

REV. G. VALE OWEN'S FAREWELL.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,187.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 9, 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.

WHERE is Truth? in viewless blackness, in the womb of the
To Be,
For the seen we understand not, and the real we cannot see.
Yet a beacon-fire within me leads me through tumultuous
night,
Every bosom owns a sparkle of the universal light;
And a day shall come—and, coming, cheer me—when my
proper ray
Shall, with other rays convergent, broaden in eternal day.
—F. W. H. MYERS ("Belisarius").

AN ECHO OF ARMISTICE DAY.

"In Flanders Fields," that fine poem by Colonel Macrae, first appeared in "Punch," and has been frequently quoted, especially its closing lines:—

"To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

It was doubtless the allusion to poppies which led to the poem being selected for quotation in connection with Armistice Day. But we quite agree with Mrs. Irene Warner Staples who, amongst others, protests against the erroneous idea of the state of the dead contained in the lines. Poetic license may, of course, be pleaded, but it seems to us a bad old tradition that should nowadays be outgrown. Perhaps when Armistice Day comes round again we shall witness the flowering of ideas nearer to the truth of things—a proclamation that the dead have never died, and that the heroic souls who passed from earth during the war are still part of the great procession of the living—"for ever alive, for ever forward."

PSYCHIC TELEGRAPHY: ITS PROBLEMS.

A good many years ago a British war correspondent, engaged to send news of a foreign campaign, handed in as one of his despatches the first chapter of Genesis. The surprise occasioned by this mysterious proceeding

was allayed when it was discovered that this was done in order to keep the wire occupied on behalf of his own journal until he could transmit an important piece of news which he was expecting. We have sometimes thought of this story when dealing with some unintelligible or irrelevant message purporting to come from the world beyond. We remember that we are dealing with a very human world and a system of telegraphy only at its beginnings. We expect jumbled communications, messages frayed and fragmentary, but we also have reason to believe that some of the apparently meaningless messages are more purposeful than they may at first appear. They bridge over the intervals between messages of value and serve to keep the line open.

A COUNSEL OF PATIENCE.

We are only impatient of nonsense in these matters when it is put forward as something wonderful and important, simply because of its source—real or alleged. We must be rigidly critical in our tests, but at the same time it is necessary to exercise some amount of sympathetic imagination—that imagination which a great scientist of the past declared was necessary to every scientific student. We remember with what infinite pains and patience, amid failures and difficulties of all kinds, the telegraph, the telephone, and, later, the wireless system, were perfected. We do not expect the spiritual telegraph to be established in full working order without trouble or delay. When we consider the complex forces with which the operation of psychic telegraphy is concerned and the obstacles to be surmounted at each end, the wonder is not that messages are sometimes confused and meaningless, but that clear and intelligible communications are received at all.

SAFE HOME.

As, after death, our Lost Ones grow our Dearest,
So, after death, our Lost Ones come the nearest;
They are not lost in distant worlds above;
They are our nearest link in God's own love—
The human hand-clasps of the Infinite,
That life to life, spirit to spirit knit!
They fill the rift they made, like veins of gold
In fire-rent fissures torture-torn of old;
With sweetness store the empty place they left,
As of wild honey in the rock's bare cleft.
In hidden ways they aid this life of ours,
As Sunshine lends a finger to the flowers,
Shadowed and shrouded in the Wood's dim heart,
To climb by while they push their grave apart.
They think of us at Sea, who are safe on Shore;
Light up the cloudy coast we struggle for!
The ancient terror of Eternity—
The dark destroyer, crouching in Life's sea
To wreck us—is thus beacons, and doth stand
As our Deliverer, with a lamp in hand.
We would not put them from us when we are sad;
We will not shut them from us when we are glad;
Nor thrust our Angel from the Marriage Feast,
Although he comes, not clothed like the rest
In visible garment of a Wedding-Guest.

—GERALD MASSEY.

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and Newsagents; or by Subscription,
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THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SEX.

By A. J. WOOD.

"Arnel," that prolific and interesting communicator in the Script, tells us, in one of his descriptions of a Divine Manifestation, that the Christ was accompanied by a host of angelic beings, and makes the following cryptic statement:—

Men and women they were, and here and there was a dual angel—two-in-one—I leave it there; you would not understand that mystery; nor could I put it into words for you. They were neither bisexual nor sexless. Let it rest there.

Now "Arnel" admitted on one occasion that he had a touch of humour in his make-up, and I fancy there would be a twinkle of it in his eyes as he gave the above message, which arouses one's curiosity and perplexity, without any attempt on his part to satisfy the one or enlighten the other. It is really too bad of him! but for all that I would not have had him remain silent on these deeper mysteries of the other life; yet his remarks just quoted are every whit as provoking in their way as was his "spiral" thinking proposition.

Speaking for myself, I must thank him for many a pleasant hour of quiet thought and meditation in trying to solve some of his problems, of which the present is perhaps one of the most fascinating, at all events to those who are happily married, and who sometimes ponder upon their future state.

What, then, is the nature of the mystery surrounding these "dual angels" of which "Arnel" speaks? It is the purpose of this article to attempt to throw some little light on it if possible; and to this end I shall rely, as heretofore in these papers, on the Vale Owen Script, both on the Script itself, and the writings of the illustrious seer, Swedenborg.

Each will contribute his quota; and, in so doing, possibly awaken within us a sense of a spiritual mystery of so profound a nature, as scarcely to come within the apprehension of an intellect circumscribed by earthly conditions; but in which, nevertheless, we may dimly perceive a reality which accords with the deeper instincts of our being.

That "Arnel's" cryptic reference to "dual angels" has a basis of fact, seems to be clear from what Swedenborg says out of his own experiences. He states, for instance, that the angels of the highest heavens, whom he calls "celestial angels," appear, when seen from afar off, as single angels; but on any one such approaching nearer to an observer, as happened on a few occasions to himself, the one resolved itself into two, male and female, i.e., husband and wife. He further declares that, "two married partners there are called two, when regarded as husband and wife; but one, when regarded as angels."

Here, then, we have a clue to "Arnel's" mysterious allusion, and we are also reminded at the same time of the words of the Great Teacher, when, controverting the gross and carnal ideas which the Sadducees entertained of marriage, He informed them that such sort of marriages did not exist in Heaven, because there "they were as the angels of God." (Matt. xxii., 30.) Swedenborg also says with regard to these celestial angels, that he heard "from those among them who had lived for ages with their conjugal partners in heaven, that they are sensible of their being so united; the husband with the wife, and the wife with the husband, and each in the other mutually and reciprocally, although they are yet separate."

We shall see, before we reach the end of this paper, how this intimate union of husband and wife is, in the other life, reflected in their very features, especially with those who have lived there together for many ages, for "Arnel" describes a scene which makes this truth very plain to us.

It is very evident, then, both from the Script and Swedenborg, that we are here in touch with a spiritual mystery of deep significance, and that the words of Scripture with reference to man and wife truly and spiritually united, that "they are no more twain but one flesh" contain a deeper truth than is commonly realised. Although we may not be able, owing to our present limitations, to understand the mystery as fully as we would like, we may, to some extent, gather some idea of the reasons for this unity in duality of sex, by making ourselves acquainted with its philosophy as expounded by Swedenborg, and apparently confirmed by "Arnel" in the Script.

Throughout all the ages there has generally been recognised as existing in Nature a something analogous to that of the sexes in other of its departments below that of man and animals. Science has abundantly demonstrated that the sex principle exists in the vegetable kingdom, as well as in the animal. There are also traces of the same principle, not, however, so obviously clear, in things inanimate;

and it may even be glimpsed in the atom itself, with its positive and negative electric particles. In all these things, according to their forms and functions, we may see a more or less distinct manifestation of the great dual principles which exist in the Godhead, i.e., the Divine Love and the Divine Wisdom, to which all things owe their origin and from which they take their dual nature, and perpetually exist. In Him, these things are, as Swedenborg expresses it, "distinctly one," i.e., distinct; yet one. They can no more be separated in Him, than the heat and light of the sun can be separated in it. We can envisage them separately, but in themselves they are inseparable. These two principles are reflected in man, in his will and understanding, for these two things really constitute man a spiritual being, and without them he would have no existence; for they are organisms formed for the reception of life from God, which the Divine Love and Wisdom is—the will being formed for the reception of Love, and the understanding for the reception of wisdom or truth. It is these same Divine elements which, as they recede further from their source in the creative processes, are variously modified and transformed, and become, in one of their ultimate phases or manifestations on the natural plane, objectively represented in the distinction of the sexes in man, animals, and plants, where they are, to all outward seeming, distinctly two. Nevertheless, each by itself is but one half of what is intended to be a perfect whole, or an image of the originating unity. In some instances, these two principles, so far as the sex element is concerned, are united into one organic form as is well known. As for the sexes distinct in themselves, their distinction is not of the body only, but is, in its origin and essence spiritual, and only bodily so by derivation from the spiritual.

In mankind, however, this duality takes on a somewhat complex character; for in each of the sexes these two spiritual principles are present and active in varying degree; for although both man and woman possess will and understanding, generally the intellectual principle predominates in man, and the will or affectional principle in woman. Man thinks more; woman feels more.

In other words, man was created to be a form or recipient of the Divine Wisdom; and woman a form or recipient of the Divine Love; and the union of the two, the perfect finite "image and likeness" of God. Not a union as to body, but as to soul; and this union is the true marriage and return to unity.

When this perfect union or marriage takes place, then the husband (as understanding, or wisdom) draws for every thought, warmth, vitality, and inspiration from the wife (as will or affection) and her affections draw truth, enlightenment and guidance from the wisdom of the husband. This truth was illustrated in a measure by Lady Lavery a short time ago; when, acknowledging the purely intellectual superiority of man, she said that "While men have composed wonderful music, written noble poems, and painted immortal pictures; it is a consolation to feel that women inspired them."

The two therefore, who, in this life, have each contributed to the happiness of the other, and have helped each other with mutual love and understanding, are, even on this plane of existence, and bound by the ties of natural marriage, already united spiritually; and this union increases in strength and felicity when they have crossed over on to the "other side." Then, with every fresh step in their ascent they become more unitedly one, and the perfect angel. This union of souls is of so intimate a nature that it is evidenced in their faces, in the singular resemblance between them. In this connection it is not without interest to note the fact that Swedenborg states that the angels who form any particular society in the heavens, also bear, as it were, a strong family likeness to one another. And this, when you come to think of it, is just what one might expect from the laws of correspondence which operate there, and which decree that the exteriors of angels and spirits should agree in every direction with their interiors. This same law or principle is even operative to a certain extent on this less responsive plane of existence, where we are able to see a general resemblance between the physical features of the individual members of various families, tribes and nations.

With regard to the likeness which married partners bear to one another in the other life—and which is even noticeable here in some cases—there is an interesting example given of this in one of "Arnel's" messages, in which he describes an incident he witnessed once in "Sphere Ten." The whole scene centres round a young looking couple who had lived for some ages in the other realms, and "Arnel's"

first sight was of the woman, as she sat in a chariot drawn by five horses.

"She sat facing us, and I noted all her loveliness; and, as I looked upon her, I saw nothing else for the exceeding beauty of her."

Swedenborg also remarks upon the "ineffable beauty" of the angels of the highest heavens, and which no painter, he says, could possibly portray. And this beauty belongs, both to the male and female. "Arnel" goes on to say that she is later joined by her consort, and continues his description thus: "He was the woman in masculine duplicate. One was the complement and counterpart of the other. In only one thing did he seem dissimilar. His robe was of a slightly ruddier tint. I did not notice aught else of moment to mark one from the other. Even sex was expressed rather in spirit than bodily; although in form she was most emphatically feminine, and he, man." Thus, their duality is, as "Arnel" expressed it, every whit as emphatic as their unity, and it is because they are so emphatically two, that they can become so completely one. There is no loss in either of individual identity, and their very diversity is the ground of their unity. They are like the two elements heat and light—and indeed from one spiritual standpoint they are this—whose union is the source of all colour and beauty; and hence no doubt arises much of the glory and splendour of these things, as displayed in the higher reaches of the world beyond; corresponding as they would do to the beautiful thoughts and affections which must animate such exalted beings.

