

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe. "Whatever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

By what wrought allées, canopied of flowers,  
 Perfilled of fragrance, aureoled of flame,  
 Thro' what white worlds of lilies, and the bowers  
 High-dedicate to more than these, we came!  
 By what of pool, and fount, and fair incline,  
 Sought out the symbol, or sustained the shrine!  
 —E. M. HOLDEN ("Oasis").

SPIRITUALISM AND PSYCHIC RESEARCH: A RE-STATEMENT.

We have been asked to define our position on the subject both of Spiritualism and Psychical Research. We have done so before, but as what is not sufficiently known cannot be too often repeated, we will try and make it clear once again. We accept and proclaim the main tenets of Spiritualism—the spiritual nature of man and the possibility of communication between spirits incarnate and spirits discarnate. As to Psychical Research, by the same fact we maintain the reality of psychic phenomena, and the necessity for scientific study of these, for there is still much to be learned—we are indeed only at the beginnings of Psychic Research. As to those who are carrying on this investigation, but who are unconvinced of their spiritual significance, we respect their views and feel no inclination to accentuate our differences, although in no way receding from our own position. If some of them show a spirit of bitterness and hostility towards Spiritualism, that is their affair. We fear it is a mistake from which neither side is quite free. Spiritualists, as we know, are members of psychical research groups and vice-versa. In societies of Spiritualists who pursue the subject on religious lines, the psychical researcher who is a disbeliever in spirit communication obviously has no place, nor can we imagine him honestly desiring one while he remains unconvinced.

SIGNS OF ADVANCE.

A new attitude is observable in the reviews of Spiritualistic books in the general Press. It is conspicuous in the notices given of Robert Blatchford's "Things in Heaven and Earth," and Hannen Swaffer's "Northcliffe's Return." The facts recorded are not contested. They are more or less tacitly accepted. The pressure of a great and continually increasing body of testimony makes it difficult to deny them any longer, and the criticism, when hostile, takes the form of grumbling. The facts are not

dignified or impressive; they are, on the contrary, dull, homely, even absurd. But the chief quarrel is with the message. There is no great, supernal revelation, only some petty personal details which seem to show that the unseen communicators are very much the same people as they were on earth. One weekly journal, dealing with Hannen Swaffer's book, delivered quite a long diatribe of this kind. So we have arrived at this point: the sceptics, being no longer able to meet the evidence for the messengers, take to belittling the message. But they have shifted their ground in other directions. It is no revelation to them that the dead live. (No?) They have always believed that. (Have they?) But what the dead have to say about themselves in Spiritualistic circles is disappointing and insignificant. They describe their world as being very much like our own. (How strange!) They are still interested in the things which interested them when on earth. (How inhuman!) It is unnecessary to reply to criticism of this kind. We need only pause to note how the world moves. And how too apt it still is to judge a matter when it has heard only a fraction of it.

\* \* \* \* \*  
 THE TEST OF PROFICIENCY.

In an amusing sketch in the "Newcastle Chronicle" dealing with fortune-telling, the author tells of a visit to a "witch," one Madame Z—, who, by the aid of crystal and cards and some supposed consultation with "spirits," made a variety of predictions concerning a visit to South America, a legacy, a "happy event," and an increase in salary, giving the time when the various events would happen to the consultant and his wife. None of them happened, and now "Madame has lost two perfectly good clients." Quite right, too. Madame was clearly a humbug who did not know her business. If the people who "tell fortunes" only contrived to tell them correctly, the law might be induced to take quite a different view of their activities. It is a mistake to set up in any business without a reasonable degree of proficiency. People who give themselves out as clairvoyants with only a slight development of the faculty of seership—or even none at all—not only discredit themselves but the subject with which they are associated. Perhaps the time will come when all practitioners of psychic faculty will have to undergo a strict examination and be certified as efficient before they are allowed to carry on any form of public work. This would soon dispose of Madame Z— and her tribe.

Slowly the Bible of the race is writ,  
 And not on paper leaves nor leaves of stone;  
 Each age, each kindred, adds a verse to it,  
 Texts of despair or hope, of joy or moan.  
 While swings the sea, while mists the mountains shroud,  
 While thunder's surges burst on cliffs of cloud,  
 Still at the prophet's feet the nations sit.  
 —JAMES RUSSELL LOWELL.

# SPIRITUALISM AND THE APPROACHING CRISIS.

## A SYMPOSIUM.

By STANLEY DE BRATH.

Our three friends, the OPTIMIST, the PESSIMIST, and the QUESTIONER, are discussing the attitude of the Church to present troubles:—

QUESTIONER: I see by the newspapers that the Churches are taking a hand in the approaching crisis. Prebendary Gough, the Vicar of Holy Trinity, Brompton, preached on August 16th a sermon in which he is reported as calling for the revival of the Treason Laws; and the Archbishop of York in his monthly letter comments on the action of the Government.

OPTIMIST: Very right, I think; religion has long been far too abstract and aloof from the burning questions of the day. The laws against treason should certainly be revived.

PESSIMIST: My dear old Optimist, I cannot share your views. The function of the Church is with principles, not with their application to legislation. Once that line is entered on it is inevitable that the Church should take sides politically: if she does that she will lose the influence she still has.

O.: Can she deal with principles and not touch on their political application?

P.: Christ Himself did so. In a nation more distraught with politics than our own, He never touched political questions.

Q.: The Church cannot ignore Communism: Christianity began in Communism!

P.: No doubt; though you forget a very important difference: those communists shared their own goods: these want to share the goods of others among themselves. But a well-to-do middle-class congregation does not need to be told of the crime of violence: the text to enlarge upon with them would be, "Whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

Q.: Socialism *versus* economic laws?

P.: Not at all. The principle of putting oneself in the other man's place and realising both sides of the case.

(Enter the CURATE. A silence falls. After his cheery greeting, he looks round humorously, and says, "When a parson comes in and silence ensues, he knows that he has interrupted a Rabelaisian story or some criticism of the clergy. Which is it?")

O. (*laughing*): Nothing unseemly this time, Padre. We were speaking of the sermon recently reported in the newspapers, advocating revival of the Treason Laws, and our two friends here are criticising it.

CURATE: Very rightly! Such sermons do more harm than even those which belaud Socialism. The religion of Christ is a state of being. It is vision, not a series of observances; a mode of power, not a creed; a quickening of the spirit, not a dogma or a doctrine. It is the way, the truth, and the life—a revelation, an inspiration, a new sense, a road to a new heaven and a new earth. It is a light that lightens us from inside, not from outside. We gain this constant influence not from the practice of special rites, but from contact with the Spirit of Christ, by learning His great language and letting His words sink into our hearts.

O.: Exactly; but I say that Spiritualism can be a powerful ally.

C.: Do we want allies? All these phenomena have been known for several thousand years. It is all old—very old. New kinds of manifestation are now advanced with confidence; in the Middle Ages there were no "spirit-gloves," but much more striking proceedings are said to have taken place. My own view is, therefore, that all these physical and purely material phenomena can have nothing to do with or to teach us about the spiritual world.

O.: I could reply to that at length and conclusively, but I will only say here that the objection of being old, very old, applies to all the facts of Nature on which modern science is based: that the superstitions of the Middle Ages make all that is "said to have taken place" unreliable: that never till now have these things been examined scientifically: that the phenomena are very far from being "purely material": that there is a widespread feeling that such facts are worth study: and finally, that in the present day when survival is generally disbelieved, there are many agnostics who have been convinced by these very things. How does the Church deal with scientific agnostics who regard the soul as "a mere name for the sum of the functions of organic life," and with the uneducated who turn away from the Gospels and the Churches?

C.: We can but pray for their enlightenment.

O.: And is not that prayer answered by the tangible

proofs of survival? Is not much agnosticism due to the teaching of Christ's principles as true *because they are recorded of Him*, whereas He taught them because they are interwoven in the very structure of the universe? Present social troubles are due to disregard this fundamental fact.

C.: I should like to hear how the supernormal phenomena show that.

O.: In the first place, the objective phenomena—materialisation, telekinesis and portraits of deceased persons, direct writing and pictures on the photographic negative—show that the phenomena are actualities due to unknown processes which have intelligence of a human type behind them as their directing power: (2) the psychological (subjective) phenomena—crystal-vision, clairvoyance, clairaudience, and automatism show that this intelligence is human: (3) the gradation of faculties implies that these are latent in human nature as such, and imply survival: (4) "prediction" implies access to mental causes in other minds: and (5) Wallace's unification of the geologic record, physiological facts, and supernormal phenomena all tend to the conclusion that Evolution is purposive—the purpose being the development of a spiritual being fit to survive bodily death. This is but the scientific version of the Edenic allegory and the positive teaching of Christ.

C.: How is this explanatory of the Edenic allegory?

O.: Does not Huxley, in his "Evolution and Ethics," say that the world much more resembles a garden in which man is placed to encourage flowers and extirpate weeds, than a jungle in which the only law is the will of the strongest?

Q.: And the state of the world is not such as to reflect much credit on our gardening! With the growth of the scientific view of spiritual causation instead of "miracle," and the proof of psychic causes behind evolution, and the evidence for survival which convinces nearly all men who examine that evidence (except a few professional "researchers"), there ought to be a conviction that when hatred, self-seeking, and scepticism are the ingredients in the crucible of social life, the only possible products are civil strife, war, and ruin.

C.: I wish you would speak your whole thought. Many of us parsons wish to know what the laity think; but you turn silent when we are present and leave us only the old ladies' teas and the meetings of the parish councils. We would not take offence. How does all this differ from Christian teaching?

P.: Well, it does not differ in principle, but it differs greatly in presentation: it gives experimental evidence for survival as a fact, and that our future is the direct consequence of what earth-life has made us, not the award of a Judge, even of an all-seeing Judge. Moreover the Church teaching is inextricably mixed up with theological doctrines that fitted the mediaeval notions of the earth as the only world with a local heaven above it, but are totally at variance with modern astronomy, biology and physics. Add to that the teaching of "forgiveness" to wipe out the spiritual results of a mis-spent life, and the total absence of any definite concepts of the future. We are offered the alternative of meaningless "harps and crowns" or Dean Inge's admission ("Outspoken Essays," p. 273), that "we are confronted by a blank wall of ignorance."

C.: Surely you do not deny the divine forgiveness?

P.: I do not; but even on Scriptural teaching it is strictly contingent on real change of heart, and we have plenty of evidence that the mere fact of death does not change hearts.

C.: But the Spiritualist concept of a future life as an unsubstantial replica of this one is as unsatisfying to reason and aspiration. I quote from the Rev. J. M. Lloyd Thomas "Eternal Life, Immortality, and Resurrection":—

If one ignores as subsidiary the question of communication with incarnate spirits, this is a doctrine of immortality in terms of the continuance of conditions almost identical with our earthly conditions. . . . In the main the conception offered has proved ordinary and unattractive.

P.: It suits that writer to ignore as "subsidiary" (or rather as irrelevant) the experiences of those who have passed over, and to take his notions from the weaker, rather than from the stronger evidences. I set against his presentment, that of the Rev. Dr. Elwood Worcester, part of whose sermon was recently given in *LIGHT*:—

Once before in the first life, God, through your soul, mysteriously built for you a body, wholly and perfectly

adapted to a life which was to come. So, again, here now, you are secretly and invisibly building for yourself the body you shall wear hereafter, and that though not yet complete, is already in existence a body that represents you perfectly, in your thoughts, your affections, and memories, which some time will disengage itself from the old body. That is all.

Q.: Not quite all. There is, besides that, the fact that faculties which are supernatural here—clairvoyance and psychically—are normal there, for they are the faculties of the soul whereby "there is nothing hid that shall not be known nor secret but it shall be brought to light." This is the main condition of the new life which the Rev. Lloyd Northcliffe thinks almost identical with this. Northcliffe does not find it so; his message is:—

Tell people how one faces the music over here—no secrecy, no hiding behind others—every action and every motive is an open door for all others to see and comment on, and that the mere gathering of wealth is of no avail . . . they enter the realms on the Other side with nothing but their record. Tell them that this life is full of regrets and remorse for the wasted opportunities. . . . Tell them that we are all in harmony over there . . . all working for one end and for one end only, and that is to bring peace and understanding of the things that really matter. . . . Tell them that this great work of survival will be the only method, whatever the churches and their satellites may say.

Q.: What is there new about that? The Church has always taught survival.

Q.: Yes, but she has taught it unnaturally, and unmercifully; "reward or punishment" by the sentence of a Judge; and that a bad life can always be redeemed by a good death. Since abandoning the diabolical doctrine of eternal torture she has allowed people to think that the Judge will be too kind to let anyone reap as he has sown, and to interpret the plainest words to the contrary in the books she hands to interpret.

Q.: The conclusion I have drawn from all the communications that seem genuine is that conditions in the material state are what we call "mental." Obviously if anything is hid and deceit is impossible, the inevitable result must be intense suffering to the degraded who cannot hide their deformity, and intense joy to the progressive, who have a union of hearts unknown even to lovers here. I think, too, that many communications, except those that come by long and patient practice in a family circle, are made under conditions like our dream-state, in which things are objective but are none the less real at the time to the dreamer, though actually subjective. Indeed some communications assert that this is so, and also that outward things correspond with inward character. I cannot but think that Isaiah's description of the descent of the King of Babylon to Hades is something more than poetic license:—  
Sheol from beneath is moved for thee to meet thee at thy coming. . . . They shall answer and say unto thee, who art thou also become weak as we? Art thou become like unto us? . . . They that see thee shall narrowly look upon thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof?

Q.: Another natural consequence is that the state of consciousness lasts till such time as the soul is really desirous to understand and conform itself to the law of moral evolution which, there as here, is the inexorable law for man. It is therefore worth while to begin that practice of Good here and now, especially as in all personal, social and national disputes, an honest endeavour on both sides to understand actual conditions, coupled with the Christian principle of unselfish goodwill to all, would solve every problem as it arises and prevent most disputes altogether.

Q.: And when people at large realise that the recognition of this leads to peace and happiness here, and to joy hereafter we may hope that Northcliffe's message will be universal. He is represented as saying:—

If survival is universally accepted, society will automatically purify itself on the lines of mutual fellowship. Sympathy, and love will assist to bring this about. Every man became aware of survival, he would help the man next door, and soon the world would be a veritable Garden of Eden. . . . If this belief is accepted, every month a larger area of happiness and understanding will be cultivated in the garden, and each patch that is cultivated will help to fill it up. I know that this knowledge can be the saving of the world.

I am confident that our social troubles will pass in this

Q.: I wish I could share your optimism. When I see so many Spiritualists insisting on "beliefs," and others regarding themselves with "experiments" that only prove what has been proved a thousand times, and still maintaining a "Summerland" totally apart from conduct, when I also see the slow progress of reasonable ideas in the presence of a propaganda and organisation created by those who, like all tyrants of the past, are determined to employ indiscriminating violence to gain power, I look for a different solution.

Q.: What do you expect?

P.: I expect, unless we all work together for a real change of heart, that Communism will stir up civil strife, that concessions will be made to force that would never be sanctioned by principle; that weakness at home will be followed by upheavals in Asia and Africa; that there will be a recrudescence of hate and war in Europe; and that when poison-gas, high explosives and enormous waste and expenditure have done their deadly work, killing, maiming, destroying credit and arresting trade, a ruined Europe will turn to those principles laid down by Christ and confirmed by Spiritualism as the only efficient causes of peace which, if observed now, would avoid the whole of these disasters.

Q.: That preaching might have been listened to in Nineveh, but it will not be accepted in London, Paris, Berlin, or Petrograd.

P.: Very likely; but if it is listened to I shall not imitate Jonah's petulance, but rejoice whole-heartedly.

Q.: I have confidence in the good sense of Labour throughout Europe, especially in our own country.

P.: So have I, till they are excited and incited to anger.

Q.: Well, we are none of us infallible, not even the youngest of us, as Jowett said; and what each of us can do is to work for peace. There are many signs that a sane and intelligent Spiritualism is gaining ground both within and without the Churches. The heartfelt desire of the bulk of mankind is for peace, and Spiritualists might work one and all against the hatreds, suspicions and antagonisms which are the real causes of strife.

SOME THOUGHTS ON TOLERANCE.

In spite of our "enlightened" and "broad-minded" times, in spite of all our loud talks about "rights," there are still very few people who will respect the most elementary "right" of all; the right of a human being to be, and do, exactly what he pleases, provided that (a) he is ready to take the consequences, without squealing if they are unpleasant, and (b) that he does not make himself obnoxious to his neighbours.

These reflections apply strongly to the case of the unfortunate man (referred to in LIGHT for August 1st) who fell into the hands of two ardent Spiritualists, and found them bent upon converting him at all costs, though the subject bored him to death. Why should not the poor creature be bored by Spiritualism, if he liked, so long as he kept his boredom decently to himself, and did not insist upon worrying others about it?

In these times even the humblest among us are plagued to distraction by well-meaning busy-bodies, anxious to reform our diet, model our minds, improve our characters— anxious, in fact, to do anything except mind their own business and leave us to mind ours. Cannot some truly benevolent person found a Society for the Suppression of Meddling, the members of which shall take a fearful oath never to interfere with another person unless "the other fellow begins," and to discourage interference by every means in their power. A prize might be offered each year to the person who had performed the most gallant and effectual Suppression of a Meddler.

Jones, who has the constitution of a Polar bear, and revels in icy-cold baths every winter morning, urges the same course upon Smith, who suffers from a weak heart and a bad circulation. My friend, whose digestion rivals that of a shark, eats at one meal food that would make me ill for a month, and looks on in pitying scorn while I decline potatoes, and refuse a second helping of pudding. And the enthusiastic devotee, whether of Spiritualism, or any other science, religion, or whatever we may call it, is quite as big a nuisance (and quite as big an ass) when he seeks to force his particular faith down other people's throats, regardless alike of their wishes and their needs.

