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LIGHT

JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—*Goethe.*

"Whatsoever doth make Manifest is Light!"—*Paul.*

No. 2336 —Vol. XLV. [Registered as] SATURDAY, OCTOBER 17, 1925. [a Newspaper.] PRICE FOURPENCE.

C. *Just Published*

Life After Death

ACCORDING TO CHRISTIANITY AND SPIRITUALISM

A symposium presenting the latest views of this question contributed by prominent representatives of varying schools of thought.

Edited by
SIR JAMES MARCHANT

Contributors :

BISHOP WELLDON, D.D.
SIR OLIVER LODGE.
REV. F. W. NORWOOD, D.D.
PRINCIPAL H. WHEELER ROBINSON, M.A.
REV. G. VALE OWEN.
REV. C. DRAYTON THOMAS.
ROBERT BLATCHFORD.
REV. F. C. SPURR.

With a foreword by the
BISHOP OF LONDON.

Cassell's, Publishers, London, E.C.4.

"Light."

"LIGHT" proclaims a belief in the existence of the spirit apart from and independent of the material organism and in the reality and value of intelligent intercourse between spirits incarnate and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed and its columns are open to a full and free discussion, conducted in the spirit of honest, courteous and reverent enquiry—its only aim being, in the words of its motto, "Light! More Light!"

It deals with all the complex supernormal phenomena coming under the head of Spiritualism and presents a philosophy explanatory of these manifestations. It deals with the powers of the incarnate human spirit; the projection of the Double or Astral Form; Clairvoyance, Telepathy; Hypnotism; Evidence of Communication with the departed, and of life perpetuated after physical death.

It is, in short, a weekly *résumé* of all news interesting to the student of the Occult and especially to the Spiritualist. Each new addition to the literature of these subjects is reviewed with the special purpose of acquainting readers with the scope and contents of the various books noticed.

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By Stanley de Brath.

THE POWER OF THE SPIRIT WORLD.

Address by Miss Louise Owen.

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NOTES BY THE WAY.

With lily-lance, and lute, and wingèd lyre,
 O'er surging sea of silvery light out-borne,
 With brows belaurelled, or ringed round with fire,
 Or with one star set out to meet the Morn,
 With feet flame-shod, and sheathed of driven foam,
 White Birds they were, white Birds of Heaven and Home!

—E. M. HOLDEN ("Oasis").

A TRAIT THAT WINS RESPECT.

It was the observation of Emerson during his visit to England in Early Victorian days that the English honour stoutness of mind. He instances (in "English Traits") the case of Henry VIII. who was rebuked to his face by Latimer for his adultery, but did not punish the rebuker. He might have found several other historical examples. Times have not altered very much in this respect. The Englishman still respects stoutness. The man who becomes a Spiritualist, but who is weak enough to trim and dissemble when in the presence of hostile or contemptuous people may seem to have gained his end by his tactics and to have avoided "unpleasantness." He little knows that if he had struck manfully to his guns, even if it had meant something in the way of ridicule, he would have earned the unspoken good opinion of the lookers-on. Of course it costs very little to-day to profess oneself a Spiritualist, and even when there is a penalty it is paid not so much by the sensible Spiritualists who can give sane reasons for their faith as by the fanatical and eccentric ones whose lack of balance is by the rough-and-ready judgment of the crowd attributed to Spiritualism, which is made the scapegoat for many offences of which it is quite innocent. That also is an English trait!

* * * *

TEST AND CONTEST.

A further passage in the book by Emerson, to which we refer in the previous Note, is the following, which comes very near home to us. The philosopher is writing of the English belief in money as an argument. (It is not exclusively English, by the way!)

When the Rochester rappings began to be heard of in England a man deposited £100 [a bank note] in a sealed box in the Dublin Bank and then advertised in the newspapers to all somnambulists, mesmerisers and others, that whoever could tell him the number of his note, should have the money. He let it lie there six months, the newspapers now and then, at his instance, stimulating the attention of the adepts; but none could ever tell him; and he said, "Now let me never be bothered more with this proven lie."

It is an instructive little story although we should not, like Emerson, attribute it to our English reliance on the "money power" so much as to a certain sporting and pugnacious element in the national character. It is probably a relic of the "trial by combat." There is a tendency to consider that every question can be settled by a bet or contest. In effect it amounts to saying, "I will bet you £100 there is no such thing as clairvoyance, or, if you like, I will fight you over it, so many rounds under Queensberry rules. If I win it will prove that I am right." That is very English indeed. And it is not such a bad trait, after all, human nature being what it is. It is certainly better than listless indifference.

* * * *

GENIUS AND PSYCHIC POWERS.

More than once has the subject of genius been described in these pages, usually with reference to the question whether genius is not mainly a matter of sub-consciousness, since the genius is so frequently found to possess knowledge which he could not have obtained in any normal way. It is much more than a matter of psychical faculty, for although many psychic episodes make their appearance in the lives of great men, these are only incidental to the main expression of such lives. Writing in the "Bookman" recently, on Milton, Mr. A. Noyes says some things worth remembering on this question. "Genius," he writes,

is exactly the opposite of what the clever people of to-day think it to be. It arises in great simple persons and masters them and urges them on, like a passion in the blood, to ends that are far above and beyond any that the conscious mind can aim at or attain. It is not concerned with the avoidance of the commonplace but with the expression of the eternal truth.

Here we have a recognition of the higher consciousness at work in the mind of genius. We once heard it said that the genius was a medium not for personal inspiration from the other side but for the impersonal principles of Nature. We cannot take this as true in any strict sense. The more we look at the matter the more we see that we cannot escape the personal realm altogether. We can only rise above some of the petty expressions of it so that the genius may be conceivably inspired by great spirits in the beyond whose influence, consciously or unconsciously projected, has played upon his sensitive mind, which has thus made the impression of truths in advance of his time. If genius, as Mr. Noyes points out, is not synonymous with mere cleverness that is because it is a matter of instinct (or intuition) rather than of intellect.

ARMISTICE COMMEMORATION SERVICE.—It is announced that a Service of Remembrance will be held in the Queen's Hall on Armistice Sunday, November 8th, at 10.45 a.m., when the following well-known speakers will take part: Sir Arthur Conan Doyle, Miss Estelle Stead, Miss Lind-af-Hageby, Rev. G. Vale Owen, Mr. Henry Boddington, Mr. Ernest Hunt, and Mr. George Craze. The Service will be under the auspices of the Marylebone Spiritualist Association, Ltd., in co-operation with the London District Council of the S.N.U.

WHAT DO WE BELIEVE?

SYMPOSIUM II.

By STANLEY DE BRATH.

The three friends met again the following week.