To turn once more to the Script, "Arnel's" observations on sex and marriage are not very easy to follow in their entirety, and it is difficult to seize with any degree of clearness and precision the meaning he intended to convey. This may be due in some measure to the great difference which must exist between spiritual and natural ideas on such a subject; but where his language is less involved, it is quite in agreement with what the great seer says with regard to the primary origin of sex—that it arises out of the dual nature of the Deity, i.e., the Divine Love and the Divine Wisdom; for although "Arnel" does not specify these two principles by name, there can be no doubt that he is referring to them in the following passage:—

Two great principles which are included in the God-head, were made to appear as two separate things; in order that these two separate principles might be studied in detail by those who were not competent to study them as one.

He refers to another aspect of these dual principles as follows:—

When the male considers the female, he is but getting at a more clear understanding of a part of himself; and so when the female reasons of the male.

This is a very true and illuminating statement as we shall see; for that "part" of each is, of course, the predominant principle which distinguishes each sex; yet although the two "parts" or principles are common to each in varying proportions, it is, as we observed before, the understanding or intellectual principle which distinguishes man, and the will or affectional principle which distinguishes woman; yet neither would be a complete being without partaking of both. As "Arnel" says:—

"It was necessary that both elements should be included in each individual who should form an item of the whole race," in order that "the essential unity of being should be carried forward into those who were to come."

"Arnel" furnishes some further significant particulars with regard to the couple mentioned above, which we will adduce, and comment upon:—

Note you, my son, that in this manifestation of these two high spirits, the woman came first into the chariot in the order of sequence, and the man came later. For motherhood is principal in this empire of theirs; and yet they two stand together, and start together abreast and equal. That is mystery; how two may be one; one principal, the other second, and both equal in unity.

The explanation of the mystery is this. Woman represents, as we have seen, the will principle, and man the intellectual; and the will is really the fount and origin of all one's individual life, thought, and action; and so actually is first, in the sense that it is the very man himself, for all his understanding is thence derived. Will, in short, is his very essence or inmost being, and understanding its form, or that which it assumes, or puts on in order to manifest itself. The one is inseparable from the other, but the will is "principal," for without it man would cease to be.

In speaking of these two things, will and understanding, Swedenborg says:—

The will is the primary and the understanding the secondary part (of man) and this truth was evidently representatively portrayed in the incident to which "Arnel" draws special attention, i.e., by the woman entering the chariot first, and afterwards the man. And so, marriage is seen to be not a mere earthly or social convenience which many would have it to be, but a sacrament of Divine ordination; and is, in its most perfect form and

consummation, the supremest source of happiness to every individual man and woman so united.

It is not of the Divine will that either sex should dominate the other; but that each, conscious of its own limitations, should approach the other with a view to forming a perfect whole or unity; and there are to-day increasing signs of a perception of this fundamental truth on the part of clearer sighted men and women, which argues well for the future of the race; though that future may yet be far distant.

Some few months ago, Mr. F. Bligh Bond, speaking before the Women's Freedom League, boldly declared that neither sex would predominate. He said:—

I think that it is evident we are tending to a more proper assertion of the mutual co-operative elements in both sexes; though it is much more important the feminine should be emphasised, because it has been so much in abeyance. Best types of men are becoming more like women in soul and gentleness; whilst women are assuming more of the qualities of men. Thus it may be said that the old mischief of the Fall is being gradually eliminated in that each being is tending towards a completeness.

And perfection of completeness consists in the perfect union of the distinctive elements of each sex; for thereby they become, not two, but "one flesh" and, in the world to come, the perfect angel.

APPARITIONS AT AN OLD MANOR HOUSE.

A SIDELIGHT ON THE BABINGTON CONSPIRACY.

An Army officer, residing in an old manor in the Midlands, sends us the following curious narrative concerning the apparitions of historical characters. The story recalls the visions described in the well-known book, "An Adventure," by two ladies (Miss Morison and Miss Lamont) concerning their experiences when visiting Versailles. For the present we withhold the name and address of our correspondent, although they are at the service of any reader seriously interested.

It is possible that some readers versed in English history may be able to tell Colonel T— whether the date mentioned has any significance in the case. Here is his account:—

On the chance of the following occurrence being of interest to some of your readers I send it along for publication, or not, as you think fit.

On Sunday, July 2nd last, one of my maid-servants was walking by herself to church about 3 p.m. along a path that runs through the fields to the north of the park. An old man passed her, a stranger, though she would know him again if she were to see him. She had gone on barely twenty yards when he called to her and asked her if she would like to see something curious. She went back and said, "Yes, she would." He then told her to watch the lane (distant about two hundred yards), between two trees, by the park wall. The lane was formerly a stream over which there was many years ago a bridge, at the boundary of the park. The man asked my maid if she saw anything, and at first she said "No," at which he became quite annoyed; but after a minute or two she actually saw a man and a woman, both dressed in black with white ruffles, etc., in the fashion of the Elizabethan period; the lady appeared to be sitting on the side of the bank and the man was kneeling by the lane on one knee, with his hat in his left hand, holding a paper out towards the lady. My maid watched the two for some minutes, and then turned to the old man at her side, who told her that she had seen Mary Queen of Scots, and that the man was Anthony Babington, who was giving her the plan for her rescue and escape from the Manor House. When my maid looked round again the figures had disappeared.

The man then said this appearance always took place every year on July 2nd at the same spot, and that the old bridge was the clandestine meeting-place of the Queen and Anthony Babington, whose home at Dethick is about four miles N.W. of the Manor.

I personally have never seen any phenomena of the kind, but several of my ancestors have, and were rather upset by it.

If any of your readers could give reasons for July 2nd being the date of this appearance it would be interesting, though I am of course aware that the Babington plot was discovered whilst the Queen of Scots was under the charge of the Earl of Shrewsbury and his wife Bess, and that her removal from Wingfield to Jutbury and thence to Fotheringay had a great deal to do with this discovery.

RICHARD JEFFRIES, another intense lover of Nature, thus speaks of the illuminating force of beauty. He says, "I was not more than eighteen, when an inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me." "By aid of everything beautiful I felt myself, and in that intense sense of consciousness prayer for greater perfection of soul and body."—From "Theosophy," December, 1922.

FURTHER PERSONAL EXPERIENCES.

ADDRESS BY MISS MARGERY BAZETT.

It was on May 26th last that Miss Margery Bazett, the author of that remarkable little book, "After-Death Communications," appeared for the first time before an audience of members and friends of the London Spiritualist Alliance at 6, Queen Square, to narrate some of the striking personal experiences which had come to her in connection with her mediumship. On November 30th, after six months' interval, she repeated her visit. Mr. George E. Wright, who occupied the chair on the former occasion, again presided.

THE CHAIRMAN, in his opening remarks, referred to the great interest which Miss Bazett's previous address had evoked. They were particularly fortunate that she had been able again to occupy their platform. In addition to her psychic gifts, which were undoubtedly of a very high order, Miss Bazett was one of those rare persons, such as the Rev. Stainton Moses and Mrs. Verrall, who were able to apply critical analysis to their own experiences. This gave an added value and interest to what they were to hear that evening.

MISS BAZETT introduced her subject with the reflection that while there was much to disquiet one as one looked out on the world to-day (though she believed that there was light on the horizon if we looked out far enough), in the realm of the spiritual there was joy and confidence and a sense of certainty. The veil was lifted, and it was incumbent on all those who had had a glimpse beyond that veil to state what they had seen—for it was good news. That was why she was there that evening. She had the very generous consent of two families to make use of the material which she had brought with her.

Some of her hearers might remember that on her previous visit she spoke of a medical student who had appeared in his own home after his death. One question sometimes asked with regard to those who had passed over was, "Do they mention friends and relations whom they have met on the other side?" This student had carefully described no less than eight people whom he had met after his transition. Miss Bazett here explained that several names were known to her beforehand, as the student's mother had written to ask if he had seen these persons. She proceeded to give four of these descriptions, with notes by members of the family:—

HENRY.

"Young brother, he died quite early, he had straight hair. Never could mother forget his pinched little face. The child Henry has very clear eyes. Henry is interested in problematic things as Dora is."

Note.—Henry died when five years of age. My mother grieved deeply for this child. He suffered severely in his last illness, and his face bore a very pinched, emaciated look. The rest is quite correct.

CLARENCE.

(Described by the communicator, then mental picture shown to the medium): Much younger (than myself), an entirely different constitution, small made, slim, a tapering youth. He looked as if he had not a strong constitution from his build, but fairly hardy. Closely connected with the family. First cousin, I should think. They have known him thoroughly well always. He looks nineteen. Very much a home boy. He had not knocked about. He was immature and young. The boy was extraordinarily steady and unmoved when he passed over, quite self-collected, a great deal of self-command and self-possession naturally. I believe he was more to his father than to his mother. Great understanding between them. I think he read a great deal, not studied but read. I fancy that the father and he had a sympathetic link along some special line of reading and interest. I see him sitting by a window in a smallish room, with a rather low ceiling. A great feeling of homeliness and being at ease. A very nice-minded boy. Honourable, a good deal like his father in those ways. The father is not old. Whatever he went through with regard to death, he was, and is, quite steady and calm, not perturbed and troubled, not unnatural or strained in his surroundings.

Note.—An excellent description of a cousin, altogether extraordinarily like him. Special points: "Age nineteen," "The boy was extraordinarily unmoved," "More to his father," "I think he read a good deal." [He found learning, the study necessary for getting on at school, difficult, but he loved reading.]

The other two descriptions were of an "Aunt Dora" and a grandmother—quite dissimilar personalities—the comment in the one case being, "All very true" and in the other "Excellent."

Another question often asked was: "Do those who have passed over know what is going on in their homes at the present time?" In reply to this Miss Bazett asked her audience to listen to what the student said about the doings of his parents and sisters:—

HIS MOTHER.

(May 1st, 1921.) "Mot' r last night (Saturday), so late. I am seeing."

Note.—On this Saturday, April 30th, my mother stayed up very late, waiting our return from a play.

"Mother, I often tried to get you to bed earlier. Dora understands this so well."

Note.—Very true. My mother used to get very tired in the evening, and my brother often tried to make her go to bed earlier. I remember her sitting on the sofa nodding, and my brother looking at me in a half comical, half desperate way, saying, "What on earth can we do to get her to bed?"

He noticed a brooch she (his mother) was wearing—oval. He notices these things; he touches it, keenly observant, scrutinising her appearance.

Note.—So characteristic. When in hospital it used to cause him real amusement to see what we would wear on our daily visits to him.

He shows me the mother's dress, a black one. "Wasn't it heavy stuff for this weather?"

Note.—My mother has worn black for many years. My brother disliked my mother wearing black, especially in summer. He sometimes asked her to wear something lighter, and she did so to please him every now and then.

"Mother used to put her hand on mine sometimes; you remember that characteristic brown mark near my thumb (base of thumb), a sort of freckle—faint?" (To his mother.)

Note.—Very true, my mother was much touched by his remembering this, and the reference to the brown mark is perfectly true, she says.

HIS FATHER.

"Father says very little about his health, which is characteristic. Father seems to move about rather gently still, because of his heart. He has noticed that his father is rather shaky. He considers his father is not as strong as might appear, though he says nothing. His work is a greater strain on him than might appear. It makes a good deal of demand on him. The boy would have helped his father, things are rather much for him."

Note.—All this is very true and very characteristic of my brother's attitude to my father. He was very concerned about him and most considerate. He worried about his father and the strain of his father's work.

"Father has quite a different constitution, as opposite as possible from mine." "My father has been uplifted and helped." (Both statements certified as correct.)

There is something in his mind (the son's) about the surgery. Has his father cleared it in some sort of way? It was rather cramped in there.

Note.—Very true and amusing. My father had preserved many old medical trappings from younger days—books, instruments, etc., which he never uses, but apparently does not like to part with. My brother often grumbled about them in a friendly way, and often used to advise my father to have a good clear-out.

"Keep those glasses of yours on your nose!"

Note.—My father's pince-nez sometimes fall off his nose suddenly when he is reading or writing.

HIS SISTERS.