Mark Twain relates a story that illustrates the great principle of Tolerance. A young friend of his (I quote from memory) was approached, during a long voyage, by the ship's Bore, known as the Oracle, who commenced a long and weary argument.

"Oracle," said the young man firmly, "I ain't doing anything to you, am I? Then you let me alone!"

GWENHWYFAR.

"FIRES DIVINE" AT THE SCALA THEATRE.—This play, which is of especial interest to Spiritualists and Theosophists, will, as already announced, be produced at the Scala Theatre on Tuesday, 15th inst., for a three weeks' season. The first matinée will be given on Friday, 18th inst., and for the two weeks following matinées will be given on Thursday and Friday. The play, which has for its theme a woman's life of sacrifice, is described as a *tour de force* of dramatic presentation. It will have a universal appeal, and the incidental music, which is by the famous composer, John Foulds, is of surpassing beauty. Those who have interested themselves in the success of the play by joining in the Ticket Scheme are asked to support the production during the first two or three weeks by their presence. Tickets and particulars of the Ticket Scheme may be obtained on application to Mr. Bernard Elliott, c/o Box Office, Scala Theatre, W.1.

## AN EXHIBITION OF ECTOPLASM.

The following description of a remarkable manifestation is taken from an excellent report of a "Margery" séance in "The Banner of Life," by E. E. Dudley. We may remark that Walter is "Margery's" Guide-control, and that "teleplasm" is ectoplasm.

Walter said that he would show them something which had been seen by not more than ten people in the whole world and arranged with Dr. C. for the proper control of the red light in connection with the phenomena which follow.

Psyche was supplied with the luminous wristlets in addition to the anklets already in use, the circle was completed and the adjacent controls reported the beginning of trance. There was but little movement of Psyche's limbs and only the slightest vocalisation. After a few minutes Walter asked for red light and we saw the psychic entranced, the head turned somewhat to the left and a cord of teleplasm issuing from the right ear and passing down to the shoulder upon which it lay as a thick wavy band about 1½ inches wide and, in its horizontal portion, about six inches long. At the point where it left the ear, and almost down to the ribbon section, it seemed to be about one-half inch in diameter. In the red light, and against the background of the black dressing gown, it appeared white or, perhaps, silvery grey with a certain luminosity which would not be normal to fabrics or other inert matter. After a few moments of darkness Walter again called for light and the mass had changed its position and had enlarged so that it covered the right cheek and, in fact, the larger portion of the right side of the head. There were three or four pendant strips such as might be formed by a viscous mass flowing over the edge of a supporting surface. These strips hung down about five or six inches from the main mass and at least four inches below the line of the jaw. The teleplasm did not appear quite so white as in the previous view except in the case of the pendants. This may be accounted for by the different angle of light reflection, the effect of the background or the contrast with adjacent surfaces. The head was turned more to the left than in the previous period of illumination. After another brief intermission the light was again called for and the teleplasm was seen to form an almost complete mask, the pendant portions were no longer present and the lower edge of the mask, while irregular, conformed to the general line of the jaw. The mass appeared to be about one-half inch thick and continuous over the features. During these presentations of the phenomena, Dr. W. had been standing at the left of the medium and between Mr. DeW. and Mrs. P., but was now directed, by Walter, to move around the back of the cabinet to a position at the right of Psyche and close to the edge of the cabinet. Shortly after this change of position, Walter called for red light, and the mask was again seen. Its form and thickness seemed but little changed, there was the same connection to the right ear, and it appeared to be of approximately uniform thickness since the features were roughly duplicated in the superimposed mass. In each of the instances described, as well as in those which follow, the entranced psychic showed no movement of head or shoulders during the periods of illumination.

After a somewhat longer period of darkness and while Walter discussed with Dr. C. the condition of the table top and the availability of a suitable cloth covering for the table, the light was again turned on, and we saw Psyche leaning forward with her head bent well to the left and the teleplasmic cord proceeding from the right ear across the cheek and down to the table, a distance of about 18 inches between the point of contact. As it neared the table the cord expanded into a ribbon or thick band which branched out into four or five inches long and of irregular form. The cord was of about the same dimensions as in the first instance and was quite uniform in colour and thickness throughout its cylindrical portion. It was noticeably light in colour, and the writer was impressed with its appearance of luminosity under red light. After another brief period of darkness this same mass was again visible, but the branches on the table were longer and more widely separated.

The important points to be noted in connection with this remarkable exhibition of teleplasm are, the great change in form and position of the mass between the various periods of illumination, its similarity to a viscous mass which had been suddenly frozen into immobility, and the fact that in each case its source was so evidently the right ear.

Walter said that he used this material to construct his speaking apparatus for the independent voice.

**BELIEF** in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaire to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal.—DR. I. K. FUNK.

## ETHICAL VIEWS FROM THE OTHER SIDE OF LIFE.

ADDRESS BY MRS. PHILIP CHAMPION DE CRESPIGNY.

MRS. CHAMPION DE CRESPIGNY, author, artist, and profound thinker, drew a crowded audience to the Æolian Hall, on Sunday evening, August 30th, when she spoke on "Ethical Views From the Other Side of Life," under the auspices of the Marylebone Spiritualist Association.

She welcomed the opportunity of presenting some of the information she had gained, through mediums, from the Other Side, information of an impersonal character which was interesting to all. One reason why she was glad of this opportunity was to furnish an answer to the frequent assertion that nothing worth while was ever communicated. They all knew of this accusation, and were tired of replying to it, yet it came up again and again. Of course it arose out of the entire ignorance of the subject, but that was a kind of stone that the constant drop never seemed to be able to wear away.

While those of them who had investigated knew that the accusation was not true, it must be remembered that it was unreasonable to expect riddles to be answered from that source. We were not meant to put our responsibilities on other shoulders; our difficulties were intended for us to solve.

"My own experience," said Mrs de Crespigny, "goes to show that they do not definitely clear away doubts and the necessity for decisions. They give hints and suggestive ideas, and lines of thought. I have found the greatest service in asking questions, and being directed along lines of thought that have proved extremely luminous."

We obtained enlarged views on ethical questions, and it seemed certain that we should have to alter our opinions considerably when we reached the Other Side.

"All these things have made Spiritualism worth while. How people can say it is made up of nothing but trivialities passes my understanding!"

That evening, continued the speaker, she desired to direct their attention particularly to what she had received through mediums regarding the importance of the development of the will, and its significance in the next life. Of course she was not referring to self-will, for merely to get one's own way was not evidence of a strong will. In the communications there were some curious references to this subject.

A young man on the Other Side, of whom she had asked something, said, "Do not ask me, tell me to do it, then we can pick up the vibrations." So, in future she spoke with a stronger urge, and that assisted him in carrying out the request. Another communicator, a woman, said she came to get strength.

"That," said the speaker, "struck me as strange, coming from one on a more advanced plane, and it made me think very hard. I was also allowed to ask questions through a Direct Voice medium, and I got a good deal of information.

"It seems that now is our chance. On this plane we get a reaction from dense matter—through the conquest of material vibrations—that we never get on the subtler plane. The mastery of the physical matter of our bodies is the first step."

It was through inertia, the keynote of matter, that we got the fulcrum for the development of our will. This was apparently much more difficult on the other plane. It was like the difference between taking off from solid ground and from a feather bed. That was why mastery of the body was always the first step in Eastern occultism, and it was followed by concentration and the mastery of thought. Her son in India had described how fakirs sat quite indifferent in the snow in scanty garb, while others properly clothed were shivering.

The unfolding of physical science ought to make us understand the effect of this mastery of will, for there was in reality no solid matter, only ether in a state of vibration. One could actually alter the rate of vibration by imposing a higher vibration on a lower. Power had always been obtained by this means. It entailed self-denial and a certain amount of fasting. Fasting had always accompanied this development, and self-denial in some form was enjoined in all religions. It was only by self-denial that dynamic force could be obtained. The Bible was full of exhortations to develop the will.

Science said, referring to ordinary reactions of matter, "Inertia provides the inherent resistance necessary for the generation of the resiliency for exercise of control." That principle certainly held good on the more subtle plane. If we did not take advantage of our opportunities here we should probably regret it when we no longer had the chance.

Proceeding, Mrs. de Crespigny dealt with the meaning of Christ's temptations, the key to miracles in the mastery of physical law by man's will, the explanation of unanswered prayer, and the concrete force of love and gratitude in the next sphere.

In conclusion, she said that for direct spiritual development there must be contact with the spirit of God within ourselves. This was a matter for each individual soul to effect for itself.

LETTERS TO THE EDITOR.

"SLEEP TRAVELLING."

Sir,—Your correspondent, Robert Blatchford, in your issue of August 15th, p. 389, queries the testimony of Fedra, who told him that when his sleep was sound his wife came "fetched" him to function on the spiritual plane, "But is the adventure into which she leads me more real than the scene and action of an ordinary dream play? Is it not more reasonable to suppose that she suggests the landscape and the story, as the sub-mind suggests them in the dream which is wholly an illusion?"

I believe that under certain conditions we leave the sleeping physical body to function on the spiritual plane in the company of our loved ones who have passed to the spirit-side of life. The following quotations appear to me to support this view:—

The late Cromwell F. Varley had several proofs of man's dual nature, the first when visiting his sister-in-law, who was seriously ill. One night he had what people call a "nightmare," during which he was unable to move. While in this helpless state he saw the spirit body of his sister-in-law, and he remembered that her physical body was unable to leave its bed of sickness. She saw the danger he was in, and said, "If you do not move you will die," but this he was unable to do of his own accord. He then said, "If you will submit yourself to me I will lighten you, and then you will move." This he was reluctant to do, as he wished to learn more about the dual nature. At last she cried out, "Oh, Cromwell, I am dying!" This so frightened him that he was able to break the strange spell that bound him. He immediately jumped out of bed and examined the door and window, and found them securely fastened. He then related what had taken place to Mrs. Varley, but requested her not to mention it until her sister related what she remembered of it. She consented and was surprised to hear her sister relate the incidents just as Mr. Varley had done. On another occasion Mr. Varley had been using a sponge dipped in chloroform to obtain a little sleep, and when he fell asleep the sponge remained on his mouth, instead of falling as he had intended it to do. In a little while he regained spiritual consciousness and saw his sleeping body with the sponge on his mouth, and knew that he would die if something was not done. He remembered that Mrs. Varley was nursing a sick child in the room above. Thither he went in his spiritual state and impressed her that he was in danger. This caused her to visit his bedroom and find him as stated. She removed the sponge from his mouth; then he spoke to her concerning the incident, saying he would forget all about it when he awoke in the morning if she did not remind him of it. So it proved, for Mrs. Varley had to relate the incident several times before he was able fully to recall it to mind. ("Outcomes of Spiritualism for the Young," pp. 55-6.)

I quote the following personal incident in my Home Circle from my Autobiography, pp. 72 and 73:—

On Tuesday evening, July 5th, 1887, a lady controlled the medium and seemed to be very bewildered and amazed with her strange surroundings. To her questions as to "What am I doing here?" and "Where am I?" I explained to her in the usual way, under the impression that she had passed through the change called death. To my surprise she said she had not died. She was not dead. She had lain down on her couch for a rest, as she felt tired. She thought she was the victim of a practical joke. On my making further efforts to explain matters, she wanted to know what I was talking about, and added, "You must be a fool." I answered her we were not playing any practical joke on her, but that we were holding a circle for spirit communion at 55, Taylor Street, Batley.

She remarked that she had not heard of Batley, but she had heard of Bradford. She was a married woman and had five children. When I urged her to give me her name and address she treated the request as a jest, and withdrew from control. I was disappointed, as her withholding such prevented me from following up the incident. I suppose the whole affair to her—if she remembered it on waking from her sleep—would appear but a troubled dream.

We learned by a subsequent control that the lady had been purposely brought to our circle and placed in contact with the medium as evidence of the soul's consciousness during the hours of sleep.

Yours, etc., ALFRED KITSON.

17, Bromley Road, Hanging Heaton, Batley, Yorks.

AN INSTANCE OF TELEPATHY.

SIR,—Some time ago during my journeyings to and fro a kind old friend would occasionally give me a lift in his auto. One morning he passed me by. An hour after my reaching Seattle, twenty miles away, in sending my mental message to my wife I thought positively, "No old man, no old man, no old man." That evening, on returning home, I asked my wife, "What did you get this morning?" She immediately replied "No old man, no old man, no old man." I solemnly declare that there was no mental collusion whatever. Surely this was the soul expressing itself outside the body, and its significance cannot be ignored.—Yours, etc.,

C. G. OYSTON.

Public Library, Seattle, Washington, U.S.A. August 10th, 1925.

PSYCHIC PERFUME.

SIR,—I am very interested to read the two letters from correspondents in LIGHT, and feel I must add my experiences.

In sittings with Mrs. Blanche Cooper at the British College of Psychic Science, the whole room has constantly been filled with perfume which greeted me in waves as I entered the room. On several occasions the medium was unable to smell it.

One day, when I was going to sit with another medium, whose room was next to Mrs. Cooper's, a wave of the most beautiful scent came to me from Mrs. Cooper's open door (she was about to have a group sitting). The scent was quite unknown to me and not earthly.

Not very long ago when I went to bed, my pillow smelt of violets as if masses of them were laid on it. On another occasion when going to look at one of my children asleep, perfume was all over the cot. After this I wished very much that my nurse, who is psychic herself, should smell the scent. I was thinking this one evening in my drawing-room about 10 p.m. Simultaneously she told me it was as if a bunch of violets were put in her lap. On going upstairs later in the evening she called to me and said, "I have had the scent."

I had spoken to my nurse previously about the beautiful scent, and she had said she wished she could smell it, but on the evening in question I did not say anything about it, and she had no idea I was even thinking about it.—Yours, etc.,

C. F. CANTLON.

10, Cliveden Place, Eaton Square, S.W.1.

AUTOMATIC WRITING AND THE SUBCONSCIOUS MIND.

SIR,—In a recent letter to LIGHT appears an allusion to Mrs. Dowden's work, but your correspondent, speaking of automatic writers, remarks, "I am inclined to attribute by far the greater part of their productions to their subconsciousness."

Now, I have had the opportunity of following Mrs. Dowden's psychic work directly and indirectly for a number of years, and during that period have found little or no trace of her subconscious mind in the automatic communications received by her. In the last nine months she has had an average of about fourteen sittings a week, in the large majority of cases with people whom she had never met before, who did not even give her their names. In that time she produced through automatism, per sitting, an average of six names that were entirely unknown to her, but were recognised by the sitters as relatives or friends of theirs from whom they desired to obtain communications. In nine months 3,192 names, some Hindu, some Italian, some Gaelic, etc., which were neither in her conscious nor subconscious mind, were obtained by her through automatism in company with much other remarkable evidence. The personalities of these communicators were, as many sitters have declared, faithfully rendered. At one sitting of a little over an hour she obtained 25 names which were perfectly correct and pertinent to questions asked.

An eminent psychical researcher recently remarked, "But what we want is a fact that nobody knows." Some years ago a rather sensational law case was pending, and the issue hung partly upon the finding of the burial place of a man who had died over a hundred years previously. The memory of this grave had perished. But the wife of the man who was buried in it purported to communicate at the ouija board through Mrs. Dowden and gave the name of the graveyard and details concerning the tomb. These on investigation were found to be perfectly correct. Here, therefore, were given as evidence, important facts that were not within the knowledge of any living person.—Yours, etc.,

G. D. CUMMINS.

Woodville, Glanmire, Co. Cork.

## LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## ON RESPECTABILITY.

We must be circumspect; it is an article of wisdom. We must be moderate and prudent—we must be respectable and conform to the codes. But sometimes it seems to us that we live in a respectable community which is going very respectably to the Devil, that Devil who, according to some authorities, is a very gentlemanly person who would be quite at home in highly fashionable circles.

It is a great thing to be respectable, and it really costs very little trouble. It is quite consistent with insipidity. It is possible to be inane to the point of asininity and preserve the good opinion of highly respectable persons. But it is not possible to be respectable and original at the same time. There is a rut, a beaten path, and it is bad manners to step out of it. For the respectable person must not give offence; he must not do or say anything which may prove unpopular (that indeed would be foolish as well as disreputable, because it would not only be unpopular—it would also be unprofitable). There are certain things which as the respectable world says in its own slang, are "not done," as, for instance, walking the streets in a frock coat, a "bowler" hat and white flannel trousers. The fashionable man who could do this would be a hero, because it would be worse than criminal—it would be vulgar! Yet in this unwritten law of sartorial customs there is nothing really objectionable. It is a code the breaking of which would be quite unimportant, unless some great issue depended upon it, as in the case of the Lady Godiva!

But observe how this same tyrant Fashion imposes her will on her serfs in the matter of great and vital things as well as things base and negligible.

It is against the rules that one should discourse in ordinary circles on Love, the Soul, Death, the Life after Death, Eternity, and kindred themes. Why? Several explanations might be given. We should select as the true one the consideration that there is a subconscious perception even in dullest of respectable minds that these great themes are, so to speak, "out of the picture." They make the current babble of triviality look as mean as it actually is—they put

the conventions to shame, they make the little shams and hypocrisies huddle together for protection against the threat of Reality. We think of the cynical French nobleman who, being troubled by the attentions of a priest, complained that it was intolerable that Religion should invade the sanctities of private life!

Of course if it is a new fashion in collars or boots, or wrist-watches, for example, well, it is really important. It can be talked about and become a subject of discussion in the Press. Indeed it has only to be mentioned in the "Daily Boom" to receive the stamp of popularity as something of great pith and moment; while any subject that touches Eternity, if it must be mentioned, is dismissed by a curt paragraph or a few lines placed furtively in a corner, as though it were a poor relation who had come unwelcome to a banquet. It is not altogether respectable.

A life after death—it is a question that touches not merely a section of the community but every man, woman and child in it. It would seem, on the face of it, to be even more important than the most sensational murder, the spiciest scandal, the greatest achievements in football or cricket, or the newest dance.