HOSTESS: We are all of us Spiritualists, and it will be interesting to hear the outcome of our several experiences. Perhaps Oswald will open the discussion.

OSWALD: The primary thing seems to me the fact insisted on by St. Paul (avoided by the writers in the *Daily Express*, no doubt because it has become a dogma, *i.e.*, laid down by authority): Now, was the Resurrection of Christ a fact, or is it only a dogma? St. Paul regarded it as a fact; our churches teach it as dogma and "miracle," and coupling it with the Ascension they make it the re-animation of the corpse which ascended into a local heaven.

St. Paul gives his reasons for regarding it as a fact. He says that he saw the Risen Christ on the road to Damascus; and the effect on a man of his intellectual stature shows that it was to him a most positive experience. He says that he went away forthwith to Arabia and there received his revelation, (Gal. i.) He affirms this on oath. He tells the Corinthians that he has seen Jesus (I. Cor., ix. 1), and in the same letter (xv. 3) he gives the appearances which he considers authentic—(note that the Gospels were not yet written)—which he must have had at first-hand from the witnesses of them; and he states in the most positive manner (xv. 12) that the fact of the Resurrection is the kernel and warrant of his teaching. In all this there is no mention of a corporeal resurrection; he only says *ophthe*—He was seen.

Now as Spiritualists, we know that there have been materialisations in presence of a medium; psychical research has verified many apparitions apart from mediumship. We therefore agree with Myers, who said in 1902 that without the supernormal facts there would, a century hence, probably be no educated man who would believe the resurrection of Christ, whereas with those facts there will probably be none who will disbelieve it.

Further, we know that the "manifestations of the Spirit" of which St. Paul speaks—the wisdom that knows whither we are bound, and why; the knowledge of things transcending time and space; faith, which was then not belief in dogmas, but trust in God; healing; physical phenomena; prophecy; clairvoyance; and trance-speaking—are all, line for line, what occur now. Therefore, we believe St. Paul.

PHILIP: Are you not putting St. Paul above the Gospels?

O.: Not above them, but certainly before them. His letters are chronologically the first, and textually by far the most authentic, of all the Christian documents. No educated churchman can deny this. Quentin has given us the history of the compilation of the Old Testament; that of the New was strikingly similar. There was, no doubt, an oral and written Gospel current from the very first. Principal Lindsay, in his *Chronological New Testament*, has tentatively reconstructed this by taking those passages which are identical in the three synoptical Gospels, and printing them in the words of St. Mark. Then came St. Paul's letters; then some versions of the three Gospels always held as canonical; then the Apocalypse, and lastly the Fourth Gospel. The versions of the gospels were not uniform, as we know from Jerome. During the next two centuries a number of other "gospels"—of Peter, of Philip, of Nicodemus, and 29 others (mentioned in the *Encycl. Brit.* ii. 179) appeared together with a mass of "Acts" and apocalyptic literature. In 325 A.D. the Council of Nicæa drew up the creed which defined orthodoxy; and in 384 A.D. the head of the Church commissioned Jerome to edit the materials available for a standard text. The later (apocryphal) gospels had previously been rejected by Augustine, but Jerome complains bitterly of the discrepancies in the text of the MSS. that he had to get into order. He made the first authorised Bible—the Latin Vulgate—working mainly from the Greek translation of the Hebrew Old Testament, and from Greek Christian MSS. now lost. From the Vulgate the early English translations were made, and were corrected from time to time from Greek MSS., none of which, however, according to scholars, is earlier than the 4th century A.D.

QUENTIN: My dear man, we none of us knew you were so learned. Where did you get all this?

O. (laughing): It is not my learning; you can see it all for yourself in the "Encyclopædia Britannica." I take that as authority because the articles are written by some of the most distinguished scholars in each department treated of. No one will venture to deny any of the above, though no doubt many will continue to disregard the plain inferences.

Q.: That inference is pretty plain—the general outline of the Life of Jesus is authentic, but the phrasing of texts

cannot logically be relied on as the foundation for doctrines. The "inspiration" is of exactly the same character as that of the Old Testament—the normal enlightenment of spiritually-minded men; not, however, altering their usual modes of expression. It shows, too, the wisdom of those who selected the canonical books out of the mass of Gnostic literature, and kept Christianity practical.

O.: Yes; and that literature which claimed special spirituality would have turned Christianity from a moral doctrine into an esoteric theosophical sect based on a totally false concept of the physical universe. That is quite enough to discount the value some persons would like to give to the Gnostic apocryphal "gospels," which certainly bear out the prediction that many false Christs would arise. The psychic facts are now a guide to those who will use them, to distinguish the credible from the incredible, history from legend, and myth from fact.

P.: That is the relation to historical Christianity. Spiritual Christianity is not in question; all the writers adhere to it. There is much more that we believe and can even be said to *know* about the after-life. There is no theory but the "spirit-hypothesis" that covers anything like all the substantiated facts. Some of the phenomena are explicable by latent powers other than the normal senses, and a few by hallucination. Flammarion gives four conclusions as the net result of his life-long study:

1. The soul exists as a real being, independently of the body.
2. It has faculties still unknown to science.
3. It can act and perceive at a distance, without the mediation of the senses.
4. The future is prepared in advance, determined by the causes that will bring it about. The soul can sometimes perceive this.

These four are inferences from a great body of experimental facts. They seem to me to be *knowledge*, rather than *belief*. Their various forms are telepathy, clairvoyance, and "psychometry"; they transcend time and space, the limitations of the senses and the powers of the brain. They are faculties of the ethereal soul and seem to be connected with the properties of the Ether, one of which is to transmit all vibrations at the speed of light. They are weak, sporadic, and abnormal in this life, only coming to the surface in a few exceptionally constituted individuals or when the normal faculties are stilled in hypnotic sleep; but it is reasonable to infer that they indicate a next evolutionary phase in which they will be normal. This would quite account for the ruling condition in that life—that character is naked and open, that thought is projected in a manner we can only guess at by telepathy, and in consequence, that no secrets are hid. Just think how it would alter human relations if we knew exactly what buyers and sellers, politicians and schemers, relations and friends are really thinking, and their actual characters.

Q.: Heaven preserve us! Of course we are not fit for that here. All society would fall to pieces.

O.: And be reconstituted on a basis of truth! It would not do here because we are so self-centred, so petty, and often so mean. It would not affect real friendships, and lovers would rejoice in it. And how quickly we might learn from those who are really fit to teach.

P.: To learn; yes, and that is the last thing most people want to do. Some dislike the facts because they feel instinctively that these imply a radical change of outlook and motive in life; *inter alia*, truth and honesty. The letters from the readers of the *Daily Express* are most instructive; most of them give their fixed opinions, doctrinal or agnostic, and pronounce *ex cathedra*.

