warmed by the sun; the winds blow over it—three great forces under Divine control. In all three is contained an electric wave, a magnetic current, an energising beam, call it what you will. The seed germinates, these great forces supply the stimuli, the seed germ being a magnet which attracts to itself the energising electricity which it needs to kindle the dormant spark of vitality contained in the germ. Once kindled, it continues to gather to itself in greater quantities such sustenance as is necessary for growth from the same great forces, and also, after a certain stage is reached, the same combinations in a lesser degree from the earth, where they are gathered and stored as the seasons pass.

Some seeds fail to germinate. Why? Well, some of the reasons are obvious. The seeds which fall by the wayside or on stony ground or among thistles—all these would kindle as the forces above are of use to them, but there must also be what is to a plant, food, which can be drawn from the earth.

Lack of substance in which to store the aforementioned great forces, barren and rocky places, a thickly occupied

soil, have nothing to give the plant. In the last instance, the food is already allocated to the strongest vitality. Having absorbed all necessary food from the surrounding forces above ground, it wilts and dies for lack of necessary nourishment from below. The same forces of rain and sun and wind which were stored and generated during the winter months are of coarser elements, though the same in essentials as those of the air. As water and steam are different aspects of the same whole and whilst a good result follows the use of water to a thirsty plant, one would hardly try steam for the purpose if one could. Yet steam is water. Do you see our point? The plant draws from the earth the same elements, but in coarser form, denser form. They have become food on which the plant feeds and flourishes.

PART TWO.

ANIMAL LIFE OF A LOW DEGREE.

The animal kingdom is composed of various strata, commencing with plasmic substance, of latent possibilities, containing a nucleus, sensitive to various currents, radiating intensive beams of various strength and containing spirit energy in different forms. To begin with the lowest form of animal life: a plasmic substance of jelly-like consistency without form or movement, yet containing a centre of latent possibilities. This centre has a germ of positive form. The wherefore of the germ we do not yet know. The Almighty still denies to us the knowledge of many miracles. It is there always. After somewhat like manner to the seed this germ, the nucleus, is reached by the great energising forces—the forces of nature. What are the natural forces? We give them names but from whence do they originate? As we gradually learn a little more and as we see how these great forces act on substances and appear to create life, we wonder more and more how they came into being. The riddle of the Universe—shall we ever solve it, and what will the answer be? God is Spirit, pure Being. So we believe, but how much and what besides, all powerful, omnipotent, the great *I am*. But what is Being? How did it first originate? What were the conditions, the forces, which produced it? Vain question! We do not know. But we shall do so in the great hereafter. How far we have to travel! But the road is always wonderful, we learn many wonders by the way. We so long to make you understand something of our mental state here. We grope after great truths which seem so nearly solved, yet elude us at the critical moment. To resume. The names by which you call these forces are sun, wind and rain, as all know; they are accepted by all as a matter of common course because so well known, so usual, doing their great work unrealised by all. This jelly-like mass of inert substance responds to the vibrations originated by these great natural forces and distributed by them also. There is the rain which supplies moisture, the sun which supplies heat and helps to generate the necessary magnetism, without which the latent force lying in the nucleus of jelly-like substance, lacks life. The generating beam of the sun searching for and finding responsive movement of an electrical nature links up with its complement. The life line is connected. There is life-giving force, a vibrating current flowing over and around and now connected with the spark of vital force contained in the nucleus. The flow becomes stronger, the spark of energy grows, gathering its needs from the strong overhead current; it spreads through the mass. First it vibrates slightly in unison with the stronger force to which it is connected; gradually it becomes of sufficient growth (electrically) to have slight vibratory motions of its own power. It becomes still stronger, and has contractions and expansions of some extent. Seeing it at this stage many would concede it had life. Not so. Movement, yes. There is no true life at this period of its existence. For movement is dependent on an outside force; true life is an inner force, an inner organism having an all sufficing inner electrical mechanism, independent of an outside current or wave, as is this jelly-like mass. It is the more powerful beam which causes it to move in unison with itself. It is a false existence, possible only through its dependence on and continuation of another electrical activity of which the nucleus is or contains a minute particle of likeness to the vitalising beam. This is the lowest form of what is erroneously known as life (animal), but it is a fictitious form having movement only—apparent life, yes; true life, no.

(Continued at foot of next page.)

SUGGESTION AND AUTO-SUGGESTION.

ADDRESS BY MR. H. ERNEST HUNT.

The value of such an address as that given by Mr. H. Ernest Hunt on the evening of the 5th inst., before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, is that the facts to which it called attention are of no mere esoteric or casual interest. The audience, which was a large one, listened throughout with the most manifest sympathy and appreciation.

In opening the meeting the Chairman, Mr. GEORGE E. WRIGHT, said it was a pleasure to hear Mr. Hunt speak on any subject, for there were few men who displayed so great a mastery of the technique of lecturing as he.

Mr. HUNT began by reminding his hearers that the human mind worked in a dual fashion. There were a thousand things going on in our everyday life of which we had no conscious knowledge. We knew nothing in the ordinary way about our digestion or the circulation of our blood. Having learned to speak and to walk, we did not think about the technique of speech or walking. These, with many other actions which we performed daily, had passed into that realm of mind which we called the "sub-conscious."

We had then to recognise that there were two departments of mind—the conscious and the subconscious. We could consider the conscious as the active department of mind—always busy, going here, there, and everywhere—and the subconscious as the more or less passive department. The former was acquisitive and critical, the latter assimilative and non-critical. Everything we experienced was stored up in this subconscious department of the mind. It took what was sent down to it without question. Again, we might associate the conscious with the intelligent and positive, and the subconscious more with the emotional and negative elements in our nature. We saw some of these characteristics of the two departments exemplified in hypnosis, where the conscious department of the mind, which acted as a kind of protecting shell to the subconscious or perceptive department, being temporarily in abeyance, the subconscious was ready to accept any suggestion made to it. The difficulty with children was the over-readiness of the subconscious mind to accept any and every suggestion, owing to their not having yet developed the protecting mechanism of consciousness.

Here then we had these dual departments of mind, but Mr. Hunt would not have his hearers imagine that these constituted the real man. He preferred to think that the real man inherited a will. The spirit came and inhabited this physical body and fought the eternal battle between spirit and matter. It was here to use this machinery in order to grow a bigger spirit. The object of existence was growth. But there were two kinds of growth—a growth from without and a growth from within. Everything around us made an impression through the nervous system, producing a reaction which was recorded for all time. Gradually some of these things were permitted to become dominant ideas, and an idea, once it had become dominant, resulted in action and built itself into the character. This impression on our minds of an idea from the outside world through the medium of the senses was really suggestion, and people were being moulded every day by suggestion.

(Continued from previous page.)

We now rise a little higher in the scale of evolution, to matter having greater powers of movement, and with certain instincts for self-protection, reproduction, certain appetites and protective qualities. There are innumerable species of the lower animal kingdom to which the above will apply. It is immaterial to specify any particular form. All life, given the vital spark, of the how and whereof of which we have already admitted we are quite ignorant, bears certain likenesses in all its grades, from its lowest form, when blind instinct suffices for its possessor, to the highest form of which we are cognisant—a man with highly trained powers of reasoning capacity. The gulf between these two extremes is not so great that it cannot be bridged. There is a certain likeness in the processes of nature as applied to the lowest and the highest. Break certain natural laws and a certain result is sure, whether it be in the animal kingdom or the kingdom of mankind. The great natural laws apply to everything created. Man is simply matter more highly vitalised, vitalised by pure spirit. The higher in the scale of life the more complete the reasoning faculty, reaching its highest point in highly educated humanity. With the lower species blind instinct serves. Why? In its environment this is all that is needed to most, to all animal life. Animals have certain instincts of reproduction, protection, chivalry, combativeness, blind instincts which they follow blindly each after their kind. To what end? Well, to the end of a universal natural law, which gives to a higher form of life higher powers culminating at last in the highest form of life, namely mankind, in whom the instinct becomes reason, with power to form his own life, knowing right from wrong, good from evil.

But the whole plan of creation is in essence the same. To the lowest form only a spurious life dependent for move-

A thousand things were playing their part every day in making us what we were. The influence of the clothes we wore was enormous. Every story, every picture, every drama which made any appeal to our interest had a potent influence upon us. We instinctively identified ourselves with the persons portrayed. Tears filled our eyes as we sat at the play. Why? Because we were really living on the stage, not in the auditorium.

This was one reason for the popularity of the film. Children going to the cinema went to worship Tarzan of the Apes or Charlie Chaplin. That was a prostitution of what might be a great channel of good. How enormously again our views were moulded by the Press, and how the minds of many of us were influenced by the constant reiteration of statements in the advertising columns.

He had mentioned children as being specially susceptible to suggestion. St. Paul said: "When I was a child I thought as a child." That was growth from outside. The only growth that was worth anything was growth from within. When that growth took place the man began to select the thoughts he was going to entertain. He used the conscious part of his mind as a filter. He said: "I won't have this." Mind could alter mind. It could gradually modify the whole bag of memories. We could take stock as a business man took stock, and build up our mind as we determined.

Mind could alter character. Most people preferred to think that they inherited their character and were not responsible. That was nonsense. A man could have his character under his own control. Nature was continually presenting him with opportunities for his dominant idea to pass into action. If his dominant idea was bad temper he would readily fly into a temper. If it was self-control he would not. Let him take the thought, "Nothing can disturb my self-control." It might not be true at first, but something had been done to undermine the bad dominance, and presently self-control would be uppermost. The same thing applied to the conquest of unreasonable fears and other faults and weaknesses.

Then there was the question of what we could do with the abilities we possessed. The mind grew by the exercise of the senses, and the capacities of the senses depended on concentration. Directly we began to concentrate on any one sense, that sense worked better. We could try the experiment with the memory. By resorting to artificial aids, such as tying knots, we only weakened the memory, but if we insisted that our memory must serve us it could be made to "come to heel" like a well-trained dog. All this could be done by the insistence of the top mind over the bottom. We could be transformed by the renewing of our mind by suggestion. And mind could not only alter mind, it could alter the body. If we thought depressing thoughts the body was being depressed, but by using the conscious mind as a filter and rejecting such influences we could gradually attune ourselves to thoughts of health to such an extent as to become practically immune from disease.

One word of warning was, however, necessary. Suggestion was not the whole story. We must be careful what we aimed for in life. Suggestion, because it worked, might be so used as to cause us to mistake our symptoms by ignoring and overlooking some little pain that might be a valuable warning. Apart from this it was absolutely safe, and when by its use we had developed the powers we already possessed, we should find that others were being added. (Applause.)

ment on outside vivifying forces; to life a little higher in the scale, a half-formed power of reasoning, an instinct; to man, the highest, power to control his life from within, not dependent on any outside influence as in the lowest forms, but a complete organism, having body and spirit, perfectly balanced, surely meant in the beginning to draw from the Godhead a radiating beam of pure vitality—spiritual sustenance which should help man to live the perfect life for which he was surely intended. The worlds revolve in space. Around them flow many currents highly charged with magnetic forces. The greatest, most intense, of tremendous power, from which all, if they will, may draw their needs, is that which flows from the Christ. It passes through all the spheres even to the earth which He died to redeem. It is the life blood of the world. The more spiritual man becomes the greater the power to attract and retain this stream of vital force and power. The lowest form of life, or seeming life, draws from an outside force the elements it needs for existence. The highest form also, in a different degree and state. We have been over the same ground in the vegetable kingdom. That should be sufficient to give the idea of the middle stage of life, purely animal existence, which feeds on its like in different forms, the natural forces having contributed their share to this end and which is endowed with an instinctive desire to reproduce its kind, protect its mate and young and, in some forms, attains to an almost human capacity for faithfulness and loyalty. The highest form is man with perfectly balanced body and spirit, spirit finally usurping the bodily powers and becoming the entity, while still encased in matter drawing its life-giving stream from the great Life-giver, who emits an all-powerful magnetism, upon which all may draw at their need. The greater their need, the greater the capacity of attraction becomes. Like to Like,

JOANNA SOUTHCOTT AND HER FOLLOWERS.

[In view of the many references in the Press to Joanna Southcott and her box of sealed writings, the following article by a student of the subject is appropriate, and should have an interest for many readers. It is noteworthy that at the present time the Southcottians are advertising in many newspapers, including those of the Church, that London is doomed unless the Bishops open Joanna Southcott's box!]