Yet to say anything on such a subject publicly demands a high degree of bravery. It is unpopular—it is "not done." It is something to be hushed up.

But let us thank the Heavenly Powers that there are men and women with the courage to speak out and tell the world what for most of it is an unpalatable truth. Just why it should be unpalatable we will not stop to inquire further than by the suggestion that, for many, a future life promises an unwelcome revelation, and the payment of a bill which they would fain escape. "Men laugh and riot till the feast is o'er, then comes the reckoning"—well, perhaps; but it is not good form to talk about it in the meantime. Besides, this question of life beyond the grave is the parson's business; and even he has to touch upon it in a "respectable" way. He has the fear of the Bishop upon him, and than a Bishop, who could be more respectable?

There is a life after death, as natural and as human as this. As a subject of serious discussion it is rather shunned. It is not good form; it is not respectable. But it is true. Some banish it from consideration, by the way, on the ground that it is "remote." And yet it may be only an hour away!

As to Respectability, Nature is not at all respectable. Neither is Truth. Indeed Truth, like the human form, is often nude. And that no doubt is why it is kept out of sight as much as possible, and carefully wrapped up when walking abroad. One of these fine days Truth may appear in all its naked majesty. She will not be abashed. But her enemies will be put to open shame, and the last stronghold of a sham respectability will then have broken down.

## IN DAYS TO COME.

Oh for a land in principle as chaste  
As this is gross and selfish! over which  
Custom and prejudice shall bear no sway,  
That govern all things here, shouldering aside  
The meek and modest Truth, and forcing her  
To seek a refuge from the tongue of Strife  
In nooks obscure, far from the ways of men;  
Where Violence shall never lift the sword,  
Nor Cunning justify the rich man's wrong,  
Leaving the poor no remedy but tears;  
Where he that fills an office shall esteem  
The occasion it presents of doing good  
More than the perquisite: where Law shall speak  
Seldom, and never but as Wisdom prompts  
And Equity; not zealous more to guard  
A worthless form, than to decide aright,  
Where Fashion shall not sanctify abuse,  
Nor smooth Good-breeding (supplemental grace).  
With lean performance ape the work of Love.

—COWPER.

SEPTEMBER 5, 1925.

FROM THE LIGHTHOUSE WINDOW.

According to "The Star," "Old Moore" says next year will be "the worst ever." In "Old Moore's Almanac" it is written:—

The year 1926 appears destined to test the temper and patience of myriads of human souls. Wonderment and amazement will hold you, as in a spell, when the possibilities of the year 1926 are laid bare. There is grave danger of Red Revolution and another European

lawlessness, self-indulgence, rioting, delinquency, improvidence, murder, theft, and violence will abound the loosing of the unbridled passions of a perverted and godless generation. The sickle is put in to reap, and by one means and another the world generally will become so decimated during the ensuing year years that nothing short of Divine intervention will save it from self-destruction.

\* \* \* \*

"The Star" representative observes: "That is the worst of things you can see in the heavens, if you look at it the right way. But I imagine that it is essential first to all to dine well." He goes on to indicate something of what may be expected during the first half of next year, and continues:—

June and July are not so exciting, but for "Old Moore" the coming of August does not coincide with the "dog days." It will be a month of war alarms, of great storms and floods.

But hereabouts the stars seem rather to have got mixed up, for we read that "a notable case will occur in the Divorce Court, affecting the artistic world."

The sky-signs evidently forgot to reveal that the Courts do not sit during August, which is in the Long Vacation.

\* \* \* \*

From the editorial notes of "Reason" for the autumn number we take one on how nature teaches her religion to man. It is:—

Chiefly through a book she has penned for human instruction and through her divine plan of teaching by suffering. Her book is the wonderful book of human experience. Every experience in life is a lesson of instruction to men. When a law is violated the sinner suffers. When a law is obeyed the reward is sure. By automatic rewards and punishments, as fixed and unchangeable as the course of the sun, nature instructs us to obey and warns against disobedience. If we think just, kind, and harmonious thoughts of our fellow-men and act in accordance therewith, our peace and happiness is the natural reward. If we indulge in hate and enmity we destroy our own peace and disturb the peace of others.

So experience is our teacher. How to think and act in life to gain peace and happiness becomes as simple a problem as how to open and close the hand. If I open and close my hand in one way I find ease and comfort. If I try the reverse way my hand is crushed. Nature teaches us, as we are taught to train animals, by making duty and right pleasant, and wrong-doing unpleasant. No creed or cult that does violence to her divine revelations or that reason and moral sense God has implanted within us, can possibly be from God.

\* \* \* \*

From the "Calcutta Statesman," below the heading "Under Discussion at Home," we learn that a large number of people wrote to the "Statesman" expressing their views on the "Morning Post" debate by Sir Arthur Conan Doyle and Sir Arthur Keith. One of them contended that both disputants appear to have missed the real point at issue, namely: "Why do men in general, in spite of all the evidence, refuse to accept Spiritualism as a truth?" In the course of the answer to his own question this correspondent illustrates how some outsiders look at the subject:

May I suggest that the real objection to Spiritualism in the eyes of ordinary normal men is that it does not appeal to them as worthy of belief. It does not reach the heart, and so excite the will to believe, while at the same time it deals with a subject of such intense personal interest that the heart and not the intellect alone as in purely scientific questions is necessarily involved.

A doctrine which asserts that at death we pass over to another world very slightly changed may appear attractive to the well-to-do . . . but the prospect is hardly so alluring to the halt, the lame, the blind, of this world—the over-worked, the weary, the worn-out. The religious promise of rest is assuredly a stronger appeal to the human heart.

Our attention has been called to the following paragraph on the front page of "The Guardian":—

A memorial to the gallant dead may take several forms. Piety would suggest a prayer for their repose and a supplication that we should be inspired to follow their example. Modern diffidence would express its sorrow in silence, or in some undenominational image. It has remained for the authorities who designed the Machine Gun Corps Memorial to devise an inscription which will shock Christian piety and fail to satisfy the modern sentiment. "Saul has slain his thousands, and David his ten thousands," was originally the war-cry of enthusiastic damsels greeting the victorious boy after his victory over Goliath. This war-cry can have no relevance for modern warfare or for modern civilisation. Even if it had, it would still be a most unsuitable motto to place upon any monument erected in honour of our dead. It is revolting to Christian devotion and to modern sentiment that a memorial for our fallen should be turned into an occasion for primitive boasting over the size of the bag. We hope the War Office will take the earliest possible opportunity of having this sentence altered.

\* \* \* \*

"The Star" prints some excerpts from a remarkable letter of "Claim and Complaint" addressed to the Secretary of the British Association, by Mr. Arthur Lynch, author and ex-M.P. Here is the first one:—

The British Association, which has carried out its mission brilliantly in regard to physics, and fairly well in the biological sciences, has failed lamentably in all that touches on psychology and ethics.

In a department of science that will in the future be regarded not only as important, but as containing the matrix of all—psychology—I turned in early years to the search for a sure foundation, from which by rigorous scientific methods the subject might find its true development, and for twenty years of unsparing work I devoted myself to this research.

All the older philosophers had failed; the professors had contented themselves with collating and paraphrasing works which at best had never been but tentative efforts towards a scientific treatment.

The key to the whole matter is in the ascertainment of the actual mode of working—what may be called the mechanism—of the mind, beginning with the simplest forms.

Mr. Lynch proceeds to state that he has discovered the sure principle of guidance—that what neither Aristotle nor Kant was able to do he has accomplished in his formulations of the Fundamental Processes of Thought. He says that his assertions have received the endorsement of famous and authoritative philosophers in Europe.

\* \* \* \*

"The New York Times" (4th August) reports a remarkable address, with experiments, by Dr. Willis R. Whitney, before the American Chemical Society at Los Angeles. His subject was: "Matter: Is there Anything in It?" The "Times" heads its article, "Matter a Vacuum," and proceeds to say that Dr. Whitney, dealing with the nature of matter, which has baffled mankind since the beginning of time, has made new generalisations from the work of J. J. Thompson and R. A. Millikan, as thus:—

Matter is at least not merely dry and hard, nor yet soft and wet. It is electronic and celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum, although it usually contains a lot of energy.

For example, a vacuum through which light is passing contains radiant energy. Apparently matter is only this same vacuum in which there are enormous numbers of positive and negative electric charges, which, however, occupy or fill only an exceedingly small portion of the space attributed to the matter. . . . Nowadays we say that every gram of all matter consists of six hundred thousand billion billion electrons and an equal quantity of positive electricity. Then we immediately start drawing conclusions. . . . Physicists have shot small projectiles through matter, so that we are convinced of its highly openwork structure. The projectiles were helium nuclei and electrons. . . .

Dr. Whitney described the composition of matter as the chemist now sees it and demonstrated by experiments the realities of these unimaginably small particles. He showed their relationship to X-rays. He made them audible by means of a radio loud speaker and permitted his hearers to listen for a few moments to the disintegration of the atoms of a piece of uranium which behaves in a similar manner to radium.

## SOUL AND BODY—HOW CONNECTED?

(A CONTRIBUTION ALONG NEW LINES TO AN OLD PROBLEM).

By A. J. WOOD.

One of the most interesting problems of Philosophy, and one of the most baffling, is that of the nature of the *nexus* between soul and body: how that which is immaterial, or, as we say, spiritual, and seemingly so insubstantial to many minds, is held, not in indissoluble bonds, but in bonds so close that it is able to actuate a solid physical organism like the body, and to be reacted upon by, or through it. We know that matter in motion can move other matter, but here is something altogether different, something beyond the reach of chemist or physicist to analyse and determine. Modern Science, in spite of its immense and rapid strides into what may aptly be called the "inner sanctuaries of nature," standing as it were upon the threshold of another world, invisible, intangible, is here brought to a halt, and can offer us no assistance. Yet perhaps that statement is not altogether correct. It can offer us no direct assistance, but it does so indirectly, for where Science may venture no further for lack of its own special data, Philosophy may step in, and making use of the facts of Science form a hypothesis that shall hold good so far as the facts warrant it. This, then, is what we propose to do: to take certain well-known and verified facts of Science, and without in any way stretching them beyond their legitimate limits, see if they can help us to form a reasonable theory of the nature of the connection between soul and body.

Of course, we all know that theories have been formed before on this subject, and also that they have not proved satisfactory to the intelligent critic. But this one, I believe, is new, and along the lines of modern science, which the others were not. And perhaps it may be as well before going further, just to glance at these previous theories, if only to refresh our memories.

Broadly speaking, they are three in number, and they may be briefly described as the Physical Efflux theory, the Spiritual Influx theory, and the Pre-established Harmony theory. Of the latter theory, fathered by Leibnitz, nothing need be said, as it has long been exploded. With regard to the Physical Efflux Theory, of which Epiphenomenalism is a product, and which maintains that mind and soul are produced by the physical activities of the body, we need waste no time considering it: for, although still held by some minds, mainly materialistic, it will not bear critical examination. There remains the Spiritual Influx Theory, and of the three this is the most promising, because it satisfies to a larger extent those higher instincts of the human mind which no amount of metaphysical juggling can explain away as sublimated hereditary acquirements. It is the more reasonable, because all life is influx, or, as Bergson expresses it, "Life is like a current passing from germ to germ, through the medium of a developed organism."

Wherever there is a living thing it is an *organism*, so constituted as to be able not only to receive life but to transmit it. An organism, however simple or complex it may be, whether alive or dead, is an infallible sign that life is, or has been, operative. Moreover, it is proof, if any were needed, that life, or vital force, or biotic energy—call it what you will—is infinitely superior to any "fortuitous concurrence" of atoms, since it moulds them to its will, and forms out of them an infinite variety of channels through which it may flow; and, most remarkable of all, enables these channels (or receptacles) to acquire some sort of life, or character, of their own which they are able to transmit, for good or ill, to their descendants.

Life "carries on" unceasingly in spite of what we call death. Nay, because of it, it is able to build up still higher forms out of its own inexhaustible resources. If life were the product of chemical, or physical activities, then, like all such products, it would be analysable by chemical or physical means, which it decidedly is not. Again, life, especially in its higher manifestations, is so closely associated with mind, that we are forced to this conclusion; if not identical, they are as intimately related as, say, magnetism is to electricity.

Life and mind, these are the prime factors of that which we call the soul, or spirit. How, then, does this latter, apparently so dissimilar in nature and attributes from insensate matter, come to be associated with it? Obviously there must be some sort of affinity between them, something which, under certain conditions, enables them to dwell together, and to co-operate for a definite end. This dissimilarity, therefore, is not one of *fundamentals* but of *accidentals*; so that, basically, there must be some sort of friendly relationship between them. They are not antagonistic to each other. They can enter into a useful and fruitful partnership. It is therefore probable, that, in the last analysis, matter and spirit may be found to be *two forms* of one substance. Perhaps an illustration may make my meaning clearer. Thus, water and two gases, hydrogen and oxygen, are, fundamentally, the same; but

their respective forms and attributes are very dissimilar, and each on its own plane, serves very different purposes. If we could disintegrate the atom as easily as water, we should probably find it emerging—supposing we had means of detecting the process—into a higher form of substance, say, etheric, and as this lies on the borderland of the spiritual, and supposing we could still further pursue our process, we might actually see this resolving into the basic substance of spirit. It would be returning to origins by an inverse process.

We know to-day that matter is not the solid substance our forefathers thought it. We know that it is built up of minute particles, called *atoms*, and these again of still more minute particles which are electric charges of opposite polarities. Solid matter, therefore, is actually a form of stabilised, or crystallised, electrical energy. And so, running through the whole gamut of matter, made up, so far as is known, of some 90 odd elements, there is one common relationship throughout the series, that of their atomic or electrical kinship. These elements are aggregations, and combinations, and recombinations of electrical energy: mass forms of that which scarcely possesses mass; something, one might almost say, out of nothing—so far as our inadequate sense of values goes.

And so, electrical energy may be called the "life" or soul of matter, since it is that which gives it being.

But from electrical energy to life, love, and intelligence is a far cry. And yet these latter are able to make use of the former, and, by joining forces, so to speak, build up innumerable types of living organisms. How?

Atoms, after all, belong to the physical universe, though they can hardly be called material in any true sense of the word. What, then, is the law which enables these very different forces to act together, one spiritual, and the other physical? If we could know this, we should solve the problem of the connection between soul and body. I will therefore venture to propound a principle, which, based on the above considerations, and on a recognition of the uniformity of law and order throughout the whole of God's creation, may assist us in our enquiry. The principle is, that whatever is true of natural law on the material plane, is true of the same on the spiritual, *but in a spiritual manner*. In other words, natural laws are related to spiritual laws, and correspond to them.

Scientists tell us that this world is a world of effects, of sequences, and that true cause must be sought elsewhere. Where else can we look but to the spiritual? Thought, for instance, is a spiritual force and process, but the tense look, the knitted brow, are some of its physical effects. These are due to physical laws, or processes, set into operation by the spiritual, and correspond to them. They are the results of mind, or spirit, working with, and through, its appropriate physical channels or organisms, *i.e.*, the cells and delicate fibrils of the brain, which finally merge into the coarser nerve fibres and muscles of the face. The spiritual forces which cause these effects may be compared to the delicate etheric currents which affect the aerials of our wireless receivers, and set up motions in and through appropriately constructed instruments, which ultimately result in effects *mechanically* produced that seem altogether out of proportion to the infinitesimal currents which gave rise to them. Moreover, although the electric, or etheric currents are related to the mechanically produced effects, there is no *likeness* between the two things. They both remain on their own plane. The one (etheric) *acts*, the other *reacts*, even as our physical organism reacts to our spiritual. So that, although there is no likeness between the two things, the etheric forces and the mechanical, or between the spiritual and the physical, there is, to use Swedenborg's expressive term, *correspondence*, and by this he means, the *relation between cause on a higher plane, and its effect on a lower*, between that which is different in nature and degree, but nevertheless related solely by this law of correspondence. In sum, it means that the whole physical or material universe is related to the spiritual, and corresponds to it. They are united, yet differ in nature and degree. One (the spiritual) is cause, the other, effect.

If there is physical heat and light, there is also the spiritual. If there is physical electricity and magnetism (to which heat and light are related) there is also the spiritual: on their own planes they serve corresponding (not identical) purposes. Now we know the vitally important part that electricity and magnetism play in the economy of the physical universe, and that it owes its visible existence to them. We cannot be far wrong, then, in concluding that their spiritual prototypes play an equally important part in the spiritual, and further, that the two must be related. In a proper understanding and grasp of these facts, I think we have a clue to the secret of the connection between soul and body, and how they are held together. There is, it would appear, some sort of "electrical" and "magnetic" affinity and correspondence between them, *i.e.*, between the *substance* of which the spiritual body is composed, and the *substance* of the material. That this is not a far-fetched conclusion, as some may be inclined to think, but one based upon "things revealed," brought into agreement with things known, I hope to show shortly. But we must proceed step by step with a difficult problem like this.

(To be continued.)

SEANCE PHENOMENA: THE REAL AND THE FRAUDULENT.

RAYS AND REFLECTIONS.

Mr. Ernest F. Mansfield contributes to "The Banner of" an article on "The Margery Case," as a review of the differences between genuine mediumistic manifestations and spurious ones. A stranger to "Margery" and her associates, he gained admittance to her circle by submitting evidence of sufficient interest and experience in seance phenomena, having seen all kinds of mediums, fraudulent and genuine. He says that many people have been led to believe that all mediums are fraudulent, and that all Spiritualists are Simple Simons who are easily fooled; whereas the fact is that "approximately ninety per cent. of the mediums are honest and sincere, and many believers in the reality of Spiritualistic phenomena know far more of independent mediumship than do all the publicity-seeking and Spiritualists and self-styled 'exposers' combined."