Q.: I confess I am in agreement with Mr. H. A. Jones who is interested in this world and is content to leave the next till he gets there.

P.: That is all right for him and doubtless for you; he has all that is needful. When Our Lord was asked, "What shall I do to inherit eternal life?" His reply was, "Keep the Commandments." That is enough. The trouble is that there are so many who don't keep them, nor care whether they have a sanction in the eternal nature of things. Is the condition of the world such that we can be content with it? And if our change at death is an *evolutionary* change we ignore causes at our peril.

Besides, if we want proof that God will not do for us what Christ tells us He will do by the agency of the Spirit in us, it is obvious in the fact that all our real relations are soul-relations. Comradeship, friendship, love, marriage, even commercial and political relations, if they are to be durable, must be based in goodwill, reliability, unselfishness,

honesty in deed and word, faithfulness and principle. The absence of these accounts for all failures and social troubles:

Q.: And there is another aspect—the purely scientific. All religions have proclaimed the basic truth that character determines our state in the after-life. In early stages and to simple minds this means happiness or misery by the sentence of an All Wise Judge. Nowadays, men reject the permanent essence because they have abandoned the transitory form. But Religion has been corroborated by Science. Wallace deduced that the whole geologic record is one of increasing Consciousness in the dominant form of life. The Palæozoic fish, the Secondary reptiles, the Tertiary mammalia, have culminated in Man, a being capable of moral consciousness.

Geley has shown that the supernormal facts can be harmonised with biology on new lines which are an extension of the philosophy of Plato and Aristotle. Dealing with normal biology, he shows that the development of the insect in the chrysalis, of the embryo in the egg, the fetus in the womb, and the wonderful transmigrations in the lower forms of life are all realisations or representations in Matter of a pre-existing ideal form. That is, the energy that produces them is a *directed* energy—an energy directed by Mind. This mind, which operates subconsciously, is part of the Cosmic Mind behind evolution. The human being is, therefore, (1) a material body, (2) an individualised psychic energy, and (3) a Directing mind which is manifest subconsciously in building and maintaining the body and consciously in the human intelligence, but always in close relation to the Cosmic Mind that we call "God." Driesch has shown that living organisms are not mechanisms, for the primary cells are not appropriated to specific organs, but each contains the potentiality for developing any organ.

We therefore consider that the truly human evolution is the development of spirituality, and accept Wallace's conclusion that the end of material evolution is the development of a being *fit* to survive bodily death.

Hostess: The Personality of Our Lord is the final phase of the "Daily Express" discussion. It is of the essence of the matter. Even the bishops do not defend the Virgin Birth. To me this question, too, is solved by the supernormal facts. In one of the most remarkable books yet published on the supernormal faculties, the author says:—

If the diverse kinds of supernormal cognition were attributes of a single mind, their possessor would excite the stupefied amazement of other men. . . . Neither his birth nor his death nor the field of direct and indirect sensorial perception would limit his environment in time and space. The human beings he might meet would reveal to him by their mere presence their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities, of their relations with others, and the knowledge of their whole surroundings. . . . He would know and could tell the details of events happening at great distances from himself. . . . and the actualities to be realised in the future. Such a being, superhuman to our ideas. . . . is nevertheless a logical possibility, since he would be no more than the possessor of all the latent psychic powers whose different phenomenal forms are found isolated and scattered.

("Supernormal Faculties in Man," p. 162.)

Well, exactly these things are told of Jesus; and in addition he wielded a power of healing so unparalleled, and manifested a love so amazing, a courage so undaunted, and a wisdom so deep that His coming has been made the central event in the history of the world. We are told that his last prayer for His followers was, "I in them and Thou in Me that they all may be one, *even as We are One.*" I do not see that Mr. Arnold Bennett's presentment is any contradiction of this. And I will add to Myers' prediction, that when the supernormal faculties are admitted by all educated men, as they soon will be, some bishop will discover that the Christianity of Christ has nothing at issue with modern science, nor even with Judaism, and possibly not with "Islam," which means the "Peace of God."

THE GUIDE.

Follow this divine guide and let him be thy genius, for he holds the key of thy lives, both past and to come.—
BOOK OF THE DEAD.

I dare not speak your Name, oh, my Beloved,
Lest power go from me;
The secret power which you transmit
In the dark silences between the night and dawn,
When half asleep, half wakening,
My inner sense grows warm and living to your touch.
Take not my memory of you from my day,
Lest it become a barren wilderness of hours,
But only hide your face from me.
I could not bear the radiance of your gaze.
I might forget my humble, homely tasks
To lose myself in you.
Keep your slow smile till eagerly I come,
Sheltered by Night's caressing dark,
To learn the wondrous lessons of your Realm.

ETHEL KNOTT.

EMERSON: SEER AND MYSTIC.

SOME GEMS FROM HIS TREASURY.

CHARACTER.

Character is a natural power, like light and heat, and all nature co-operates with it. The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being: justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force. We can drive a stone upward for a moment into the air, but it is yet true that all stones will for ever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed.

MAGIC.

He is a dull observer whose experience has not taught him the reality and force of magic, as well as of chemistry. The coldest precisian cannot go abroad without encountering inexplicable influences. One man fastens an eye on him, and the graves of the memory render up their dead; the secrets that make him wretched either to keep or to betray, must be yielded; another, and he cannot speak, and the bones of his body seem to lose their cartilages; the entrance of a friend adds grace, boldness, and eloquence to him; and there are persons, he cannot choose but remember, who gave a transcendent expansion to his thought, and kindled another life in his bosom.

SPIRITUAL KINSHIP.

If it were possible to live in right relations with men!—if we could abstain from asking anything of them, from asking their praise, or help, or pity, and content us with compelling them through the virtue of the eldest laws!—could we not deal with a few persons—with one person—after the unwritten statutes, and make an experiment of their efficacy? Could we not pay our friend the compliment of truth, of silence, of forbearing? Need we be so eager to seek him? If we are related, we shall meet. It was a tradition of the ancient world that no metamorphosis could hide a god from a god; and there is a Greek verse which runs,

"The gods are to each other not unknown."

Friends also follow the laws of divine necessity; they gravitate to each other, and cannot otherwise:—

When each the other shall avoid,
Shall each by each be most enjoyed.

THE CHEMISTRY OF CHARACTER.

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

THE SOUL.

We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes, all metaphysics, all philosophy is at fault. Its presence or its absence is all we can affirm.

THE TYRANNY OF THE PAST.

The relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh, He should communicate not one thing, but all things; should fill the world with His voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phrasology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul.

THE POWER OF THE SPIRIT WORLD.

ADDRESS BY MISS LOUISE OWEN.