"One of my sisters will be wearing a full black silk skirt on Christmas Day." (August, then.) (Message kept from family except the mother.)

Note.—Very true. On Christmas Day my sister wanted to put on a brown velvet dress, newly made. She suddenly said, "I think I'll wear my black silk skirt" (a wide pleated one).

"Is Dora staying three weeks or thereabouts?" (referring to Christmas holidays.)

Note.—Owing to the short University holidays in Paris (one week) I intended staying ten days, but my stay was prolonged to exactly three weeks.

"My sister Ruth will be doing some needlework (at Christmas), sewing something small."

Note.—Very singular. My sister said, "I think I will do some needlework," and she proceeded to get out a small handkerchief she had been embroidering (on Christmas Day).

"Clara has not got very much further with regard to her plans yet." Note.—Very true.

"The evenings have been quiet after their evening meal. They sit round quietly, either reading or working. The household seems to have been pretty busy during the day."

Note.—Correct.

"Necessity to plan ahead, can't waste energy or time making wrong moves." "I don't think anything is settled for the younger sister yet."

Note.—Very good. I have repeatedly heard him say these identical words. The statement about the younger sister is quite correct.

The father and a sister got most of the (first) experiences he had stated.

A note to this stated that it was true of the sister, but the father had made no reference to any experiences. A month later, however, the sister wrote to Miss Bazett that her father had since told her that he had often seen her brother since his death. Her father was much astonished when she told him of Miss Bazett's sittings, his own experiences corroborating those sittings in a remarkable way.

HIS OUTLOOK ON LIFE.

"I am not distressed in any way at all. I mean that any such thing as personal distress has not touched me. . . . altruistic only are our emotions of sorrow, if we can pass the personal element. Do you follow me? Mother, you, dear, will realise that point of view as we have talked in this strain before."

Note.—Very good and exactly like him. He held strong views about the personal versus the altruistic view of life. Values and virtues. I like the thought. What a man values he finds."

Note.—I have heard my brother argue that the value of a man does not necessarily depend upon the virtues he displays. I was much struck and deeply impressed by its significance (understood in a spiritual sense, otherwise it hardly sounds like my brother.)

The other case related by Miss Bazett was that of a woman teacher, the communication being received two months after her death. It began:—

"Yesterday, Friday, I was thinking of them all. I do love all and everything connected with home."

Note.—On Friday she is always more than ever in our thoughts; she died on a Friday.

Referring to a sister, the script continued: "Ruth is dark (I am Ruth's chum in all respects, I adore her). I loved teaching [I knew she was a teacher]. Ruth loathed it and had to do it. She is practical and admired. She is very practical and she is awfully admired. Our home is orderly and homely. Father and mother are so opposite—mother is worn, and she is not looking well. Your letters, mother, were loved by me. You wrote so fully of home. We have a dear old nurse. I wonder if mother spoke of me to her. She is alive and married—you know how I love the old nature haunts—woods, woods I adore. I can't sing a note, and yet I did teach my babes to sing."

All this was certified as correct. The script went on, with a touch of mischievous glee, to associate Ruth with P. "an awfully tall fellow . . . wears a navy blue suit," and then to describe Grace, a younger sister, and her father—his features, build, character and orderly habits—also a fair-haired delicate body who loved stories. These descriptions, again, were all vouched for as perfectly accurate. P. was a naval officer to whom Ruth had become engaged, and the boy was a little fellow of eight to whom Ruth was devoted and whose delight it was to listen to the stories she told him.

Miss Bazett alluded in conclusion to an interesting series of experiments which arose out of her last lecture in that hall. She received a letter, followed later by a visit, from a stranger—who had read the account of her lecture in *LIGHT*. She found him to be a man of critical mind and a careful investigator, and as a result of the interview it was arranged that she should try to get communications from six different personalities known to her visitor. She decided to leave the selection of the six communicators to her guide, giving him some days to make inquiries and reminding him that she had made a similar experiment once before with complete failure. However, in this case all the six personalities were recognised by the gentleman, who gave the most careful annotations to the script all through. (Applause.)

At the close of the address a number of questions were asked which led to the giving of some valuable supplementary matter by the lecturer. Among other things she said that the method by which she obtained communication with any particular spirit entity was to ask her guide to endeavour to get into touch with the person in question, and then for her to sit on the following day for communication. She estimated that the number of cases with which she had dealt was now about two hundred, and that success was obtained in seventy-five per cent. of these. She also mentioned that she made no special preparation whatever

(Continued at foot of next column.)

PLACE AND TIME IN THE WORLD BEYOND.

By "LIEUTENANT-COLONEL."

The article "Zones, Spheres and States," by A. J. Wood, in *LIGHT* (p. 762), is both interesting and instructive, for much nonsense is talked about "spheres" and "zones," by taking these words in their strictly literal meaning.

It is most important that the ordinary reader should realise that beings in *higher conditions* think (and possibly speak) of things which are beyond our comprehension; that is to say, that their conditions are so different from ours that we cannot know them; we have no words or even ideas to express them, in most cases, consequently when they try to give us some idea, they have to search our minds for the ideas nearest to those which they want to give. These may be far from the truth, and only a faint suggestion of the reality, expressing in material terms that which is not material. The difficulty, in fact, arises with every person through whom they try to communicate.

It is something like explaining to a fish, in terms of water conditions, what it is like to live in the air, and to move about the ground. Anyone who tries, in imagination, to do this will soon realise how hard it must be to explain "spiritual" things in "material" language.

Also when we are above "material" or physical conditions, time and space must appear very different from what they do now. Try and imagine the whole history of any object, from its start to its end, with all the changes which take place during that history, as present to your view, as if it were one single object, a fourth dimensional *substance* in fact, and you will realise what a small matter is the mere physical length, breadth and thickness; the most important part of the picture would be the *time-length* with its variations. Or, to take another point of view, freedom in time, that is to say, the power to choose any moment of that time, or all of it, as your *present moment*, as if it were all spread out before you like a picture film. This would reduce "here" and "over there" to meanings of little value, for by taking the right moment of time you would be here or there just as you wished, and distance would mean nothing or practically nothing. Certainly nothing like the present material separation that it does now.

It is thus evident that the popular idea of "spheres" or "zones" is not tenable when we rise above spatial conditions, for the passage from one to the other would be easy, by choosing freedom of time to avoid spatial separation. On the other hand a difference of "condition" ensures distinct separation between those in different conditions, for one has to change from one condition to the other, and time and space have nothing to do with it.

But, as Mr. Wood points out, higher conditions must contain all lower conditions; they must include them, although beings in higher conditions may have difficulty in confining themselves to lower conditions. They have, indeed, *outgrown* them, probably long disuse of most of the lower conditions would make it difficult to utilise these for purposes of communication. An example which will be evident to everybody is found in the relations between the kingdoms of this material world; take the Mineral and the Vegetable, the former cannot enter into the conditions of the latter, but the Vegetable contains the conditions of the other, although it cannot confine itself to them. In some ways it is even more marked in the conditions of the animal and human,* for the human contains the animal but could no longer be confined to these conditions, as much of them is lost through disuse, and is inappropriate; but the animal could not comprehend the human. Spirits have been human, but they more and more lose the human conditions, and find it more difficult to re-enter them; but they cannot attain to spirit conditions until we enter those conditions.

Undoubtedly "spheres" and "zones" are the human and material expression of the idea of separation between conditions, and have been used because they were the only ideas found which would give the idea, on certain occasions.

To put it simply, we may occupy the same position as our friends who have "passed over," and yet be conditionally separated from them and unaware of their presence, although they may be partially aware of ours, their awareness depending on their power to take on our lower conditions, or sense that within us which is not material.

* The semi-separation of the animal and human conditions is special, and will be explained in a future article.

(Continued from previous column.)

before sitting and that while receiving communications she was, at least to all appearance, in an absolutely normal state.

In proposing a vote of thanks to the lecturer, the CHAIRMAN alluded to the very highly evidential nature of most of the communications received through Miss Bazett's agency. The sceptic might think that they dealt with trivialities, but as every student of psychical research knew, it was trivialities that were the best evidence.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

IV.—THE DIVINE GOVERNANCE.

"Before beginning, and without end,
As space eternal and as surety sure,
Is fixed a Power divine that moves to good.
Only its laws endure.

It knows not wrath nor pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days.

—"THE LIGHT OF ASIA."

The Ptolemaic astronomy was reflected in the notion of the geo-centric God. Modern astronomy has been its corrective.

The immeasurable depths of space contain suns vastly larger than ours: there are some so distant that light, travelling at the unimaginable speed of 186,000 miles per second, takes years or even centuries to reach us. Their location is known by infallible mathematical method. The spectroscope reveals that these are composed of the same atomic chemical "elements" as our solar system: more than that, it has shown by analysis of their light, that those elements themselves are evolutionary products. Sir Norman Lockyer has proved that in the very hottest stars is found gas of the Helium family, hydrogen and proto-hydrogen, and the progressively cooler stars show metallic and carbon spectra. The range of temperature from about 30,000deg. C. downwards shows the "elements" coming into existence. Physical life, as we know it, is confined to a mere point in the scale—the range between 100deg. and 0deg. centigrade.

In the whole of this vast universe all visible phenomena take place under mathematical laws, never suspended and never reversed. The materialist theory is thus far true—that all products, even those of nutrition and growth, have the laws of chemistry and physics as their proximate causes, whatever be the higher laws, known and unknown, to which they conform, and though the direction of evolution and the changes that express it be evidence of a Mind that knows the end from the beginning and acts through what we call "the Sub-conscious" because it is below the threshold of consciousness in the beings that it produces.

This infinite and eternal energy from which all things proceed was recognised by Darwin and many other men of science as having a very distinct resemblance to the Divine Creative Power postulated by Religion, though this Eternal Power and Omni-present Mind is very different from the localised and anthropomorphic Deity of current theology.

In correcting the anthropomorphism, materialistic science has often lost sight of the main idea; it has in fact thrown the child out of the theological tub along with the water in which it has been washed, by denying any personal relation between the Creative Power and the created being. This relation, which Religion has always taken as axiomatic, is made comprehensible by Spiritualism.

Apart from Religion, and from Wallace's view of evolution, this Infinite Power would seem devoid of the two highest qualities known to man—Morality and Love. This has been, and still is, the rock of offence and stone of stumbling. "God either cannot or will not remove evil; if He will not, He is not good; if He cannot He is not omnipotent," said Augustine in his unconverted days. "If there is a God, why does He not stop the war?" was a common cry in 1915.

FIAT EXPERIMENTUM.

This is not the place to speak of the revelation of the Love of God in Christ and the spirit ministrations that furnish the answer to that objection.

A mother who knows that her duty to the opening mind is to bring it into direct relation with the Father in heaven, and that prayer ought to be very much more than "asking" from the very first, teaches her child to make its evening prayer a direct and natural speaking to God. She leads it (a) to give thanks for the day and its joys; (b) if there has been any marked fault to appeal for strength to avoid it in future; (c) to ask a blessing on the family and for anyone known to be sick or suffering. This starts the mental process. She avoids the unreality of asking for "forgiveness," knowing that in the childish mind this is associated with impending penalty; she knows that the intention to amend carries instant forgiveness. She does not let the child ask for toys or temporalities of any kind except healing when sick and guardianship when well; because this is to degrade the whole idea. The notion of true

prayer is thus gradually formed—the speaking to God as we actually do feel, not as we think we ought to feel; for that at once becomes artificial.

I was told confidentially by one who, during a hard and laborious life, was near a breakdown, and appealed to God in just that way—"I am at the end of my powers. You have promised to aid, aid me now"—and poured out the story of trial and difficulty and special need. To this real prayer came the instant reminder, "Underneath are the Everlasting Arms," and in subsequent days came one alleviation after another, as though by "coincidence": the sense of stress passed away, bodily recuperation set in, and the troubles were seen as the means of soul-training.

Now the child or the man who thus appeals for strength to carry on will not be long in doubt whether prayer is answered. He is asking within the domain of spiritual law, and not for "interferences" with the ordinary course of nature. The answer will come, sometimes as coincidences too numerous to be attributed to "chance"; sometimes by a direct accession of strength; sometimes by subconscious suggestion of a wise course of action; sometimes by the unexpected help of friends or even strangers; and in many other ways.