Joanna Southcott, born in 1750, dairymaid, shop-girl, and maid-of-all-work until she was 41, in that year became, "by Divine command," a Methodist. In the following years she announced at the class meeting that she was the Woman of Revelation, Ch. xii. After this she relapsed into insignificance again for a time, but after a bout of fever, her married sister at Plymptree complained that she was "growing out of her mind." She began to write rhyming prophecies, sealed with a curious little seal she had picked up once when sweeping out the shop after a sale. It bore the letters I.C., and a star above and below them. By the end of the century she had broken with the Methodists, returned to Exeter, and began to pester the local clergy. In 1801 she published in Exeter her first work, "Strange Effects of Faith," the publisher, Brice, charging 2s. 6d. for correcting the grammar and spelling. Among her earliest converts were Colonel Basil Bruce, Richard Brothers, the Rev. T. P. Foley, and William Sharp, the engraver. In 1802 she was in London, at High House, Paddington, by invitation of Sharp, fully engaged in "sealing" the faithful at so much a head, on half-sheets of paper. By 1805 as many as 10,000 had applied, but after one of them, Mary Bateman, had been found guilty of murder and hanged at York (1809), the stream received a decided check. Before this, however, Tozer, of Exeter, had opened a chapel for Joanna's followers in Duke-street, Webber-row, Southwark. On October 11th, 1813, Joanna secluded herself from the world, with two amanuenses, and it was understood that a great event would take place in due course. In the following March she was ill, and Dr. Joseph Adams was called in. A crib costing £200 was obtained from Seddon's, of Aldersgate-street. A baby's robe, a snuff-box, and a roll of prophecies were placed in the famous "Box." Nothing occurred on October 29th (wrongly given as the date of death in the "Encyclopædia Britannica"), but in November she told Dr. Reece that she was dying, and desired that an autopsy should be performed four days after her death. This took place on December 27th, at 38, Manchester-street, and the autopsy was duly carried out upon her remains by Drs. Adams, Reece, and Sims, but no organic disease was discovered. The brain, however, was "in a high state of putrefaction." She was buried with great privacy, and every precaution against interference by the mob. Her Box, or a box, was entrusted to the Rev. T. P. Foley (d. 1835), and her will was disputed by a relative on the ground of her "blasphemous writings." Chancery upheld it however. She left as many as sixty publications, a Mrs. Essam bequeathing funds for the publishing of those still in MS. Sharp, who survived her by ten years (d. 1824), was the last to admit she was dead, and always expected her to re-appear. This popular phase showed itself with particular intensity in the case of Joanna. A girl named Mary Boon, of Staverton, professed to be her very person resuscitated, and being quite illiterate, dictated her lucubrations to John, or "Zion" Ward (1781-1837). This man, in 1828, proclaimed himself (on coming out of Newington Workhouse) as Shiloh, the spiritual off-spring of Joanna. A few years later he and a follower, Twort, were both in gaol for assault and blasphemy. In 1835 he was stricken with paralysis, and died at Leeds in 1837. He left a mass of 366 MSS., much of it quaint and original work on the allegorical nature of the Scriptures, to which he supplied "an elaborate and unique cabala of his own."

The Richard Brothers previously referred to was seven years younger than Joanna, a man of erratic and unbalanced temperament, who forsook his wife at the church door. In 1787 he was in London, a vegetarian, and a conscientious objector to the oath of allegiance, although at this very time a lieutenant on half-pay. In 1792 he wrote to the king (Geo. III., himself crazy) that God had commanded him to go to the House of Commons and tell them that the time for the fulfilment of Daniel vii. had come. Before this he had been carried out, this "nephew of the Almighty" was in a workhouse, a prison, and an asylum respectively; when not in the custody of his friends he oscillated between these three. Yet Sharp believed in him, as he did in Joanna, and engraved his portrait with a halo about it, in the belief that Brothers was to be "Ruler of the World." So no doubt he would have been, (in his own estimation)

if he had not been arrested for treason, and shortly afterwards was in an asylum again. He had had time to get out a plan for the New Jerusalem, and to write the "Revealed Knowledge of the Prophecies and Times. Wrote under the Direction of the Lord God." It is amusing to find that Joanna (1802) denounced him for blasphemy, and with her own hand spoiled a thousand of Sharp's portraits of him, with red paint. He lived on some years after her death, and when Prescott, the astronomer, produced an "Inverted Scheme of Copernicus" and submitted it to the oracle, Brothers told him in all good faith that the Almighty had said it "would not do." He was the earliest Anglo-Israelite.

Another Southcottian, who founded the sect of "Joannas" at Ashton-under-Lyne, was John Wroe, also an Anglo-Israelite. In spite of his repulsive appearance, haggard, hump-backed, savage, with a prominent nose and long beard, he was surprisingly successful in his appeal. He had his first vision when he was over thirty, following on an attack of mania, succeeded by fever, and various psychic developments, which his wife in vain tried to cure by having his head shaved. After this he attended Southcott meetings under George Turner, of Leeds, whom he replaced as a leader after his death (1821), and shortly after went all over Europe preaching a gospel of his own, baptising and circumcising publicly, and imposing an objectionable discipline on his followers. He visited Australia four times, and so impressed the people of Melbourne that they subscribed to the building of a handsome house for him in Wakefield, but he died abroad in the year which should have seen the opening of the millennium. The sect in Australia was known as "Beardies," owing to the long beards and high felt hats worn as insignia. The various "sanctuaries" in Ashton have been converted to other uses, one being a theatre, and another a public house, with the not inappropriate name of "The Odd Whim." His writings were unoriginal, childish, and strongly sex-biased. In 1851 there were four congregations, comprising over two hundred persons, who believed that Joanna would rise again. Another computation puts the number at over one hundred thousand ("Encyclopædia Britannica"), and adds that the sect "only became extinct at the end of the Nineteenth Century." But so far from being extinct it is quite active at the present day, the *motif* of its energies being the irresistible attraction which the Book of Revelation exerts over a certain type of mind. The belief now dominant appears to be that Joanna actually gave birth to a Divine Child, which was caught up to Heaven at once for safeguarding there. The devil was very much about at the time, and it was not considered wise to leave it. But this child, Shiloh, is due to re-appear, whether by the agency of a "spiritual bride" again, or in which sex, is a matter of uncertainty. The belief that the age in which one is living is one of consummation, and that a tremendous and dramatic climax may be expected in the world's history in the immediate future, is one which has had the most intense fascination for other generations and many other bodies of believers. The devout women of the Southcott sect are not alone or peculiar, but quite normal in this respect, and they have in addition the ever-living source of curiosity in the mysterious Box of Sealed Prophecies, which the incurable stupidity of the Bishops still leaves in obscurity. This Box seems to have a sort of multiple personality. In 1915 Mrs. Rachel J. Fox, of Falmouth, stated in a pamphlet that it was not in London, but "in the custody of a good Churchman who received it from his father as a solemn charge." In July of 1917, a certain "H.S." received a message that the "faithful women" must solemnly open the Box themselves, as the necessary quorum of Bishops (24) could not be induced to do so. In the "Daily Express" of July 25th of this year, the Box was said to be in the possession of a lady in Edgware-road, who would give no information of its locality. This, or another, was also in the keeping of Miss Alice Seymour, "who lives in Devonshire," but also apparently in Ashford, Middlesex, whence she issues the monthly "Southcott Despatch." Again, this box, or another, is owned by Mrs. Kenyon, Sen., granddaughter of a Mr. Norris, of Birmingham. All this elusiveness is the result, according to the "Daily Telegraph," August, 1919, of the eagerness of the American branch of the sect to get it into their own hands. With secrecy thus added to secrecy, and the belief that "England's Troubles" will only cease with the opening of it (see advertisement in "Morning Post," August, 1921), the Box is a unique source of interest in itself, and like the carrot in front of the donkey, keeps it running.

A meeting was held at Steinway Hall in the summer of 1916 by Mrs. R. J. Fox, and another at Camberwell, in 1919, which was representative of several thousand

believers. In London on January 12th, 1920, the fact of there being "more than fifty sealed believers" protected the city from the annual scourge of influenza. A little more faith of this sort would certainly be useful. The secret history of what was going on, of which these outward activities were the results as known to the public, is told in Mrs. Fox's book, "The Finding of Shiloh," which goes back to 1913 and details the various "revelations" which led on up to the present. The complete genuineness of the persons concerned prevents one reading it with scepticism, or wholly unsympathetically. It presents some rather touching aspects on the simply human side, some interesting ones on the psychological side, and to the student of psychical research several which are worth attention connected with the automatisms made use of. For instance, the transfer of mediumship from one person to another is rather curious (pp. 25-27). The awakening of psychic faculty in one by witnessing its exercise in another is not at all uncommon, but it is rarely at the expense of that other. Here, however, the gifted but quite unspiritual psychic has to definitely part with her powers for them to be bestowed on one worthier than herself. "The gift has completely left her and strange to say she does not seem to mind it." The transfer was made under the supervision of an Angel, in the absence of the recipient's own guide, St. Andrew, a good stupid person who explains that he was only a "poor fisherman and left the world without book knowledge." He quite refused to advise, sometimes, having apparently learned nothing more of this world or much of the next, in all the centuries. However, he knew how to make a set of questions *vanish*, and wrote simply: "I have taken them away, power was given for this, and I have need of them."

As regards Spiritualism, there is the usual inconsistency of denouncing "the dangers of modern Spiritualism, its potentialities for evil" by people who use the habitual and characteristic methods of it themselves. There is illustrated also a feature common to many automatists, that of incursions or interference by hostile forces. When Mrs. Fox began her spiritual adventures, she believed that the only real evil was in the lower nature of man, but by 1921 she had a firm and clear faith in the existence of Satan, and so to speak quite a high appreciation of his abilities in the way of putting obstacles in the path of the chosen ones, particularly by getting them into asylums. But it appears to the mere worldling as though he really must have had something to do with the curious fact that even when Bishop B. C.—(Boyd Carpenter) had persuaded two dozen others to unite in satisfying the demands of the "faithful women," the custodian of the box and Miss S. (Seymour?) raised "conditions" which frustrated the whole thing, and were most disconcerting to the other believers, who up to that time had never heard of them. The attitude of the Archbishop of Canterbury is shown by his letters to have been as reasonable and as courteous as could be desired, towards people who were inclined to sign their letters "Jehovah," and identify themselves and their friends with all manner of fanciful allegorisation in the Scriptures. The Bible can be used, even with the best intentions, in a way which is both repellent and saddening, and persistent and gratuitous enquiries into the "transgression of Eve" and the sex of the Holy Ghost are not morally edifying.

"DAD."

FILIAL DEVOTION UNDIMMED BY DEATH.

In the "Pall Mall Gazette" each day Dr. Frank Crane, "the writer with sixteen million readers," gives a "Tonic Talk," in the course of which he contrives to say many arresting and valuable things.

Recently in a "Talk" entitled "Dad," Dr. Crane addressed his father, who has been dead thirty years. The tribute he pays to his parent is so touching that we give some extracts here:—

From your seat in the Place Beyond I hope you can see these lines. I feel I must say some things to you, things I didn't know when I was a boy in your house, and things I was too stupid to say.

It's only now, after passing through the long, hard school of years, only now, when my hair is grey, that I understand how you felt.

I must have been a bitter trial to you. I was such an ass. I believed my own petty wisdom, and I know how ridiculous it was, compared to that calm, ripe, wholesome wisdom of yours.

Most of all, I want to confess my worst sin against you. It was the feeling I had that you "did not understand."

When I look back over it now, I know that you did understand. You understood me better than I did myself.

Well, it won't be long, Dad, till I am over, and I believe you'll be the first one to take me by the hand and help me up the further slope.

Up there somewhere in the Silence hear me, Dad, and believe me.

As a man thinks and dreams, so does he act.
—GALSWORTHY.

CAMILLE FLAMMARION'S LATEST BOOK.

REVIEWED BY "LIEUTENANT-COLONEL."

"At the Moment of Death,"* by Camille Flammarion, is the second volume of a series of three, under the general heading of "Death and its Mystery." Each book is a collection of "manifestations," evidential of the existence of the soul as a potentially separate entity to the physical body, acting independently on occasion. The present volume deals with such apparitions, more particularly at the moment of death, and a remarkable series of these occasions has been collected with collateral evidence, where possible, and careful judgment has been passed on each case as to whether it is capable of normal explanation. The author, from his great astronomical experience, which requires the utmost precision, should be specially fitted for investigation of this nature, for astronomy admits of no bias. New data is only accepted on the proviso that it shall be capable of explaining all conflicting evidence. The necessity for this caution is pointed out in the first chapter of the book, and continually repeated throughout, as if to guard against a too lax assumption of the abnormal, while on the other hand attention is drawn to the great cumulative value and the absurdity of attributing so large an average to coincidence.

Professor Flammarion also noticed the favourite complaint that only a small percentage of the evidence is from scientific observers and he drily replies that only a small percentage of the population are scientists and, presumably, they only get their fair average of such happenings. It might also have been added that if all observers had been scientists their powers of observation would have been questioned, and another section, possibly conjurers, quoted as more suitable. However, the author also notes that there are three classes on whom he expects to make no impression: (1) The *farceur*, who only takes up the subject to make fun of it, a man who is incapable of serious interest in anything; (2) materialists, who cannot be convinced against their will; (3) certain churches with their narrow bigotry.

Certainly if any evidence could convince, the immense mass of evidence collected in those books would do so, and this is asserted to be but a small selection of the larger amount which has been received and investigated.

It is a great work, and one that could only have been undertaken by a man of Flammarion's capacity. It is, in fact, in the nature of a sequel to Myers' "Human Personality," with the evidence brought up-to-date, while at the same time, although a translation from the original, it still contains the national touch, the innuendo which so often obtains much greater effect than the definite statement, especially when referring to the usual type of opposition.

These three books should certainly be obtained by any keen student of the subject. They are easier reading than Myers' classic, but if they do not give the depth of detail this is compensated for by the "human touch" in the conclusion reached from each episode, and the very happy illustrations in his occasional digressions.

THE OCCULT SIDE OF CLOCKS.

Under the title "Clock Warnings," the "Pall Mall Gazette" of the 3rd inst. gives the following stories:—

A very weird but a perfectly authentic story comes from New York. In the house of Mr. Charles Wilson in that city there is a clock which has ticked away the hours for a great many years.

As the hands pointed to twelve o'clock at noon on the first day of June the clock suddenly stopped without any apparent reason. It was afterwards ascertained that at that precise moment its owner died in Arnot Hospital, where he had been ill with pneumonia. At exactly the same time, too, his mother dropped dead, a victim to heart disease.

Here is another strange story in which a clock plays a mysterious part. It was a small American timepiece, which stood on the mantelpiece in a sitting-room in a Liverpool builder's house.

At a quarter-past eleven one morning the timepiece fell from the mantelpiece on to the floor. When picked up it was found to be quite uninjured, and still going as if nothing unusual had happened. There seemed to be absolutely no reason why it should have fallen, but an hour later, when the builder came home to his mid-day meal, he remarked that at a quarter-past eleven he fell from the top of a building, but happily without sustaining any injury.