The London Spiritualist Alliance had a stimulating experience when on Thursday evening, 8th inst., at the hall, 6, Queen Square, MISS LOUISE OWEN addressed a large audience on her experiences in Spiritualism and her faith in its ultimate triumph.

Her remarks, conversational in their informality, were delivered in a voice which has an appealing charm. There was something child-like in her frankness, and she delivered her message with apostolic fervour and fullness. She showed herself to be one of that band of ardent evangelists who have a great part to play in the furtherance of Spiritualism as a gospel of social deliverance. Throughout the address prevailed the note of the Eternal Feminine, pleading, eager, yearning, sympathetic and occasionally vivacious. Her appeal was to faith and vision and intuition, and she showed a proper contempt for science and logic and masculine pettifoggery. In short, all the problems and perplexities that beset the path of scientific and philosophic Spiritualism were consumed in the fervent heat of her eloquence, and we passed at once from the complexities of life to its divine simplicities. Now and again it was clear that some of her harmless audacities had a disturbing effect on the more sober-minded and decorous, but these are a notoriously stodgy class. Her oratory swept the room like a breeze, tonic and refreshing, and her proclamation of the vital realities of the New Revelation, which was the fiery core of her speech, touched a responsive chord in many hearts. Why was it, she inquired at one point, so necessary at a séance to ascertain whether the temperature of the room went down two or three degrees in the face of the great spiritual issues bound up with intercourse with the spiritual world? Why indeed! That inquiry may be said to have represented in essence her standpoint towards the subject, and it is one which enlists the sympathy of many who have penetrated to the interior meaning of the "New Revelation," beyond the fringe of purely psychical investigation with its theories and speculations.

Miss Owen's discourse, which was prefaced by some brief remarks by the Chairman, Mr. E. Courtenay Luck, was, as already indicated, copious, covering a multitude of points and garnished with Northcliffean anecdotes and reminiscences, yet with all its discursiveness it returned always to the main point—the power and influence of the spirit world; the efficacy of prayer; the triviality of most of the things upon which humanity sets its heart and spends its life; the need for faith and for continual reliance upon the heavenly powers.

She told of little communities of women who had surrendered their earthly ambitions inspired only to work for God and their fellows, and how to them had been granted much evidence of spirit ministry and continual answer to prayer.

Referring to her twenty years' work on the Northcliffe Press as private secretary to its founder, she explained several points relating to the return of Northcliffe which had perplexed the readers of Mr. Hannen Swaffer's book, "Northcliffe's Return"—amongst them Sir Hall Caine, that famous novelist, who had confessed his disappointment that the life beyond was so different from what he had pictured it, namely, a condition of rest and saintliness. This point amongst others Miss Owen disposed of, her explanation being too familiar to experienced Spiritualists to need recapitulation here.

She claimed that Jesus Christ was on earth again in spiritual presence, ministering to all who called upon Him in faith, confiding in His help and guidance.

She told how a few years ago she had been asked to stand as Parliamentary candidate, a constituency being offered her, but before she could make up her mind on the question she had in a wonderful way been brought into touch with Spiritualism, and she had now devoted her life to the service of the spiritual world. It had brought her a new and radiant hope, and she was happy in the mission on which she had embarked with a group of friends like-minded. "And I do want you to know how happy we are", she said, "we are all hard at work and we have something to live for, something that makes life worth while."

The encompassing host of spirit friends and fellow-workers with us—a great cloud of witnesses—saw deep down into our hearts and saw us through and through. They saw our pretences, our pettinesses, our jealousies, our unworthy thoughts and actions. This was where Spiritualism was going to help us, it was going to open our eyes to things worth while, to the true realities. (Applause.) The world to-day was full of trouble and unrest because it had no courage and no faith.

She had long desired and was fully determined to deliver the message of Spiritualism. They should take the Albert Hall. She was told there were difficulties, but she was used

to difficulties and had no fear of them. The clergy were crying out about their empty churches, yet a man like Gipsy Smith could fill the Albert Hall every day for a fortnight simply because he had a little simple message straight from the heart; he told the world that God was waiting to help us and Jesus was waiting to heal all our cares and sins. She had made up her mind that they must have the Albert Hall, and if the men were afraid she and other women would do it. (Laughter and Applause.) An example of the wide range of her social and religious experiences was her allusion to a private audience she had had with the Pope.

Mr. A. MORRIS, in proposing a vote of thanks to Miss Owen, testified to her unselfish character and her devoted work in the service of humanity.

Mr. HENRY COLLETT, in seconding the vote, alluded to the enthusiasm of the lecturer as that of a new convert to Spiritualism whose usefulness would be deepened by further knowledge and experience.

Mr. H. BODDINGTON, in the course of some comments on the lecture, called attention to the fact that Spiritualists had some years ago held a great demonstration at the Albert Hall, and at present found that the Queen's Hall was sufficient to satisfy their needs and their ability to compass the heavy expenses of a great public meeting.

The CHAIRMAN, in closing the meeting, expressed the view that the time had come when we should leave the study of phenomena to the scientists and concentrate on the great religious message of Spiritualism to the world.

SELF-REALISATION AND SELF-SACRIFICE.

By M. F. C. HONORE (IRENE, TRANSVAAL).

I have read with interest Miss H. A. Dallas's article on the "relative values" of self-realisation and self-sacrifice (LIGHT, August 22nd, p. 399). The question is not a new one, but probably never before has it been of greater actuality.

In the 17th century Madame Guyon was all for self-sacrifice, and Madame de Maintenon often enthusiastic about it. But Bossuet thundered against it, and then even poor Fénelon had to pay dearly for the mortification of Louis XIV's spouse. And yet to this day self-sacrifice of the individual is enforced by church and nation; never dreaming, as suggested by Principal L. P. Jacks, that from themselves self-sacrifice is required for the sake of unity. It seems all very confusing! Some forty years ago H. De Tourville remarked, however, that the confusion was merely one of terms. Contrary to the Quietist doctrine, self-sacrifice is not at all annihilation of being, but annihilation of the limitations of being, and therefore is the same thing as self-realisation, which is Christ's own "Good News."

A comparison may serve: In his new book, E. Del Mar compares the process by which the Infinite is bringing up to individual consciousness his phagocytes, as Sir Oliver Lodge might call us, to a cloud resolving itself into hard hailstones and later receiving them back by evaporation. That image, preferable to Plotinus's old one of a net thrown into the sea and later washed away on the shore, does not admit of any annihilation. Indeed the substance remains constant, first, last, and all the time. But there is first individualisation, and later self-sacrifice of individual limitations. Supposing the hailstones conscious, such a consciousness can never be lost, but subsequently expands *ad infinitum* through self-sacrifice of limitations, i.e., true self-realisation.