A friend calls my attention to a statement in one of the essays of the late Professor James, in which the Professor refers to the fact that most of us never exercise all our powers to the fullest extent, and that we are easily capable of doing much more work than we actually perform. This is a piece of good counsel, and probably needed by most; but I have seen several instances, especially in this movement of ours, where people with the best motives have gone tragically to the other extreme. Some of us could point to outstanding examples of this kind. I remember many years ago listening to an orator who preached this same doctrine of filling every hour with work and thought, never letting a moment pass without using it to the utmost. An unconscious comment on this doctrine was his apology at the beginning of the address for the fact that he had just recovered from a nervous breakdown! That told its own story. It is well for the busy mind to "lie fallow" sometimes and let the moments pass unheeded.

It may be of interest to compare the methods and phenomena of Margery with those of mediums known to be fraudulent.

The echoes of Dayton, now known to fame as "Monkeyville," have not yet died down. A recent jester, alluding to a line in an American song, "When it's night time in Italy it's Wednesday over here," suggests a new version—"When it's night time in Dayton, it's daylight everywhere else!"

Margery has spent, and is spending, much money in entertaining investigators and those who come to witness her work. She has provided electrical and other apparatus, five cameras (one with a quartz lens), completely equipped photographer's room, etc. Besides the actual outlay of money spent in demonstrating her work, not to speak of the time, energy, and labour involved, she must answer dozens of letters received weekly from this and foreign countries relative to her seances. For a long time she avoided publicity, her mediumship was confined to only a few chosen friends, and she would be unknown to-day but that Fate decreed otherwise. No one ever finds a fraudulent medium who avoids publicity and spends money instead of making it in demonstrating his "phenomena."

The Dayton episode recalls the fact that in 1821 another American town, Lancaster (Ohio), was up in arms against the idea of steam railroads. It refused the use of a public hall for a debate on the question, on the ground that it was not a proper subject for debate. There was nothing in the Bible about railroads, which were devilish inventions "designed to lead immortal souls down to hell!"

Fraudulent mediums are apprehensive of strangers seeking to attend their seances, and if they look the least bit suspicious will refuse to admit them, under any one of various pretexts. Sometimes the "medium" will take a chance and admit a suspicious-looking stranger, but in that case he will be given a rear seat.

I see that Mr. H. L. Mencken, described as "America's most fearless and independent critic," writing in the "Clarion" is much exercised about "the incurable imbecility of the great masses of men." He finds, too, "that a safe majority of the men and women in every modern society are congenitally uneducable save within very narrow limits."

I have been told that Margery never refused to admit any person that proved his interest in the work, and most of her visitors have been and still are, strangers to her.

Even some of the more advanced minds shock Mr. Mencken's critical sense. He refers to one man who held a teaching post in a respectable University and who threw it up to become a Christian Science healer. He knows a University States Senator who wears a rheumatism string. "Sir Oliver Lodge believes in spooks. The President of the United States subscribes to the doctrines of the United Brethren." Even the late President Wilson, for long regarded as a master mind, wrote "books that were inaccurate and nonsensical."

Fraudulent mediums will not hold a seance in the presence of a magician, or even of one with a slight knowledge of magic or fraudulent mediumship. Margery welcomed to her seances world-famous exposers of fake mediums: Hereward Carrington, Ph.D., who sat with her forty times; Walter Franklin Prince, Ph.D., formerly Research Officer for the American Society for Psychical Research, now with the newly-formed Boston Society for Psychic Research, five times; Keating, a well-known magician, fifteen times; Eric J. Dingwall, Research Officer for the London Society for Psychical Research, who came from England to attend her seance, sixteen times; Houdini, who needs no introduction, five times.

This is indeed a severe indictment, and doubtless there is some reason in it; but one may question whether Mr. Mencken is not looking at the matter purely from the intellectual standpoint. It does not follow that persons who accept ideas which are repugnant to Mr. Mencken are necessarily superstitious. They may really be more advanced than he is. It seems clear that people will never be educated out of their humanity, and that there is a good deal of education to be done along the line of the affections. Intellectuality will never take the race beyond the possibility of war, but the development of human brotherhood would speedily do so. It is not entirely an intellectual question, as many of us are beginning to see. Even stupidity may be indulged if it is an amiable stupidity: it is the malignant variety that is so intolerable.

Margery's mediumship is in a class by itself. Her work is not standard. It differs entirely from that of fraudulent mediums. Each seance is to some extent different, sometimes entirely so, whereas seances conducted by fraudulent mediums are about the same the world over. Their work is standardised to a large extent.

I am very favourably impressed by a phrase used in a letter I recently received from an old investigator who alludes to spirit communicators as "the folk upstairs." What a delightful variation is this upon the barbarisms so frequently employed in some quarters! I mean the description of spirits as "entities" who "function on another plane."

Other comparisons are submitted by Mr. Mansfield for consideration, equally discriminating the true from the false. As regards the red light used at the Margery seances, it is to be noted that this is frequently many times more brilliant than is usual in seance rooms, and much stronger than a fraudulent medium would allow.

The inappropriateness of certain bits of psychic jargon comes home forcibly to us at times. Here, for example, is the case of our old friend Binks, the stockbroker, who "passed on" without knowing anything whatever about the New Revelation. He gets to know something about it on the other side and comes back to inform us of his continued existence. We find him contrasting it with life on the "earth-plane." He talks of "contacting" earth conditions.

THE COUÉ SYSTEM: A NEW DEVELOPMENT.

The famous psychologist, Emile Coué is now the President of the Coué-Orton Institute which exists to propagate his system in a series of lessons covering almost every possible application of what is now universally known as Couéism. Simple as are its principles, Couéism is capable of great intensive cultivation and it is claimed by a daily study of fifteen minutes great benefits can be gained in the way of the strengthening of the will, concentration of mind and the development of sides of the mentality left dormant by ordinary school-training. M. Coué, as is well known, has spent thirty years in perfecting his system, so that it is in any way a new idea. What is new is the method which the Institute adopts in imparting it, by a recently compiled series of lessons, and tuition by post. Further particulars of the Institute will be found in the advertising

We instinctively feel that this is no language for a respectable stockbroker, and indeed entirely unlike anything he would say. We realise at once that he has made some allusion to his career while in the flesh and of his return to earth, and that the medium has obligingly translated his ideas into something which he would never recognise, although it conveys the same idea.

## GERMANY'S "NEW GODS."

KNOWLEDGE *versus* MYSTICISM.

Sir Kenneth D. Mackenzie writes:—

A paragraph in *LIGHT* of 22nd ulto. (p. 403) refers to an article in the "Daily Express" which described the German nation as "expressing itself in intensive research—religious, philosophical and scientific." But this phase of enthusiasm for "deep" subjects is to be found in our country also, and is outstripping us in America.

For more than ten years past one has grown accustomed to meeting fashionable ladies who "study" philosophies, and—what is more significant and much more important—scientific men who wish to understand what lies at the back of such movements as Theosophy, Spiritualism, Christian Science or New Thought. The time has assuredly come when such movements must be reckoned with, for underlying them all there is a spiritual impulse due to the evolutionary development of mankind. This is so perfectly apparent to all who do not refuse to see it, that it is a wonder these can continue to keep their eyes shut and their ears closed to facts proved to the satisfaction of their scientists whose word is law to them on all other subjects and matters beyond their ken. But that is nothing new in the history of mankind.

## ANTHROPOSOPHY.

There is naturally a difference between the German movements and those in England and America, due probably to racial idiosyncrasies; but among those which started on German soil—by an Austrian, be it noted—is that called "Anthroposophy" which in the above-named article is said to "sway the destinies of thousands, high and low, cultured and uneducated." That this particular spiritual movement is international, not only nominally but actually, places it in a position that demands recognition. There is scarcely a civilised country now which has not got an Anthroposophical centre, even in Russia, where it exists but is suppressed. Apart from other considerations, however, this movement calls for attention because of its rapidly advancing progress in outer mundane activities. It has Schools and Clinics in several countries, including England. It produces its "Eurythmy" in every continental capital and important town as well as in London. Its "Goetheanum," mistakenly called by Lady Drummond Hay a "church," is really a training school for all kinds of practical work in the world, where throughout the year Courses and Lectures are held in every profession for students of all nationalities. The Assembly Hall of the new Goetheanum, now being completed, will hold over a thousand people.

If "Mysticism" or "Eastern doctrines" were the kernel of this movement, such courses for practical working men and women of all nations would not be possible. In an article contributed to the "Contemporary Review" for June last on Dr. Rudolf Steiner, D.Sc., I gave a brief summary of the work of that great teacher, and of the activities at Dornach, Switzerland, where the new Goetheanum is being built in the midst of the colony of Internationals to replace the old one destroyed by supposed incendiarism on New Year's eve, 1922.

What then is the basis of "Anthroposophy" that it should command such recognition, and what did its founder, Rudolf Steiner, really teach? Briefly, Steiner named his school the "Goetheanum" because he had discovered through the close study of Goethe's scientific works which he had edited (works but little understood by the scientific world generally) that Goethe had latent knowledge concerning the origin of man and the universe, which knowledge is the foundation, so Steiner believed and taught, for Science in the future. The nineteenth century saw the apex of scientific knowledge based on senses which humanity has yet to cultivate and bring to perfection. It is not a return to the ancient wisdom of the East, but a fully conscious plunge into the wisdom of the future, equipped with the knowledge which the materialistic science of the past has given, and will yet give to aid mankind's evolutionary progress upon earth.

"PRIVATE DOWDING."—As many readers of this book are aware, the author, Mr. W. Tudor Pole, has long hoped that he would be able to trace the actual name and other identifying particulars of "Private Dowding" as he was on earth. The communicator has definitely stated that he would find the means to give these particulars. As such things have sometimes to come in an indirect manner, Mr. Tudor Pole thinks it not impossible that they may have been given through some circle or group unknown to him, in which case he would be glad to hear what results have been obtained.

"A DISTANT ISLAND" by M. E. J. (C. W. Daniel Co., 2s. 6d.) is a description of life in the island of Tristan da Cunha, in the form of a story. It has a slight love interest, and there is some good conversation relating to current affairs, bringing out incidentally the outlook and mode of life of an unsophisticated people. An interesting little book but amateurish in style.

## SOME NEW BOOKS.

"THE GARDEN OF HEALING." By Marguerite Williams. (Methuen & Co., 7s. 6d.)

This is a psychic novel, the locality being the Sussex Weald. The garden itself belongs to the house where the heroine Wyn Vaughan, a cripple, spends her time. Here come many friends, rich and poor, learned and unlearned who, under the spell of her saintly personality receive comfort and refreshment of their souls. Donald, her husband, is also psychic and somewhat of a mystic. Under his influence comes Basil Craig, a cleric who has lost his wife and is given a new view of death and the hereafter, a view which he, after some hesitation, the result of his orthodox training, accepts.

There is a wide range of subjects treated, more or less fully. Among these are such as psychometry, telepathy, inspirational speaking, fairies and goblins, and, of course, reincarnation, which is taken for granted. Wyn's affliction is the penalty of some misdoing in a former existence. But mundane matters are not neglected, and the femininity of the author is given full play in the description of the making of a most ravishing frock on the basis of wheat and poppies.

The interest of the story is well sustained, and spiritual reality is tinctured with common sense. Thus, Donald Vaughan, to Basil Craig: "I've been conducting an inquiry amongst old folks these last two weeks; they all seem better off than the world would imagine. One good old chap, over eighty—still keen on life—said when I asked his verdict: 'I'm all right; it's my damned body.' He didn't want pity. His soul was free."

Also, "I heard a good story the other day," Donald continued. "A little girl had been listening to the earnest talk of her elders. When she was going to bed she asked: 'Nurse, is God an Anglican or a Presbyterian?' The nurse—not so learned as her elders—didn't know. Then the child said, very seriously: 'But He must make up His mind, 'cause it's *tremenjously* important.'"—G. V. O.

"THE PRINCE OF UR." By Captain R. A. Neaum (C. W. Daniel Co., 2s. 6d.)

This is an attractive little story of a visit to Egypt, some explorations and a meeting with a priest of Ancient Egypt who unfolds to the explorer—an architect—some of the Art and Mystery of the past in the nature of mystical teaching. Arresting passages are those which deal with the soul as preceding the body, and the ancient idea that the mating of a spiritual being with a mortal causes the spirit to become mortal and eventually subject to death.—A. A. C.

## THE ASTROLOGER AND "THINGS TO COME."

"THE THEORY OF GEODETIC EQUIVALENTS." By "Sepharia" (W. Foulsham and Co., Ltd., 3/- net).

This book has a rather formidable title, and to readers unlearned in astrological lore its main interest will lie in its allusions to those disasters which are said to be coming upon the world in the near future. The author has much to say concerning the relationship between the planets and the great earthquakes and other disasters in the past. He refers to "the climax of planetary configuration which is noted in the year 1926 and from which it has been predicted that the greatest series of vast disasters will accrue," and with regard to the new facts on which the author bases his novel theory in regard to earthquakes and other calamities, we are told that "further progress is sure to be made, even before the cataclysm that threatens the world has added to the record." He claims, in substantiation of astrology, that "the Great War was predicted to the very day," and that its end was similarly foreseen as coming in November 1918. An epigram worth quoting is that "wars are like fevers, they do not wait until we are ready for them." And there is an ominous reference to "the undoubted fact that the world is hurrying forward in the dark towards a precipice over which it must inevitably take the final plunge within the next four years, unless ——" One is glad of the "unless." It relieves the situation of fatalism. If the disasters, so freely prophesied in many quarters besides Astrology, come to pass, then the prophets will be justified at the expense of a vast amount of misery. But only so. For the event is the only convincing thing. Speculations on what might have happened had things been different—the philosophy of "ifs" and "an's"—are very little to the point. If nothing should happen it will be fortunate for the world, but rather unfortunate for the prophets whose reputation can only be sustained by facts and not by theories even though the theories be true.

D. G.

LIFE is full of opportunities. The man who says he "never had a chance" is generally the man who never saw the chances when they came.

NEW BOOKS RECEIVED.

"L'évocation des Morts." By Charles Lancelin. Henri Durville, 23, Rue Saint Merri, Paris, IVE.  
 "The Ethics of the Gospel." By F. A. M. Spencer. George Allen & Unwin, Ltd., (7s. 6d.)  
 "The Crystal Sea and Other Poems." By Elise Emmons. H. Stockwell. (3/6.)

THE GARDEN MEETING, held on Saturday afternoon last at Oakwood, Henden Avenue, Finchley, was well attended, amongst the visitors being Mrs. Cadwallader, editor of the "Progressive Thinker," and Mr. Thomas Grimshaw, Vice-President of the National Association of Spiritualists of America. The guests were welcomed by Mrs. Withall, who referred to her husband, Mr. Henry Withall, who passed on last October, and his deep interest in such gatherings in the beautiful garden in which he took so great a delight. After making some pleasant rambles on the grounds and partaking of tea at tables set out on the lawn, the company assembled to hear addresses from Mrs. Cadwallader and Mr. Grimshaw and to listen to songs by Miss May Lewis. Some striking clairvoyant descriptions by Mr. A. V. Peters followed, and the party dispersed after an enjoyable afternoon.

Mrs. M. E. CADWALLADER called at LIGHT Office on her way from Chicago to the Spiritualists' Congress in Paris. Our talented and world-wide known friend, who has so ably edited "The Progressive Thinker" for many years, is, as ever, indefatigable in her efforts to sustain and promote the best interests of Spiritualism. Her work on behalf of the Children's Lyceum movement is alone a monumental one and her platform and literary achievements in the past are only equalled by her present-day activities in the same directions. With ceaseless energy and untiring devotion to the truths she loves so well Mrs. Cadwallader has endeared herself to Spiritualists the world over, and much pleasure was felt that the opportunity of greeting her on her arrival in England was afforded by her visit—all too short—to LIGHT Office.

You cannot interpret all the glory and beauty of grand opera on a penny whistle. In regard to receptivity of and capability of expressing spiritual impressions, most mortals at present are but as penny whistles compared to an organ. "The Eternal Question," by ALLEN CLARKE.

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Monday, September 7th, at 3 o'clock  
 Psichometry: MRS. FLORENCE KINGSTONE  
 Tuesday, September 8th, at 7.30  
 Clairvoyance: MR. VOUT PETERS  
 Wednesday, September 9th, at 8 o'clock  
 Lantern Lecture: MRS. DAVID MCCONNELL  
 A SPIRIT IN ACTION  
 Thursday, September 10th, at 7.30.  
 Clairvoyance: MR. A. PUNTER

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SUNDAY, SEPTEMBER 6th.  
 at 11 a.m. ... MR. GEORGE PRIOR.  
 at 6.30 p.m. ... DR. W. J. VANSTONE.  
 Wednesday, September 9th, at 7.30 p.m. MRS. ANNIE PATTERSON.  
 Clairvoyance.  
 Sunday Services at 11 a.m. and 6.30 p.m.  
 Wednesday Services at 7.30 p.m.  
 Wednesday Concentration 3.30 p.m. (Members only).

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Sunday, September 6th, 11 a.m. ... MR. T. W. ELLA.  
 Trance-address.  
 " " 3 p.m. Study Class. Open to All.  
 6.30 p.m. MR. G. PRYOR.  
 Wednesday, September 9th, 7.30 p.m. ... MRS. E. B. FINCH.  
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 Monday, September 7th, at 8 p.m. ... MRS. M. M. MAUNDER  
 Flower Service.  
 Other meetings during the week as usual.

**Working Spiritualist Mission, Mansfield Hall, Liver-**  
 pool Rd., Sept. 6, 11 & 6.30, Mrs. Podmore Sept. 10, Mrs. Maunder.