This is really according to law, for it is one of the attributes of Infinity that the smallest "part" within the created being has, in its measure, the properties of the whole, just as a drop of water has all the properties of the sea except its mass. As the sunlight to the daisies, so is the Divine Love to the soul: each flower has all that it can use—it could have no more if it stood alone—it has no less however many there be. To the streaming Light nothing is small and nothing is great. There is no ratio at all between the Infinite and the finite, whether great or small. The universe could not exist at all if its laws did not extend to and beyond every atom in it.

All this is experimental fact, and is felt to be such, even though its mechanism is as unknown to us as the familiar physiological process by which food is transmuted into blood, bone, nerve, and muscle.

THE LAW OF SPIRITUAL CONSEQUENCE.

Inexorable law is the condition of a rational universe. This is as true of spiritual as of physical laws. One of the "messages" which are said by sceptics never to contain anything of value, declared as *actual experience* from the Other Side of death: "God is Justice, Truth, and Love; but He is inexorable." "Inexorable" does not mean "pitiless"; it means "not to be turned aside by entreaty." Perfect Wisdom could not be anything else.

The wide-spread disbelief in a Divine governance of the world has sprung from the bankruptcy of the old notions of "interference" in answer to prayer and of forgiveness in the human sense of the word—the wiping out of the offence and its consequences, if we forgive the misdeeds of a child. It does not, however, refer to consequences as all except in so far as spiritual power replacing causes of ill by causes of good does speedily obliterate former results. In some cases it can do this very rapidly both for nations and individuals; a good policy is hailed and reverses the results of a bad one; right living corrects the results of wrong-living because the ubiquitous healing life-power is always ready to come into play till transgression has destroyed its mechanism. The good in men is always ready to forgive and forget whenever there is a real change of heart. There is no debit and credit account kept in heaven of men's deeds, all figures of speech of the Recording Angel notwithstanding; the personal lot of every soul turns on its receptivity to good, even if this is reached as a revulsion from madness and folly.

The geo-centric notion of God is, therefore, not so very wrong after all, for the Divine relation to this world is what concerns us, not what it may be to the planets of Sirius if there are any. If, however, the personal relation is not verified by experience, men will always think of a God who does not interpose in human affairs as wanting in actuality unless they perceive that His spiritual laws are part of the constitution of the universe. Every historical event from the rise and fall of empires to the confusion of present-day politics, is an example of the fact that such events arise as the direct consequences of existing human mentalities. The ambitions and self-seeking of the powerful, the apathy of the well-meaning, the lies of propagandists, the misdirection of the masses, the common human greed to get without earning, and to enjoy without responsibility, turn the vast energies at human disposal to purposes of strife and destruction when they might be turned to upbuilding. It is a truism that moral causes produce their inexorable

physical results in every age and that every attempt to tie grapes to brambles is a foredoomed failure.

THE COURSE OF HISTORY.

All history illustrates the operation of this law. Alexander's Grecian Empire, divided up into Hellas, Syria, Asia Minor and Egypt, fell by moral causes. The declension is traced in Professor Mahaffy's masterly work on "Greek Life and Thought" from the death of Alexander to the Roman conquest. The dominant race became first luxurious and then corrupt. The temper of Materialism which sets bodily pleasure and material prosperity as the purpose of life showed itself in two ways—slavery and sexual corruption. Their slaves relieved them of honest labour and furnished them with harems that degraded the race. The spiritual law of inevitable consequence worked out in degeneracy and decay; their beautiful art became feeble copying, their philosophy became empty talk without any corresponding action, and internecine war left them helpless before the rising power of Rome.

Rome in its turn fell a victim to moral degeneracy, and by the self-same causes. The picture of political corruption and abuse of wealth drawn by Juvenal, and the sexual corruption reflected in the pages of Catullus and in Ovid's "Ars Amoris" are the perfectly natural precursors of faction at home and weakness abroad. The doubtful fidelity of the legions was thought to be secured by a juggle between places of recruitment and places of service; legions raised on the Danube were sent to Gaul; Gallic legions to Egypt or Illyria. The so-called Roman armies came to consist more and more of Gauls, Scythians, Dacians and Northmen who willingly went over to the conquering Goths or opposed to them a half-hearted resistance. Rome itself was twice sacked, and the Western Empire came to its end in two centuries of blood and tears.

Under the obvious, but much neglected truism that politics reflect the character of a nation at any given time, all the complexities of history fall into order; and the main factor is the character of the nation rather than that of its rulers. It has been well said that every nation has the government it deserves, for not even a despotism can long maintain itself against united public opinion. Therefore the present state of Europe reflects average character, and average character must be raised before we can look for peace.

SPIRITUAL CHEMISTRY.

To follow the course of history is almost like observing a series of chemical reactions: (1) Religious formulæ becoming out of line with current knowledge; (2) Scepticism among the higher classes spreading to the lower; (3) Luxury and materialism; (4) Venal politics; (5) Opportunism and clever verbiage replacing principle; (6) Deepening discontent among the masses; (7) Revolution or disastrous war.

But this reaction can be stopped, if it has not gone too far, by the addition of a new ingredient—belief in unerring moral law, under whatever forms.

It cannot be stopped by any devices to make a system take the place of character. Revolutionaries when in power never do away with the slums they declaim against. Revolutionaries controlled Paris for ten years from 1789 to 1799. What did they do to improve conditions? They have made Petrograd the reflection of the Bolshevik mind. Communism plunders and spends; it does not destroy slums, it makes more, by reducing decent dwellings to squalor.

The more liberal-minded among Church dignitaries lament the loss of religious influence and would recast the creeds more in line with modern philosophy. The masses do not understand philosophy; they need to believe in Spirit as a fact. To restore faith in the Bible it would suffice to adopt Origen's canon of Inspiration that spiritual truth always has been expressed, and only can be expressed by images and figures drawn from current ideas.

The use of the metaphysical facts is not to provide sensations nor to solve philosophical riddles, but to show cogent material evidences for the real existence of a spirit-world into which we must pass at death. If unprepared by character (not knowledge), that transition is to pain till we accept realities, but if so prepared it is to the fruition of joy. The facts lead to the inference that "God is Spirit," the universal Power that develops and sustains, and that He has revealed, and still reveals, the true means to health and happiness—the spiritual power ever ready to fortify and inspire those who turn to that power in Good Will. But if men will not so turn their minds, they will be allowed to reap as they have sown. There will be no interposition.

Men still ask for a sign from heaven. The course of history is its own sign. The metaphysical facts are their own sign, their imperfections included. They may be denied by those who dislike them, but they will prevail. Those who ask for mathematical proof will not get it. If the Moving Finger were to write its Mene, Mene Tekel, Peres across the sky in letters of flame, those who had not seen the phenomenon would convince those who had of "subjective hallucination," and most would come to think it so. In a month it would be forgotten.

THE NEW ERA.

The Supreme Power gives us the daily choices with all their consequences for good and evil, material and spiritual,

affecting others and affecting ourselves. This is Determinism, not Fatalism.

The New Era has taken Self-determination as its watchword. It has the inexorable consequences of the removal of the restraining hand; nations, like individuals, are free to determine their own destruction. The purely material aims of Socialism lead straight to that destruction, as in Russia and Ireland to-day: not that their catchwords are wholly false in the mouths of men of high character, but that in the mouths of men of low character they work out to national suicide by famine, disease, and a permanently lowered standard, because such men ignore all spiritual significance, and even at their best, when not individually selfish and ambitious (as the majority are) they seek to establish by purely material means, the peace and prosperity that can only come by high character; and they are always the deadly enemies of Religion. This high character is inseparable from Religion, whatever the creed may be. "Don't talk to me against the religious people," said a demobilised soldier to a Socialist orator, "they are the only ones who did anything for us. Where should we have been without the Y.M.C.A. recreation huts? I never heard that you Socialists and conscienceless objectors did anything, but sneak our jobs at home." Who looked after the men on leave? Who founded the Union Jack Club? Who kept up the Oxford House at Bethnal Green, the Oxford House Club with a membership of 300, the University Club (400), and the Repton Boys' Club? Who maintain that excellent institution, the Barnardo Homes (101, Queen Victoria-street, E.C.), which has made many thousand slum-children into self-respecting citizens? The religious people.

And it is up to them to unite all the nations of Europe to force on their Governments an agreement that all national differences shall be decided without an appeal to arms, for if that dread appeal is made, "it is impossible to conceive what the next war might be like. Europe might become like the north of France and man a gaunt wanderer amongst the ruins of civilisation that his folly has destroyed."

SOME EXPERIMENTS IN PSYCHOMETRY.

Mr. William Pethybridge, of 29, Cromwell-road, Montpellier, Bristol, writes:—

During the war a correspondent kindly offered help in your pages to readers in psychometry. He resided in Devon, the county in which my forebears lived. Accordingly for a test, I sent him a list of twenty wills and administrations relating to this county (Devon), dating from 1586 to 1798, the deceased bearing my patronymic, and expressed a wish to learn in which of them my ancestry lay.

Though I was a stranger, a reply came as follows:—

"Regarding the list of names, I thought at first this must be an impossible task, but on reflection I tried to see what would come to me, and the only thing was 'Mary, Doddiscombsleigh, 1744, 1722.' The fact of the 1722 coming after 1744 leads me to think that there may be something in it. . . . I have found often that these apparently insignificant details prove invaluable."

No "Mary" was named on the list, but the parish occurred thrice. I failed to get any corroboration from the parish registers.

Subsequently the psychometrist wrote of a second trial: I was surprised to get:—

"Tell my dear friend that I watch his efforts to establish his connection with the Devonshire . . . [sic.] Some day I may be able to help him. Doctors' Commons. Mary Ann Pethybridge, 1742, Doddiscombsleigh. The centre, work from the centre."

On this I searched at Somerset House the indices to wills proved between 1725 and 1750, to meet once more with disappointment. Thus in 1919 the test was deemed a failure by both sides, though startling coincidences had arisen on side-matters in the correspondence.

In 1922 I quitted London and came to Bristol to live. Thus after an absence of 69 years I renewed acquaintance with the *lares et penates* of my early home. Here a surprise awaited me in the initials and date engraved on a silver table-spoon, of which up till then I was in ignorance, viz., "P. C., 1742." This was the year given me by the "shade" of Mary Ann Pethybridge three years ago. As Ashburton was our place of origin in that century, I had the registers of that with nine neighbouring parishes searched and all in vain. The register of Buckland-in-the-Moor was missing, to my regret.

The failures make the wonderment more marked.

Psychometry three years ago gave a date not to be found in any parish register, but only on a spoon (a wedding gift) in an obscure household this present year.

The Rev. Charles L. Tweedale lectured on "Man's Survival After Death," at the Albert Hall, Leeds, on Friday, the 1st inst., his lecture being illustrated with lantern views. The address was followed with close attention and interest and the great applause at the close showed the keen appreciation of the audience.

LIGHT,

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OBSESSION AND COMMON-SENSE.

Long ago a wise instructor from the regions beyond exhorted us, if we would understand the soul incarnate, to study the soul in the flesh. It was nearer at hand and more convenient of scrutiny. The "latent man" he called it—an admirable phrase.

We took his advice and studied the life about us, finding it an open volume of knowledge, in the light of which we could interpret all or nearly all those matters which are problems only to people who divorce the idea of the life beyond from the life here and now. It gave up to us the keys of many mysteries.

Let us take one instance—obsession. We soon found that, like many other matters presumed to be wholly of the spiritual order, it was amply illustrated in the life of every day.

Once on a time we had a highly sensitive and susceptible friend—an author and a poet—who has now passed beyond the Veil. Now and again on his occasional visits to us we were able to trace in his speech and manners the characteristics of some other person also known to us, and thus to discover correctly that he had been in that person's company before calling upon us. The imitation was, of course, quite unconscious. The soft wax of our friend's personality had been stamped with that of the more positive mind, and we knew the impression would remain until he came under the influence of some other dominating person.