When considering the "Temptations" in her suggestive book, "The King and the Kingdom," Miss A. H. Small, who may not be accused of opposing the Church, cannot help observing that in reality Christ was led to consider all the usual external solutions, dear to church and nation, and definitely rejected them, hence his suppression by Church and Nation. Dostoevsky's dramatic presentation of Christ coming back and being promptly arrested by the Church for execution by the Nation is as vividly true now as when he was writing his "Brother Karamazoff."

Christ's own essential discovery is that human integration can only be achieved practically within the individual, and that implies necessarily a previous universal disintegration of all churches, nations, hierarchies, authorities, and other external restrictions, actual or eventual. Hence the opposition of all those external agencies to the living and striving Christ. That they may thus delay the result, singly or collectively, is unquestionable. But unquestionable is it also that they cannot do so for ever. And the more the necessary process is delayed, the more violent it must needs become, and, as Sir Arthur Conan Doyle is expecting, the more "catastrophic." Is that of no interest?

Fortunately however, as pointed out by J. D. Whelpley in his recent "Reconstruction," the said external agencies have made such a colossal mess of it all during the war, and are proving themselves so hopelessly ineffective merely for staving off the consequences of that mess in peace time, that everywhere the individual is perforce gradually realising that his personal responsibility is simply untransferable. Thus will Christ's scheme be not only irresistibly helped, but increasingly accelerated.

Clearly Miss H. A. Dallas deserves to be warmly congratulated for re-opening that question.

LETTERS TO THE EDITOR.

LITERATURE AND TELEPATHY.

SIR,—Upon one occasion I experienced a surprise very similar to that of Jung Stilling recorded on page 462 of *LIGHT*.

I had written a story, as I thought purely fictitious, dealing with a Nihilistic society in Russia. In the story I depicted a certain agent of the Secret Police, a brutal wretch, whose hobby was the collecting of *Lepidoptera*. With a grim sense of humour, the man put his collection to a twofold use; to each of his specimens he assigned the name of some revolutionary, pinning each name below the selected specimen when the unfortunate victim had been delivered up to a doubtful justice either by his instrumentality or that of his fellows. The butterflies and moths all bore some fancied resemblance to the owners of the names ticketed beneath them. For example, the oak-lappet moth, with its brown wings, suggested a man whose skin was of a curious dark colour, attributed to excessive coffee-drinking, while under a gorgeous specimen of the genus *Morpho* was the name of a woman as brilliant in dress and parts as the wings of that butterfly.

You can imagine my astonishment when a Russian friend of mine, after reading the story, informed me that I had only recorded facts. That, in truth, there had been such an agent of the Secret Police (I believe he said in Riga) who had employed his collection of *Lepidoptera* just as I had related, as a sort of register of crime.—Yours, etc.,

FRANK LIND.

33-34, Shoe Lane, London, E.C.4.

THE HARMONIAL PHILOSOPHY

SIR,—I am naturally delighted to see the Harmonial Philosophy coming to the front. For years I have been as one crying in the wilderness, calling attention to the most wonderful and significant fact in our whole history. The very first lecture I gave for the London Spiritualist Alliance, so many years ago, was on "Genius in the light of Modern Spiritualism," in which the case of Davis was used as the main argument. A full report of this having come to his notice, he wrote me a very charming congratulatory letter. This led to a most interesting correspondence, which lasted until his passing.

Shortly after that event his good wife sent me his watch-chain, which had been a birthday gift from her, stating that she knew her husband would prefer that I should have it. Needless to say it is my most treasured possession.

My second or third lecture was devoted entirely to Davis and his work; and in all the numerous articles I have written for *LIGHT* I have kept his case in evidence. In my latest book, "Retgression in Art," I badly damaged its chances of selling, as a work on Art, by devoting the second and greater part to "A New Philosophy of Life," which is the Spiritualistic Philosophy, as only a new philosophy of life could bring the needed Renaissance of Art. The wonderful powers which the case of Davis prove to be latent in all of us, and his power of commanding them almost at will, promise boundless possibilities for the artist of the future.

Of late, under the admirable Editorship of *LIGHT*, charming little articles have appeared on passages from the works of the great Seer. Now Mr. W. H. Evans, whose extremely able "Philosophy of Spiritualism" I commended in *LIGHT* years ago, has published a book on Andrew Jackson Davis, and the Harmonial Philosophy; this was badly needed, and I am looking forward eagerly to reading it. The Rev. G. Vale Owen's criticisms and commendations are equally valuable, but the case of the young Seer is even more important than his magnificent Revelations.

That an absolutely uneducated youth should have been able to dictate in trance, "Nature's Divine Revelations," a work no academy of "highbrows" could have produced, is, I fully believe, the most wonderful fact in all history. That he later was able to enter, almost at will, the "superior condition," in which he had that quasi-omniscience which put the knowledge of this world, and much of the next, at his command is the most hopeful and encouraging fact in history. It hints the next step in evolution.

Compare the revelations brought by any of the greatest Lightbringers of history, and where will you find anything comparable with the extent and splendour of the revelations brought by this uneducated and inexperienced youth? These are the most momentous facts in the case for Spiritualism, which have too long been neglected.—Yours, etc.,

E. WAKE COOK.

3a, Gloucester Road, Palace Gate, S.W.

"THE RE-INCARNATION THEORY." A
REPUDIATION.

SIR,—My attention has been called to a letter from Mr. Claude Trevor in your issue of September 19th, referring to the supposed re-incarnation of my brother, the late Major Welsh, of the Border Regiment.

I am afraid this story must be regarded with the gravest mistrust, in view of the facts of the case.

In March, 1904, the Border Regiment was stationed at Meiktala, and Mrs. Reade, Mr. Quinlan (not Quintan) and my brother were drowned while sailing on the lake there. A few years afterwards—I think in 1909 or 1910—the "Rangoon Times" gave an account of a Burmese child, born and living at Meiktala, who said he had been Major Welsh, knew which bungalow he had formerly inhabited, how many ponies he had kept, etc., and this version was reproduced in the "Daily Mail."

You will observe that all these matters must have been perfectly familiar to the whole station, including the child's parents, and that the lapse of time since Major Welsh's death was by no means "many" years, both points being lost sight of in the paragraph under correction.

As re-incarnation is a familiar idea to the Burmese, the mother's "agitation" is difficult to understand, while the child's "describing the lake" to her seems a work of supererogation, as she could probably have seen it herself by looking out of the door.

A story always gains in the telling and I notice that the child, who was originally an ordinary brown Burmese baby, has now acquired the "physical characteristics" of a fair-haired European, though Major Welsh was an extremely dark man.