These are rather typical examples of the stories told of clocks in connection with warnings of a psychic kind. It suggests the existence of a subtle sympathy between the animate and inanimate world. But the whole subject at present is involved in uncertainty. We have yet to find the law which operates in such cases when they are real examples of the supernatural.

*Translated by Latrobe Carroll. T. Fisher Unwin, (10s. 6d. net.)

THE SUBCONSCIOUS MIND: ITS NATURE AND POWERS.

By "C. E. B. (Colonel)."

In *LIGHT* of the 23rd ulto. (p. 602) Mr. Julius Frost has given us a very excellent summary of the chief characteristics of the subconscious mind, so far as they are known to us with any degree of certainty.

I agree with him about the powers of telepathy and even of clairvoyance, regarding them as undoubtedly existent, probably as innate faculties possessed by all potentially, but only developed in a few rare persons. They are among the faculties called by Professor Richet "cryptæsthesia." But it must be carefully borne in mind that the *modus operandi* of these faculties is still a complete mystery.

Many instances of telepathy and of clairvoyance have been observed and recorded in which the intervention of any discarnate intelligence would appear to be improbable, but it seems impossible to explain by any "natural" unaided faculty of clairvoyance the *selection* by a medium of correct information relevant to one particular person only, a person who is dead and whom the medium has never seen or heard of. The medium does not get it from his sitter's mind, as facts are often given that are not within the knowledge of the sitter, and, moreover, negatively, many facts that are within his knowledge and prominently in his mind at the time, do not emerge. Amid the mass of memories in some third person's mind, how does the medium select and extract just those that are relevant to the one deceased person, and how is it that a professional medium, giving sittings to hundreds of people in a year, should never mix up the affairs of the communicators? The problem of "selection" becomes even more difficult to explain if we assume the existence of a "cosmic reservoir of memories" to which the medium shall have access.

Indeed, as I have pointed out elsewhere, if "cryptæsthesia" is to be accepted as a purely "natural," human, faculty, one is logically driven to the conclusion that it is in each case the *sitter's* subconscious mind, which, on approaching a "medium," becomes endowed with this faculty, which re-creates the dramatic representation of the departed personality, recalls all the memories relevant to him, his opinions and his peculiar tricks and modes of expression, and which conveys all this information telepathically to the medium. And even so it has to be conceded that the sitter has the power to search out and select from out of the mind of some third person correct and relevant memories unknown to the sitter.

This theory makes too severe a demand on my faith, and I prefer the more natural explanation that the information does in fact emanate, as it purports to do, from the discarnate mind of the person who is professing to communicate.

But I believe that communication, through whatever source it may come, is both difficult and imperfect, partly because an alien brain has to be used, and partly because of the condition of the communicator himself, who, while communicating, seems to find a difficulty in thinking clearly and who suffers more or less from aphasia.

It has been described to me in these words: "I feel as if I were two persons, one part of me remembers everything perfectly, but the other part of me, trying to work through this (the medium, in trance, touched herself), cannot remember clearly and cannot push things through."

Moreover, the intervention of the subconscious mind of the medium has to be taken into consideration, as has been justly pointed out by Julius Frost. It seems to me that the grip or hold of the communicating intelligence on the medium's brain is precarious, and that on slight provocation the medium's subconscious mind resumes control and finding a "theme" ready to hand, proceeds to embroider on it, as happens in dreams.

The signs of this intervention are fluency, ease, vagueness, emotion, and a total lack of any really evidential matter. It happens especially in "inspirational speaking," in "personal control," and in "automatic writing"; it is something that has always to be reckoned with, and a disregard of the possibility of its occurring has led to disappointment and disillusion, as well as to the acceptance as supernormal and inspired of much that had no other source than the subconscious mind of the medium. It is unsatisfactory, certainly, because it is evident that the more a medium has got to know about the affairs and peculiarities of a deceased person through previous communications, the more difficult it must become to distinguish between genuine and spurious communications.

Where, however, I do not find myself in agreement with Mr. Frost is in his valuation of the "direct voice." We have here a blending of physical with mental phenomena, and the whole operation is so strange that it is not to be wondered at that it is still looked upon askance by many

psychical researchers. It is known that the medium is awake and alert, the voices are apparently quite independent of her, and it is natural to assume that the messages expressed by the voices are equally independent of her organism. I am convinced, however, that such is not the case, and that use has in the direct voice to be made of the medium's brain just as much as in any other form of mediumship; in fact, owing to the wakefulness of the medium, it is probable that greater difficulties exist in getting information through.

Mr. Frost finds it "incredible" that the subconscious mind of a direct voice medium should be able to gain information unknown to the medium or to any sitter, but it is equally "incredible" that the subconscious mind of any other kind of medium should be able to gain (and select) such information. The value of messages received through the "direct voice" must not be judged by the rather sensational way in which they are given, but by their content. Judged by this standard they are on the average below the standard of the communications received through a good clairvoyant or trance medium, apart from a curious and rather special facility of speaking in foreign languages. The great majority of messages consist merely of gasping ejaculations of pleasure at having been able to speak; attempts to give names and to establish identity are made, but are too often helped out and prompted by the sitters themselves, while there is the additional disadvantage that as the sances take place in complete darkness it is very difficult or impossible to make a verbatim record of the messages as they are given. Apart from the general quality, communications through the direct voice do not differ in kind from those through any other form of mediumship; they appear to labour under the same difficulties and to have the same limitations, and, in short, there is no good reason for supposing that the method of communication is essentially different.

I have no wish to "run down" the "direct voice," although I think it is to be deplored that the exponents of the art are not more willing, in the interests of study, to afford better conditions of observation and control, but I do think it is unwise to lead people to suppose that in the direct voice they are getting communications from the departed direct and quite apart from the action of the medium's brain.

Mr. Frost speaks of materialisations as though such phenomena, produced under circumstances precluding fraud, were of common occurrence. As a matter of fact, a genuine materialisation that can be seen and handled, and which can speak, is the rarest of phenomena. We still have to go back to "Katie King" as the classic example. In that case, certainly, it would appear as if a discarnate intelligence had manifested itself independently of the medium, but the present state of our knowledge is not sufficient to enable us to form any hypothesis.

All physical phenomena seem to have their origin in a mysterious power or faculty residing naturally in certain rare persons, and it is far from certain that the intelligence controlling and directing this is always an ultra terrestrial intelligence. For example, in the experiments of Dr. Schrenk Notzing with Eva C., where for sitting after sitting amorphous masses of ectoplasmic matter were exhibited, it is difficult to recognise any directing intelligence beyond that of the medium herself, exercised unconsciously, and influenced perhaps to some extent by the mind of the experimenter. On the other hand physical phenomena have been observed and recorded where the directing intelligence appeared to be independent of and to transcend the intelligence of the medium, and independent will and purpose were shown. It is, however, premature to attempt to discuss whether such an intelligence does or does not work through the brain of the medium.

We have hardly as yet got beyond the stage of establishing the fact that physical phenomena are genuine and actually do occur: when this has been done satisfactorily, the next step should be to improve the conditions of observation, so that experimenters, free from dangers of fraud and fake, may attempt to discover something about the laws governing the production of physical phenomena, the necessary conditions and limitations, and may then proceed to investigate what the directing intelligences are and to find out something about their method of operation, linking up the "physical" with the "mental" phenomena.

HATE and impurity and greed and other sins of the spirit and mind take on here a solidity which is not seen or realised in your sphere.—Vale Owen Script.

AN INDIAN JUGGLER'S PERFORMANCES.

ARE THE FOLLOWING MERE "TRICKS," OR DEMONSTRATIONS OF PSYCHIC POWER?

By CAPTAIN C. C. FROST (late Indian Army).

In May of this year in Rawalpindi, India, one of the Indian native officers of the Wireless Unit in which I was serving was due to leave the Army to go on pension. Greatly respected by the other Indians, he was given a farewell *tamasha* or "send off." To this I was invited. The *tamasha* commenced at 5 p.m. and, owing to the heat, was held in the open and on the parade ground. I found on my arrival that a hollow square of chairs and benches had been formed on which the native soldiers were seated. In the centre of the square was an ordinary barrack-room table covered with a cloth and holding the usual appliances necessary to a juggler's demonstration. The juggler himself was a man who knew no English and spoke his "patter" in Hindustani. After showing us a number of very ordinary conjuring tricks, he picked up an unsharpened lead pencil and laid it on the palm of his hand with arm fully extended to his front. The pencil was not connected in any way with his fingers, hand, or body. I noticed at this point the manner in which he seemed to concentrate as though using will-power. After about two minutes, during which he did not speak, the pencil slowly rose from the horizontal to the vertical and, staying there unsupported for about five seconds, as slowly sank again into the horizontal. This happened without any movement of fingers, hand, arm or body. An Indian officer by my side told me that it was no trick, but merely will-power. The juggler appeared really exhausted from his effort, beads of perspiration standing in his forehead. He rested for about five minutes after this. Another demonstration, which I ascribe to mesmerism, was performed. He dragged forward one of our shy and nervous recruits who was fresh to Army ways, and, reassuring him in the vernacular, placed a dark cloth over his head to exclude the light. The recruit was standing in the centre of the square and within ten yards of everyone of the audience throughout this demonstration. After making passes over his face, but without touching him, the juggler withdrew about three paces; asked him the following questions and received the following answers all in Hindustani:—

Q.: Where are you?

A.: In Lahore.

Q.: Whom do you see around you?

A.: My mother, father, and sisters, of course—I am at home. (This was in a surprised voice as though the obvious had been questioned.)

It should be noted here that the man was all the time in Rawalpindi, several hundred miles from his home in Lahore.

Making several more passes over the face of the Indian recruit, the juggler again withdrew, and the following conversation ensued:—

Q.: Where are you now?

A.: In Rawalpindi with my unit.

Q.: You just said that you were in Lahore—now where are you?

A. (indignantly): Where am I? What do you mean?

The boy's face was uncovered and he, rubbing his eyes as though newly awakened from sleep, was sent to his place amongst his laughing comrades in the audience.

Ten weeks later, the weather in Rawalpindi becoming rather too hot, my wife and I went by motor car to Murree in the hills for a few days' rest. Returning by hired car, I noticed a native squatting on the footboard, but took no notice of him, as it is a common thing for any native to obtain a "lift" in this way. On one of the wildest parts of the road one of our tyres burst, and we sat on the roadside for about half an hour whilst it was being repaired. Then for the first time I saw the face of our native passenger and, seeming to recognise him, asked whether he knew me. He replied that he could not remember where we had met before, and by comparing notes I found that he was the juggler whose performances had so mystified me. My wife being new to India and not having seen the performance in Pindi, which was strictly "regimental," I asked the juggler whether he could possibly demonstrate his hypnotic and mesmeric powers still further for my wife to see. Here I would call certain facts to my reader's notice: (a) We had stopped at this particular part of the hill road by accident and not by design. (b) The road here was about twelve paces wide and had on one side a steep slope dotted with fir-trees and jungle, descending to the valley about 1,000 feet below, and on the other side a mass of boulders standing at the foot of a steep incline rising to another part of the road—about two hundred feet above—which winds its way upwards from the Plains to a height of nearly eight thousand feet. (c) On the steep slope a number of goats were grazing in charge of a youth of the hill-country. (d) The inhabitants of this district speak little Hindustani and no English, this particular youth only knowing his own native tongue. (e) The juggler spoke no English, and being a South countryman, could not speak to the goat-watcher.

Calling and beckoning to the goatherd, the conjurer and I managed to get him on to the road. With my wife

and I sitting on the roadside boulders and the goatherd and conjurer in the centre of the road, the latter threw a dark cloth over the man's head. Then he gave me a pack of ordinary playing cards from his own pocket. These I took the greatest of care to check, finding the pack complete. The conjurer without coming near to me asked me to pocket the cards and concentrate my thought on one card. I did—the King of Spades. He then made passes over the goatherd's covered face, and without saying a word to the man retreated some paces from him and from us. Quite suddenly the man said in English the words, "King of Espades," in the thick accent of a hillman speaking English. The conjurer speaks no English—the goatherd speaks no English or Hindustani—they could not talk to each other, and clearly were not accomplices. No word was uttered by the juggler and he did not know of my choice of cards. The cards were in my pocket. Giving the man an anna I dismissed him.

The juggler remained at least five or six paces from me and demonstrated the pencil "trick" again for my wife's benefit with a pencil provided by me. The complete pack of cards was still in my pocket, and my pocket firmly closed. Beckoning to the goatherd again, the juggler told me that he wanted the man to walk fifty paces down the road and bring back what he found behind a particularly large boulder which he indicated. With gesticulations (for neither of us could speak the particular hill dialect) we conveyed our meaning to him. Please note that the juggler had remained all of the time away from me, and certainly at least forty paces away from the indicated boulder. He then asked my wife to think (not speak aloud) of any card in the pack and to concentrate on that card. She did so. The goatherd returned with the ace of clubs, which was the card thought of by my wife. I noticed that the design on the back of the card was the same as those still in my pocket and which I had not touched. I took the pack from my pocket and again carefully checked it through. The ace of clubs was missing! My wife and I are perfectly certain that it was there when we checked the cards previously.

Now comes the question to my mind. Were those mere "tricks"? They may have been when demonstrated at the arranged *tamasha* in Rawalpindi, but what about the casual meeting on the road—the tyre-burst, the unexpected halt for half an hour, the goatherd, and no apparatus belonging to the juggler except a pack of cards, even the pencil was my own. Can any reader explain all of this? I should like to hear opinions.

FOLKLORE IN ESSEX.

WITCHES AND FAIRIES.

By WARWICK EARL.