**SUNDAY'S SOCIETY MEETINGS.**

Lewisham.—Limes Hall, Limes Grove.—September 6th,  
 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. M. S.  
 Worthington. Wednesday, September 9th, 8, Rev. J. M.  
 Mathias.  
 Croydon.—Harewood Hall, 96, High-street.—September  
 6th, 11, Mr. Percy Scholey; 6.30, Mr. John M. Stewart.  
 Camberwell.—The Central Hall, High-street, Peckham.  
 September 6th, 11, Service; 6.30, Mrs. C. O. Hadley.  
 Wednesday, 7.30, at 55, Station-road.  
 Shepherd's Bush.—73, Becklow-road.—September 6th,  
 11, public circle; 6.30, Mr. Clarke. Thursday, September  
 10th, 8, Rev. George Nash.  
 Peckham.—Lausanne-road.—September 6th, 7, Mrs. A.  
 Beaumont Sigall. Thursday, 8.15, Mrs. E. Marriott.  
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park  
 Station (down side).—September 6th, 11, Mr. Oakes and  
 Miss Christie; 7, Mr. Taylor Gwinn. Wednesday, Sep-  
 tember 9th, 8, Mr. Thierang.  
 St. John's Spiritualist Mission, Woodberry-grove,  
 North Finchley (opposite Tram Depot).—September 6th,  
 Rev. G. Ward, address and communion service. Thurs-  
 day, September 10th, 8, Mr. Melton.  
 Central.—144, High Halborn, W.C.1.—September 4th,  
 7.30, Mr. G. Botham. September 6th, 7, Mr. B.  
 Stevenson.  
 Richmond.—Free Church, Ormond-road.—September  
 6th, 7.30, Mr. Horace Leaf, address and clairvoyance.  
 September 9th, 7.30, Mr. Ernest Meads, address.  
 St. Luke's Church of the Spiritual Evangel of Jesus the  
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 September 6th, 6.30, Service, Holy Communion and  
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By what wrought allées, canopied of flowers,  
 Fulfilled of fragrance, aureoled of flame,  
 Thro' what white worlds of lilies, and the bowers  
 High-dedicate to more than these, we came!  
 By what of pool, and fount, and fair-incline,  
 Sought out the symbol, or sustained the shrine!  
 —E. M. HOLDEN ("Oasis").

**SPIRITUALISM AND PSYCHIC RESEARCH: A RE-STATEMENT.**

We have been asked to define our position on the subject both of Spiritualism and Psychical Research. We have done so before, but as what is not sufficiently known cannot be too often repeated, we will try and make it clear once again. We accept and proclaim the main tenets of Spiritualism—the spiritual nature of man and the possibility of communication between spirits incarnate and spirits discarnate. As to Psychical Research, by the same fact we maintain the reality of psychic phenomena, and the necessity for scientific study of these, for there is still much to learn—we are indeed only at the beginnings of Psychic Science. As to those who are carrying on this investigation, but who are unconvinced of their spiritual significance, we respect their views and feel no inclination to accentuate our differences, although in no way receding from our own position. If some of them show a spirit of bitterness and hostility towards Spiritualism, that is their affair. We fear it is a fault from which neither side is quite free. Spiritualists, as we know, are members of psychical research groups and *vice-versa*. In societies of Spiritualists who pursue the subject on religious lines, the psychical researcher who is a disbeliever in spirit communication obviously has no place, nor can we imagine him honestly desiring one while he remains unconvinced.

**SIGNS OF ADVANCE.**

A new attitude is observable in the reviews of Spiritualistic books in the general Press. It is conspicuous in the notices given of Robert Blatchford's "More Things in Heaven and Earth," and Hannen Swaffer's "Northcliffe's Return." The facts recorded are not contested. They are more or less tacitly accepted. The pressure of a great and continually increasing body of testimony makes it difficult to deny them any longer, and the criticism, when hostile, takes the form of grumbling. The facts are not

dignified or impressive; they are, on the contrary, dull, homely, even absurd. But the chief quarrel is with the message. There is no great, supernal revelation, only some petty personal details which seem to show that the unseen communicators are very much the same people as they were on earth. One weekly journal, dealing with Hannen Swaffer's book, delivered quite a long diatribe of this kind. So we have arrived at this point: the sceptics, being no longer able to meet the evidence for the messengers, take to belittling the message. But they have shifted their ground in other directions. It is no revelation to them that the dead live. (No?) They have always believed that. (Have they?) But what the dead have to say about themselves in Spiritualistic circles is disappointing and insignificant. They describe their world as being very much like our own. (How strange!) They are still interested in the things which interested them when on earth. (How inhuman!) It is unnecessary to reply to criticism of this kind. We need only pause to note how the world moves. And how too apt it still is to judge a matter when it has heard only a fraction of it.

**THE TEST OF PROFICIENCY.**

In an amusing sketch in the "Newcastle Chronicle" dealing with fortune-telling, the author tells of a visit to a "witch," one Madame Z—, who, by the aid of crystal and cards and some supposed consultation with "spirits," made a variety of predictions concerning a visit to South America, a legacy, a "happy event," and an increase in salary, giving the time when the various events would happen to the consultant and his wife. None of them happened, and now "Madame has lost two perfectly good clients." Quite right, too. Madame was clearly a humbug who did not know her business. If the people who "tell fortunes" only contrived to tell them correctly, the law might be induced to take quite a different view of their activities. It is a mistake to set up in any business without a reasonable degree of proficiency. People who give themselves out as clairvoyants with only a slight development of the faculty of seership—or even none at all—not only discredit themselves but the subject with which they are associated. Perhaps the time will come when all practitioners of psychic faculty will have to undergo a strict examination and be certified as efficient before they are allowed to carry on any form of public work. This would soon dispose of Madame Z— and her tribe.

Slowly the Bible of the race is writ,  
 And not on paper leaves nor leaves of stone;  
 Each age, each kindred, adds a verse to it,  
 Texts of despair or hope, of joy or moan.  
 While swings the sea, while mists the mountains shroud,  
 While thunder's surges burst on cliffs of cloud,  
 Still at the prophet's feet the nations sit.  
 —JAMES RUSSELL LOWELL.

# SPIRITUALISM AND THE APPROACHING CRISIS.

## A SYMPOSIUM.

By STANLEY DE BRATH.

Our three friends, the OPTIMIST, the PESSIMIST, and the QUESTIONER, are discussing the attitude of the Church to present troubles:—

QUESTIONER: I see by the newspapers that the Churches are taking a hand in the approaching crisis. Prebendary Gough, the Vicar of Holy Trinity, Brompton, preached on August 16th a sermon in which he is reported as calling for the revival of the Treason Laws; and the Archbishop of York in his monthly letter comments on the action of the Government.

OPTIMIST: Very right, I think; religion has long been far too abstract and aloof from the burning questions of the day. The laws against treason should certainly be revived.

PESSIMIST: My dear old Optimist, I cannot share your views. The function of the Church is with principles, not with their application to legislation. Once that line is entered on it is inevitable that the Church should take sides politically: if she does that she will lose the influence she still has.

O.: Can she deal with principles and not touch on their political application?

P.: Christ Himself did so. In a nation more distraught with politics than our own, He never touched political questions.

Q.: The Church cannot ignore Communism: Christianity began in Communism!

P.: No doubt; though you forget a very important difference: those communists shared their own goods: these want to share the goods of others among themselves. But a well-to-do middle-class congregation does not need to be told of the crime of violence: the text to enlarge upon with them would be, "Whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

Q.: Socialism *versus* economic laws?

P.: Not at all. The principle of putting oneself in the other man's place and realising both sides of the case.

(Enter the CURATE. A silence falls. After his cheery greeting, he looks round humorously, and says, "When a parson comes in and silence ensues, he knows that he has interrupted a Rabelaisian story or some criticism of the clergy. Which is it?")

O. (*laughing*): Nothing unseemly this time, Padre. We were speaking of the sermon recently reported in the newspapers, advocating revival of the Treason Laws, and our two friends here are criticising it.

CURATE: Very rightly! Such sermons do more harm than even those which belaud Socialism. The religion of Christ is a state of being. It is vision, not a series of observances; a mode of power, not a creed; a quickening of the spirit, not a dogma or a doctrine. It is the way, the truth, and the life—a revelation, an inspiration, a new sense, a road to a new heaven and a new earth. It is a light that lightens us from inside, not from outside. We gain this constant influence not from the practice of special rites, but from contact with the Spirit of Christ, by learning His great language and letting His words sink into our hearts.

O.: Exactly; but I say that Spiritualism can be a powerful ally.

C.: Do we want allies? All these phenomena have been known for several thousand years. It is all old—very old. New kinds of manifestation are now advanced with confidence; in the Middle Ages there were no "spirit-gloves," but much more striking proceedings are said to have taken place. My own view is, therefore, that all these physical and purely material phenomena can have nothing to do with or to teach us about the spiritual world.

O.: I could reply to that at length and conclusively, but I will only say here that the objection of being old, very old, applies to all the facts of Nature on which modern science is based: that the superstitions of the Middle Ages make all that is "said to have taken place" unreliable: that never till now have these things been examined scientifically: that the phenomena are very far from being "purely material": that there is a widespread feeling that such facts are worth study: and finally, that in the present day when survival is generally disbelieved, there are many agnostics who have been convinced by these very things. How does the Church deal with scientific agnostics who regard the soul as "a mere name for the sum of the functions of organic life," and with the uneducated who turn away from the Gospels and the Churches?

C.: We can but pray for their enlightenment.

O.: And is not that prayer answered by the tangible

proofs of survival? Is not much agnosticism due to the teaching of Christ's principles as true *because they are recorded of Him*, whereas He taught them because they are interwoven in the very structure of the universe? Present social troubles are due to disregard this fundamental fact.

C.: I should like to hear how the supernatural phenomena show that.

O.: In the first place, the objective phenomena—materialisation, telekinesis and portraits of deceased persons, direct writing and pictures on the photographic negative—show that the phenomena are actualities due to unknown processes which have intelligence of a human type behind them as their directing power: (2) the psychological (subjective) phenomena—crystal-vision, clairvoyance, clair-audience, and automatism show that this intelligence is human: (3) the gradation of faculties implies that these are latent in human nature as such, and imply survival: (4) "prediction" implies access to mental causes in other minds: and (5) Wallace's unification of the geologic record, physiological facts, and supernatural phenomena all tend to the conclusion that Evolution is purposive—the purpose being the development of a spiritual being fit to survive bodily death. This is but the scientific version of the Edenic allegory and the positive teaching of Christ.

C.: How is this explanatory of the Edenic allegory?

O.: Does not Huxley, in his "Evolution and Ethics," say that the world much more resembles a garden in which man is placed to encourage flowers and extirpate weeds, than a jungle in which the only law is the will of the strongest?

Q.: And the state of the world is not such as to reflect much credit on our gardening! With the growth of the scientific view of spiritual causation instead of "miracle," and the proof of psychic causes behind evolution, and the evidence for survival which convinces nearly all men who examine that evidence (except a few professional "researchers"), there ought to be a conviction that when hatred, self-seeking, and scepticism are the ingredients in the crucible of social life, the only possible products are civil strife, war, and ruin.

C.: I wish you would speak your whole thought. Many of us parsons wish to know what the laity think; but you turn silent when we are present and leave us only the old ladies' teas and the meetings of the parish councils. We would not take offence. How does all this differ from Christian teaching?

P.: Well, it does not differ in principle, but it differs greatly in presentation: it gives experimental evidence for survival as a fact, and that our future is the direct consequence of what earth-life has made us, not the award of a Judge, even of an all-seeing Judge. Moreover the Church teaching is inextricably mixed up with theological doctrines that fitted the mediaeval notions of the earth as the only world with a local heaven above it, but are totally at variance with modern astronomy, biology and physics. Add to that the teaching of "forgiveness" to wipe out the spiritual results of a mis-spent life, and the total absence of any definite concepts of the future. We are offered the alternative of meaningless "harps and crowns" or Dean Inge's admission ("Outspoken Essays," p. 273), that "we are confronted by a blank wall of ignorance."

C.: Surely you do not deny the divine forgiveness?

P.: I do not; but even on Scriptural teaching it is strictly contingent on real change of heart, and we have plenty of evidence that the mere fact of death does not change hearts.

C.: But the Spiritualist concept of a future life as an unsubstantial replica of this one is as unsatisfying to reason and aspiration. I quote from the Rev. J. M. Lloyd Thomas' "Eternal Life, Immortality, and Resurrection":—

If one ignores as subsidiary the question of communication with disembodied spirits, this is a doctrine of immortality in terms of the continuance of conditions almost identical with our earthly conditions. . . . In the main the conception offered has proved ordinary and unattractive.

P.: It suits that writer to ignore as "subsidiary" (or rather as irrelevant) the experiences of those who have passed over, and to take his notions from the weaker, rather than from the stronger evidences. I set against his presentment, that of the Rev. Dr. Elwood Worcester, part of whose sermon was recently given in *LIGHT*:—

Once before in the first life, God, through your soul, mysteriously built for you a body, wholly and perfectly

adapted to a life which was to come. So, again, here and now, you are secretly and invisibly building for yourself the body you shall wear hereafter, and that body, though not yet complete, is already in existence . . . a body that represents you perfectly, in your thoughts, your affections, and memories, which some time will disengage itself from the old body. That is all.

O.: Not quite all. There is, besides that, the fact that the faculties which are supernormal here—clairvoyance and telepathy—are normal there, for they are the faculties of the soul whereby "there is nothing hid that shall not be known nor secret but it shall be brought to light." This is the *main condition* of the new life which the Rev. Lloyd Thomas thinks almost identical with this. Northcliffe does not find it so; his message is:—

Tell people how one faces the music over here—no hush, no secrecy, no hiding behind others—every action and every motive is an open door for all others to see and comment on, and that the mere gathering of wealth is of no avail . . . they enter the realms on the Other Side with nothing but their *record*. Tell them that this side is full of regrets and remorse for the wasted opportunities. . . . Tell them that we are all in harmony over here . . . all working for one end and for one end only, and that is to bring peace and understanding of the things that really matter. . . . Tell them that this great truth of survival will be the only method, whatever the churches and their satellites may say.

C.: What is there new about that? The Church has always taught survival.

O.: Yes, but she has taught it unnaturally, and miraculously; "reward or punishment" by the sentence of a Judge; and that a bad life can always be redeemed by a good death. Since abandoning the diabolical doctrine of eternal torture she has allowed people to think that the Judge will be too kind to let anyone reap as he has sown, despite the plainest words to the contrary in the books she claims to interpret.

Q.: The conclusion I have drawn from all the communications that seem genuine is that conditions in the incarnate state are what we call "mental." Obviously if nothing is hid and deceit is impossible, the inevitable result must be intense suffering to the degraded who cannot hide their deformity, and intense joy to the progressive, who have a union of hearts unknown even to lovers here. I think, too, that many communications, except those that come by long and patient practice in a family circle, are given under conditions like our dream-state, in which things seem objective but are none the less real at the time to the dreamer, though actually subjective. Indeed some communications assert that this is so, and also that outward form corresponds with inward character. I cannot but think that Isaiah's description of the descent of the King of Babylon to Hades is something more than poetic license:—

Sheol from beneath is moved for thee to meet thee at thy coming. . . They shall answer and say unto thee, Art thou also become weak as we? Art thus become like unto us? . . . They that see thee shall narrowly look upon thee, they shall consider thee, saying, Is *this* the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof?

P.: Another natural consequence is that the state of weakness lasts till such time as the soul is really desirous to understand and conform itself to the law of moral evolution which, there as here, is the inexorable law for man. It is therefore worth while to begin that practice of Good Will here and now, especially as in all personal, social and national disputes, an honest endeavour on both sides to understand actual conditions, coupled with the Christian principle of unselfish goodwill to all, would solve every problem as it arises and prevent most disputes altogether.

O.: And when people at large realise that the recognition of this leads to peace and happiness here, and to joy hereafter we may hope that Northcliffe's message will materialise. He is represented as saying:—

If survival is universally accepted, society will automatically purify itself on the lines of mutual fellowship. Help, sympathy, and love will assist to bring this about. If every man became aware of survival, he would help the man next door, and soon the world would be a veritable Garden of Eden. . . . If this belief is accepted, every month a larger area of happiness and understanding will be cultivated in the garden, and each patch that we cultivate will help to fill it up. I know that this knowledge can be the saving of the world.

I am confident that our social troubles will pass in this way.

P.: I wish I could share your optimism. When I see so many Spiritualists insisting on "beliefs," and others occupying themselves with "experiments" that only prove afresh what has been proved a thousand times, and still proclaiming a "Summerland" totally apart from conduct, and when I also see the slow progress of reasonable ideas of causation in presence of a propaganda and organisation of hatred by those who, like all tyrants of the past, are ready to employ indiscriminating violence to gain power, I look for a different solution.

Q.: What do you expect?

P.: I expect, unless we all work together for a real change of heart, that Communism will stir up civil strife, that concessions will be made to force that would never be sanctioned by principle; that weakness at home will be followed by upheavals in Asia and Africa; that there will be a recrudescence of hate and war in Europe; and that when poison-gas, high explosives and enormous waste and expenditure have done their deadly work, killing, maiming, destroying credit and arresting trade, a ruined Europe will turn to those principles laid down by Christ and confirmed by Spiritualism as the only efficient causes of peace which, if observed now, would avoid the whole of these disasters.

Q.: That preaching might have been listened to in Nineveh, but it will not be accepted in London, Paris, Berlin, or Petrograd.

P.: Very likely; but if it is listened to I shall not imitate Jonah's petulance, but rejoice whole-heartedly.

O.: I have confidence in the good sense of Labour throughout Europe, especially in our own country.

P.: So have I, till they are excited and incited to anger. Q.: Well, we are none of us infallible, not even the youngest of us, as Jowett said; and what each of us can do is to work for peace. There are many signs that a sane and intelligent Spiritualism is gaining ground both within and without the Churches. The heartfelt desire of the bulk of mankind is for peace, and Spiritualists might work one and all against the hatreds, suspicions and antagonisms which are the real causes of strife.