No doubt the story, having gained currency, will continue to float; but as it has reached your more responsible columns, may I ask you kindly to put the actual facts on record? The present account so entirely obscures the important details of date and locality as to render the whole worthless from an evidential point.—Yours, etc.,

MARY W. BENSLEY.

Much Hadham, Herts.

SEANCE WITH MRS. BRITAIN.

A BELGIAN VISITOR'S EXPERIENCE.

"LA REVUE SPIRITE," for September, contains under the heading, "Une séance chez le médium Mme. Brittain," an interesting account of a sitting with Mrs. Brittain, described by a Belgian gentleman, Monsieur G. H. Adan. The medium straightway gave a detailed description of a lady who had passed over. "She is your wife," said the medium.

Question: Can she give her name?

Answer: She is saying it; I cannot understand it. It is Gou . . . Gao . . . Ga. I cannot get the end of the word.

(The name is Gabrielle. Mrs. Brittain does not know French.)

After a short silence:

She says she passed out, without being aware of her transition; that during her illness she said things to you which were hard, disagreeable, but she realises that you knew her mind was wandering.

(This was absolutely exact.)

She says you have been tormented with the thought that you could have made a better choice of doctors. She wishes you to know that you are wrong, and that nothing could have saved her. She says she is very pleased that you gave her so many flowers.

(Exact. In the room she occupied, near her bed, on a table, is her portrait; the table is a mass of flowers, which are always renewed.)

She is saying now that she had a small dog with long hair, brown in colour.

(Exact. A Pekinese, still living.)

She is speaking of things—(hesitation)—things I can scarcely understand. She says you have an article of clothing which she used to wear; a black object, something one uses for warmth. What can that be?

(Remarkably exact. Before leaving home I told the maid—she had been my wife's maid—to pack a black woollen waistcoat, in anticipation of a cold sea journey. By mistake, the servant packed another black vest, a lighter one, which my wife used to wear at the beginning of her illness. I only noticed the substitution at the Dover Customs.)

Several other descriptions, many of them particularly exact, were given, including one of Mr. Adan's residence at Woluwé, Belgium, and he concludes by saying:—

If one takes into account the rapidity of my change of location, that the persons I saw were entirely unknown to me, and that Mrs. Brittain gave me details which were not preoccupying my mind—flowers, a dog, an article of clothing—it seems to me that here is an excellent example of clairvoyance and worthy in every respect to be published.

LIGHT,

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

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

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SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

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RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

EVIDENCE.

On one occasion when Mr. Hannen Swaffer visited the Potter circle, as described in "Northcliffe's Return," that very forcible communicator, "Daniel," had some words to say upon the subject of evidence.

"While you require evidence, and you put evidence to the test," said Daniel, "you are hardly in the right when you conceive that such evidence is definite, fixed and conclusive. There is no evidence under the sun that can be so."

And "Daniel" went on to point out the innumerable influences which surround a medium in the matter of giving messages. The medium is conditioned in varying degrees by everything and everyone about him. That is a fact which has occurred to many careful students of the subject, and, of course, it does not apply only to mediums, it affects every one of us in our daily intercourse; but in mediumship, which is a peculiarly sensitive state, these extraneous influences are more marked.

"Daniel" had much more to say. He is described by Mr. Swaffer as "omnipotently critical . . . brutally frank," and his messages bear out this opinion. He said, "The facts are *not* the essential things." And further he contended that, "There is one law . . . that law is that what is taught is Life and not evidence. If you request evidence, then you shall not receive it. If you request Life, then it is yours!"

We believe that to be true in the large sense—it is the standpoint of some of us—but it is rather too universal a truth to be applied to investigations of a scientific character. It would leave the scientific mind quite cold. It is as though someone had gone to Darwin and said, "Do not trouble about your earthworms and natural history; the spiritually illuminated mind knows that evolution is true. It is a truth which can be intuitively perceived." That message would have been beside the mark, for Science has to move consecutively step by step and cannot take strides. Every little creek and inlet on the map of life that Science is making for us has to be carefully filled in.

So far as our evidences of psychic phenomena go, while they are not absolute in the larger sense, they are accurate; they state facts showing that "miracles" happen. Howbeit we are still far from the stage of being able to reproduce phenomena at will to be verified as often as may be wished. Very few of these things can be constantly repeated, and only then when the conditions are favourable.

Objects have been brought from a distance by

instantaneous means, writing has been obtained in sealed boxes, and many other "impossible" things have been achieved. Sceptics have laughed at such tales, but one after the other the sceptics have investigated and have found them to be true, and on going forth (in a few cases) to bear their testimony, have found themselves in exactly the same position as the people whom they had previously ridiculed. They in turn became themselves the objects of derision. This was not what they expected because they had a fond conviction that when *they* came forward to say the thing was true the whole atmosphere of the question would be changed. It was not so. Some small change had certainly been wrought by their testimony, although they were unconscious of it, for in a world where the mass of people value quantity much more than quality and have a pathetic faith in the idea that truth always lies with majorities, it is evident that the more persons who testify to the reality of any particular thing the more it is likely to be generally believed by the rest.

That is how the phenomenal side of Spiritualism has been advancing during the last 40 or 50 years. The "set-backs," which have been numerous and serious, have arisen mainly from the fact that great numbers of people who investigate are deficient in the critical faculty, over-enthusiastic and impulsive. Having witnessed a few genuine manifestations they have, on the strength of these experiences, endorsed things which on examination have turned out to be delusive and spurious. The hasty and unthinking verdict has, of course, been that these spurious things were representative of the whole matter, and the wall of adverse opinion thus created has been very difficult to penetrate. We agree with "Daniel" so far as to say that what is called evidence is not evidence at all, except in a very limited sense. The evidence is sufficient to prove that certain things happen, and beyond that we have to proceed by inference. The phenomena suggest, if they do not absolutely prove, the return of our departed friends, who reproduce unmistakable signs of their identity as we knew them in this life; but we have to go far beyond it. The deepest things in Spiritualism are incommunicable. The communication of truth must be made to the spirit and not merely to the intellect before it can be absolute evidence. Some few gifted souls amongst us do not require any phenomenal evidence, but for the great majority the phenomenal evidences are indispensable. It is the only way by which the truth can approach them.

We are not of that exalted order of minds which rejects contemptuously the idea of miracles as being undignified and materialistic. These things afford a form of evidence of a kind much needed by the world; we should even say (*pace* "Daniel") that they are absolute evidence to the extent that they are facts. We cannot afford to despise facts. They may not be the food of religion, but they are certainly the sustenance of Science, and Spiritualism must proceed scientifically as well as religiously: otherwise it becomes sectional, and incomplete things are always unsatisfactory.