That was a case of *Obsession*—or words have no meaning. We never thought of it as alarming, or as calling for the assistance of the priest or the psychic expert. Why should we, when we saw the same kind of thing was going on all round us every day of our lives, just a matter of the influence consciously or unconsciously exerted by one mind over another and revealing itself sometimes in the queerest ways? In one odd instance which we came across, the handwriting of a man became so like that of another with whom he was in constant and admiring association that in the end it became almost impossible to detect the difference. It was, by the way, rather a relief to the dominant partner (both being business men) when his too imitative friend went abroad.

Such things abound in daily life. They are not classed as "psychical," but they are of the very stuff of the psychical nature of man.

We saw that there are degrees of obsession, ranging from slight and hardly perceptible influence to that in which one mind actually seems to control the other, displacing its will and power of choice. We saw cases of every kind amongst human beings in this world. What was there, then, so terrible and awe-inspiring in obsessions of incarnate minds by minds incarnate? It was merely a difference in kind. We observed that the very few cases in connection with Spiritualism elicited bowls of denunciation and shrieks of alarm, while the millions of instances in the life of men amongst themselves, infinitely more mischievous, passed unnoticed. We heard of Devils. We saw much more evidence of the activities of asses.

We observed that *Obsession* of whatever kind came invariably either from love or fear. The lover of the

base became obsessed by base things or base people. The timorous were obsessed through their fears—they became subject to the things they dreaded, because the fear they felt paralysed the will. The Spectre of the Plague in the old story, when taxed with having destroyed more people than he had pledged himself to do, replied that he had kept his word. He had killed so many hundreds—the rest of the plague victims had died of fear.

Love and fear—those are the key-words in this question of Obsession. If a man loves nothing which it is beneath his dignity as an immortal spirit to love and fears nothing but such a debasement of his affections he is invulnerable to all assaults. For neither Here nor Hereafter is there anything of which the spirit true to itself need be afraid.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

To the Editor of LIGHT.

SIR,—The brief letter of Sir Oliver Lodge in your issue of December 2nd, referring to my article in LIGHT of November 25th on the above case is, I think, regrettable.

He refers to my contribution as an *ex parte* statement, and says: "It is customary to take evidence and to hear counsel on the other side before coming to a conclusion."

With this I most heartily agree, but I might point out that this excellent advice would be more suitably offered to the S.P.R. Council, who without consultation or reference to the B.C.P.S. officials, issued a most damning accusation against two honourable mediums, in their Journal, and even after this report was issued, emphatically refused to submit the evidence for consideration to an unprejudiced and independent committee, as requested in my letter dated June 7th 1922.

My report was not intended as a final summing-up of the whole case, but was simply a statement to date of chilling facts extracted with great difficulty from the S.P.R. cold storage.

The College still awaits a reply to the Committee's request that an independent committee be formed to examine the whole matter, which at present stands in a most unsatisfactory condition.—Yours etc.,

J. HEWAT MCKENZIE.

59, Holland Park, W.
December 2nd, 1922.

To the Editor of LIGHT.

SIR,—I heartily agree with Sir Oliver Lodge as a matter of general principle, but I would ask him, as a member of the Council of the S.P.R., whether he thinks that principle was applied by the Council before they published the accusation against Hope of deliberate fraud.

Mr. Hope is "only" a medium, presumably fraudulent, and unworthy of consideration, perhaps, in the eyes of the S.P.R., but surely before the publication of the article in the S.P.R. "Journal," Mr. and Mrs. McKenzie, at whose institution the photographic test was made, should have been informed, and been given access to all the evidence, and this as a matter of courtesy, of fair play and even of worldly wisdom.—Yours etc.,

C. E. BADDELEY.

December 2nd, 1922.

FAITH AND THE FIRE TEST: A CORRECTION.

Mrs. Philip Ch. de Crespigny writes:—

May I ask you to correct a statement in the full and interesting account of the dinner at the Lyceum Club on November 21st.

Your correspondent says in repeating my description of a sitting with a "fire-medium": "The medium handled a red-hot log of wood with impunity, and for a short period Mrs. de Crespigny by making a special mental effort was able to do the same."

As I explained at the time, I had no part in the working of the phenomenon beyond supplying the faith that enabled the operator—who controlled the medium—to work through me. I made no mental effort, and have no power to put the law into operation. The little I had been taught about it, added to logical reasoning, gave me the faith that eliminated all fear. Had I had a doubt or qualm the little cross vibrations I should have put out would have counteracted the working of the law in operation and I should have been burnt to the bone. Anyone present who had presented a hand *without fear*, would have had the same results.

In it we can find a clue to the phenomenon of St. Peter walking on the water, and many other "miracles" of the New and Old Testaments, no less than why there were certain districts in which they could not be wrought "owing to their want of faith."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Dr. A. S. Carver, in the course of his interesting lecture on "The Place of Psycho-analysis in Psychic Research," delivered on November 29th, before the members of the Birmingham and Midland Society for Psychical Research, according to the "Birmingham Daily Mail," said: "Things were not always what they seemed, even when they were concerned with relatively simple material phenomena, and this applied far more in the infinitely more complex mental or psychic realm. It was obvious," continued Dr. Carver, "that before anyone could investigate psycho-analysis he should be familiar with the ground already covered. In the second place, and of even greater importance, the serious investigator should be familiar with his own unconscious mind, and this familiarity he could acquire only by submitting to analyses. Without it the psychic investigator was open, notwithstanding the most honest intentions, to be misled by his own unconscious mind. Thirdly, sensitives and mediums should, as a matter of course, be subjected to a psycho-analysis. Psycho-analysis was not a universal panacea, or a thing to be lightly undertaken; far from it. It was a serious mental operation, and one demanding the highest qualifications from the psycho-analyst, who should possess a medical degree, and, in addition, a diploma for psychic medicine. Then the investigator could proceed with a clear, untrammelled mind." Dr. Carver added that a subject which was ripe for investigation by qualified people was telepathy, to a belief in which he was inclined; and another was hypnotism. He was glad to see that the Society's Research Committee had taken up this latter subject.

Last week we had occasion to refer to a sermon preached by the Rev. T. H. Passmore, M.A., and reported in the "Church Times." This journal publishes in its current issue, under the heading, "A Spirited Protest," the following letter from the Rev. J. W. Potter, Secretary of the Society of Communion:—

Sir,—Arent the Sermon published by you in your issue of November 17th, and which purported to have been preached by the Rev. T. H. Passmore, M.A., at St. John's, Great Marlborough-street, W., on the twenty-second Sunday after Trinity, I forward you copy of a letter I have this day addressed to the Rev. T. H. Passmore, and on the grounds given therein, namely, that as justifying statements made in that sermon pointing to a very widespread fraudulency obtaining amongst mediums, investigations of a wide character must have been conducted by him, and many tests given, resulting in the said conviction and statement that are quoted therein; and that, in view of the said conclusions he has rendered himself culpable in not giving information to the authorised authorities, thus enabling the fraudulent persons to be duly proceeded against. And that in that culpability you, as Editor, Proprietors and Publishers, are implicated in having been accomplices in this failure or neglect both before and after publication of the said statements of fact. I therefore formally notify you that I have this day denounced you severally, along with the said T. H. Passmore, to the Chief Superintendent of Police, Great Scotland Yard, in respect of this said neglect and culpability in a matter which should have been promptly communicated immediately ascertained.

In the "Westminster Gazette" of Tuesday last we read: "Christendom is on the eve of the recovery of the power of spiritual healing." With an earnestness befitting the words, the Bishop of Kensington made this prediction in a discussion at the Lyceum Club yesterday. Unquestionably, the Bishop said, spiritual healing had been taking place inside and outside the Church. It was incumbent on them to recover power which, to their shame, had been lost for so long, but which was still existent, ready to be realised if the right conditions were provided by Christians themselves. Father Woodlock, who was introduced as the great authority on Lourdes, said there was perfectly amazing ignorance in this country as to the instantaneous or speedy cures of organic diseases at Lourdes. There had been a conspiracy of silence.

The visit of Sir Arthur Conan Doyle to Newcastle-on-Tyne and Sunderland created tremendous interest, and at both lectures the halls were filled to capacity. We quote

the following extracts from a report in the "Newcastle Chronicle and North Mail" of the Sunderland meeting: "Sir Arthur asked why ministers should regard Spiritualism as an un-Christianlike thing when, in truth, it was the highest form of Christianity? He then proceeded to give illustrations of spiritual phenomena. People must be made to realise, he said, that table rapping was not a thing to wrangle over, but was the symbol of the people of the spiritual world in order to draw their attention to the fact that messages were to be given. A telephone bell rang, he said, to tell them that a message awaited them, and if they did not lift up the receiver there would be no message given. That was the case with table rappings and other signs. They were the telephone bells of the other world. He had been asked why singing was generally indulged in at sances, but he informed them that vibrations of the air were useful, and they sang hymns principally. They did so because it was the most solemn thing people could indulge in, and if they did not intend to do it in a religious spirit he advised them to leave it alone. Sir Arthur remarked, in closing, that, if the choice were given him, he would rather wear himself out in three years of such work than spend twenty years of comfortable but inactive age among his flowers and his books."

Mr. F. J. Crawley, the Chief Constable of Sunderland, who occupied the chair at Sir Arthur's lecture, has been known to us for some time in connection with his sympathies towards Spiritualism. Sir Arthur, in moving a vote of thanks to Mr. Crawley, said that in the humble capacity of a writer of tales he had occasionally pulled the leg of the police, and it was a sign of great forbearance that the Chief Constable should have taken the chair for him. "I feel coals of fire on the top of my head," he went on, "when I see him sitting in that chair." The Chief Constable, in reply, said that he would always consider himself indebted to Sir Arthur for inculcation of early principles of deduction and declared that he regarded his act of presiding as a crowning feature in his life. Of the proceeds of the lecture, two-thirds go to Sir Arthur's propaganda fund and one-third to the Derwent-street Spiritualist Church, which is said to have outgrown its accommodation.

Sir Arthur Conan Doyle has an interesting story to tell of a private sitting he had with Mr. Houdini. This story is included in the instalment of "The Adventures of a Spiritualist in America" now running in "Lloyd's Sunday News." Sir Arthur writes: "The reason, however, why I refer to my wife's remarkable power, which only came by slow development, is that

my friend, Mr. Houdini, the magician, sat with us this afternoon, and received a fifteen-page letter from his mother, which made him very grave and thoughtful, though he is a most difficult man to convince. It was a sudden inspiration of mine to ask him up to our room and see if we could get any evidence or consolation for him. It was a singular scene, my wife with her hand flying rapidly as she tried to keep up with the speed of the message, I sitting opposite and tearing sheet after sheet from the block as it was filled up, and tossing each across to Houdini, while he sat silent, looking grimmer and paler every moment. We asked him to think a question in silence, and a correct answer came instantly through my wife's hand. But then occurred the most marvellous thing of all. Houdini sat playing with the pencil when his own hand was suddenly moved, and he wrote the word Powell. Now Dr. Ellis Powell, my dear fighting partner in Spiritualism, had just died in England—worn out, I expect, by his own exertions, for he was a desperately hard worker in the cause. I was the man he was most likely to signal to, and here was his name coming through the hand of Houdini. 'Truly Saul is among the Prophets,' said I. There was a sequel to this incident upon the same evening, as I shall tell presently, which made it even more convincing. On the same day as the Houdini sitting already narrated we had a prolonged sitting at the hotel, in which once more the most solemn directions came to me, professing to be from the group of spirits who are the generals of the psychic cause on the other side. The names of James, Hyslop, and Myers came through, and they professed to speak for a larger body. At one period a spirit, who was sensed by the medium as a man, broke in with the words, 'I must apologise if I broke in so abruptly this afternoon.' I had not told the medium the remarkable way in which we had got the name of Powell through Houdini's hand, so that, although we failed to get the name, the incident seemed very suggestive."

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EXPERIMENTS IN PHYSICAL PHENOMENA.

A SEANCE IN RED LIGHT.

By E. W. DUXBURY.

A special sitting was held recently at the British College of Psychic Science, Holland Park, W., with Frau Silbert, of Graz, Austria, who had only arrived in London the previous day.