The belief in fairies and witches has by no means become extinct in some parts of England. In Devonshire and Cornwall it is still a popular belief, and in many parts of Yorkshire, Suffolk, and Norfolk; while in Essex, nearer London and "civilisation" than any of the other counties, it is still firmly rooted in the minds of the peasants and country folk. Not very far from Burnham-on-Crouch a few years ago an old woman lived by herself in a cottage. She was said to be bed-ridden with rheumatism, but there are those in the village who affirm that at night time old Martha's rheumatism mysteriously vanished, and that she was as nimble as a child. She had an enormous black cat, which, when not sitting in front of the fire, was always close to its mistress, either on a chair or on the bed. The old woman and the cat were quite inseparable. Martha also possessed a peculiar crooked staff or stick, which she used to tell the village children was a fairy wand. She also dealt in medicinal herbs, and she was credited with having performed some wonderful cures. Even the old boatmen used to consult Martha, and many were the youths and maidens who came to ask her advice on marriage and their future prospects in life. Martha was a very passable prophet, and the things she foretold nearly always took place. The neighbours were well disposed towards her, and many a pound of fresh butter, and presents of eggs and even a fowl at times were sent by farmers to keep her in a good humour! She was also credited with great power over bees, being able to ensure a successful honey season, and she could get bees into hives where they had previously refused to go. On Saturday last I paid a visit to the quaint old town which has little more than yachting to attract its visitors. An old town crier dressed in a pale blue cloak, edged with gold, and a three-cornered pale blue hat, was crying: "Oyez! oyez!" as a preliminary to some announcement of local interest. At the back of the village of Woodham Ferris is a hill which is known as a fairy encampment, and I was told that the elfin bugles could be plainly heard there. The fairy folk also used to come into market and would buy various things from the village stalls. The stallholders, however, were not very appreciative of these shoppers, but did not dare to be impolite or uncivil to them for fear of their power. At Billericay, another pretty village, there exists a belief in fairies. So it seems there is still left a considerable amount of belief in fairy things, despite the fact that we live in a very materialistic and practical world.

LIGHT,

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THE "DIRECT VOICE."

The other day we were asked by a man of science, whose studies and experience have led him to realise the existence of a spiritual world although he is unacquainted with psychic phenomena, whether the "direct voice" was a fact, or whether it could be accounted for by trickery or self-deception. After a long experience of direct voice phenomena, and its great range—in the way of languages, sustained conversations showing knowledge and memory impossible to any persons but those who appeared to speak—the scientist's question struck us as an odd one. It seemed difficult at the moment to realise that anyone to whom psychological research is more than a name should suppose the possibility of the "direct voice" having no actual existence. We had temporarily forgotten that even some persons who have visited "direct voice" mediums may come away with much the same impression, having failed to get any of those dazzling examples of evidential conversations which fall to the lot of others.

A person who hears a husky whisper in the dark or a few stammered words carrying no proof of identity may well fail to realise that in the presence of the same medium he might on another occasion hear voices loud enough to be heard in all parts of the house, and carry on conversations with departed friends showing every indication of life, intelligence and identity. He might (as we have done) hear several conversations going on at once with the medium chatting away at the same time. He might, if a linguist, carry on dialogues with "voices" speaking fluently in languages utterly unknown to the medium. He might even (as happened once to a friend of ours, a well-known psychical researcher) hear spirit visitors talking amongst themselves, unaware that their voices had somehow become audible to the medium and sitters! That last must be a rare experience, but it is very suggestive of some curious law at work in psychic phenomena whereby spirits occasionally produce results on the physical side of things without being conscious of it.

We wish we were as certain of some other things as we are that the direct voice is a fact beyond all peradventure and beyond all possibility of simulation when it is at its best.

It may seem doubtful or incredible to many who hear of it for the first time as something novel—a new departure in psychic phenomena. But when we look closely into the matter and recall the audible voice in which in countless legends of the past the "ghost" is described as speaking we can only conclude that these also were cases of "direct voice" phenomena. The spirit, blundering perhaps on the confines of the physical world, uttered words which by some rare combination of circumstance became audible to persons on this side of life. These, of course, were accidental instances of what the unseen operators in direct voice circles carry on as a deliberate and carefully directed form of communication.

Meanwhile, while sympathising with the objection of the sceptic who says these things ought not to

happen, we can only say that they *do* happen. Many of us were sceptics ourselves once, and we can afford to be tolerant. We are not able to extend quite the same degree of indulgence to the critical inquirer who doubts if these things can be, because he has never heard of them before. There is almost a suggestion in his complaint that he is aggrieved because they are happening without his permission! We expect to see and hear in the future many things of which at present we have not the slightest inkling. Life has still unnumbered wonders to unfold to us—many things rare and lovely, and true. Not all of them will be "phenomenal" in the psychic sense, but they will all be natural, gifts of the Great Mother who has already given us so much more than we had any right to expect.

"PRESS AND PREJUDICE."

To the Editor of LIGHT.

SIR,—Mr. George Wright, in your issue of 23rd ult., calls attention to the series of articles by M. Paul Heuze in the "Daily Telegraph." The articles in themselves have no value whatever, as serious criticism of the evidence for or against the reality of ectoplasm or psychic phenomena in general. They are merely the English journalist's equivalent of a series of articles, contributed by the said Heuze, to a weekly Boulevard Review, and consist principally of a judicious blend of *suppressio veri* with *suggestio falsi*, spiced with malice. I understand from Mr. Gabriel Delanne that M. Heuze's qualifications for the position of critic are exactly equal to zero. That point need surprise no one. In this he will only resemble Mr. Filson Young and other self-appointed instructors of the man in the street.

It only remains, however, to reply to Mr. Wright's question as to the standing of M. Heuze. Well, the chances are very much against his being a fool. He is after what is called in this country, *la galette*, and if he can sell his frothy fabrications to a leading London journal he probably sees no reason to refrain from so doing, especially if at the same time he can call attention to his otherwise obscure personality. Let us leave M. Heuze—he only acts after his kind. But the scandal to which attention should be drawn is the conduct of the "Daily Telegraph." Mr. Delanne's attention having been called to certain personal statements relative to himself, coupled with an absurd travesty of a séance held in Algiers in 1906, he wrote to the "Daily Telegraph" asking if that journal would be interested to have the correct version? After some interval the "Daily Telegraph" replied that they would be glad to receive an article from Mr. Delanne. The latter thereupon prepared an account of a séance held in the Villa Carmen (Algiers), at which he, Professor Richet, and six other persons were present, including the medium, Eva C. The account flatly denies trap doors, articles of clothing, and the other apparatus usually evoked to explain away extraordinary phenomena. The whole account of this séance was submitted fifteen years ago to the examination of Dr. Joseph Maxwell, the Procurator of the Republic, at Bordeaux (still living). This impartial investigator decided that not one of the accusations of fraud in this particular séance was substantiated, that the witnesses brought forward in support of the charge of fraud were themselves unworthy of credence. This gentleman's verdict still stands. M. Heuze carefully avoids all reference to this famous inquiry, but brings forward the name of a certain Dr. Renby, in whose name these charges were made at the time, and who was not present at the séance. It is this Dr. Renby who is, so to speak, "non-suited" by Dr. Maxwell. This is the substance of the detailed explanation offered by Mr. Delanne to the "Telegraph," accepted by them and so far not printed. Mr. Delanne, who knows the Press, scarcely expected anything else, and is completely indifferent in the matter. It is all ancient history now, but it is an excellent object lesson of some people's ideas of controversial fairness. But certainly M. Heuze is no fool. Whether he is unreliable or not is a matter upon which each may form his own opinion.

Yours truly,

FREDERICK STEPHENS.

27, Avenue Felix Faure (15),
Paris.

A PARABLE.

High-brow House was furnished well
With many a goblet fair;
So when they brought the Holy Grail
There was never a space to spare.

Simple Cottage was clear and clean,
With room to store at will,
So there they laid the Holy Grail;
And there you'll find it still.

—From the Collected Poems of Sir Arthur Conan Doyle,
just published by John Murray.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We are informed by Miss Estelle Stead that a new work entitled "The Blue Island," containing some recent remarkable communications from her father, which relate to his passing over and the experiences of a new arrival beyond the veil, is now in the press. Miss Stead is very busy just now organising important propaganda meetings to be held in various parts of London during the winter. The first of these meetings will be held at the Co-operative Institute, Parson's-hill, Woolwich, on Wednesday, October 18th, at eight p.m. She will speak on "Communication with the Next World." Mr. Alfred Vout Peters will also speak and give clairvoyance. This, and all the proposed propaganda meetings, will be free to the public.

"Psychic Science," published quarterly by the British College of Psychic Science, in the issue dated October, contains a deeply interesting paper by Sir Arthur Conan Doyle entitled, "The Mystery of the Three Fox Sisters." In concluding his article, Sir Arthur writes: "I have said that there is little connection between physical mediumship and morality. I could imagine the ectoplasm flow being as brisk from a sinner as a saint, impinging upon material objects in the same way, and producing results which would equally have the good effect of convincing the materialist of forces outside his ken. This does not apply, however, to internal mediumship, taking the form not of phenomena but of teaching and messages, given either by spirit voice, human voice, automatic writing or any other device. Here the vessel is chosen that it may match that which it contains. I could not imagine a small nature giving temporary habitation to a great spirit. One must be a Vale Owen before one gets Vale Owen messages. If a high medium degenerated in character, I should expect to find the messages cease, or share in the degeneration. Here, too, the messages of a divine spirit, such as is periodically sent to cleanse the world, of a mediæval saint, of Joan of Arc, of Swedenborg, of Andrew Jackson Davis, or the humblest automatic writer in London, provided that the impulse is a true one, are really the same thing in various degrees. Each is a genuine breath from beyond, and yet each intermediary tinged with his or her personality the message which comes through. So, as in a glass darkly, we see this wondrous mystery, so vital and yet so undefined. It is its very greatness which prevents it from being defined. We have done a little but we hand back many a problem to those who march behind us. They may look upon our own most advanced speculation as elementary, and yet may see vistas of thought before them which will stretch to the uttermost bounds of their mental vision."

The jubilee thanksgiving service which will be held next Sunday, October 15th, at 6.30 p.m., at the Æolian Hall, New Bond-street, London, will establish a record in the Spiritualist movement, for the occasion celebrates an unbroken record of active work carried out by the Marylebone Spiritualist Association for fifty years. This, the first London Society, was inaugurated in a small carpenter's shop. On Sunday next its jubilee service takes place in one of the most beautiful and important of public halls in the Metropolis. Sir Arthur Conan Doyle is to be the speaker for the evening, and the popular medium, Mrs. Annie Brittain, will give clairvoyance. Mr. F. Brittain, the Hon. Secretary of the Association, informs us that the demand for tickets from all parts of London and outlying districts for this occasion has been very great, and the audience promises to be a most representative one.

In a recent issue of the "South London Press" a report is published of a sermon preached by the Rev. H. Mayne Young in the church of St. George the Martyr, Southwark (of which church he is rector), on "Angels Seen To-day." He took for his text the words: "Are they not all ministering spirits sent forth to do service, for the sake of them that shall inherit salvation." The preacher pointed out that these words stood boldly forth as a witness to the fact that the earthly of all God's children were enfolded and encompassed by intelligences invisible, who under the command of God, acted as ministers and protectors. The attitude of the average Christian towards angels was usually one of pure indifference. They did not care whether they did or did not exist and they took little or no pains to establish relations with the angels. Much of the unbelief and materialism of to-day could be traced to a lack of instruction on the nature and the work of the holy angels. The child, for whom the world was full of fairies, was, after all, nearer the truth about the universe than the scientists to whom the world seemed like a mere machine. For the world was full of angels, and to know their presence and all that we could learn about their work brought a great joy and strength to a faithful soul. Some forty or fifty years ago, leading men of science were thoroughgoing materialists or agnostics, but to-day, in spite of many dark clouds and choking fogs, we were witnessing the glorious

dawn of a great awakening from their blank and hopeless materialism. Not one leading man of science of the present age would declare that survival of physical death was improbable. They had all investigated, verified and demonstrated the fact and the reality of psychic phenomena, and by the efforts and researches of these men of science the marvels of spiritual being, telepathy, clairvoyance, the wonders of our sub-conscious self had been made the common knowledge of our time.

The "Westminster Gazette" for October 9th reports that Henry Hales, aged fifteen, of Pump-row, Trafalgar-street, Norwich, who was paralysed on the right side, and for years had only been able to get about with a stick, attended one of the meetings in connection with the Rev. John Maillard's spiritual healing mission. Since then he claims that he has been able to walk without a stick or any assistance.

On Wednesday last the fifty-seventh Annual Church Congress opened in Sheffield. Following the presidential address of the Bishop of Sheffield the Congress met to discuss "The Natural and the Supernatural." We shall in all probability refer to this discussion in our next issue. The keynote of the congress is the eternal character of the Gospel and its place in History. Lord Halifax, speaking on the eve of the congress at a meeting of the English Church Union, his subject being the reunion of the churches, in the course of his remarks said: "A head in the late war was essential for success and to avoid defeat. Might not a head for the Churches of Christendom be as essential for the success of the warfare of the Church against sin and unbelief? Might they not do well, he asked, to welcome Pius XI. as our armies welcomed Marshal Foch? Were there not sufficient grounds, without any sacrifice of principles, to accept the Roman position of a Primacy by divine appointment having been conferred on St. Peter, or at least to enter into negotiations which might pave the way for some terms of Reunion? On the last occasion on which he was likely to address the members of the Society over which he had presided for more than fifty years, he urged them to labour for that Reunion."