Nevertheless, there is one statement of "Daniel's" which we may quote with approval for it has a meaning and significance which will not be lost upon the discerning:—

"Now what is our AIM?" went on Daniel. "What do we come back for? NOT to prove our existence! It would be IRONY for a spirit of a superior state to come back to you to prove his existence. It is for YOU to prove YOUR existence."

UNDER the resplendent title, "The Glory of the Sun," a new play is to be given at the "Q" Theatre (Kew Bridge) on Monday, 19th inst., and nightly at 8.15, Thursday at 2.30, for one week only. It is, we are informed, not a "psychic play," but a play of psychic interest. It is to be presented by Messrs. J. and D. de Leon (in association with Cecil Barth), and Amy Brandon Thomas, Jean Forbes Robertson, Mary Rorke, Olga Dickie, Ivan Firth, Lindsay Gray and Robert Haslam are in the cast. It will be produced by Benrimo.

FROM THE LIGHTHOUSE WINDOW.

"The Patriot" prints a letter from the Rev. Ellis G. Roberts in defence of Sir Arthur Conan Doyle, although the editor appends this note to it:—"There is no intention of pursuing this subject of Spiritualism, which we recognise as being too much a matter of personal belief, and too remote from 'The Patriot's' special work for our investigation." Protesting against "The Patriot's" criticism, Mr. Roberts says:—

"They are certain to give gratuitous offence to those who, like myself, are strong advocates of your political principles, and at the same time are firmly convinced that there is a great truth underlying the movement you condemn so hastily. This latter is my own conviction, and I have studied the subject with considerable attention for about thirty years, very closely indeed for the last ten."

From "Breakers Ahead!" by our contributor, Mr. W. H. Evans, in "The International Psychic Gazette," we take the following excerpt:—

No doubt the world is in a parlous state, and yet I am full of hope. In the midst of it all there is such splendid promise. What is happening is the breaking-up of a system that humanity is rapidly outgrowing. Our social state does not provide the machinery for the new spirit to function. We may have to cross the wilderness, but the promised land is beyond. Social upheaval, cataclysmic changes may come, suffering be intense, and chaos seem to reign; but if there be a Guidance, if there be great and mighty Beings who know the plan of evolution, is it likely they will fail? I think not.

That is why I wonder at the jeremiads of the prophets. They tell us of the woe and travail and suffering and even threaten us, but the world will not be forced. It must gang its ain gait, because the forces of disintegration and construction are both interwoven in the warp and woof of our social life. The forces of progress often act as disruptive factors. We have seen that before; how else are revolutions to be explained? The passing of ancient civilizations did not mean the end of the world. They were waves upon the shores of time. They receded, but other waves followed. I have no doubt it will be so again.

We note that Mrs. Philip Champion de Crespigny and Miss Nellie Tom Gallon are each represented in the "Premier Magazine" for October; the former by an amusing sketch, "The Notions of Naomi," and the latter by an Italian story, "The Smile of Understanding."

In "The Referee" of the 4th inst. Mr. Michael Temple concludes an article concerning Evolution with the following paragraph, which again shows this writer as one who keenly realises the spiritual side of things:—

You cannot develop something out of nothing. We are forced to acknowledge that the mind of Man differs from the mind of the animal, not only in degree, but in kind, and that there is no process conceivable to us by which the one could have given birth to the other. At some time or other there must, apparently, have been an endowment with qualities which are not only much higher than those which any animals possess, but are totally different in their nature. We may, and shall, hold firmly to the theory of Evolution, and yet we shall be compelled to admit that there is some deep truth hidden in the words, "God breathed into his nostrils the breath of life, and man became a living soul."

The "Daily Express" of the 9th inst., under the heading "Religion of Sir Oliver Lodge," refers to an address given by Sir Oliver at the City Temple on the previous evening, in the course of which he is reported as saying:—

"I know that there are beings in the universe much higher than man, and that we are surrounded by a multitude of helpers interested in our struggles, keen to assist this race to get the benefit of its birthright and to fulfil its destiny.

"The object to be gained seemed so lofty, and so worth while, that the Incarnation of the eternal Divine Christ-spirit in human form was actually undertaken, and the torment and the death—foreseen, no doubt—was accepted as the price to be paid for the redemption of man."

The "Morning Post" correspondent at Paris writes to it:—

Cardinal Dubois, the Archbishop of Paris, is among the latest of those possessed of spiritual authority to have expressed their views upon the Spiritualist movement as explained at the recent Congress in Paris. For the Cardinal the sincere adherents of the Spiritualist creed are men and women who deserve sympathy—sympathy made up of pity and hope.

The "Daily Express" (5th inst.) gives a column account, of Sir Arthur Conan Doyle's recent address at the Grotrian Hall, when he discussed the "Express" series of articles on Religion. We quote the first and the last paragraphs:—

Sir Arthur Conan Doyle opened with an expression of relief that one daily paper at least could, for a moment, desist from the usual routine of reports and give space for a topic like "My Religion." Then he started to spike the guns of most of the contributors to the series. . . .

The prevailing characteristic of the articles on "My Religion," Sir Arthur continued, might almost be expressed by the aphorism, "The less dogma the more Christ." Two things were needed for the religion of the future, the Christ spirit and direct Spirit Communion.

The "Christian Spiritualist" prints a critical and eulogistic letter by Sir Hall Caine to Mr. Hannen Swaffer regarding his book, "Northcliffe's Return." We select a few representative passages. The popular novelist says:—

I cannot but be disturbed, as I read your vivid book, by the sense it conveys of a deeply troubled and almost tempestuous hereafter, full of unfulfilled effort, or unceasing struggle, of unsatisfied desires. All this conflicts with my long-cherished belief in the majesty of Death, the solemnity of Death, the calm of Death, the rest of Death, and the purity of the spiritual life. I want to think that the great spirits who have "gone across" are at peace; that after life's fitful fever they sleep well. . . .

In spite of all I have said in this letter, do not think, I am not a Spiritualist. I am a Spiritualist, but not in your way. Physical signs of the survival of the Dead are not necessary for me. . . . I fully and most deeply sympathise with what I take to be your chief purpose in writing the book, namely, to bring comfort to the living who have lost their loved ones, and wish to have assurance that they survive, not as a vague part of the spiritual world, but as individual souls who are constantly about them, and are waiting to welcome them to the other and greater existence which is to have no end.

"Spiritual Truth" prints an account of an extraordinary cure, taken by our contributor, Mr. E. W. Duxbury, from a publication entitled "The Shower of Roses, 1912."