### SOME THOUGHTS ON TOLERANCE.

In spite of our "enlightened" and "broad-minded" times, in spite of all our loud talks about "rights," there are still very few people who will respect the most elementary "right" of all; the right of a human being to be, and do, exactly what he pleases, provided that (a) he is ready to take the consequences, without squealing if they are unpleasant, and (b) that he does not make himself obnoxious to his neighbours.

These reflections apply strongly to the case of the unfortunate man (referred to in LIGHT for August 1st) who fell into the hands of two ardent Spiritualists, and found them bent upon converting him at all costs, though the subject bored him to death. Why should not the poor creature be bored by Spiritualism, if he liked, so long as he kept his boredom decently to himself, and did not insist upon worrying others about it?

In these times even the humblest among us are plagued to distraction by well-meaning busy-bodies, anxious to reform our diet, model our minds, improve our characters— anxious, in fact, to do anything except mind their own business and leave us to mind ours. Cannot some truly benevolent person found a Society for the Suppression of Meddling, the members of which shall take a fearful oath never to interfere with another person unless "the other fellow begins," and to discourage interference by every means in their power. A prize might be offered each year to the person who had performed the most gallant and effectual Suppression of a Meddler.

Jones, who has the constitution of a Polar bear, and revels in icy-cold baths every winter morning, urges the same course upon Smith, who suffers from a weak heart and a bad circulation. My friend, whose digestion rivals that of a shark, eats at one meal food that would make me ill for a month, and looks on in pitying scorn while I decline potatoes, and refuse a second helping of pudding. And the enthusiastic devotee, whether of Spiritualism, or any other science, religion, or whatever we may call it, is quite as big a nuisance (and quite as big an ass) when he seeks to force his particular faith down other people's throats, regardless alike of their wishes and their needs.

Mark Twain relates a story that illustrates the great principle of Tolerance. A young friend of his (I quote from memory) was approached, during a long voyage, by the ship's Bore, known as the Oracle, who commenced a long and weary argument.

"Oracle," said the young man firmly, "I ain't doing anything to you, am I? Then you let me alone!"

GWENHWYFAR.

"FIRES DIVINE" AT THE SCALA THEATRE.—This play, which is of especial interest to Spiritualists and Theosophists, will, as already announced, be produced at the Scala Theatre on Tuesday, 15th inst., for a three weeks' season. The first matinee will be given on Friday, 18th inst., and for the two weeks following matinees will be given on Thursday and Friday. The play, which has for its theme a woman's life of sacrifice, is described as a *tour de force* of dramatic presentation. It will have a universal appeal, and the incidental music, which is by the famous composer, John Foulds, is of surpassing beauty. Those who have interested themselves in the success of the play by joining in the Ticket Scheme are asked to support the production during the first two or three weeks by their presence. Tickets and particulars of the Ticket Scheme may be obtained on application to Mr. Bernard Elliott, c/o Box Office, Scala Theatre, W.1.

## AN EXHIBITION OF ECTOPLASM.

The following description of a remarkable manifestation is taken from an excellent report of a "Margery" séance in "The Banner of Life," by E. E. Dudley. We may remark that Walter is "Margery's" Guide-control, and that "teleplasm" is ectoplasm.

Walter said that he would show them something which had been seen by not more than ten people in the whole world and arranged with Dr. C. for the proper control of the red light in connection with the phenomena which follow.

Psyche was supplied with the luminous wristlets in addition to the anklets already in use, the circle was completed and the adjacent controls reported the beginning of trance. There was but little movement of Psyche's limbs and only the slightest vocalisation. After a few minutes Walter asked for red light and we saw the psychic entranced, the head turned somewhat to the left and a cord of teleplasm issuing from the right ear and passing down to the shoulder upon which it lay as a thick wavy band about 1½ inches wide and, in its horizontal portion, about six inches long. At the point where it left the ear, and almost down to the ribbon section, it seemed to be about one-half inch in diameter. In the red light, and against the background of the black dressing gown, it appeared white or, perhaps, silvery grey with a certain luminosity which would not be normal to fabrics or other inert matter. After a few moments of darkness Walter again called for light and the mass had changed its position and had enlarged so that it covered the right cheek and, in fact, the larger portion of the right side of the head. There were three or four pendant strips such as might be formed by a viscous mass flowing over the edge of a supporting surface. These strips hung down about five or six inches from the main mass and at least four inches below the line of the jaw. The teleplasm did not appear quite so white as in the previous view except in the case of the pendants. This may be accounted for by the different angle of light reflection, the effect of the background or the contrast with adjacent surfaces. The head was turned more to the left than in the previous period of illumination. After another brief intermission the light was again called for and the teleplasm was seen to form an almost complete mask, the pendant portions were no longer present and the lower edge of the mask, while irregular, conformed to the general line of the jaw. The mass appeared to be about one-half inch thick and continuous over the features. During these presentations of the phenomena, Dr. W. had been standing at the left of the medium and between Mr. DeW. and Mrs. P., but was now directed, by Walter, to move around the back of the cabinet to a position at the right of Psyche and close to the edge of the cabinet. Shortly after this change of position, Walter called for red light, and the mask was again seen. Its form and thickness seemed but little changed, there was the same connection to the right ear, and it appeared to be of approximately uniform thickness since the features were roughly duplicated in the superimposed mass. In each of the instances described, as well as in those which follow, the entranced psychic showed no movement of head or shoulders during the periods of illumination.

After a somewhat longer period of darkness and while Walter discussed with Dr. C. the condition of the table top and the availability of a suitable cloth covering for the table, the light was again turned on, and we saw Psyche leaning forward with her head bent well to the left and the teleplasmic cord proceeding from the right ear across the cheek and down to the table, a distance of about 18 inches between the point of contact. As it neared the table the cord expanded into a ribbon or thick band which branched out into four or five inches long and of irregular form. The cord was of about the same dimensions as in the first instance and was quite uniform in colour and thickness throughout its cylindrical portion. It was noticeably light in colour, and the writer was impressed with its appearance of luminosity under red light. After another brief period of darkness this same mass was again visible, but the branches on the table were longer and more widely separated.

The important points to be noted in connection with this remarkable exhibition of teleplasm are, the great change in form and position of the mass between the various periods of illumination, its similarity to a viscous mass which had been suddenly frozen into immobility, and the fact that in each case its source was so evidently the right ear.

Walter said that he used this material to construct his speaking apparatus for the independent voice.

BELIEF in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaire to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal.—DR. I. K. FUNK.

## ETHICAL VIEWS FROM THE OTHER SIDE OF LIFE.

ADDRESS BY MRS. PHILIP CHAMPION DE CRESPIGNY.

MRS. CHAMPION DE CRESPIGNY, author, artist, and profound thinker, drew a crowded audience to the Æolian Hall, on Sunday evening, August 30th, when she spoke on "Ethical Views From the Other Side of Life," under the auspices of the Marylebone Spiritualist Association.

She welcomed the opportunity of presenting some of the information she had gained, through mediums, from the Other Side, information of an impersonal character which was interesting to all. One reason why she was glad of this opportunity was to furnish an answer to the frequent assertion that nothing worth while was ever communicated. They all knew of this accusation, and were tired of replying to it, yet it came up again and again. Of course it arose out of the entire ignorance of the subject, but that was a kind of stone that the constant drop never seemed to be able to wear away.

While those of them who had investigated knew that the accusation was not true, it must be remembered that it was unreasonable to expect riddles to be answered from that source. We were not meant to put our responsibilities on other shoulders; our difficulties were intended for us to solve.

"My own experience," said Mrs de Crespigny, "goes to show that they do not definitely clear away doubts and the necessity for decisions. They give hints and suggestive ideas, and lines of thought. I have found the greatest service in asking questions, and being directed along lines of thought that have proved extremely luminous."

We obtained enlarged views on ethical questions, and it seemed certain that we should have to alter our opinions considerably when we reached the Other Side.

"All these things have made Spiritualism worth while. How people can say it is made up of nothing but trivialities passes my understanding!"

That evening, continued the speaker, she desired to direct their attention particularly to what she had received through mediums regarding the importance of the development of the will, and its significance in the next life. Of course she was not referring to self-will, for merely to get one's own way was not evidence of a strong will. In the communications there were some curious references to this subject.

A young man on the Other Side, of whom she had asked something, said, "Do not ask me, tell me to do it, then we can pick up the vibrations." So, in future she spoke with a stronger urge, and that assisted him in carrying out the request. Another communicator, a woman, said she came to get strength.

"That," said the speaker, "struck me as strange, coming from one on a more advanced plane, and it made me think very hard. I was also allowed to ask questions through a Direct Voice medium, and I got a good deal of information.

"It seems that now is our chance. On this plane we get a reaction from dense matter—through the conquest of material vibrations—that we never get on the subtler plane. The mastery of the physical matter of our bodies is the first step."

It was through inertia, the koynote of matter, that we got the fulcrum for the development of our will. This was apparently much more difficult on the other plane. It was like the difference between taking off from solid ground and from a feather bed. That was why mastery of the body was always the first step in Eastern occultism, and it was followed by concentration and the mastery of thought. Her son in India had described how fakirs sat quite indifferent in the snow in scanty garb, while others properly clothed were shivering.

The unfolding of physical science ought to make us understand the effect of this mastery of will, for there was in reality no solid matter, only ether in a state of vibration. One could actually alter the rate of vibration by imposing a higher vibration on a lower. Power had always been obtained by this means. It entailed self-denial and a certain amount of fasting. Fasting had always accompanied this development, and self-denial in some form was enjoined in all religions. It was only by self-denial that dynamic force could be obtained. The Bible was full of exhortations to develop the will.

Science said, referring to ordinary reactions of matter, "Inertia provides the inherent resistance necessary for the generation of the resiliency for exercise of control." That principle certainly held good on the more subtle plane. If we did not take advantage of our opportunities here we should probably regret it when we no longer had the chance.

Proceeding, Mrs. de Crespigny dealt with the meaning of Christ's temptations, the key to miracles in the mastery of physical law by man's will, the explanation of unanswered prayer, and the concrete force of love and gratitude in the next sphere.

In conclusion, she said that for direct spiritual development there must be contact with the spirit of God within ourselves. This was a matter for each individual soul to effect for itself.

L. C.

## LETTERS TO THE EDITOR.

## "SLEEP TRAVELLING."

SIR,—Your correspondent, Robert Blatchford, in your issue of August 15th, p. 389, queries the testimony of Feda, who told him that when his sleep was sound his wife came and "fetched" him to function on the spiritual plane, and adds, "But is the adventure into which she leads me any more real than the scene and action of an ordinary dream play? Is it not more reasonable to suppose that she suggests the landscape and the story, as the sub-mind suggests them in the dream which is wholly an illusion?"

I believe that under certain conditions we leave the sleeping physical body to function on the spiritual plane in the company of our loved ones who have passed to the spirit-side of life. The following quotations appear to me to support this view:—

The late Cromwell F. Varley had several proofs of man's dual nature, the first when visiting his sister-in-law, who was seriously ill. One night he had what people call a "nightmare," during which he was unable to move. While in this helpless state he saw the spirit body of his sister-in-law, and he remembered that her physical body was unable to leave its bed of sickness. She saw the danger he was in, and said, "If you do not move you will die," but this he was unable to do of his own accord. She then said, "If you will submit yourself to me I will frighten you, and then you will move." This he was reluctant to do, as he wished to learn more about the dual nature. At last she cried out, "Oh, Cromwell, I am dying!" This so frightened him that he was able to break the strange spell that bound him. He immediately jumped out of bed and examined the door and window, and found them securely fastened. He then related what had taken place to Mrs. Varley, but requested her not to mention it until her sister related what she remembered of it. She consented and was surprised to hear her sister relate the incidents just as Mr. Varley had done. On another occasion Mr. Varley had been using a sponge dipped in chloroform to obtain a little sleep, and when he fell asleep the sponge remained on his mouth, instead of falling off as he had intended it to do. In a little while he obtained spiritual consciousness and saw his sleeping body with the sponge on his mouth, and knew that he would sleep to death if something was not done. He remembered that Mrs. Varley was nursing a sick child in the room above. Thither he went in his spiritual state and impressed her that he was in danger. This caused her to visit his bedroom and find him as stated. She removed the sponge from his mouth; then he spoke to her concerning the incident, saying he would forget all about it when he awoke in the morning if she did not remind him of it. So it proved, for Mrs. Varley had to relate the incident several times before he was able fully to recall it to mind. ("Outlines of Spiritualism for the Young," pp. 55-6.)

I quote the following personal incident in our Home Circle from my Autobiography, pp. 72 and 73:—

On Tuesday evening, July 5th, 1887, a lady controlled the medium and seemed to be very bewildered and amazed with her strange surroundings. To her questions as to "What am I doing here?" and "Where am I?" I explained to her in the usual way, under the impression that she had passed through the change called death.

To my surprise she said she had not died. She was not dead. She had lain down on her couch for a rest, as she felt tired. She thought she was the victim of a practical joke. On my making further efforts to explain matters, she wanted to know what I was talking about, and added, "You must be a fool." I answered her we were not playing any practical joke on her, but that we were holding a circle for spirit communion at 55, Taylor Street, Batley.

She remarked that she had not heard of Batley, but she had heard of Bradford. She was a married woman and had five children. When I urged her to give me her name and address she treated the request as a jest, and withdrew from control. I was disappointed, as her withholding such prevented me from following up the incident. I suppose the whole affair to her—if she remembered it on waking from her sleep—would appear but a troubled dream.

We learned by a subsequent control that the lady had been purposely brought to our circle and placed in contact with the medium as evidence of the soul's consciousness during the hours of sleep.

Yours, etc.,

ALFRED KITSON.

17, Bromley Road,  
Hanging Heaton,  
Batley, Yorks.

## AN INSTANCE OF TELEPATHY.

SIR,—Some time ago during my journeyings to and fro a kind old friend would occasionally give me a lift in his auto. One morning he passed me by. An hour after my reaching Seattle, twenty miles away, in sending my mental message to my wife I thought positively, "No old man, no old man, no old man." That evening, on returning home, I asked my wife, "What did you get this morning?" She immediately replied, "No old man, no old man, no old man." I solemnly declare that there was no mental collusion whatever. Surely this was the soul expressing itself outside the body, and its significance cannot be ignored.—Yours, etc.,

C. G. OYSTON.

Public Library,  
Seattle, Washington, U.S.A.  
August 10th, 1925.

## PSYCHIC PERFUME.

SIR,—I am very interested to read the two letters from correspondents in LIGHT, and feel I must add my experiences.

In sittings with Mrs. Blanche Cooper at the British College of Psychic Science, the whole room has constantly been filled with perfume which greeted me in waves as I entered the room. On several occasions the medium was unable to smell it.

One day, when I was going to sit with another medium, whose room was next to Mrs. Cooper's, a wave of the most beautiful scent came to me from Mrs. Cooper's open door (she was about to have a group sitting). The scent was quite unknown to me and not earthly.

Not very long ago when I went to bed, my pillow smelt of violets as if masses of them were laid on it. On another occasion when going to look at one of my children asleep, perfume was all over the cot. After this I wished very much that my nurse, who is psychic herself, should smell the scent. I was thinking this one evening in my drawing-room about 10 p.m. Simultaneously she told me it was as if a bunch of violets were put in her lap. On going upstairs later in the evening she called to me and said, "I have had the scent."

I had spoken to my nurse previously about the beautiful scent, and she had said she wished she could smell it, but on the evening in question I did not say anything about it, and she had no idea I was even thinking about it.—Yours, etc.,

C. F. CANTLON.

10, Cliveden Place, Eaton Square, S.W.1.

## AUTOMATIC WRITING AND THE SUBCONSCIOUS MIND.

SIR,—In a recent letter to LIGHT appears an allusion to Mrs. Dowden's work, but your correspondent, speaking of automatic writers, remarks, "I am inclined to attribute by far the greater part of their productions to their subconsciousness."

Now, I have had the opportunity of following Mrs. Dowden's psychic work directly and indirectly for a number of years, and during that period have found little or no trace of her subconscious mind in the automatic communications received by her. In the last nine months she has had an average of about fourteen sittings a week, in the large majority of cases with people whom she had never met before, who did not even give her their names. In that time she produced through automatism, per sitting, an average of six names that were entirely unknown to her, but were recognised by the sitters as relatives or friends of theirs from whom they desired to obtain communications. In nine months 3,192 names, some Hindu, some Italian, some Gaelic, etc., which were neither in her conscious nor subconscious mind, were obtained by her through automatism in company with much other remarkable evidence. The personalities of these communicators were, as many sitters have declared, faithfully rendered. At one sitting of a little over an hour she obtained 25 names which were perfectly correct and pertinent to questions asked.

An eminent psychical researcher recently remarked, "But what we want is a fact that nobody knows." Some years ago a rather sensational law case was pending, and the issue hung partly upon the finding of the burial place of a man who had died over a hundred years previously. The memory of this grave had perished. But the wife of the man who was buried in it purported to communicate at the ouija board through Mrs. Dowden and gave the name of the graveyard and details concerning the tomb. These on investigation were found to be perfectly correct. Here, therefore, were given as evidence, important facts that were not within the knowledge of any living person.—Yours, etc.,

G. D. CUMMINS.

Woodville,  
Glanmire,  
Co. Cork.

## LIGHT,

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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## ON RESPECTABILITY.

We must be circumspect; it is an article of wisdom. We must be moderate and prudent—we must be respectable and conform to the codes. But sometimes it seems to us that we live in a respectable community which is going very respectably to the Devil, that Devil who, according to some authorities, is a very gentlemanly person who would be quite at home in highly fashionable circles.