In continuing the story now appearing in "Lloyd's Weekly" of his tour through America, Sir Arthur Conan Doyle, commenting upon the headlines sometimes given to his statements and activities by American newspapers, says:—

"I have just been reading Mrs. Asquith's remarks upon the American papers, and especially upon the greater intelligence shown in the reporting than in the editing. The same thing has struck me many times. The editors seem to place the intelligence of the public very low, and to imagine that they cannot be attracted save by vulgar screaming headlines. It has been quite a pleasure very often to talk to the reporters, and next day I have often seen the result of the talk in a dignified, rational interview, disfigured by some such caption as, 'Do spooks marry?' or 'High Jinks in the Beyond,' utterly out of keeping with the report, and evidently introduced by the man in the office, who has not been in contact with me at all. The American papers have a strange way also of endeavouring to compress the whole meaning of some item into a few words of headline, which, as often as not, are slang. Thus you will read 'Patrolman Smith shoots up Conman Hopkins and recovers wad,' or 'Mud Hens toss off a double header' (this is baseball), or 'Senator Smith hands the dope to the Committee.' All papers are not sensational, however, nor can we afford to preach much in the matter. The American Press is a live thing, and deals strenuously with living issues."

Continuing his story, Sir Arthur, in referring to an occasion when he feared his voice would fail him, pays a tribute to the unseen powers in relating the following episode: "An interesting example of spirit power occurred during these last New York lectures. I caught laryngitis in acute form, there being an epidemic of it at the time. The result of it was that I lost my voice entirely—so much so that I could not make my wife understand me across the bedroom. I was in no way perturbed, though I had to address a great meeting that afternoon, and if I consulted Dr. Colby, the able specialist, it was rather to satisfy my manager than myself. When the hour came I walked to the front of the platform, and with an effort I croaked out, loud enough for all to hear me, 'I have quite lost my voice, so as a sign of confidence in spiritual power I propose to-day to give a quarter of an hour's extra lecture.' It seemed a strange 'non sequitur,' but I actually spoke for one and three-quarter hours, getting clearer and better all the time, though I relaxed at once when the lecture was over. These forces will never fail us so long as we are engaged upon their work. In old days, when I lectured on the war, I used to get severe heart palpitations after my lectures. Never once has this happened to me since I took up my spiritual mission, but my strength has always proved greater with every new demand."

"THE LOWER CRITICISM": A SYMPOSIUM.

BY STANLEY DE BRATH.

The meeting at the writer's house was closed by an invitation to all his friends to hear the Archdeacon further. Next evening after dinner they all re-assembled in the Engineer's study.

ARTIST: I have come at your invitation; but if you are going to talk about spooks I would rather not stay; I don't want to hear anything about them.

ENGINEER: I think I can promise you that spooks won't be mentioned. We have come to the conclusion that outside physical science, definitions are mistakes. Spiritual truths can only be expressed dramatically, and we wish to hear the Archdeacon on how this affects religious education.

ARTIST: Why, that is what I said at the outset! Dramatic representation is the beginning and end of education—to train the imagination to see things as they are as nearly as our faculties allow. We can't know even physical facts exactly.

ENGINEER: I cannot quite go with you there, but we won't argue, but will hear what each has to say, beginning with the Archdeacon if he will favour us. We can discuss afterwards.

ARCHDEACON: We ought to begin with the mother. (Turning to the hostess): The mother's is the first influence, and the most lasting.

HOSTESS: I think the mother's chief task is to form habits—habits of cleanliness, habits of obedience, habits of truthfulness, and habits of helpfulness. These are not taught by words so much as by acts, little daily acts.

CHAPLAIN: How can she teach religion?

HOSTESS: Chiefly by example, by cheerfulness, patience, loving guidance, and by making the child's prayers relate to his daily life—to the childish faults, joys, hopes, and fears. No set prayers and no hymns. If she herself feels the Presence she will know exactly what to say as each occasion arises. Set prayers and hymns very soon become "vain repetitions." I would rather have the child who, after a dispute with his nurse, said his evening prayer, "God bless father and mother," and added, "Not Ann, not Ann," than one who gabbed them over without a thought. I knew one little body who rendered his hymn, "Gentle Jesus meek and mild . . . Suffer me to come to tea," to make sense, as he explained. Baby theology is simply dreadful. Mothers often begin with the Garden of Eden; the child is not in the least interested in the origins of the human race; he has only just begun to realise himself and his surroundings. I heard of another child who asked, "Why did not God kill the devil before he did so much harm?"; and the mother actually answered this childish question of the deepest of all problems by saying, "Don't ask silly questions." The child's first ideas of God should be of the loving Power that makes the flowers and the sunsets and helps him to do right, not of an implacable, irascible Judge. Another asked, "Why was God so angry with the people for dancing round the golden calf? I should have thought He would have laughed."

CHAPLAIN: Don't you tell any Bible stories?

HOSTESS: I prefer to go straight to the Gospel stories: I think Hebrew history and legends are for older children. My boy will hear them when he goes to school. I only hope they will be given truthfully as the legends of a typical race through whom the religion of the West has actually come to us.

ARTIST: Don't you use pictures?

HOSTESS: Almost entirely. I take the pictures and get the child first to say what he sees, then I supply the story in my own words; and I get the very best pictures I can, chiefly Tissot's beautiful studies, Rackers's Annunciation, Holman Hunt's Child Jesus with the doctors of the Law, and many more.*

ARTIST: Rather expensive are they not?

HOSTESS: Expensive! To lay the foundation of truth and beauty in a child's heart! When a mother can spend five guineas on a hat and twenty on a dress!

ARTIST: Quite so! I wish more thought as you do. (Turning to the Archdeacon): How would you carry on the work in a school?

ARCHDEACON: I can best show that by giving an actual instance; but first I should like to say how glad I am to note two things, (1) the revival of "miracle plays" done by children in the Churches at Christmas-time, and (2) the application of psychology to the Christian life. The first supplies food to the imagination and makes children realise that there is a vast deal that they do not understand; the second leads parents to realise something of their duties and privileges, and the means they should employ. As to religious teaching in the school, I think it should be an extension of the mother's method. I knew a preparatory school in which the headmaster made up a set of readings from the Bible founded on the historical sequence; (1) The Patriarchal Age when there was no Law, no creed, no

priests, no observances. (2) The Law and tribal rule. (3) The consolidation of the tribes under a king. (4) The division into the Northern and Southern kingdoms, the time of civil war and national degradation. (5) The Captivities arising from that degradation. (6) The Restoration and the making of the Old Testament. (7) The Greek and Roman period and the growth of pharisaic legalism. But though the sequence was historical, the treatment was not; it was entirely from the point of view of spiritual consequences—that each historical event had a definite spiritual cause—

—at first the crude moral anarchy which is the real truth of "idolatry," the wild orgies of cruelty and lust in which Syrian "sex-worship" always culminated, which were, and still are, so attractive to undeveloped humanity; and secondly, the error that Religion meant precise theological beliefs and ritual to the neglect of the eternal principles of Justice, Mercy, and Truth. Thus was generated the temper which rejected Christ then, and still rejects Him now. It is difficult to give an idea of the originality of the treatment, but I will try to give one instance: Abraham's departure from Haran in obedience to a thrice-repeated vision. He obeyed the inward monitor and it was "counted to him for righteousness"; he is called "the friend of God." That is exactly what each of us ought to be, and what we might be; we ought all to depend on the Unseen Friend. His ideas of God were those of his age and nation; he offered blood sacrifices; he even thought himself prompted to offer up his son. This event is dramatised after the fashion of the time when the legends of the Hebrew race were first compiled, sixteen centuries later. It is quite mistaken reverence to take this and other legends literally. That is not the nature of inspiration, and leads to the notion of Faith as "believing what we know cannot be true." Those readings were followed by another set in the exact words of the Gospel, giving the whole of the Ministry of Our Lord on the lines of Dean Farrar's *Life*. This covered another year. The selections were read at morning prayers by the senior boys in turn, and great pains were taken with the elocution and expression. Then followed a brief explanation of the Eastern setting, entirely unorthodox, two short prayers, and a hymn or psalm; the whole never exceeding fifteen minutes. On Sundays junior and seniors were separated into two classes and after each class had shown that the lessons of the week had been attended to, the children were shown with lantern slides something arising out of the readings—Eastern scenes, plant-life, historical events, etc., etc. All were treated quite conversationally, not as a lecture or a lesson, and the boys responded fully and enjoyed these Sunday talks, often prolonging them beyond the set time. The results were excellent: the boys acquired a real insight into the meaning of the Bible and a reverence for what it really is. This is religious instruction as it should be given, without insistence on or negation of any "beliefs."

PHYSICIAN: You said, I think, that your friend was a psychologist. Did he find much help from psycho-analysis?

ARCHDEACON: He did not; he detested the very name. He used to say that our duty to children is to give them the best material for their growth of body and mind—the very best and truest we can find—but material, data, not opinions. We have no right to "mould" a child; his problems will not be the same as ours. We teachers and parents know very little; we must be guided by such psychological knowledge as we have, what to give, when to give and how to give; such knowledge is valuable and not half enough used—teacher's "lecture," when they should show actualities instead of talking round them, they give a lot of utterly useless "information" and too often they even give that in such a way that it is certain to be forgotten, for it is never applied. Psycho-analysis he detested. "What!" he said, "let a 'psycho-analyst' with his mind full of stuff about the 'Oedipus-complex and repressed sexual instinct' paw over the soul of a healthy child! It makes me sick. Lead him to see beauty, to love truth, to practise honour. Give him plenty of healthy fun and laughter, games, action, pursuits, interests and affection; but leave the growth of his soul to God Who makes the lilies and their fragrance, the roses and their thorns, aye, and the wild wood, too."

SOLDIER: Is this school still in existence? I should like to see it.

ARCHDEACON: I do not know. My friend had to give it up by reason of the death of his partner and his advancing years. He was succeeded by a master who, I suspect, resented the natural questions put by boys that he could not answer and repressed them to "simple faith," which is so often made to do duty for intellectual indolence.

PHYSICIAN: It must be extremely difficult to teach boys from the Bible; there is so much that no real man can honestly teach. I know that in most schools the best masters fight shy of it, because they will not teach what they do not believe, and fear to offend parents if they teach what they do believe.

ARCHDEACON: And no wonder; for their own beliefs are founded more on preferences and opinions than on a knowledge of the facts. There are four distinct facts that should be at the back of the teacher's mind if he wants to give valid teaching on the Bible; and the great difficulty is that none of those four is suitable to a child's mind.

(1) The actual history of the Canon. No scholar can dispute the fact that the compilation of the Old Testament was the work of the theological schools that came into being

* "The Life of Our Saviour Jesus Christ," J. J. Tissot, (Sampson Low, £2.) "Psychology and the Christian Life," The Rev. T. Pym, D.S.O. (Student Christian Movement, 32, Russell Square, W.C.1.)

after the Restoration in B.C. 537. We do not know what MSS. of the Law and the Prophets they had, nor what principles guided them in their collation of those MSS. We may legitimately assume a sincere desire for truth and the illumination that comes to those who have that desire. But they certainly had little critical faculty; they took legends as history, they referred all the Law to Moses, nearly all the psalms to David, nearly all wisdom to Solomon, and so forth. Their standards of truth were quite different from ours—dramatic, not critical. The New Testament is the result of a nearly parallel process. The first Christian documents are the Epistles of St. Paul. The gospels came soon after. Some form of canonical writings was current by the end of the second century, but the final form of the Canon was fixed by the Councils of A.D. 348, 382, 393, 397, and 419. Even then when Jerome had the task of reconciling differing readings he said that there were nearly as many versions as copies. Dr. Sayce says:—

"In the fixing of the Canon, as in the fixing of doctrine, the decisive influence proceeded from the bishops and theologians of the period 325-450. But behind these was the practice of the greater churches; and behind that again was not only the lead of a few distinguished individuals, but the instinctive judgment of the great body of the faithful. It was this instinct that told in the end more than any process of quasi-scientific criticism."

(2) We have to take account of the Eastern mentality in the Old Testament, which dramatises, treats all facts from the point of view of their spiritual content, and is indifferent to literary accuracy, while at the same time having a deep sense of spiritual values. Science, whether physical or exegetical, was unknown; the same words are used whether the meaning is literal or figurative, e.g., "I am the Lord, I form the light and create darkness; I make peace and create evil" (Isaiah xlv., 7). The Eastern mentality meditates, the Western compares texts. (3) The psychic facts are genuine—there is real clairvoyance and real inspiration, but of very various degrees, some pure, some very mixed. Samuel was a clairvoyant medium, and a paid medium to boot (*vide* I. Samuel, ix., 7, 8, and 20) as well as being a prophet. (4) The myth-making faculty. When the Greek sailors saw the Atlas with clouds resting on its summit they really thought that they saw the mountain holding the heavens and the earth apart here at the confines of the world. Hence the myth of the giant turned to stone by the Medusa's head. But the Biblical myths, when they exist, have always a moral content.

All these four need to be remembered, and above all that the Divine Power really does give spiritual truths under the forms that each generation can comprehend. Not the forms but the spiritual content, is true; and this is the essence of all dramatic truth; because that is so the drama is never out-of-date, and may be handled freely so long as the moral teaching is kept in view. Now the Old Testament gives the spiritual history of a typical race—typical in that it includes the best and the worst of humanity—the heights of spirituality and the depths of materialism. The Patriarchal Age, without creed, temple, or Law, when Religion meant rectitude of conduct plus sacrifices, was succeeded by the Law; and to compare the Law with any other codes is to see the vast difference. The old codes of other nations scarcely allude to Righteousness as a basis for Religion. Even the old Roman "virtus"—the faithfulness to duty which took Regulus to die in torture at Carthage rather than break his word, and gave to the Romans the discipline that conquered the world, says little of Righteousness before God. Philosophers preached ethics, but they were not the foundations of popular religion. The Ten Commandments as a basis of religion, and the watchword, "Hear O Israel, the Lord thy God, the Lord is One," were peculiar to Judaism alone. So likewise were such commandments as:—

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment; neither shalt thou countenance a poor man in his cause . . . and thou shalt take no gift; for the gift blindeth the wise."