The peculiarity of Frau Silbert's mediumship is that the phenomena can be obtained in red light, thus allowing adequate visibility as regards the medium and the sitters. In addition to the medium, there were present four ladies and three gentlemen. The party seated themselves round an oval table, about five feet in length and three feet six inches in width, supported on four legs, one at each corner, and having a polished surface.

The medium sat at the long side of the table, with her back to a cabinet, which was closed by curtains. On the floor under the centre of the table were placed a small trumpet, a small handbell, two ladies' wrist-watches, a small stiletto about three inches long, and a silver cigarette-case, belonging to myself, which contained two or three cigarettes. One of the two wrist-watches was handed round by the owner for inspection by the sitters before being placed under the table. Beyond the usual fine scratches to be seen on a plain silver surface, the back of the watch bore no marked indentations or letters. I placed it on the floor under the centre of the table, and had to crawl under the table to do so. An electric pendant hung over the table, and one incandescent lamp, shaded with red material, gave clear visibility of the medium, the sitters, and the table, when the eyes had grown accustomed to the subdued light. Two or three of the ladies knew German and at times conversed with the medium in that language.

The medium and each of the sitters stretched out both hands upon the surface of the table, and, apart from the hands outstretched upon it, the surface of the table bore no other object. The feet of the medium and the sitters were kept in close contact with those of his or her neighbour.

Before long, light taps were heard, sometimes in the table, and at other times on articles of furniture at some distance from it. Once the table gave rather a violent lurch, which was felt by all the sitters. Presently the handbell was heard ringing with some vigour under the table, and this occurred on several occasions during the sitting.

A little later the medium seemed to pass into the trance state. She extended both her hands over the centre of the table, exhibiting the empty palms. She then rose slowly to her feet, keeping her hands close together, but extended in the air and closely watched by the sitters. She then made a motion with one hand, as if taking something from the air, and a moment later one of the wrist-watches was seen in her hand. It was taken from her and handed to the owner, who afterwards examined it in white light, and found scratched upon the back the letter "N" and other marks, which represented an apparent attempt to inscribe the name "Nell" by which the masculine control of the medium is known. The medium soon emerged from the trance state, and seemed not to be aware of what had just occurred.

A little later a lady sitting directly opposite to the medium felt something touch her knees, and, on putting down her hand, my cigarette-case was put into it. I had placed the case open on the floor, and the two or three cigarettes it contained had either been removed or had fallen from it. It was now placed open and empty on the table in the centre. The medium's hands were outstretched near it. After one or two convulsive movements of her hands, a cigarette was suddenly seen, lying on the table in the centre, as though it had emerged through the table. The centre of the table was kept under close observation, and a few minutes later a second cigarette was suddenly seen lying beside it, the medium's hands having all the time been outstretched upon the table. There were no cigarettes on the floor under the table when I afterwards looked there at the close of the sitting.

A little later the medium again seemed to pass into the trance state. Once more she extended her hands over the centre of the table, rose to her feet, with her hands close together but outstretched in the air, and a moment later was seen to be holding the silver wrist-watch. It did not, however, bear any indentation on the back, and the owner therefore requested the control to try and inscribe it, and, at her request, I once more placed it on the floor under the centre of the table, having clearly noted that there were no scratches on the back of the watch. A little later this watch was handed in a mysterious manner to one of the sitters, and was now found to have an "N" clearly scratched upon the back, with other scratches which apparently represented an attempt to inscribe the control's name, "Nell."

The lady on the medium's left hand stated that she had several times felt something like a hand pulling her dress and touching her knees, and once an arm appeared to emerge from under the table and take a firm grip of her right arm for a few seconds. Her chair was also once

forcibly drawn back, while she was sitting on it, and the scraping of its legs on the floor was audible to all the sitters.

Towards the close of the sitting four or five vivid flashes of light appeared to come from under the table, giving the effect of sheet lightning. Presently the medium exclaimed that she could see writing in the air, as though written in flames, and that it stated that one article was still left under the table. By this time nearly all the articles had been handed up from under the table, either to the medium or to other sitters, but a search was made, and the small stiletto was found to be still there. It was removed, but again replaced, and a few minutes later a lady, sitting at the medium's right hand, stated that she had been slightly pricked by it. The medium suddenly gave a start and uttered an exclamation, and the stiletto was then seen to be pushed into her dress, near her left shoulder.

At one time during the sitting a suggestion was made that the light should be switched off entirely, to see what phenomena might result from darkness. The medium, however, protested, appearing to manifest timidity at the idea of phenomena occurring in the dark.

It was also obvious that on the two or three occasions when she went into the trance state she was not in a normal psychological condition. She made little whimpering sounds, as though in pain or fear, and had to be pacified by reassuring words. She also did not seem to have any knowledge of the phenomena which had occurred during these states, and seemed a little doubtful of the statements made by the sitters regarding them, as though she suspected the sitters of jesting. This was a reversal of the usual suspicions entertained on such occasions.

The sitting lasted about three hours, and in connection with it the following points are worthy of note. The sitters endeavoured to control to some extent the movements of feet under the table by keeping their feet in close contact with those of each other and of the medium, and the sitters were all more or less known to one another from previous acquaintance.

Even had the medium been able to perform, without detection, the almost impossible trick of picking up with her feet from under the centre of the table small articles, such as wrist-watches and cigarettes, she would have had no opportunity of conveying these articles, without detection to her hands, where they were subsequently found. Her hands being stretched out upon the table were continually under the observation of the sitters, since the red light afforded ample facilities for such observation. Much as we may admire the almost incomprehensible skill of expert conjurers, we should not be justified in assuming that any ordinary person is a clever conjurer, without evidence to that effect. To assert that the phenomena themselves prove this (an hypothesis invented "ad hoc") would represent a "petitio principii," since the true explanation of the observed phenomena is the problem to be solved.

It may be added that the common belief that all sitters at such seances are in a state of emotional excitement, which leaves their reason in abeyance, is merely the outcome of popular ignorance and misconception as to the actual character of such sittings.

A BOOK OF EVIDENCES.

CLEAR THOUGHT AND COMMON SENSE ON SPIRITUALISM.

REVIEWED BY W. B. PICKEN.

"Seeing the Invisible," by James Coates, Ph.D., F.A.S. (L. N. Fowler and Co., price 6s. 6d. net.)

Now in its fourth edition, this standard work well merits "honourable mention." Temperate and careful in statement, it is characterised by continuous common sense, a quality so very desirable in the treatment of psychic powers and phenomena. As a Spiritualistic contribution of especial value to the "earnest inquirer," this book is the more effective because the author declares that in it he has "little or nothing to say about Spiritualism, except incidentally, in connection with Psychometry and Telepathy." His freedom from automatic Spiritualistic bias, with independence of interpretation of observations, is sufficiently indicated by some remarks upon apparitions, ghosts, etc., which he contends cannot be explained away by defects of observation nor by mere superstition: "I do not say there are no discarnate spirits, but I do think, and I have shown further on, that many of these apparitions, etc., so frequently taken for discarnate Selves, are no more the spirits of the departed than the figures on a cinema screen are the real men and women they represent." It was many years ago that the reviewer independently came to the same conclusion about multitudinous phenomena that were then more than generally accepted as spirit-realities. *Experiences doct.*

Our author's differentiation of *Telepathy* and *Thought-transference* is another illustration of his clear-thinking: the second is a result of deliberation; the first is "always spontaneous and unexpected." His quotation of Monsignor Benson's psychological explanation of the discrepancy between an important detail of a telepathic vision and the

actual fact, is significant of an intellectual generosity that in such work has a subtle power of appeal. The vision told of a confined form that had not then been so disposed of: the ordinary psychological explanation of subconscious construction offered by Benson applies well enough, but a more Spiritualistic explanation is equally applicable.

The chapters on Psychic Faculty and Telepathy, one hundred and seventy-five pages out of two hundred and seventy-seven, furnish excellent data of Spiritualism. Their general interest to inquirers into the latter subject is so keen that the author might consider the advantage of transferring this portion of the work to the beginning, placing the interesting studies in Psychometry at the end, of his fifth edition. This arrangement would probably contribute to the welfare of an already appreciated book.

A STATESMAN'S CONFESSION OF FAITH.

In "The Autobiography of Margot Asquith" (Thornton Butterworth), the authoress quotes a letter of Sir Edward (now Viscount) Grey. It is a noble letter, and as it deals with his attitude towards religion and death, we think it worth quoting here:—

"My own belief is that if we could know all we should understand everything, but there is much in the world that cannot be explained without knowing what came before life and what is to come after it, and of that we know nothing, for faith is not knowledge. All that we can do is to take refuge in reverence and submission. 'God is in Heaven and thou upon earth, therefore let thy words be few' is one way of expressing reverence, and: 'I was dumb and opened not my mouth, for it was Thy doing' is an expression of submission. They are hard things to say, but I don't know what else is to be said, and it is better to say them than to rail against what we cannot understand, or to attempt to belittle it, and put a gloss upon it. The abyss is unfathomable to those who stand upon the brink, and I fear each of us who has to descend into it must find for himself or herself on what ledges a foot may be placed; and the path by which one can find his way is not always that which is practicable for another. I have been through that which would make it very easy for me to die, but that path is no use for anyone who has to die and wants to live."

A VERIFIED VISION.

We have received the following story of a veridical dream from Mrs. O., a lady known to us who has placed all the particulars in our hands, and we have no doubt of its authenticity.

Mrs. O. was staying on the 19th of October last at Honeythorpe, near Malton, with Mr. and Mrs. R. She slept soundly until half past seven on the morning of the 20th when she woke up feeling very tired and fell asleep again. When she awakened once more at five past ten she felt her husband's hand clasping hers and heard him say, "Buck up, Dickie [his pet name for her] it's all right." She then seemed to see the sloping deck of a ship and heard a sound as though something had struck the water with a splash and a huge wave appeared to wash over the deck. This dream so impressed her that she went downstairs immediately and told her friends, Mr. and Mrs. R. On the evening of the same day, the 20th of October, she received a telegram from the P. and O. Company announcing the death of her husband who was a purser on one of the P. and O. steamships, which was at that time on voyage from Bombay to London. On the arrival at Tilbury Docks of the steamer, Mrs. O. went on board and saw the Captain and officers, when she learned that her husband had died and been buried at sea at the exact time (10.5 a.m.) when she had had the dream.

ARMISTICE DAY SPIRIT PHOTOGRAPHS.

Copies of the photographs taken by Mrs. Deane in Whitehall on November 11th last can now be obtained from the "W. T. Stead" Borderland Library, 5, Smith-square, S.W.1. The two photographs are printed together on one card and are being sold at post free, 1s. 7d.

The first photograph was taken a few minutes before the Silence, and gives a very good idea of the crowd, and is of interest besides, because there is a bright light over the group of Spiritualists who had gathered, by my father's request, in front of the lodge from the roof of which the photographs were taken.

The second photograph, taken during the Silence, was taken from exactly the same position as the first, and is, as I think all who see it will agree, one of the most remarkable psychic photographs ever obtained, and having been obtained in the open makes it of even greater interest. It is more wonderful in a way than the one obtained in our Lecture Room at 30, Baker-street, on Armistice Day, 1921. In that photograph the ectoplasm and the spirit faces block out all else; in this later photograph there is little or no ectoplasm visible, but many spirit faces are plainly recognisable amongst the crowd.

ESTELLE STEAD.

READY DECEMBER 14th.

THE CASE FOR SPIRIT PHOTOGRAPHY

by

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

(Member of the Society for Psychical Research. Vice-President of the Society for the Study of Supernormal Pictures.)

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REV. G. VALE OWEN.

REMARKABLE DEMONSTRATION AT HIS FAREWELL TO ORFORD.

The Rev. G. Vale Owen conducted on Sunday evening, November 26th, his last service as Vicar of Orford; received a public presentation on the following Wednesday evening; and is now staying with his family in London.

In pursuance of his decision to devote himself to the propagation of Spiritualism, Mr. Vale Owen will sail almost immediately for America, and commence in New York a lecture tour, accompanied by his daughter, who is to act as his secretary. He will return to England probably for the autumn and winter season.

A MEMORABLE SERVICE.