It is a great thing to be respectable, and it really costs very little trouble. It is quite consistent with insipidity. It is possible to be inane to the point of asininity and preserve the good opinion of highly respectable persons. But it is not possible to be respectable and original at the same time. There is a rut, a beaten path, and it is bad manners to step out of it. For the respectable person must not give offence; he must not do or say anything which may prove unpopular (that indeed would be foolish as well as disreputable, because it would not only be unpopular—it would also be unprofitable). There are certain things which as the respectable world says in its own slang, are "not done," as, for instance, walking the streets in a frock coat, a "bowler" hat and white flannel trousers. The fashionable man who could do this would be a hero, because it would be worse than criminal—it would be vulgar! Yet in this unwritten law of sartorial customs there is nothing really objectionable. It is a code the breaking of which would be quite unimportant, unless some great issue depended upon it, as in the case of the Lady Godiva!

But observe how this same tyrant Fashion imposes her will on her serfs in the matter of great and vital things as well as things base and negligible.

It is against the rules that one should discourse in ordinary circles on Love, the Soul, Death, the Life after Death, Eternity, and kindred themes. Why? Several explanations might be given. We should select as the true one the consideration that there is a subconscious perception even in dullest of respectable minds that these great themes are, so to speak, "out of the picture." They make the current babble of triviality look as mean as it actually is—they put

the conventions to shame, they make the little shams and hypocrisies huddle together for protection against the threat of Reality. We think of the cynical French nobleman who, being troubled by the attentions of a priest, complained that it was intolerable that Religion should invade the sanctities of private life!

Of course if it is a new fashion in collars or boots, or wrist-watches, for example, well, it is really important. It can be talked about and become a subject of discussion in the Press. Indeed it has only to be mentioned in the "Daily Boom" to receive the stamp of popularity as something of great pith and moment; while any subject that touches Eternity, if it must be mentioned, is dismissed by a curt paragraph or a few lines placed furtively in a corner, as though it were a poor relation who had come unwelcome to a banquet. It is not altogether respectable.

A life after death—it is a question that touches not merely a section of the community but every man, woman and child in it. It would seem, on the face of it, to be even more important than the most sensational murder, the spiciest scandal, the greatest achievements in football or cricket, or the newest dance.

Yet to say anything on such a subject publicly demands a high degree of bravery. It is unpopular—it is "not done." It is something to be hushed up.

But let us thank the Heavenly Powers that there are men and women with the courage to speak out and tell the world what for most of it is an unpalatable truth. Just why it should be unpalatable we will not stop to inquire further than by the suggestion that, for many, a future life promises an unwelcome revelation, and the payment of a bill which they would fain escape. "Men laugh and riot till the feast is o'er, then comes the reckoning"—well, perhaps; but it is not good form to talk about it in the meantime. Besides, this question of life beyond the grave is the parson's business; and even he has to touch upon it in a "respectable" way. He has the fear of the Bishop upon him, and than a Bishop, who could be more respectable?

There is a life after death, as natural and as human as this. As a subject of serious discussion it is rather shunned. It is not good form; it is not respectable. But it is true. Some banish it from consideration, by the way, on the ground that it is "remote." And yet it may be only an hour away!

As to Respectability, Nature is not at all respectable. Neither is Truth. Indeed Truth, like the human form, is often nude. And that no doubt is why it is kept out of sight as much as possible, and carefully wrapped up when walking abroad. One of these fine days Truth may appear in all its naked majesty. She will not be abashed. But her enemies will be put to open shame, and the last stronghold of a sham respectability will then have broken down.

## IN DAYS TO COME.

Oh for a land in principle as chaste  
As this is gross and selfish! over which  
Custom and prejudice shall bear no sway,  
That govern all things here, shouldering aside  
The meek and modest Truth, and forcing her  
To seek a refuge from the tongue of Strife  
In nooks obscure, far from the ways of men;  
Where Violence shall never lift the sword,  
Nor Cunning justify the rich man's wrong,  
Leaving the poor no remedy but tears;  
Where he that fills an office shall esteem  
The occasion it presents of doing good  
More than the perquisite: where Law shall speak  
Seldom, and never but as Wisdom prompts  
And Equity; nor zealous more to guard  
A worthless form, than to decide aright,  
Where Fashion shall not sanctify abuse,  
Nor smooth Good-breeding (supplemental grace).  
With lean performance ape the work of Love.

—COWPER.

FROM THE LIGHTHOUSE WINDOW.

According to "The Star," "Old Moore" says next year is to be "the worst ever." In "Old Moore's Almanac" it is written:—

The year 1926 appears destined to test the temper and the patience of myriads of human souls. Wonderment and amazement will hold you, as in a spell, when the possibilities of the year 1926 are laid bare. There is grave danger of Red Revolution and another European War.

Licence, lawlessness, self-indulgence, rioting, debauchery, improvidence, murder, theft, and violence will attend the loosing of the unbridled passions of a perverted and godless generation. The sickle is put in to the reaping, and by one means and another the world generally will become so decimated during the ensuing four years that nothing short of Divine intervention will save it from self-destruction.

\* \* \* \*

"The Star" representative observes: "That is the sort of thing you can see in the heavens, if you look at it in the right way. But I imagine that it is essential first of all to dine well." He goes on to indicate something of what may be expected during the first half of next year, and continues:—

June and July are not so exciting, but for "Old Moore" the coming of August does not coincide with the "dog days." It will be a month of war alarms, of great storms and floods.

But hereabouts the stars seem rather to have got mixed up, for we read that "a notable case will occur in the Divorce Court, affecting the artistic world."

The sky-signs evidently forgot to reveal that the Courts do not sit during August, which is in the Long Vacation.

\* \* \* \*

From the editorial notes of "Reason" for the autumn number we take one on how nature teaches her religion to men. It is:—

Chiefly through a book she has penned for human instruction and through her divine plan of teaching by suffering. Her book is the wonderful book of human experience. Every experience in life is a lesson of instruction to men. When a law is violated the sinner suffers. When a law is obeyed the reward is sure. By automatic rewards and punishments, as fixed and unchangeable as the course of the sun, nature instructs us to obey and warns against disobedience. If we think just, kind, and harmonious thoughts of our fellow-men and act in accordance therewith, our peace and happiness is the natural reward. If we indulge in hate and enmity we destroy our own peace and disturb the peace of others.

So experience is our teacher. How to think and act in life to gain peace and happiness becomes as simple a problem as how to open and close the hand: If I open and close my hand in one way I find ease and comfort. If I try the reverse way my hand is crushed. Nature teaches us, as we are taught to train animals, by making duty and right pleasant, and wrong-doing unpleasant. . . . No creed or cult that does violence to her divine revelations or that reason and moral sense God has implanted within us, can possibly be from God.

\* \* \* \*

From the "Calcutta Statesman," below the heading "Under Discussion at Home," we learn that a large number of people wrote to the "Statesman" expressing their views on the "Morning Post" debate by Sir Arthur Conan Doyle and Sir Arthur Keith. One of them contended that both disputants appear to have missed the real point at issue, namely: "Why do men in general, in spite of all the 'evidence,' refuse to accept Spiritualism as a truth?" In the course of the answer to his own question this correspondent illustrates how some outsiders look at the subject:

May I suggest that the real objection to Spiritualism in the eyes of ordinary normal men is that it does not appeal to them as worthy of belief. It does not reach the heart, and so excite the will to believe, while at the same time it deals with a subject of such intense personal interest that the heart and not the intellect alone as in purely scientific questions is necessarily involved.

A doctrine which asserts that at death we pass over to another world very slightly changed may appear attractive to the well-to-do . . . but the prospect is hardly so alluring to the halt, the lame, the blind, of this world—to the over-worked, the weary, the worn-out. The religious promise of rest is assuredly a stronger appeal to the human heart.

Our attention has been called to the following paragraph on the front page of "The Guardian":—

A memorial to the gallant dead may take several forms. Piety would suggest a prayer for their repose and a supplication that we should be inspired to follow their example. Modern diffidence would express its sorrow in silence, or in some undenominational image. It has remained for the authorities who designed the Machine Gun Corps Memorial to devise an inscription which will shock Christian piety and fail to satisfy the modern sentiment. "Saul has slain his thousands, and David his ten thousands," was originally the war-cry of enthusiastic damsels greeting the victorious boy after his victory over Goliath. This war-cry can have no relevance for modern warfare or for modern civilisation. Even if it had, it would still be a most unsuitable motto to place upon any monument erected in honour of our dead. It is revolting to Christian devotion and to modern sentiment that a memorial for our fallen should be turned into an occasion for primitive boasting over the size of the bag. We hope the War Office will take the earliest possible opportunity of having this sentence altered.

\* \* \* \*

"The Star" prints some excerpts from a remarkable letter of "Claim and Complaint" addressed to the Secretary of the British Association, by Mr. Arthur Lynch, author and ex-M.P. Here is the first one:—

The British Association, which has carried out its mission brilliantly in regard to physics, and fairly well in the biological sciences, has failed lamentably in all that touches on psychology and ethics.

In a department of science that will in the future be regarded not only as important, but as containing the matrix of all psychology—I turned in early years to the search for a sure foundation, from which by rigorous scientific methods the subject might find its true development, and for twenty years of unsparing work I devoted myself to this research.

All the older philosophers had failed; the professors had contented themselves with collating and paraphrasing works which at best had never been but tentative efforts towards a scientific treatment.

The key to the whole matter is in the ascertainment of the actual mode of working—what may be called the mechanism—of the mind, beginning with the simplest forms.

Mr. Lynch proceeds to state that he has discovered the sure principle of guidance—that what neither Aristotle nor Kant was able to do he has accomplished in his formulations of the Fundamental Processes of Thought. He says that his assertions have received the endorsement of famous and authoritative philosophers in Europe.

\* \* \* \*

"The New York Times" (4th August) reports a remarkable address, with experiments, by Dr. Willis R. Whitney, before the American Chemical Society at Los Angeles. His subject was: "Matter: Is there Anything in It?" The "Times" heads its article, "Matter a Vacuum," and proceeds to say that Dr. Whitney, dealing with the nature of matter, which has baffled mankind since the beginning of time, has made new generalisations from the work of J. J. Thompson and R. A. Millikan, as thus:—

Matter is at least not merely dry and hard, nor yet soft and wet. It is electronic and celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum, although it usually contains a lot of energy.

For example, a vacuum through which light is passing contains radiant energy. Apparently matter is only this same vacuum in which there are enormous numbers of positive and negative electric charges, which, however, occupy or fill only an exceedingly small portion of the space attributed to the matter. . . . Nowadays we say that every gram of all matter consists of six hundred thousand billion billion electrons and an equal quantity of positive electricity. Then we immediately start drawing conclusions. . . . Physicists have shot small projections through matter, so that we are convinced of its highly openwork structure. The projectiles were helium nuclei and electrons. . . .

Dr. Whitney described the composition of matter as the chemist now sees it and demonstrated by experiments the realities of these unimaginably small particles. He showed their relationship to X-rays. He made them audible by means of a radio loud speaker and permitted his hearers to listen for a few moments to the disintegration of the atoms of a piece of uranium which behaves in a similar manner to radium.

## SOUL AND BODY—HOW CONNECTED?

(A CONTRIBUTION ALONG NEW LINES TO AN OLD PROBLEM).

By A. J. WOOD.

One of the most interesting problems of Philosophy, and one of the most baffling, is that of the nature of the *nexus* between soul and body: how that which is immaterial, or, as we say, spiritual, and seemingly so insubstantial to many minds, is held, not in indissoluble bonds, but in bonds so close that it is able to actuate a solid physical organism like the body, and to be reacted upon by, or through it. We know that matter in motion can move other matter, but here is something altogether different, something beyond the reach of chemist or physicist to analyse and determine. Modern Science, in spite of its immense and rapid strides into what may aptly be called the "inner sanctuaries of nature," standing as it were upon the threshold of another world, invisible, intangible, is here brought to a halt, and can offer us no assistance. Yet perhaps that statement is not altogether correct. It can offer us no direct assistance, but it does so indirectly, for where Science may venture no further for lack of its own special data, Philosophy may step in, and making use of the facts of Science form a hypothesis that shall hold good so far as the facts warrant it. This, then, is what we propose to do: to take certain well-known and verified facts of Science, and without in any way stretching them beyond their legitimate limits, see if they can help us to form a reasonable theory of the nature of the connection between soul and body.

Of course, we all know that theories have been formed before on this subject, and also that they have not proved satisfactory to the intelligent critic. But this one, I believe, is new, and along the lines of modern science, which the others were not. And perhaps it may be as well before going further, just to glance at these previous theories, if only to refresh our memories.

Broadly speaking, they are three in number, and they may be briefly described as the Physical Efflux theory, the Spiritual Influx theory, and the Pre-established Harmony theory. Of the latter theory, fathered by Leibnitz, nothing need be said, as it has long been exploded. With regard to the Physical Efflux Theory, of which Epiphenomenalism is a product, and which maintains that mind and soul are produced by the physical activities of the body, we need waste no time considering it: for, although still held by some minds, mainly materialistic, it will not bear critical examination. There remains the Spiritual Influx Theory, and of the three this is the most promising, because it satisfies to a larger extent those higher instincts of the human mind which no amount of metaphysical juggling can explain away as sublimated hereditary acquirements. It is the more reasonable, because all life is influx, or, as Bergson expresses it, "Life is like a current passing from germ to germ, through the medium of a developed organism."

Wherever there is a living thing it is an *organism*, so constituted as to be able not only to receive life but to transmit it. An organism, however simple or complex it may be, whether alive or dead, is an infallible sign that life is, or has been, operative. Moreover, it is proof, if any were needed, that life, or vital force, or biotic energy—call it what you will—is infinitely superior to any "fortuitous concourse" of atoms, since it moulds them to its will, and forms out of them an infinite variety of channels through which it may flow; and, most remarkable of all, enables these channels (or receptacles) to acquire some sort of life, or character, of their own which they are able to transmit, for good or ill, to their descendants.

Life "carries on" unceasingly in spite of what we call death. Nay, because of it, it is able to build up still higher forms out of its own inexhaustible resources. If life were the product of chemical, or physical activities, then, like all such products, it would be analysable by chemical or physical means, which it decidedly is not. Again, life, especially in its higher manifestations, is so closely associated with mind, that we are forced to this conclusion; if not identical, they are as intimately related as, say, magnetism is to electricity.

Life and mind, these are the prime factors of that which we call the soul, or spirit. How, then, does this latter, apparently so dissimilar in nature and attributes from insensate matter, come to be associated with it? Obviously there must be some sort of affinity between them, something which, under certain conditions, enables them to dwell together, and to co-operate for a definite end. This dissimilarity, therefore, is not one of *fundamentals* but of *accidentals*; so that, basically, there must be some sort of friendly relationship between them. They are not antagonistic to each other. They can enter into a useful and fruitful partnership. It is therefore probable, that, in the last analysis, matter and spirit may be found to be *two forms of one substance*. Perhaps an illustration may make my meaning clearer. Thus, water and two gases, hydrogen and oxygen, are, fundamentally, the same; but

their respective forms and attributes are very dissimilar, and each on its own plane, serves very different purposes. If we could disintegrate the atom as easily as water, we should probably find it emerging—supposing we had means of detecting the process—into a higher form of substance, say, etheric, and as this lies on the borderland of the spiritual, and supposing we could still further pursue our process, we might actually see this resolving into the basic substance of spirit. It would be returning to origins by an inverse process.

We know to-day that matter is not the solid substance our forefathers thought it. We know that it is built up of minute particles, called *atoms*, and these again of still more minute particles which are electric charges of opposite polarities. Solid matter, therefore, is actually a form of stabilised, or crystallised, electrical energy. And so, running through the whole gamut of matter, made up, so far as is known, of some 90 odd elements, there is one common relationship throughout the series, that of their atomic or electrical kinship. These elements are aggregations, and combinations, and recombinations of electrical energy: mass forms of that which scarcely possesses mass; something, one might almost say, out of nothing—so far as our inadequate sense of values goes.

And so, electrical energy may be called the "life" or soul of matter, since it is that which gives it being.

But from electrical energy to life, love, and intelligence, is a far cry. And yet these latter are able to make use of the former, and, by joining forces, so to speak, build up innumerable types of living organisms. How?

Atoms, after all, belong to the physical universe, though they can hardly be called material in any true sense of the word. What, then, is the law which enables these very different forces to act together, one spiritual, and the other physical? If we could know this, we should solve the problem of the connection between soul and body. I will therefore venture to propound a principle, which, based on the above considerations, and on a recognition of the uniformity of law and order throughout the whole of God's creation, may assist us in our enquiry. The principle is, that whatever is true of natural law on the material plane, is true of the same on the spiritual, *but in a spiritual manner*. In other words, natural laws are related to spiritual laws, and correspond to them.

Scientists tell us that this world is a world of effects, of sequences, and that true cause must be sought elsewhere. Where else can we look but to the spiritual? Thought, for instance, is a spiritual force and process, but the tense look, the knitted brow, are some of its physical effects. These are due to physical laws, or processes, set into operation by the spiritual, and correspond to them. They are the results of mind, or spirit, working with, and through, its appropriate physical channels or organisms, *i.e.*, the cells and delicate fibrils of the brain, which finally merge into the coarser nerve fibres and muscles of the face. The spiritual forces which cause these effects may be compared to the delicate etheric currents which affect the aerials of our wireless receivers, and set up motions in and through appropriately constructed instruments, which ultimately result in effects *mechanically* produced that seem altogether out of proportion to the infinitesimal currents which gave rise to them. Moreover, although the electric, or etheric currents are related to the mechanically produced effects, there is no *likeness* between the two things. They both remain on their own plane. The one (etheric) *acts*, the other *reacts*, even as our physical organism reacts to our spiritual. So that, although there is no likeness between the two things, the etheric forces and the mechanical, or between the spiritual and the physical, there is, to use Swedenborg's expressive term, *correspondence*, and by this he means, the *relation between cause on a higher plane, and its effect on a lower*, between that which is different in nature and degree, but nevertheless related solely by this law of correspondence. In sum, it means that the whole physical or material universe is related to the spiritual, and corresponds to it. They are united, yet differ in nature and degree. One (the spiritual) is cause, the other, effect.