"Also the stranger shalt thou not oppress . . . seeing ye were strangers in the land of Egypt."

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it to him again."

These laws are verily the Revelation of God, though the story of the Tables of Stone is only a dramatic mythos. The constant lapses from these precepts and from the whole spirit of the Law, into "idolatry" is an unsolved riddle to many persons who do not know or do not realise the enormous attraction of the frequent festivals in which all restraints and decencies were cast aside. "Idolatry" meant just this release from the moral law, and it may be seen from the Book of Judges, especially chapters xix. and xx., how complete and horrible that release was. Along with this was the constant practice of augury; for much "enquiry of the Lord" such as is mentioned in chapter xx., 18 and 23, and in many other cases, bears evidence of being neither more nor less than mediumistic practices. That these should have been made a monopoly of the priestly caste was but a reasonable precaution, though even that prohibition was evidently ineffectual as we may see by the con-

(Continued at foot of next column.)

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(Continued from previous column.)

stant references to "false prophets," sorcerers, and by the episode of the Seeress of Endor.

SOLDIER: Does not that episode tend to show the exact opposite of what it is usually quoted to prove? For, if we trust the narrative, Samuel did appear and did give a true prediction.

ARCHDEACON: No doubt it does, and this is one of many instances that show how necessary is a knowledge of psychic facts to the comprehension of the Old Testament. But to continue: the constant tribal wars were put a stop to by the consolidation of the tribes in a monarchy, which at once turned its attention to foreign conquest. Under King David the Palestinian kingdom attained its greatest expansion. Solomon introduced the corvée on a vast scale for his building plans, ten thousand men per month, and it was the threat by his son to increase this levy, that produced the Great Schism.

(To be continued.)

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 636.)

REINCARNATION.

The idea of the return of the mortal soul, after it has once passed into the spiritual places, is erroneous. A new germ of life is given to each new baby of mortal life. It is fixed by certain laws of heredity and a certain absorption from the baby, unconsciously, of the emanations; each baby differing from another baby in this. The laws of heredity do not fix the boundary. Our emanations make the unusual fluctuations of characteristics and talents, sometimes by which one member of a family may stand out uniquely from the members of the rest of that family. So the mortal, after he has passed into the heavenly places, does not return as renewed life.* His spirit remains in the heavenly plains, and is progressing. To return to the physical planes as renewed life would be retrogression. The mortal is helped by our emanations, and not by a re-appearance of a new-born baby in an identity that has once lived on the mortal plane. There is no retrogression. The God-love is too powerful, and its realisation penetrates to the inner consciousness of each spirit-identity. I tell you what is given me to tell you. The eventual evolution of each spirit-soul will be towards the central essence of God-love and God-energy.

SPIRIT-APPEARANCES IN MORTAL PLACES.

We may approach the earth-mortal through proximity. If he had the spiritual eye he would see us. Certain of earth-mortals have this, but it does not go always with earth-soul exaltation. At times both exist. The wisdom of using or cultivating this on the earth-plane is doubtful. I have been with you often through proximity, but did not permit you to visualise. It is better not, for it disturbs the earth-mind and the earth-sensibility, and sometimes the earth-usefulness. In earth-proximity the spirit leaves behind him his efficacy, for the time, of heaven-emanation; so it is better to open the heart and wish the larger beneficence, than to visualise the spirit-form. For the spirit-form without its spirit-treasure does not bring the mortal to the higher places. Tell mortals, then, not to wish to see the spirit-faces, but to open their hearts and to send their aspiration skyward like an incense. It will be star-glistened!

UPHEAVAL OF WORLD-ISSUES.

Quiescence first! Then a gaseous and fiery matter in stupendous activity, revolving from its own centre with centrifugal and centripetal energy, directed by God's inflexible laws of creation, revolving in infinite space later by its own latent energy, created by the God-head, a glowing, glorious sphere of liquid fire, suspended in infinite space! And so through countless ages of man's time going to its destiny of higher development. As the single sphere, so the systems of worlds and spheres, each in tremendous cosmic energy, each isolated and angrily alone in its fumes of fire, smoke and vapour. And yet, not alone, but bound by God's love in one chain of worlds. His essence even now permeating to the centre of each fire-heart, from which later is to come quiescence again, the earth-peace and the birth of mortal man, animal, insect, plant, stone.

"THE FIRST FIRE?"

And so were the worlds of creation born that they might be the places of preparation for the higher places and planes of spiritual life. "But the first fire," I hear you ask? It comes from God's energy. The central idea of the God-energy is constructive, then progressive through sequence of mortal growth, then further progress and a state of blessedness through higher spiritual influences. I hear you ask of the ultimate place of blessedness of the highest plane. No, there will not be a future state of heavenly rest, meaning inertia, as the last condition of the perfect life. God is Energy as well as Love. His highest angels will have their highest happiness through the activities.

HIGHER DEVELOPED MORTAL WORLDS.

The man of the earth-world, with intuitions dormant, knows only his own world, and senses but dimly the Land of the Great Spirit Light. He sees other worlds in the dimness of the night and has evolved some of their laws, ever seeking, but is as yet ignorant of the great scheme of the universe. Through his limitations his tendency is to think of the earth-world as all-important, earth-man as God-chosen earth-creatures, and the Land of the Beyond as his heaven. His vision is small, and a gentle complacency satisfies. "Drifting," he tells himself, though our influences constantly stimulate to a higher unfolding for him. I have told you that the spirits of mortals of other worlds and systems are with us on our plane, but I have not given you the inspirational message that there are other planes still

higher, on which dwells the life of mortals who have lived in other worlds and systems, and more exalted because more developed than our own world. These worlds have existed a far greater period of time than the earth-world, so much greater, as the life of a great world-system is longer than the existence of the animalculæ of a moment.

SUCH MORTALS MORE SENSITIVE.

Their mortals, through influence from the higher planes in all the time of their existence, have become a more highly sensitive organised race than the earth-man, so these go to their own places and own planes, which are higher and more exalted than our own. And so there are planes of infinite number, corresponding to the development of mortals of different worlds, but some of the lesser developed ones on these higher planes may come to the Mansions even of our lower planes (ours is not the lowest of the planes), and these we have with us, besides our earth-spirits. So tell the mortals of earth to have a wider vision, and to grasp through what I have told you some of the stupendous (weak earth-word!) principles of spirit-life, development and revelation.

EVOLUTION OF MORTAL WORLDS.

The ultimate end of all created life on all mortal worlds and systems of worlds is a spiritualisation of its creation. There will come a time (so remote that even to the highest intelligence of the most advanced creation of the most advanced mortal world it is unthinkable) when each world will have received its final blessedness of spiritual growth; when those mortals and each creation of all worlds and systems will be so in complete harmony with spiritual planes, that but a shadowy line of demarcation will exist. Each world, as it reaches the stage of near elision to the spiritual planes, will be taken to the fold of spiritual-planes, one after the other in its given time, and so through God's love, and man's and other creation-receptiveness, it will have reached its spiritual perfection.

DESTINY IS BUT GOD'S LOVE.

Mortal man is being evolved from materiality to spirituality, and so from all of God's earth-creations the physical is being constantly and subtly changed, permeated gradually by a spiritual element, that finally conquers and overwhelms it. Such re-births of mortals and all created things in the world's progression have an added, though often imperceptible increase of spiritual essence in their being. Destiny, which is but the immost essence of God's Love, unwinds the filaments of the world-man and creation-existence. But it moves towards the Golden Heart. Tell mortal earth-man! The spiritualising of what is material, through evolution, which is God's Love working through system and earth-time, is the Cosmic scheme of regeneration. There is no retrogression in world-systems, peoples and creations.

MAN LIVES ON SUPERFICIAL STRATA.

The abysses of human consciousness are not often probed. Mortal man lives on the upper strata, happy in the joy of superficiality, skimming over life's span, as the swallow lightly flies through the air, occasionally making the deeper curves. But usually the fight with him is surface-flight. The little excrescences of duty and labour, home-cares, and their anxieties taking the precious moments of his existence. And these obligations must be fulfilled. It is so ordained. But it is the ultimate purpose and destiny of mortal man, that these gradually become less absorbing, that through intuition and the inward call for a higher guidance, the material wants will be easier of solution, and success and accumulation of the material necessities of life may be gathered with a less expenditure of that vital man-energy, which should lie dormant, as the higher intuitive processes are welcomed. So man is progressing towards this epochal period, though the realisation of its undreamed importance will be gradual. The new-born earth-baby is one step nearer the unfolding earth's possibility than the baby of the next earlier birth. The will to conquer is an indomitable force of mortal man, but this appreciation of the spirit-forces, as the far more exalted and easier and complete solution of the problems of mortal life, has not been realised.

(To be continued.)

AN ANIMAL APPARITION.

Those who have read, with interest, the article by Mrs. F. E. Leaning on the Survival of Animals in *LIGHT* of September 30th, may be interested in the following extracts from a letter received by me from a friend. She wrote that a nurse, who tended her through a serious illness, related to her that "when she was watching by a dying man, she saw, to her amazement, a dog sitting on the table by his side, drooping its head over him in the utmost commiseration. She asked the widow next morning whether he had such a dog. 'No,' she said, and then added, 'He had such an one fifteen years ago, of which he was very fond.'"

H. A. DALLAS.

* During her life on earth Anne Simon held strongly to the idea of reincarnation, which she here negatives.

CAN THE SPIRIT TEMPORARILY
LEAVE THE BODY?SIR A. CONAN DOYLE AT
WOOLWICH.

To the Editor of LIGHT.

ENTHUSIASTIC MEETING IN TOWN HALL.

Sir,—Claude Trevor's communication (p. 635) on this subject makes a slight mistake in the name of the original writer, my old friend Dr. George Wyld.

The eleventh chapter of Dr. Wyld's book, "Theosophy; or Spiritual Dynamics and the Divine and Miraculous Man" (p. 203), treats the whole matter of "Anæsthetics, and their Revelations of the Soul," and in referring to his own experience says, "I myself, one day in the year 1874, while inhaling chloroform as a relief to the agony of passing a small renal calculus (not for the extraction of a gall-stone) suddenly, to my great wonder, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed."

The entire chapter is interesting, as he refers to the Hindu ascetics, who assert that by discipline of their bodies, and by breathing exercises, they can project their souls from the body, etc.

Yours etc.,

ABRAHAM WALLACE, M.D.

Harrow-on-the-Hill.

7th October, 1922.

To the Editor of LIGHT.

Sir,—Supplementing the letter of Mr. Claude Trevor in last week's LIGHT, may I say that Dr. George Wyld (not "Wield") mentions in his book, "Christo-Theosophy," which is in the L.S.A. Library, the incident of being temporarily out of his body after taking a whiff of chloroform.

Another such incident has been recorded in LIGHT by Sir Arthur Conan Doyle, and Mr. J. Arthur Hill narrates another in "Man is a Spirit." In the "Occult Review" of April, 1920, was an article, entitled "The Pineal Doorway," by Oliver Fox, dealing with the same point. Mr. Manning Foster, in the "Evening News," has given some personal details of a similar experience. In 1920 the "Sunday Express" had a series of articles on the same topic by Mr. J. S. Purcell. Many individuals also have specific experience of this ability to leave the body during sleep or trance, and one might quote many cases.

Personally I consider the point is demonstrated, if in no other way, by countless recorded and indisputable experiments in hypnosis, some of which are referred to in Flammarion's book, "At the Moment of Death." This theme is also the basis of Cornillier's book, "The Survival of the Soul," and scattered about psychic and hypnotic literature, and in the records of the S.P.R. one may find hints and references to this possibility. The case is further strengthened by reference to the phenomenon of "doubles," and also that of "bi-location" in the lives of the saints.

I have had a great many cases personally related to me where people have watched the operations on their own body, under the influence of anæsthetics, having been out of their bodies, and yet most undeniably being "themselves" with all their faculties intact. A little enquiry will show that this experience is far more common than is supposed, and I have frequently used this line of argument when speaking in public.

Taking all these points into consideration I think it cannot be denied that under certain circumstances it is possible for the self to function apart from the body. Therefore man is not his body. If, in contradistinction to body, we term this essential self spirit, then the central thesis that "man is a spirit" is demonstrated without reference to any spiritualistic phenomena. And because he is a spirit already, his survival through death follows as a logical deduction.

Yours etc.,

H. ERNEST HUNT.

30, Woodstock-road, W.4.

October 8th, 1922.

PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

To the Editor of LIGHT.

Sir,—From repeated experiments with the Crewe Circle I know the impossibility of fraud. That any person should doubt Mr. Hope and Mrs. Buxton after experimenting with them passes my comprehension. I have stayed in the home of Mrs. Buxton, taken part in many sances, and witnessed many extras obtained under strict test conditions. Many times I have seen the expression of deep gratitude written upon faces drawn with pain and anguish. Many have questioned Mr. Hope's bona fides. A written message I obtained last May (also one on September 7th) proves to me conclusively that these mediums actually work in co-operation with spirit guides.

Yours etc.,

ADA A. PEARS.

30, Dorset-road, Coventry.

Sir Arthur Conan Doyle (who was accompanied by Lady Doyle) delivered a vivid and powerful address—the first since his return from his lecturing tour in America—in the Woolwich Town Hall, on Monday evening last, under the auspices of the Woolwich and Plumstead Spiritualists' Society. The large hall was crowded, and the audience showed the keenest interest.