Remarkable scenes were witnessed at the farewell service at Orford Church, which was crowded as few churches are crowded nowadays. There had been crowded congregations the previous Sunday; but for the Vicar's final service not only were chairs and benches placed wherever possible in the aisles, many having to be borrowed from neighbouring houses, but even step-ladders, laid on their sides, were pressed into service. Even so, many had to stand throughout the evening.

People also sat along the communion and the chancel steps, and in the choir stalls. They filled the vestries, of which the doors were left open, and also the organ chamber.

So packed was the space between the front pews and the chancel, that the choir could not get into church the usual way, but had to go through the clergy vestry and enter the chancel from the opposite end. Even here, the space between choir stalls and altar rails was so congested that the choir could only thread their way through in an informal fashion.

The congregation began to assemble before five o'clock, although service does not commence until half-past six. Worshipers came from far afield—as far, at least, as from Liverpool and Formby.

In spite of all the measures described, a long queue, extending into the village, were unfortunately unable to obtain admittance, and had to leave disappointed, as well as the hundreds who arrived at intervals.

The church officers greatly regret that so many had to be turned away, and also that so many were unable to obtain seats. The fact is that far more obtained admittance to the building than it is designed to hold, it being impossible to hold back the eager crowds.

The number of coins contributed in the collection show that the congregation was considerably larger than at the consecration of the church—the next record.

WHAT CHRIST DID.

The Vicar said he was not going to preach a farewell sermon in the ordinary sense of the word. He felt, and several of his congregation agreed with him, that it would be too intense after his twenty-two years' association with them.

Instead, he preached upon the present Spiritual renaissance, and began by describing what had been the condition of the world when Christ came with His new teaching. Religion was universally moribund, and resented the disturbing element. Yet the great religious systems which refused to absorb it, went down before the irresistible pressure of the new and increasing army of progress. The new religion spread along the two shores of the Mediterranean, and bore down before it the more ancient cults.

From the purely historical point of view, Christianity was one of the many phases of the great Spiritual renaissance which swept over the ancient world. It began some six centuries before Christ, and petered out after Mohammed. During that period of about one thousand two hundred years, its sphere of operations extended from the Pacific to the Gates of Hercules, and from Ceylon to the borders of Scythia. Its principal phases were focussed in names such as Buddha, Confucius, Lao-Tse, Mani, Mithras and Mohammed, and the Mysteries of Memeter and Orpheus. Jesus Christ came in about half-way, at a time when previous efforts had more or less spent themselves. The most powerful rival was the ancient Persian Mithraism, which for a long period competed with Christianity for spiritual supremacy—and nearly won.

What Christ did was to spiritualise the Church teaching of that day, and to make the doctrines preached an active reality in the life of the people.

WHERE SCIENCE HAS PENETRATED.

The reverend gentleman then drew a parallel between the ancient Spiritual renaissance he had described and the present Spiritual renaissance, which, he said, began with the Reformation. We were now probably half-way through this modern Spiritual renaissance. Again a revelation had been given to us, most carefully planned from the Spiritual world. It had come just at the time when science itself had penetrated beyond the material into the ethereal realms. Scientists told us of the tremendous powers resident in the atom, which was scarcely material, but in its ultimate composition invaded the ether itself.

In order that these newly-discovered powers might be adequately and rightly used, it was absolutely essential, we were told, that those who lived in the spiritual spheres—of

which the ethereal was the vestibule—should link up with us as comrades, to help us in our knowledge of those powers; because they knew more about them than did we.

COMMUNION OF SAINTS.

This great new Spiritual movement was, among other things, illuminating a doctrine which we had for many centuries professed to believe, and the Communion of Saints had become a real and active Communion, for Communion had indeed been established. This was the truth that Jesus taught.

In conclusion, he would remind us of the words which St. Paul wrote at Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong; but let all be done in love." That he (the preacher) might also be enabled not to fall short of that Apostolic injunction, he asked for our prayers in the work which had been given him to do.

PRESENTATIONS TO MR. AND MRS. OWEN AT THE BARRACKS.

There was a memorable gathering on Wednesday evening, November 29th, in the Gymnasium at Orford Barracks (kindly loaned by the officers of the South Lancashire Regiment), when parishioners and friends gathered to say "au revoir" to the Rev. G. Vale Owen. The large building was crowded, Mr. R. G. Brandreth (Vicar's warden) presiding. The depot band, under the conductorship of Drum-Major Mills, rendered selections, and songs and musical items were rendered by local artistes.

Mrs. Richardson, one of the oldest members of the church, presented the Vicar with a cheque for £115 10s., an album bound in black morocco leather containing the names of the two hundred and fifty-four subscribers, and a letter of appreciation from the congregation.

Mr. James Swinton, on behalf of the ex-Servicemen of Orford, presented the Vicar with a leather travelling case, and Mrs. Owen with a gold brooch. Mrs. Owen also received a beautiful bouquet and a box of handkerchiefs from Master Gordon Carpenter.

The Chairman said the first of the many fine traits in Mr. Owen's character was his remarkable personality, by which all who came in contact with him were influenced. He had tried to preach practical Christianity, and they would greatly miss him, but never forget him.

Mrs. Richardson wished the Vicar health, wealth and prosperity.

Mr. Swinton said they would ever remember the Vicar's services for them during the war. He (Mr. Swinton) assured Mrs. Owen that she would be heartily welcomed whenever she came to Orford.

A PROGRESSIVE PIONEER.

Alderman Bennett said he would always think of Mr. Owen as a pioneer. He (the speaker) always had sympathy with pioneers, men who, because they were progressive and got a little ahead of the times, were criticised. There was still a great deal of narrowness in the world, and if a man was ahead of the times he sometimes met with remarks which were not quite kind, sneers which were not quite generous, and misunderstandings which were unworthy. They all loved Mr. Owen, and even those who disagreed with him must feel that they must soften their criticism and admire his courage. He was animated by a profound purpose—to serve the truth. He (the speaker) thought that future generations would show that he was right and his critics were wrong, and that the only difference was that he could see a great deal further than they could see, and that he had the courage to propound opinions which were not universally popular. He had not received all the sympathy he deserved—from the churches in particular—and he had to endure his share of criticism and abuse. They knew, however, that that would not affect him, for the truth always came out on top, and they must not be afraid. The doctrine propounded by Mr. Owen had taught him that beside us were crowds of friends waiting to tell us that all was well beyond the veil. If we could get the assurance of that, was it not the greatest help to the human race—could anything be better? He had read all Mr. Owen's books, and had found nothing but helpfulness and beauty and truth in them, with their lofty dignity and noble doctrines.

MR. OWEN AND "A MAD THING."

The Rev. G. Vale Owen rose to reply amidst tumultuous applause. The audience, led by the band, sang "For he's a jolly good fellow," and three cheers were given for Mr. Owen, one for his wife, and one for the family. Mr. Owen, having thanked them all for their kindness and generosity, said that when the call came he felt it was the real one, and he had no alternative but to accept it at any cost. From the worldly point of view, and the common-sense point of view, it was a mad thing at the age of fifty-three to cut oneself off from a comfortable and sure living and go out in the world on an unknown career, but he took comfort from the historical fact that nobody except a madman ever did anything in the world. (Laughter and applause.) He was going forth as an optimist. The cause he had at heart was growing in intensity day by day and week by week. The signs of the growing conviction among the people of the true angelic communion were many, which gave him courage to go forth, and assurance of eventual

victory. He knew that amongst the clergy and ministers of the churches in England, the Colonies and America, and especially among the younger ministers, there was an ever-increasing number sympathetically investigating the subject. Deeply-thinking and intellectual men were studying the subject and advocating its adoption on wider lines. Those who were against the doctrine were getting terribly uneasy, and, in many cases, afraid, and when the enemy was afraid he was beaten. The greatest sorrow upon earth was the sorrow of parting, especially the parting that we called death, when everyone went into realms unknown. To some of them it was not unknown; it was as well known as they could get to know on this side, and that was in no small degree. The more knowledge they could get of that realm the more hope would come into their lives. In thanking his people for all the love and loyalty they had shown towards him, Mr. Owen said there was only one thing for a clergyman to do if he wished his parish to be blessed as they had been blessed, and that was to let the parish run itself, and follow on as best he could. That was what he had done at Orford. He asked them to transfer their love and loyalty and work to his successor, who, he hoped, they would learn to trust and love and admire. He asked for their thoughts and prayers; he would always look upon Orford as a haven of rest to which he could return after getting a little buffeted going about the world.—“Warrington Examiner.”

SAVED BY A DREAM.

The following interesting story originally appeared in the “Boston Traveller.” It was related by Dr. W. E. Crockett, of Boston (Mass.), and we give it here as bearing upon recent references to knowledge gained in dreams:—

In 1849 I was a seaman before the mast in the schooner “Mary Wise,” Captain John Crockett, master. A cargo of lime from Rockland, Me., to New York brought us to that city.

The passage home was uneventful until we were a few miles to the north of Monhegan.

It was in the mid-watch, something after 12 at night. We were going along about 5 or 6 knots dead before the wind, wing and wing, mainboom out larboard (port). The captain was at the wheel and I was walking deck on the starboard side of the afterhouse—walking and chatting with the captain.

Like a thunder clap from a clear sky came an order from an unknown direction.

“Hard down your helm! Hard down!”

A sailor does not wait when hearing such an order. His first move is to obey. Round went the wheel and down went the helm. The schooner came to a point. As she rolled to windward the main boom just cleared the topmast of a little fishing schooner of about eighteen or twenty tons. As we passed her we could see through an open door a dimly lighted cabin. There was no person in sight. Had we not received that order we would have gone straight over the small craft and her sleeping crew. Seeing no moving person on the little vessel and no sign that they knew of our presence, we were puzzled to know where the order came from. The forecabin was in the forward part of the afterhouse on the larboard side.

Upon investigation we found that a passenger, who was sleeping on two sailor chests, had dreamed there was a vessel in our path. The excitement of the dream brought him in a staggering manner out on the deck shouting as he came the order, “Hard down!” and then he fell some ten or twelve feet from the door. There I found him sound asleep and had difficulty in awakening him. This story has been told to hundreds of people as something very strange. This is the first time it has been offered for publication.

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RAYS AND REFLECTIONS.

I am told that some of our friends have got very tired of the discussions on psychic photography. I can well imagine it. I got that tired feeling many years ago when, after assuring myself of the reality of the question, I found that the dissensions were likely to go on for ages. But we cannot avoid the matter, when it is a question of defending its truth against aggressive scepticism, some of it the outcome of honest doubt, but most of it the product of that intellectual snobbery which disdains the medium as usually a vulgar and illiterate person who it is supposed can be abused and slandered with impunity, and of that animosity against psychic investigation which will stick at nothing to prevent its study and its growth.

I freely admit that the subject is a prickly one—surrounded with difficulties and problems. Some supernatural pictures, as I remember the late Traill Taylor saying, have every appearance of being clumsy frauds, only they are not frauds. They are the results obtained under the strictest test conditions. I am quite willing to admit that at times there seems such a lack of intelligent co-operation and direction as to make it difficult to believe that discernate spirits are engaged in the work. Still, the results are there, and they are clearly of a supernatural character, and now and again the productions show evidence of purposeful action on the part of people in the Unseen. There are some excellent instances on record, notably the case of Dr. Cushman and his daughter.

As to the confusion and clumsiness frequently shown, it seems at least possible that the "intelligent operators" on the other side may be handicapped just as we are by having to rely on rather erratic agencies. Mediumship is notoriously an uncertain quantity, and as mediums are required on both sides, we ought to be able to enter imaginatively into the possible obstacles which hamper the spirits who are trying to control the photographic method of communication.

I am not begging the question of spirits in this case, since I am thinking of the people who have been convinced of the reality of a spirit world, but who boggle at the idea of "spirit photographs." From the standpoint of general principles, it is curious that anyone should accept the idea that spirit agencies can move heavy objects and otherwise affect our physical surroundings and yet be unable to make any impression on a sensitive photographic plate. It is not logical.