If there is physical heat and light, there is also the spiritual. If there is physical electricity and magnetism (to which heat and light are related) there is also the spiritual: on their own planes they serve corresponding (not identical) purposes. Now we know the vitally important part that electricity and magnetism play in the economy of the physical universe, and that it owes its visible existence to them. We cannot be far wrong, then, in concluding that their spiritual prototypes play an equally important part in the spiritual, and further, that the two must be related. In a proper understanding and grasp of these facts, I think we have a clue to the secret of the connection between soul and body, and how they are held together. There is, it would appear, some sort of "electrical" and "magnetic" affinity and correspondence between them, *i.e.*, between the *substance* of which the spiritual body is composed, and the substance of the material. That this is not a far-fetched conclusion, as some may be inclined to think, but one based upon "things revealed," brought into agreement with things known, I hope to show shortly. But we must proceed step by step with a difficult problem like this.

(To be continued.)

SEANCE PHENOMENA: THE REAL AND THE FRAUDULENT.

Mr. Ernest F. Mansfield contributes to "The Banner of Life" an article on "The Margery Case," as a review of the differences between genuine mediumistic manifestations and spurious ones. A stranger to "Margery" and her associates, he gained admittance to her circle by submitting evidence of sufficient interest and experience in seance phenomena, having seen all kinds of mediums, fraudulent and genuine. He says that many people have been led to believe that all mediums are fraudulent, and that all Spiritualists are Simple Simons who are easily fooled; whereas the fact is that "approximately ninety per cent. of the mediums are honest and sincere, and many believers in the reality of Spiritualistic phenomena know far more of fraudulent mediumship than do all the publicity-seeking and anti-Spiritualists and self-styled 'exposers' combined." Mr. Mansfield writes:—

It may be of interest to compare the methods and phenomena of Margery with those of mediums known to be fraudulent.

Margery has spent, and is spending, much money in entertaining investigators and those who come to witness her work. She has provided electrical and other apparatus, five cameras (one with a quartz lens), completely equipped photographer's room, etc. Besides the actual outlay of money spent in demonstrating her work, not to speak of the time, energy, and labour involved, she must answer dozens of letters received weekly from this and foreign countries relative to her seances. For a long time she avoided publicity, her mediumship was confined to only a few chosen friends, and she would be unknown to-day but that Fate decreed otherwise. No one ever finds a fraudulent medium who avoids publicity and spends money instead of making it in demonstrating his "phenomena."

Fraudulent mediums are apprehensive of strangers seeking to attend their seances, and if they look the least bit suspicious will refuse to admit them, under any one of various pretexts. Sometimes the "medium" will take a chance and admit a suspicious-looking stranger, but in that case he will be given a rear seat.

I have been told that Margery never refused to admit any person that proved his interest in the work, and most of her visitors have been and still are, strangers to her.

Fraudulent mediums will not hold a seance in the presence of a magician, or even of one with a slight knowledge of magic or fraudulent mediumship. Margery welcomed to her seances world-famous exposers of fake mediums: Hereward Carrington, Ph.D., who sat with her forty times; Walter Franklin Prince, Ph.D., formerly Research Officer for the American Society for Psychical Research, now with the newly-formed Boston Society for Psychic Research, five times; Keating, a well-known magician, fifteen times; Eric J. Dingwall, Research Officer for the London Society for Psychical Research, who came from England to attend her seance, sixteen times; Houdini, who needs no introduction, five times.

Margery's mediumship is in a class by itself. Her work is not standard. It differs entirely from that of fraudulent mediums. Each seance is to some extent different, sometimes entirely so, whereas seances conducted by fraudulent mediums are about the same the world over. Their work is standardised to a large extent.

Other comparisons are submitted by Mr. Mansfield for consideration, equally discriminating the true from the false. As regards the red light used at the Margery seances, it is to be noted that this is frequently many times more brilliant than is usual in seance rooms, and much stronger than a fraudulent medium would allow.

THE COUE SYSTEM: A NEW DEVELOPMENT.

The famous psychologist, Emile Coué is now the President d'Honneur of the Coué-Orton Institute which exists to propagate his system in a series of lessons covering almost every possible application of what is now universally known as Couéism. Simple as are its principles, Couéism is capable of great intensive cultivation and it is claimed that by a daily study of fifteen minutes great benefits can be gained in the way of the strengthening of the will, concentration of mind and the development of sides of the mentality left dormant by ordinary school-training. M. Coué, as is well known, has spent thirty years in perfecting his system, so that it is not in any way a new idea. What is new is the method which the Institute adopts in imparting it, by a recently compiled series of lessons, and tuition by post. Further particulars of the Institute will be found in the advertising columns.

RAYS AND REFLECTIONS.

A friend calls my attention to a statement in one of the essays of the late Professor James, in which the Professor refers to the fact that most of us never exercise all our powers to the fullest extent, and that we are easily capable of doing much more work than we actually perform. This is a piece of good counsel, and probably needed by most; but I have seen several instances, especially in this movement of ours, where people with the best motives have gone tragically to the other extreme. Some of us could point to outstanding examples of this kind. I remember many years ago listening to an orator who preached this same doctrine of filling every hour with work and thought, never letting a moment pass without using it to the utmost. An unconscious comment on this doctrine was his apology at the beginning of the address for the fact that he had just recovered from a nervous breakdown! That told its own story. It is well for the busy mind to "lie fallow" sometimes and let the moments pass unheeded.

The echoes of Dayton, now known to fame as "Monkeyville," have not yet died down. A recent jester, alluding to a line in an American song, "When it's night time in Italy it's Wednesday over here," suggests a new version—"When it's night time in Dayton, it's daylight everywhere else!"

The Dayton episode recalls the fact that in 1821 another American town, Lancaster (Ohio), was up in arms against the idea of steam railroads. It refused the use of a public hall for a debate on the question, on the ground that it was not a proper subject for debate. There was nothing in the Bible about railroads, which were devilish inventions "designed to lead immortal souls down to hell!"

I see that Mr. H. L. Mencken, described as "America's most fearless and independent critic," writing in the "Clarion" is much exercised about "the incurable imbecility of the great masses of men." He finds, too, "that a safe majority of the men and women in every modern society are congenitally uneducable save within very narrow limits."

Even some of the more advanced minds shock Mr. Mencken's critical sense. He refers to one man who held a teaching post in a respectable University and who threw it up to become a Christian Science healer. He knows a University States Senator who wears a rheumatism string. "Sir Oliver Lodge believes in spooks. The President of the United States subscribes to the doctrines of the United Brethren." Even the late President Wilson, for long regarded as a master mind, wrote "books that were inaccurate and nonsensical."

This is indeed a severe indictment, and doubtless there is some reason in it; but one may question whether Mr. Mencken is not looking at the matter purely from the intellectual standpoint. It does not follow that persons who accept ideas which are repugnant to Mr. Mencken are necessarily superstitious. They may really be more advanced than he is. It seems clear that people will never be educated out of their humanity, and that there is a good deal of education to be done along the line of the affections. Intellectuality will never take the race beyond the possibility of war, but the development of human brotherhood would speedily do so. It is not entirely an intellectual question, as many of us are beginning to see. Even stupidity may be indulged if it is an amiable stupidity: it is the malignant variety that is so intolerable.

I am very favourably impressed by a phrase used in a letter I recently received from an old investigator who alludes to spirit communicators as "the folk upstairs." What a delightful variation is this upon the barbarisms so frequently employed in some quarters! I mean the description of spirits as "entities" who "function on another plane."

The inappropriateness of certain bits of psychic jargon comes home forcibly to us at times. Here, for example, is the case of our old friend Binks, the stockbroker, who "passed on" without knowing anything whatever about the New Revelation. He gets to know something about it on the other side and comes back to inform us of his continued existence. We find him contrasting it with life on the "earth-plane." He talks of "contacting" earth conditions.

We instinctively feel that this is no language for a respectable stockbroker, and indeed entirely unlike anything he would say. We realise at once that he has made some allusion to his career while in the flesh and of his return to earth, and that the medium has obligingly translated his ideas into something which he would never recognise, although it conveys the same idea.

D. G.

## GERMANY'S "NEW GODS."

KNOWLEDGE *versus* MYSTICISM.

Sir Kenneth D. Mackenzie writes:—

A paragraph in *LIGHT* of 22nd ulto. (p. 403) refers to an article in the "Daily Express" which described the German nation as "expressing itself in intensive research—religious, philosophical and scientific." But this phase of enthusiasm for "deep" subjects is to be found in our country also, and is outstripping us in America.

For more than ten years past one has grown accustomed to meeting fashionable ladies who "study" philosophies, and—what is more significant and much more important—scientific men who wish to understand what lies at the back of such movements as Theosophy, Spiritualism, Christian Science or New Thought. The time has assuredly come when such movements must be reckoned with, for underlying them all there is a spiritual impulse due to the evolutionary development of mankind. This is so perfectly apparent to all who do not *refuse* to see it, that it is a wonder these can continue to keep their eyes shut and their ears closed to facts proved to the satisfaction of their scientists whose word is law to them on all other subjects and matters beyond their ken. But that is nothing new in the history of mankind.

## ANTHROPOSOPHY.

There is naturally a difference between the German movements and those in England and America, due probably to racial idiosyncrasies; but among those which started on German soil—by an Austrian, be it noted—is that called "Anthroposophy" which in the above-named article is said to "sway the destinies of thousands, high and low, cultured and uneducated." That this particular spiritual movement is international, not only nominally but actually, places it in a position that demands recognition. There is scarcely a civilised country now which has not got an Anthroposophical centre, even in Russia, where it exists but is suppressed. Apart from other considerations, however, this movement calls for attention because of its rapidly advancing progress in outer mundane activities. It has Schools and Clinics in several countries, including England. It produces its "Eurythmy" in every continental capital and important town as well as in London. Its "Goetheanum," mistakenly called by Lady Drummond Hay a "church," is really a training school for all kinds of practical work in the world, where throughout the year Courses and Lectures are held in every profession for students of all nationalities. The Assembly Hall of the new Goetheanum, now being completed, will hold over a thousand people.

If "Mysticism" or "Eastern doctrines" were the kernel of this movement, such courses for practical working men and women of all nations would not be possible. In an article contributed to the "Contemporary Review" for June last on Dr. Rudolf Steiner, D.Sc., I gave a brief summary of the work of that great teacher, and of the activities at Dornach, Switzerland, where the new Goetheanum is being built in the midst of the colony of Internationals to replace the old one destroyed by supposed incendiarism on New Year's eve, 1922.

What then is the basis of "Anthroposophy" that it should command such recognition, and what did its founder, Rudolf Steiner, really teach? Briefly, Steiner named his school the "Goetheanum" because he had discovered through the close study of Goethe's scientific works which he had edited (works but little understood by the scientific world generally) that Goethe had latent knowledge concerning the origin of man and the universe, which knowledge is the foundation, so Steiner believed and taught, for Science in the future. The nineteenth century saw the apex of scientific knowledge based on senses which humanity has yet to cultivate and bring to perfection. It is not a return to the ancient wisdom of the East, but a fully conscious plunge into the wisdom of the future, equipped with the knowledge which the materialistic science of the past has given, and will yet give to aid mankind's evolutionary progress upon earth.

"PRIVATE DOWDING."—As many readers of this book are aware, the author, Mr. W. Tudor Pole, has long hoped that he would be able to trace the actual name and other identifying particulars of "Private Dowding" as he was on earth. The communicator has definitely stated that he would find the means to give these particulars. As such things have sometimes to come in an indirect manner, Mr. Tudor Pole thinks it not impossible that they may have been given through some circle or group unknown to him, in which case he would be glad to hear what results have been obtained.

"A DISTANT ISLAND" by M. E. J. (C. W. Daniel Co., 2s. 6d.) is a description of life in the island of Tristan da Cunha, in the form of a story. It has a slight love interest, and there is some good conversation relating to current affairs, bringing out incidentally the outlook and mode of life of an unsophisticated people. An interesting little book but amateurish in style.

## SOME NEW BOOKS.

"THE GARDEN OF HEALING." By Marguerite Williams. (Methuen & Co., 7s. 6d.)

This is a psychic novel, the locality being the Sussex Weald. The garden itself belongs to the house where the heroine Wyn Vaughan, a cripple, spends her time. Here come many friends, rich and poor, learned and unlearned who, under the spell of her saintly personality receive comfort and refreshment of their souls. Donald, her husband, is also psychic and somewhat of a mystic. Under his influence comes Basil Craig, a cleric who has lost his wife and is given a new view of death and the hereafter, a view which he, after some hesitation, the result of his orthodox training, accepts.

There is a wide range of subjects treated, more or less fully. Among these are such as psychometry, telepathy, inspirational speaking, fairies and goblins, and, of course, reincarnation, which is taken for granted. Wyn's affliction is the penalty of some misdoing in a former existence. But mundane matters are not neglected, and the femininity of the author is given full play in the description of the making of a most ravishing frock on the basis of wheat and poppies.

The interest of the story is well sustained, and spiritual reality is tintured with common sense. Thus, Donald Vaughan, to Basil Craig: "I've been conducting an inquiry amongst old folks these last two weeks; they all seem better off than the world would imagine. One good old chap, over eighty—still keen on life—said when I asked his verdict: 'I'm all right; it's my damned body.' He didn't want pity. His soul was free."

Also, "I heard a good story the other day," Donald continued. "A little girl had been listening to the earnest talk of her elders. When she was going to bed she asked: 'Nurse, is God an Anglican or a Presbyterian?' The nurse—not so learned as her elders—didn't know. Then the child said, very seriously: 'But He must make up His mind, 'cause it's *tremenjously* important.'"—G. V. O.

"THE PRINCE OF UR." By Captain R. A. Neaum (C. W. Daniel Co., 2s. 6d.).

This is an attractive little story of a visit to Egypt, some explorations and a meeting with a priest of Ancient Egypt who unfolds to the explorer—an architect—some of the Art and Mystery of the past in the nature of mystical teaching. Arresting passages are those which deal with the soul as preceding the body, and the ancient idea that the mating of a spiritual being with a mortal causes the spirit to become mortal and eventually subject to death.—A. A. C.

## THE ASTROLOGER AND "THINGS TO COME."

"THE THEORY OF GEODETIC EQUIVALENTS." By "Sepharia" (W. Foulsham and Co., Ltd., 3/- net).

This book has a rather formidable title, and to readers unlearned in astrological lore its main interest will lie in its allusions to those disasters which are said to be coming upon the world in the near future. The author has much to say concerning the relationship between the planets and the great earthquakes and other disasters in the past. He refers to "the climax of planetary configuration which is noted in the year 1926 and from which it has been predicted that the greatest series of vast disasters will accrue," and with regard to the new facts on which the author bases his novel theory in regard to earthquakes and other calamities, we are told that "further progress is sure to be made, even before the cataclysm that threatens the world has added to the record." He claims, in substantiation of astrology, that "the Great War was predicted to the very day," and that its end was similarly foreseen as coming in November 1918. An epigram worth quoting is that "wars are like fevers, they do not wait until we are ready for them." And there is an ominous reference to "the undoubted fact that the world is hurrying forward in the dark towards a precipice over which it must inevitably take the final plunge within the next four years, unless —." One is glad of the "unless." It relieves the situation of fatalism. If the disasters, so freely prophesied in many quarters besides Astrology, come to pass, then the prophets will be justified at the expense of a vast amount of misery. But only so. For the event is the only convincing thing. Speculations on what might have happened had things been different—the philosophy of "ifs" and "an's"—are very little to the point. If nothing should happen it will be fortunate for the world, but rather unfortunate for the prophets whose reputation can only be sustained by facts and not by theories even though the theories be true.

D. G.

LIFE is full of opportunities. The man who says he "never had a chance" is generally the man who never saw the chances when they came.

NEW BOOKS RECEIVED.

"L'évocation des Morts." By Charles Lancelin. Henri Durville, 23, Rue Saint Merri, Paris, IVe.  
 "The Ethics of the Gospel." By F. A. M. Spencer. George Allen & Unwin, Ltd., (7s. 6d.)  
 "The Crystal Sea and Other Poems." By Elise Emmons. A. H. Stockwell. (3/6.)

THE GARDEN MEETING, held on Saturday afternoon last at Oakwood, Henden Avenue, Finchley, was well attended, amongst the visitors being Mrs. Cadwallader, editor of the "Progressive Thinker," and Mr. Thomas Grimshaw, Vice-President of the National Association of Spiritualists of America. The guests were welcomed by Mrs. Withall, who referred to her husband, Mr. Henry Withall, who passed on last October, and his deep interest in such gatherings in the beautiful garden in which he took so great a delight. After making some pleasant rambles in the grounds and partaking of tea at tables set out on the lawn, the company assembled to hear addresses from Mrs. Cadwallader and Mr. Grimshaw and to listen to songs by Miss May Lewis. Some striking clairvoyant descriptions by Mr. A. V. Peters followed, and the party dispersed after an enjoyable afternoon.

Mrs. M. E. CADWALLADER called at LIGHT Office on her way from Chicago to the Spiritualists' Congress in Paris. Our talented and world-wide known friend, who has so ably edited "The Progressive Thinker" for many years, is, as ever, indefatigable in her efforts to sustain and promote the best interests of Spiritualism. Her work on behalf of the Children's Lyceum movement is alone a monumental one and her platform and literary achievements in the long past are only equalled by her present-day activities in the same directions. With ceaseless energy and untiring devotion to the truths she loves so well Mrs. Cadwallader has endeared herself to Spiritualists the world over, and much pleasure was felt that the opportunity of greeting her on her arrival in England was afforded by her visit—all too short—to LIGHT Office.

You cannot interpret all the glory and beauty of grand opera on a penny whistle. In regard to receptivity of and capability of expressing spiritual impressions, most mortals at present are but as penny whistles compared to an organ.—"The Eternal Question," by ALLEN CLARKE.

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