MR. H. W. ENGHOLM, who presided, in introducing Sir Arthur, said that the historic town of Woolwich was famous for the making of munitions of war, but that night they proposed the making of munitions for the greatest of all wars—the war against materialism. (Applause.) Those thousands of soldier boys whom we missed so much to-day used to sing, "Where do we go to from Here?" Well, Sir Arthur was going to give the answer that night, and there was no one more qualified to do so. (Applause.) He was going to tell them where we all went to from here, what became of us, and how we could apply that knowledge gained from those beyond the veil to our everyday lives and so prepare ourselves for a life that was a glorious and useful one and had no end. (Applause.)

SIR ARTHUR CONAN DOYLE, who, on rising, was greeted with loud applause, said that the subject he proposed to discuss was the most important in the world, because it concerned the future of every man, woman and child. "Our claims," he declared, "are either the greatest delusion the world has ever seen, or they are the grandest discovery that has ever been made." He asked his hearers to consider themselves a jury, and to decide whether or not Spiritualists made out their case. First he would put before them the reasons why he claimed to be something of an authority on this subject. He detailed his experiences that went back thirty-six years, from the time when he was an utter materialist, to the rich and varied, as well as conclusive proofs of later days. He might confess that he still felt that he was only ankle-deep, but he was able to help those who were dry-shod on the ground.

What was the state of religion in the middle of the last century? The old faith had largely died away, and people were crying out for guidance. In reply they were confronted with dogmas which they could not reasonably or honestly accept. A prayer seemed to be going up to heaven for guidance and light. And there came down to us a great series of manifestations, and an amount of information and knowledge which in its entirety made the most complete and the happiest revelation ever sent from God to man. That was what they had had from this movement, and that was what he hoped to be able to show them that night.

Referring to the wilful blindness of those opponents who condemned without taking the trouble to examine the facts for themselves, the lecturer told a piquant story of the recent encounter by Miss Felicia Scatcherd of Mr. Joseph McCabe in the train in which she was journeying to have a sitting with the Crewe Circle. She had with her a box of specially marked photographic plates with which she was going to experiment, and with a daring, very characteristic of this fearless investigator, she proposed that Mr. McCabe should take her place at the sitting, using the test plates. "It was the chance of his life," said Sir Arthur, and added, "He would not take it."

In fervent tones that moved the heart of his great audience, the speaker sketched the beauties of the future life, as it had been revealed to us—"Smiling faces round us, outstretched hands waiting for us." How often—he spoke as a doctor—they saw that wonderful smile light up the face of the dying, as they caught a glimpse of the glory of the life to which they were going! It was the land of fulfilled ideals.

Truly the message of Spiritualism was the greatest that the world had had for two thousand years, and when that message was universally accepted—as it must be—the world would be a very different place. (Loud applause.)

The Chairman voiced the deep appreciation of the audience for the vista of the life to come that had been given to them. No words of his could adequately convey their sense of indebtedness for all that Sir Arthur Conan Doyle had done, and intended to continue to do until he was called home. (Applause.)

At the start of the proceedings a beautiful bouquet was presented to Lady Conan Doyle by Elsie Miles, a member of the local Lyceum, on behalf of the ladies of the Woolwich Society. Mr. E. A. Fidler, the organiser of the meeting, received many congratulations on the success attending his efforts. Officers of the Woolwich Society and kindred societies occupied seats on the platform. Mr. H. Lister (Peckham) skilfully rendered a number of selections on the organ prior to the lecture. At the close a collection was made in aid of the Fund of Benevolence.

Distributed in the hall was a splendid leaflet prepared by Sir Arthur Conan Doyle, entitled "Spiritualism: Some Straight Questions and Direct Answers." All societies should procure this for propaganda purposes.

L. C.

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RAYS AND REFLECTIONS.

I am frequently hearing of the dangers of Spiritualism in some form or another, although I could enumerate quite a long list of other subjects and pursuits which are far more perilous, but, being generally accepted, awaken no prejudices. One objection is that Spiritualism tends to draw away attention from practical duties and to plunge its followers into abstractions. This has a very limited application. Only a very small percentage of the multitude of Spiritualists I have known have shown such a tendency. Generally speaking, it could only apply to the people who do not have to work for their living and have the leisure to dream and speculate. The rest of us find that the hard realities of life allow very little scope for lotus-eating. We have to be practical even when we would rather cultivate the idealistic mood.

Still, it is always well to preach the doctrine that, "Life is real, life is earnest," and that fictions and fancies, however apparently philosophical, will not take the place of facts. F. H., a correspondent, who has been considering the point in the light of some recent statements on the nature of reality, writes: "On one occasion my brother appeared at dinner in his dressing-gown. I remarked, 'You are not dressed,' to which he replied, 'Oh, yes, I am—mentally!'" F. H. well comments on the inadequacy of mental operations in these matters. Imagination has very definite limits on the physical plane.

I recall the case of the "imaginary mongoose" which was employed to kill "imaginary snakes," also the imaginary dollar bills with which Mark Twain paid the Christian Science lady whom he called in to cure him of an illness which she had assured him existed only in his imagination. These and many other stories of the same type show that there is sufficient humour and common-sense abroad to counteract any unhealthy fancies to which the pursuit of Spiritualism—or any other subject—may lead.

Unanimity of heart and mind on main issues, this, it seems to me, is the real unanimity, not mere unanimity of opinion. I have observed that the only people who think alike are the people who don't think, that is to say, the people who simply think what they are told to think. You get unity of a sort amongst these, but it is a poor thing. People who take up the investigation of Spiritualism are rarely of this class. The conflicts of view and the interminable controversies concerning small issues amongst people who are united on the central question are an excellent education in developing that independent point of view which alone proves that a man is able to think for himself.

In "John O' London's Weekly" a number of celebrities have stated their "pet aversions." Amongst them is Sir Arthur Conan Doyle, who writes that he has no particular aversions, except for those things which annoy everyone equally. But he specially "dislikes formalities and affectations," although, he remarks, "that surely is universal."

I am not so sure about the formalities, having met so many to whom formalism is a precious thing, and who are never so pleased as when stiffly arrayed in clothes of formal cut they ape what they vainly imagine to be the manners of "high society." But doubtless the natural man and woman who are so immeasurably superior to the dummy and doll variety, and who are fortunately in the majority, would join with Sir Arthur in his dislike of the formal and affected.

D. G.

AN APPRECIATION.—It must be said that in these days LIGHT has much on the deeper side of the problems of life and mind, on the soul and its science, or at least on those paths of thought and research which may lead ultimately to a science of the soul. Mr. Stanley De Brath is almost an unflinching contributor either of letters or papers, and they do not fail to repay reading.—From "The Occult Review," October, 1922.

THE MARYLEBONE SPIRITUALIST ASSOCIATION held a very successful Sale of Work and Social in aid of their Psychical Research Institute on Saturday, October 7th, at their rooms at 5, Tavistock-square. It was opened by Mrs. M. H. Wallis, who made a very graceful little speech, referring to the past work of the Association and her long connection with it. The chair was occupied by Mrs. Annie Brittain, and at the conclusion of the opening ceremony Mrs. Wallis was presented with a black silk and jet bag. Mrs. Craze made a short speech, and moved a vote of thanks to Mrs. Wallis. Mrs. Florence Kingstone, Madame Saarijarvi and Mrs. Marston very kindly helped by giving psychometry and palmistry. A total profit of over £60 was realised for the funds of the Institute.

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.

BIRDS AND THE SUPERNORMAL.

CAPTAIN (R. N.).—We have certainly read of the mysterious conduct of birds on great occasions, such as royal funerals, but we discard these as probably mere literary embellishments by talented newspaper writers who desire to give their readers sensations of awe and wonder. But from more serious and trustworthy sources we get many accounts dealing with the appearance of birds as death warnings and the like to which we give respectful attention, for these things come legitimately into the purview of Psychic Science. We cannot speak of any personal experiences or observations in the matter. We can only say that some of the stories given appear to be well authenticated, and our studies of bird-life, as described by naturalists, suggest that birds are extraordinary sensitive creatures, showing instincts beyond that of the rest of the lower animal creation. Contrast, for instance, the dog who, being hungry, remains quite unconscious of the presence of a piece of meat on the ground within a hundred yards of him, with that of a vulture which becomes, in some mysterious way, aware of the death of a camel in the desert so far away as to be utterly beyond sight or hearing. Or think of the migrating birds in Africa who delay their journey to England because they know that the Spring there will be a late one. These instincts are doubtless related to the psychic faculty or to some phase of it.

AN ELECTRICAL PHENOMENON.

A. CARRICK (King Williams Town, South Africa).—Your letter and newspaper cuttings, mentioning the phenomenon of a large globe or ball gliding across the sky on a certain evening, do not point to any abnormal cause. Assuming that the possibility of an escaped model balloon was considered at the time and found unsuitable, an alternative explanation would be that of an unusual form of lightning, "globe lightning," which takes the form of a ball, travelling slowly in contra-distinction to the usual type. Something of the same nature is found in St. Elmo's Fire, though the latter is not free, but attached to or travelling along an object, usually the yard or mast of a ship. As you do not state the condition of the atmosphere and weather at the time, it is difficult to judge the probability of this explanation, but it is more likely to be of electric nature than anything material in your locality. The newspaper to which you sent the account should have been able to explain this,

as "globe-lightning," although a rare phenomenon, is well-known to science.

DREAM EXPERIENCES.

R. KEMBALL.—You ask whether it is the experience of any person to be dreaming and at the same time perfectly conscious that he is dreaming. We should say, certainly, for we have not only had the experience personally, but know of others who also claim to have had it. The sensation is sometimes accompanied by the consciousness on the part of the sleeper that he could wake himself at any moment he desired. We know of instances in which the sleeper has on several occasions avoided disagreeable phases of his dream by awakening himself in this way. It may be that this kind of experience represents what has been called "double-consciousness"; but there are too many problems connected with the dream-state to make it wise to venture on definite statements. In considering the question, we limit ourselves to practical matters such as the many cases of prevision or the dream experience which proves "veridical" (i.e., truth-telling), that is to say, it gives knowledge or information unknown to the dreamer at the time, as in cases where the dream depicts with accuracy some event then occurring at a distance. A great deal of dream material is simply derived from confused images in the mind, a natural result of the withdrawal of the directing portion of the mind.

THE NATURE OF IMMORTALITY.

A STUDENT.—We have not the courage to enter upon any discussion of such a subject as the nature of Immortality. It seems so clear that it is a matter beyond words or human thinking. The greatest music, the finest poetry, can do no more than give faint gleams of the reality. As a matter of philosophic speculation it seems to us to evade all definition and analysis. None the less we are convinced of the reality of the immortal state. Human survival is another matter. We can prove that as a fact in nature. So far as it concerns immortality we say only that if man survives the shock of mortal dissolution it seems a fair inference that he will survive all that may follow. The fact that by old writers Eternity has usually been regarded as a matter of endless time—countless millions of years—shows how erroneous was the conception, for Eternity and Immortality have nothing to do with Time at all. As a spirit communicator once put it, the only logical way in which it could be proved that "man lives for ever" is that some man should actually have lived for ever, in which case, of course, it would not be "for ever" as the experience would have been complete. That homely illustration well reveals the nature of the problem.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

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NEW PUBLICATIONS RECEIVED.

- "Pearson's Magazine," October.
 "Theosophy," October.
 "The Hibbert Journal," October.
 "Journal" of the American S.P.R., September.
 "The Supremacy of Spirit." By C. A. Richardson, M.A. (Cantab.). Kegan Paul. (5s. net.)
 "Seeing the Invisible." By James Coates, Ph.D., F.A.S. L. N. Fowler & Co. (6s. 6d. net.)
 "Cleomenes" (The New "Quo Vadis"). By Maris Warrington. Jarrolds. (7s. 6d.)

SPIRITUALISTS' NATIONAL UNION.—The special committee appointed by the National Council to receive applications for the position of Secretary to the Union, and to make an appointment, has met on several occasions, dealt with some seventy applications, interviewed selected candidates, and finally appointed Mr. Geo. T. Berry to the position. The committee's report will be submitted to the Council on the 20th inst. for ratification. For the time being all correspondence should be addressed: Secretary, S.N.U., 25, Thornton Lodge-road, Huddersfield.—R. A. OWEN, Secretary. Special Committee.

"THE BEACON," that excellent and original monthly magazine, is now published by Messrs. Geo. Allen and Unwin, and the price is reduced to 1s. 6d. Edited by Mr. E. R. Appleton, assisted by Captain Wadsworth, M.C., and Captain Ivor McLure, D.S.O., it is a valuable contribution to the magazine literature of the time, being infused with a fine spirit of constructive thought, clear-sighted and progressive. The October issue contains some beautiful illustrations of the mural decorations of the Lady Chapel of St. Jude's-on-the-Hill, Hampstead Garden Suburb, and the literary contents are full of interest.

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, Oct. 15th, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Beaumont Sigall.

Croydon.—Harewood Hall, 96, High-street.—Oct. 15th, 11, Mr. Percy Scholey; 6.30, Mr. G. R. Symonds.

Brighton.—Athenum Hall.—Oct. 15th, 11.15 and 7, Khwaja Kamal-ud-Din; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotton.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—Oct. 15th, 11, Mrs. A. De Beaurepaire; 6.30, Ald. D. J. Davis, J.P. Collection for the F.O.B.

Holloway.—Grovevale Hall, Grovevale (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. N. E. Noble (of Manchester); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Free healing centre on Thursday, 5-7, for children, and on Friday, from 7, for adults. Please note specially Saturday, Oct. 28th, for the men's effort (a super social); details later.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Oct. 15th, 7, Mr. Harold Carpenter. Wednesday, Oct. 18th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 19th, 8, address and clairvoyance, Mrs. Barkel.