The same argument would apply even if we left the spirits out of account and looked at the matter as simply a question of psychic force or influence. That Spiritualists themselves have been amongst the sceptics is easily accounted for. They were often confronted with photographs that showed every evidence of double exposure or other "fake" methods, and they pronounced accordingly. It was only natural. To-day we know that these peculiarities are often present in the most genuine results.

In my own experience the most convincing part of psychic photography was the spontaneous cases, of which I met with several. People with no knowledge of or experience in Spiritualism were astonished by the appearance of faces and figures which came mysteriously on their plates when taking ordinary photographs. Sometimes these were clearly recognised as pictures of "dead people," and regarded with horror and dismay. But it must be freely admitted that a certain percentage of supposed psychic photographs showing merely strange markings, clouds or lights are quite obviously the result of defective cameras. It is to be remembered that amongst the students of psychic photography are many competent photographers.

D. G.

"ON THE BORDERLAND," by F. Britten Austin (Hurst and Blackett, 7/6), is a series of short stories by an author who has acquired a considerable reputation in this branch of fiction. Mr. Britten Austin, indeed, as one who has made a considerable and not unsympathetic study of psychic science, is well qualified to deal with the supernatural side of life, which is the central theme of his stories in the present instance. They are all ingeniously worked out, and told in an entertaining way. He has due regard for the desire of the reader to be "thrilled" with eerie episodes and uncanny adventures. That is to say, he caters for the amusement of the public and not simply for its instruction, and his book is consequently not to be regarded as a serious contribution to the lore of "the occult." It is not, in fact, even a case of "Truth severe in fairy fiction dress"; for we doubt whether some of the "psychic element" has any basis in reality. But the book provides alluring fare for lovers of mystery and imagination.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

THE EVIDENCE FROM DREAMS.

F. E. K.—We do not regard the happening of unexpected things in dreams as more than significant. They do not in themselves, however remarkable, prove the existence of discarnate intelligences. So we would not accept the argument that because in a dream a person appears to be talking to someone else and his dream companion makes unexpected retorts or opposes the ideas of the dreamer there is ground for believing he has been in contact with another mind, because we do not yet know the resources of our own minds. We should want rather more evidence than that. Fortunately, we have that further evidence, and so are in a position to accept the idea that in the dream life the dreamer may sometimes touch other states of being and come into communication with intelligences outside of the physical order. Indeed we find it hard to understand how any person who has made a study of psychic evidences in this particular direction can avoid such a conclusion.

SHALLOW CRITICISM.

VOX POPULI.—It is really curious how few of the people who set out to criticise Spiritualism and Psychical Research have even a rudimentary acquaintance with it. As to the frequent statement that some of the leading minds associated with it were brought in by bereavement and the consequent emotional reaction, this is contemptibly false. Take the case of Sir Oliver Lodge for example. He studied, investigated and arrived at his conclusions many years before the death of his son, Raymond. And as to "quick conversions," we know of none of the leaders in either Spiritualism or Psychical Research of whom this could be said. Sir Arthur Conan Doyle, one of the oldest members of the S.P.R. did not definitely arrive at his conclusions until after years of study. The same applies to Sir O. Lodge, Sir William Barrett, Myers, Hyslop and many notable but less distinguished investigators. This to us is but one example of the shallow and ill-considered judgments passed on the subject by those who should know better. It is strange when hasty criticism finds fault with "quick conversions," and it does not at all follow

that because one is quickly converted that there may not be ample justification for it.

THE MEDIUMSHIP OF MRS. PIPER.

SCRUTATOR.—The statement by Professor Hyslop to which you refer is doubtless that in which he averred that in seventeen sittings with Mrs. Piper he obtained references to 1,132 facts and incidents, of which 869 were true, the remainder being either doubtful or definitely untrue. That, of course, is a significant result; for the proportion of accurate statements is probably about the same as that of the average person in narrating his own personal experiences which will always necessarily include a certain amount of error. Furthermore Professor Hyslop remarked that the errors that were made were not of the kind that he himself would make. Of course there is always a difficulty in a too minute analysis of psychic evidences, because if the information given is known to any human mind the tendency is to put it down to telepathy, whereas if it is not known to any human mind it is generally beyond the possibility of verification. Nevertheless, taking the whole of the evidence into account it is not merely abundant but overwhelming, and that is why so many who first approached the subject in a state of complete scepticism were eventually brought to accept the evidence for human survival. As to Mrs. Piper herself, the genuineness of her mediumship has been accepted by, we think, all those who made a close personal investigation of it.

SUPERNORMAL MONITIONS—THEIR ORIGIN.

C. W. N. quotes from Maeterlinck's "Unknown Guest" a case investigated by Dr. Hodgson. A dentist was bending over a bench on which was a little copper in which he was vulcanizing some rubber when he heard a voice calling to him, "Run to the window quick!" He obeyed and going to the window looked out on to the street, and then there was a tremendous report—the copper had exploded, destroying a great part of the work room. C. W. N. remarks on the fact that Maeterlinck attributes such cases in a vague way to the subconsciousness. But we have reason to believe that all such messages and monitions which reach us from the spirit world do actually come through the subconscious part of us, that part of the mind which lies beyond the everyday consciousness. Consequently the use of the term "subconsciousness" does not do away with the influence and activity of discarnate spirits. The phrase is simply used like "telepathy" as a convenient way of shelving that spirit hypothesis which to us is the greatest of certainties.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

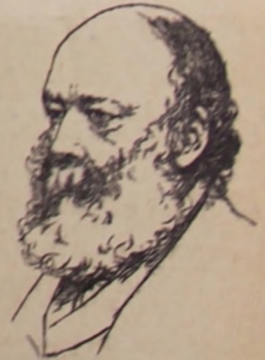
GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be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

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NEW PUBLICATIONS RECEIVED.

- "The Measurement of Emotion." By W. Whately Smith. Kegan Paul. (10s. 6d. net.)
 "The Morrow of Death." By "Amicus." A. H. Stockwell. (2s. net.)
 "The Mysteries of Hypnosis" ("Les Mystères de l'Hypnose"). By Georges de Dubor. Riders. (6s.)
 "Martin Luther." By R. B. Ince. Riders. (2s.)
 "Joannes Baptista van Helmont." By H. Stanley Redgrove and I. M. L. Redgrove. Riders. (2s.)
 "Saint Martin, the French Mystic." By A. E. Waite. Riders. (2s.)
 "An Optimist's Calendar," 1923. Compiled by Isabel I. Fowler. H. B. Saxton, Nottingham. (1s. 6d.)
 "Pearson's Magazine," Christmas Number.
 "Theosophy." December.
 "Le Spiritisme dans l'Eglise." By L. Chevreuil. Jouve et Cie, 15, rue Racine, Paris. (6 francs.)

MISS MACCREADIE asks us to note that she will be away in Scotland for the next four weeks.

In "The Daily Guide" (W. Foulsham & Co., 2/6 net), "Sephariel," the leading exponent of astrology, gives much useful information on the best methods in his experience of tracking down the heavenly influences to any particular day. Some acquaintance with the elementary text books is presumed, but the lack of preliminary knowledge of the subject of planetary action need not deter the tyro from commencing his study with this book.

THE VAGRANCY ACT.—Mr. James Wilson, of Edinburgh, sends us a letter from Capt. Wedgwood Benn, the Member of Parliament for Leith, in which he acknowledges receipt of LIGHT for November 11th and adds that he will bear the question of the Vagrancy Act in mind, and asks Mr. Wilson to send him a reminder when the question comes up in the House and supply him with further information.

"THE PSYCHIC REVIEW" (Kimberley), the organ of South African Spiritualism, of which we have received the first issue (November) is an admirable little monthly magazine noticeably free from some of the faults observable in publications issued in remote parts of the Empire, arising as a rule from the lack of sufficient information regarding phases of the movement at home. Our contemporary should be informed, however, that the Wilson experiments in psychic telegraphy, always confused and uncertain, have long been abandoned and are no longer a matter of serious interest.

SUNDAY'S SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—Sunday, Dec. 10th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Clare Hadley. Dec. 13th, 8, Mr. E. Abethell, clairvoyance.
 Croydon.—Harewood Hall, 96, High-street.—Dec. 10th, 11 Mr. Percy O. Scholey; 6.30, Mr. Robert King.
 Brighton.—Athenæum Hall.—Dec. 10th, 11.15 and 7, Mrs. A. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scoggins.
 Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 10th, 11, Miss N. Melloy; 6.30, Mr. T. W. Ella.
 Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate tube station).—Saturday, 7.30, Building Fund whist drive. Sunday, 11, Mrs. E. Edey, address and clairvoyance; 7, Mr. H. Ernest Hunt; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Maunders, psychometrist. Free healing centre: Thursday, from 5, children only; Friday, from 7, adults. Membership invited; subscription 6/- per annum.
 St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 9th, 8, in Social Hall, whist drive. Dec. 10th, 7, Rev. G. Ward. Friday, Dec. 15th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 14th, 8, address and clairvoyance, Mrs. Barkel.
 Shepherd's Bush.—73, Becklow-road.—Dec. 10th, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, Dec. 14th, 8 Mr. and Mrs. Gribble.
 Peckham.—Lausanne-road.—Dec. 10th, 7, Mrs. M. Crowder. Thursday, 8.15, Mrs. S. Podmore.
 Boxes Park.—Shaftesbury Hall, adjoining Boxes Park Station (down side).—Sunday, Dec. 10th, 11, Miss Maddison; 7, Mr. Harold Carpenter.
 Worthing Spiritualist Mission, Ann-street.—Dec. 10th, service, 6.30. Mr. H. Boddington. Thursday, Dec. 14th, Mrs. Ormerod.
 Central.—144, High Holborn (entrance, Bury-street).—Dec. 8th, 7.30, Mrs. Graddon Kent. Dec. 10th, 7, Mrs. Deane.
 Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 10th, 6.30, Mrs. Redfern, address and clairvoyance. Wednesday, Dec. 13th, 8, service. Dec. 17th, 6.30, Mrs. Brown (Lewisham).
 Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 10th, 7.30, Mrs. Muspratt. Wednesday, Dec. 13th, Mrs. Grace Prior.

RECENT BOOKS.

"The Message," by T. H. E. A. (John M. Watkins, 4s.) is an exhortation in prose and verse to the duty of building up a finer humanity. Woman, "the first law breaker," is hailed as the prime wielder of the sword of character, which must be used to cut through the threads of fate's barriers to this high enterprise. When the soul, till now only feebly alive to God's plan of transmutation of man from clay to gold, awakes to the thought that all not done in love is waste and retardation, opportunity for the mastery of self and environment will be more frequently seized. Truth, Love, Joy, are the author's Trinity of Prophecy and Promise of the desired Golden Age.

"Thinking: An Introduction to Its History and Science" by Fred Casey (The Labour Publishing Co., Ltd., cloth, 4s. 6d., paper, 3s.), is a useful compendium of the modes and systems of human thought from the earliest ages. The standpoint of the world's leading philosophers in morals or natural science is given in summary, and the author shows no mean ability in dealing with the Science of Understanding, and in furnishing instruction in the art of thinking clearly. That some great truths are felt or perceived intuitively rather than thought in definite terms need not enter into the question, since it is outside the purview of a writer who confines himself to the application of mental analysis or logic to the world's problems.

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ARRANGEMENTS FOR THE REMAINDER OF THE AUTUMN SESSION.

SPECIAL MEETING, Thursday, 7.30 p.m.

December 14th.—CAPT. E. N. BENNETT, M.A. (late Fellow of Hertford College, Oxford), "Some Personal Experiences in Psychical Research."

Capt. Bennett's address was deferred from November 9th to the present date owing to his political engagements. Capt. Bennett is a member of the Council of the S.P.R. and has had wide experience in several departments of Psychical Research.

CLAIRVOYANCE MEETING, Tuesday 3.15 p.m.—December 12th, MRS JAMRACH.

DISCUSSION MEETING, Wednesday, 4 p.m.—December 13th, MR. GEORGE E. WRIGHT.

FRIDAY AFTERNOON, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Preceded at 3 p.m. by Conversational Gathering. December 15th.—Subject: Questions Answered.

The Library will be closed from December 22nd to January 1st. The offices of the Alliance will be closed from December 22nd to December 28th only.

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