Shepherd's Bush.—73, Beckton-road.—Oct. 15th, 11, public circle; 7, Mr. Clark. Thursday, Oct. 19th, 7, Mrs. E. Smith.

Peckham.—Lansdown-road.—Oct. 15th, 7, Mr. Percy Smythe. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 15th, 11, Mr. Geo. Brown; 7, Mrs. M. E. Orlowski.

Working Spiritualist Mission.—17, Warwick-street.—Oct. 15th, 6.30, Mr. Punter. Thursday, Oct. 19th, Mrs. Ormerod.

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

Central.—144, High Holborn (entrance, Bury-street).—Oct. 15th, 7.30 Miss Morse. Oct. 15th, 7, Mrs. Clements.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Baglan-street, Dartmouth-road.—Oct. 15th, 6.30, Miss Betty Boyde.

Richmond Spiritualist Church, Ormond-road.—Sunday, Oct. 15th, 7.30 Dr. W. J. Vanstone. Wednesday, Oct. 18th, 7.30, Mrs. A. Woodman.

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.

We learn that the Rev. C. L. Tweedale delivered a lecture on "Man's Survival After Death" at the Queen's College Lecture Hall, Birmingham, on Wednesday, 11th inst. The lecture was illustrated with nearly fifty lantern views.

"SEEING THE INVISIBLE," by James Coates, Ph.D., F.A.S., is now in its fourth edition (new and revised). It is published by L. N. Fowler and Co., and is an excellent statement of the evidences furnished by Psychometry, Telepathy, Psychic Photography, and allied Phenomena. We shall deal with it more fully in a later issue.

"PSYCHIC SCIENCE" for the current quarter contains an article on the Fox Sisters, by Sir Arthur Conan Doyle, Mr. J. Hewat McKenzie, the Hon. Principal of the British College of Psychic Science, contributes articles on the recent fraud charges in Psychic Photography and on the mediumship of Frau Silbert, and Commander Kogelnik tells of an "authentic Poltergeist."

THE KNIGHT OF RAVENSWOOD.

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PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 8s. each, post free, Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.I.

Elderly Lady requires Companion Help; small salary; comfortable home; Undenominational preferred.—10, Glastonbury Road, Redland, Bristol.

Watford.—Wanted, one or two gentlemen interested in Spiritualism to sit in a private developing circle in Watford.—Write Box 20, c/o Hutchinson & Co., 34, Paternoster Row, London, E.C.

A SPIRITUALIST'S LIBRARY. Mostly as New. "Psychical Research," Kingsford, 4s. "Reality of Psychical Phenomena," Crawford, 4s. 6d. "Psychic Structures," Crawford, 6s. 8d. "The Occult Arts," Frings, 3s. 6d. "Psychic Evolution," Frings, 4s. "New Revelation," Doyle, 3s. 6d. "Raymond," Lodge, 7s. "After Death," Chambers, 3s. "Man and Spiritual World," Chambers, 3s. "Grenadier Roll," His Mother, 5s. "Life After Death," Prof. Hyslop, 7s. 6d. "What is Spiritualism?" Leaf, 3s. 6d. "Bible and After Life," Rev. Wynn, 7s. 6d. "Life Understood," Rawson, 7s. 6d. "Try the Spirit," Rev. Haynes, 3s. 6d. "Threshold of the Unseen," Barrett, 5s. "New Evidence of Survival," Drayton Thomas, 8s. "Phantasms of Living," Gurney and Myers, 10s. "Wanderings of Spiritus Ius," Doyle, 8s. 6d. "Psychic Science," Prof. Boirac, 7s. 6d. "Philosophy of Spirit," Sneath, 5s. "Evidence for Supernatural," Tuckett, 7s. "Human Personality," latest edition, 8s. "Arcana of Nature," Tu tie, 6s. "Process of Becoming," "Questor Vita," 5s. "Fringe of Immortality," Muntz, 4s. "Radio Orbicular Thought," Braun, 6s. "Classic of Spiritualism," Millburn, 6s. "Medical Proof of Miraculous," Le Bee, 5s. 6d. Many others, also Theosophy, New Thought, etc. T. E. SMALLWOOD, 77, Orley Street, London, S.E.1.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING OCTOBER 21ST.

Tuesday, October 17th, 3.15 p.m.—Clairvoyance, Mr. H. DEWHURST. 7 p.m., Mrs. F. E. LEANING; the Third of a course of 10 lectures on "The Principles of Psychical Research" (Psychic Activities—Mental evidence of—Mesmerism distinct from Hypnotism—Methods and results compared—Authorities past and present—Experiments.

Wednesday, October 18th, 4 p.m.—Discussion Class conducted by Prof. JAMES COATES, Ph.D. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, October 19th, Special Meeting, 7.30 p.m.—Miss MARGARET McMILLAN, "The Powers that be."

Friday, October 20th, 4 p.m.—"Talks with Mrs. WALLIS'S Spirit Control." Subject, "Answers to Questions." Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

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

Prof. JAMES COATES, Ph.D., has kindly undertaken to give consultations and advice to members on questions of Psychical Science and Spiritualism on Tuesday and Thursday afternoons at 5 p.m., and at other times by appointment.

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. Alternatively membership can be taken up at any time.

GEORGE E. WRIGHT,

Organising Secretary.

BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

<p>By H. ERNEST HUNT (Member of Council, L.S.A.) NERVE CONTROL: The Cure of Nervousness and Stage Fright. 128 pages, net 2s., post free 2s. 2d. A MANUAL OF HYPNOTISM. (2nd impression.) Cloth, 132 pages, net 2s. 6d., post free 2s. 9d. SELF TRAINING: The Lines of Mental Progress. Cloth, 240 pages, net 4s. 6d., post free 4s. 10d. A BOOK OF AUTO-SUGGESTIONS. Wrappers, 64 pages, net 1s., post free 1s. 2d. THE INFLUENCE OF THOUGHT. Cloth, 238 pages, net 5s., post free 5s. 6d. THE HIDDEN SELF, and its Mental Processes. Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.</p>	<p>By THE REV. CHAS. L. TWEEDALE, M.A. MAN'S SURVIVAL AFTER DEATH. Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH. Cloth, 522 pages, 11s. 3d. <i>The book which so greatly impressed Mr. Robert Blatchford.</i> By the late ELLIS T. POWELL, LL.B., D.Sc. PSYCHIC RESEARCH IN THE NEW TESTAMENT. A Scientific Justification of some of the Fundamental Claims of Christianity. 1s. 2d., post free</p>
<p>By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deseritis). PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW. With Introductory Note by Alfred Russel Wallace, O.M., F.R.S. Third Enlarged Edition. Cloth, 380 pages, 6s., post free.</p>	<p>By GEORGE E. WRIGHT, Organising Secretary, L.S.A. PRACTICAL VIEWS ON PSYCHIC PHENOMENA. 136 pages, 2s. 9d., post free THE CHURCH AND PSYCHICAL RESEARCH. A discussion of the implications of Psychical Research on the Christian Faith. Cloth, 147 pages, 2s. 9d., post free.</p>
<p>By CAMILLE FLAMMARION, the great astronomer. DEATH AND ITS MYSTERY. AT THE MOMENT OF DEATH. AFTER DEATH. Cloth, 370 pages, 11s. 3d., each, post free. JUST OUT. By THE REV. DRAYTON THOMAS. SOME NEW EVIDENCE FOR HUMAN SURVIVAL. With Introduction by Sir Wm. Barrett, F.R.S. Cloth, 8vo., 11s. 3d., post free. <i>This book includes the remarkable "Newspaper Tests" obtained through the Mediumship of Mrs. Osborne Leonard.</i></p>	<p>By LADY GLENCONNER-GREY. SYMBOLISM. The Significance of the Spiritual World as revealed to the Mind of Man in Symbols 41 pages, 7s. 4d., post free. Through the Mediumship of the REV. STAINTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance. SPIRIT TEACHINGS. With a Biography by CHARLTON T. SPEER, and two full-page portraits. Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.</p>
<p>By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS. SPIRITUALISM IN THE BIBLE. Boards, 104 pages, 1s. 8d., post free. A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. I. Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them. Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d., each, post free.</p>	<p>By SIR ARTHUR CONAN DOYLE THE VITAL MESSAGE. 2s. 6d., post free. THE NEW REVELATION. Paper covers, 2s. 9d. THE WANDERINGS OF A SPIRITUALIST. Illustrated, cloth, 317 pages, 11s. 3d., post free.</p>
<p>By J. ARTHUR HILL, M.A. SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE. Large crown 8vo. Cloth, 8s. 3d., post free.</p>	<p>JUST OUT. FACTS AND THE FUTURE LIFE By the REV. G. VALE OWEN. Cloth, 191pp., 4s. 10d., post free.</p>
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<p>Edited by HAROLD BAYLEY. THE UNDISCOVERED COUNTRY. With an Introduction by Sir A. Conan Doyle. 270 pages, 3s. 6d., post free.</p>	<p>By DAVID GOW (Editor of "LIGHT"). SPIRITUALISM: ITS IDEAS AND IDEALS. Paper Covers, 2s. 3d., post free.</p>

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Propaganda Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

ARE YOU A BLOND?

The Secret of Making People Like You.

THE greatest asset any man can possibly have is the faculty for making people like him. It is even more important than ability. The secret of making people like you lies in your ability to understand the emotional and mental characteristics of the people you meet.

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When you really know the difference between blonds and brunets, the difference in their characters, temperaments, abilities, and peculiar traits, you will save yourself many a mistake—and you will incidentally learn much you never knew before about yourself.

Paul Graham was a blond, and not until he learned that there was all the difference in the world between the characteristics of a blond and those of a brunet did he discover the secret of making people like him.

Paul had been keeping books for years for a large corporation which had branches all over the country. It was generally thought by his associates that he would never rise above that job. He had a tremendous ability with figures—could wind them around his little finger—but he had not the ability to mix with big men; did not know how to make people like him.

Then one day the impossible happened. Paul Graham became popular.

Business men of importance who had formerly given him only the passing nod of acquaintanceship suddenly showed a desire for his friendship. People—even strangers—actually went out of their way to do things for him. Even he was astounded at his new power over men and women. Not only could he get them to do what he wanted them to do, but they actually anticipated his wishes and seemed eager to please him.

From the day the change took place he began to go up in business. Now he is the Head Auditor for his Corporation at an immense increase in salary. And all this came to him simply because he learnt the secret of making people like him.

You, too, can have the power of making people like you. For by the same method used by Paul Graham you can at a glance tell the characteristics of any man, woman, or child—tell instantly their likes and dislikes, and you can make people like you. This is how it is done:

Everyone you know can be placed in one of two general types—blond or brunet. There is as big a difference between the mental and emotional characteristics of a blond and those of a brunet as there is between night and day. You persuade a blond in one way—a brunette in another. Blonds enjoy one phase of life—brunets another. Blonds make good in one kind of job—brunets in one entirely different.

To know these differences scientifically is the first step in judging men and women; in getting on well with them; in mastering their minds; in making them like you; in winning their respect, admiration, love, and friendship.

And when you have learned these differences—when you can tell at a glance just what to do and say to make any man or woman like you—your success in life is assured.

For example, there's the case of a large manufacturing concern. Trouble sprang up at one of the factories. The men talked strike. Things looked ugly. Harry Winslow was sent to straighten it out. On the eve of a general walk-out he pacified the men and headed off the strike.

Another case, entirely different, is that of Henry Peters. Because of his ability to make people like him—his faculty

for "getting under the skin" and making people think his way—he was given the position of Assistant to the President of a large firm. Two other men, both well liked by their fellow employees, had each expected to get the job. So when the outside man, Peters, came in he was looked upon by everyone as an interloper and was openly disliked by every other person in the office.

Peters was handicapped in every way. But in spite of that, in three weeks he had made fast friends of everyone in the firm, and had even won over the two men who had been most bitter against him. The whole secret is that he could tell in an instant how to appeal to any man and make himself well liked.

A certain woman who had this ability moved with her family to another town. As is often the case, it was a very difficult thing for any woman to break into the chill circle of society in this town if she was not known. But her ability to make people like her soon won for her the close friendship of many of the "best families" in the town. Some people wonder how she did it. It was simply the secret at work—the secret of judging people's character and making them like you.

You realise, of course, that just knowing the difference between a blond and a brunet could not accomplish all these wonderful things. There are other things to be taken into account. But here is the whole secret.

You know that everyone does not think alike. What one likes another dislikes. And what offends one pleases another. Well, there is your cue. You can make an instant "hit" with anyone if you say the things they want you to say and act the way they want you to act. Do this and they will surely like you and believe in you, and will go miles out of their way to please you.

You can do this easily by knowing certain simple signs. In addition to the difference in complexion, every man, woman, and child has written on them signs as distinct as though they were in letters a foot high, which show you from one quick glance exactly what to say and to do to please them—to get them to believe—to think as you think—to do exactly what you want them to do.

In knowing these simple signs is the whole secret of getting what you want out of life—of making friends, of business and social advantage. Every great leader uses this method. That is why he is a leader. Use it yourself and you will quickly become a leader—nothing can stop you.

Dr. Blackford has explained the method in a simple seven-lesson Course, entitled "Reading Character at Sight." Even a half-hour's reading of this wonderful Course will give you an insight into human nature and a power over people which will surprise you.

SEND NO MONEY.

Such confidence have the publishers in Dr. Blackford's Course that they will gladly send it to you on approval, post paid. Look it over thoroughly; see if it lives up to all the claims made for it. If you do not want to keep it, then return it within three days and the transaction will be closed. And if you decide to keep it—and you certainly will—then merely remit 35s. in full payment.

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