Briefly, a Mme. Godin, living at Amiens, having undergone a serious abdominal operation, was left with a wound that her doctor said would not heal for a long time. After four weeks it was deeper, and a hole had formed, from which matter flowed. At this juncture an aunt of the suffering woman told her about the wonder-working of Sœur Thérèse, to whom Mme. Godin then prayed unceasingly, begging for a cure without the severe means prescribed by her doctor. On the second night following the doctor's threatened treatment, Mme. Godin had a vision:—

The servant of God appeared to her, surrounded with a brilliant light. . . . Smiling, she said to the happy and privileged invalid: "Get up, you are cured?" Then she disappeared. At the same moment Mme. Godin, who till then could not lift herself up without help, got out of bed, and fell on her knees to thank her heavenly benefactress. . . . Afterwards, on looking at her wound, she found to her joy that it was completely healed up, and so perfectly that there was no longer the slightest vestige of it, while close beside it were to be seen the scars of the stitches used in the operation. Sœur Thérèse had done her work better than the doctors! Mme. Godin got up in the morning, saw to her household, and began to do the washing.

The "Daily Express" of the 7th inst. tells a curious story of what is entitled a "Death Warning by Telephone." It seems that the Baroness Hélène Gingold received a mysterious telephone message an hour or two before a man died in the Fortune Theatre, which is owned by her husband, Mr. Lawrence Cowen, the playwright. The baroness states that she was rung up on the telephone and a voice speaking in most distressful tones told her that something dreadful was going to happen at the Fortune Theatre and that she must warn her husband. She heard also another voice addressing the first speaker, a feminine voice, which said, "Oh, don't, don't, darling, please—it is terrible." The baroness replied asking who the speaker was and how she could help, but there was no reply. She then rang up her husband's office and informed him of the warning, but he could give no explanation, and on his return soon afterwards he told her that the telephone, after her message to him, was out of order. A man died in the Fortune Theatre two and a half hours after the receipt of the strange message of which apparently no explanation could be discovered. His wife was with him at the time, and at the inquest stated that he might have died without her knowledge, had not his arm dropped into her lap.

AFTER THE PARIS INTERNATIONAL CONGRESS.

BY ANDRÉ RIPERT, GENERAL SECRETARY OF THE INTERNATIONAL SPIRITUALISTS' FEDERATION (PARIS).

Many of our brethren have come to this Congress and have been able to appreciate the importance of its work. Many, coming from all over Europe and the world, have felt themselves comforted in seeing among us our colleague Léon Denis, and in hearing him express clearly and strongly the certainties to which his long experience has led him.

I write these notes for those who have not had the same advantage, and who nevertheless desire to know the essence of the discussions which have taken place touching the doctrine which we defend. I take this opportunity of sending to all my brethren of England my most cordial and sympathetic salutation.

As Secretary of the Congress, I have had the privilege, not only to be present at the work of all the Commissions, but also to speak personally with the majority of our foreign brethren. Perhaps I shall be permitted to outline in a few words the philosophy which follows from a meeting where so many persons of goodwill and experience came into contact.

I have first of all been struck by the fact that the assembling of such International Congresses becomes more and more indispensable for the mutual education of men and women who now co-operate in the progress of civilisation. This fact has become emphasised since the war: *Human thought is struggling to press through the barriers and frontiers which are opposing it.* Spiritualism, more than any other phase of intellectual liberation, is conscious of this imperious necessity—to know ourselves first. The life of the planet which we inhabit is developing with prodigious speed from the material point of view. We must organise our international spiritual life. The present great effort must be to encourage these international reunions as frequently as possible, and above all to maintain afterwards between the men who meet in them the links which have been wrought with so much difficulty. From this point of view in our Congress, as in all the great Congresses, the necessity for an international language has become manifest. The material difficulty of understanding each other's speech separates us even more than differences of national culture, and sometimes it divides us. We have been able to observe men meeting together in the same hall, and I will add, having the same ideas, who had no means of mutual communication. An international language will one day be forced upon us in our Spiritualist Congresses.

One other aspect of this same question has been obvious in our debates, the subject of the correspondence exchanged between centres which do not speak any one of the four European languages and the Secretariat of the International Spiritualist Federation. How is one to communicate with the Tchecs, the Poles, the Russians, the Chinese, the Japanese? Let us not forget that these countries are very interesting, not only for the propagation of our ideas, but also for the experimental facts which they report. The Congress has advised all our brethren not only to learn Esperanto (or "Ido," which is almost the same thing), but it has also emphasised the importance for correspondents to employ one of these languages in order to facilitate the work of the Secretariat, which daily increases in importance. *Spiritualism is arriving at the hour when its rôle is becoming clearly defined both for its supporters and for its adversaries.* The arrival in France of our numerous British and American friends, the extraordinary progress of Spiritualist doctrines in those countries, clearly reveal the philosophic necessities to which an answer must be given if we wish to progress now in the mission of unification which is laid upon us: *Spiritualism must be the modern spiritual road along which humanity in its entirety will travel.* At the same time, this road will be solidly scientific, making use of all the scientific progress which man has already been able to attain.

Outside these points upon which we are all agreed, there are only questions of "shops" and "little Bethels." For myself, the entire Congress is summed up on this central point. Let me be explicit: formerly we were at pains to furnish the proofs for the reality of the facts upon which our teaching is based. This stage has been passed. Let

us recognise it. Metapsychical science in this sense has greatly helped us, and the question asked by Professor Richet, "Is there a science of Metapsychics?" is now everywhere answered definitely and in the affirmative.

The reality of the facts is no longer in dispute for any informed investigator.

The work which remains before us and which future Congresses will define is this: To gain the adhesion of all to the "spirit hypothesis" as being the simplest and the most scientific explanation (the two words do not exclude each other) of the supernormal facts, proof of which has been given.

Our hypothesis, according to the phrase of Crookes, remains "perfectly incredible." It is for us to prove that it applies "perfectly" to the facts—to all the facts. Do not let us anticipate too far ahead, do not let us insist yet on the moral and social consequences which will flow from the acceptance of the spirit hypothesis. That will inevitably come in its time—in a few years. How many savants have already reached this! The letter of Professor Maxwell, of Bordeaux—addressed to the Congress, serves as an illustration:—

Materialism, sanctified by the admirable progress of the 19th century in the knowledge of natural laws and their technical applications has set its mark upon the human mind, it has aimed to limit its researches to the study of phenomena denying the possibility of going beyond these. *This habit of thought has had sorry results on social evolution,* the ideal has become materialised, reduced to the dimensions of the personal life, degraded

to the inferior forms of well-being, of pleasure, of an individual and collective egoism, which is calculated to appal one. Where are we going on this mad course led on by guides who have no vision, on a path whose descent is ever steeper and more slippery? You feel this as all those feel it who study without passion, without prejudice, the movement of the contemporary mind.

It is not to be doubted that the race will finish in the destruction of the runners, in the ruin of our civilisation. This ruin is perhaps fatal—civilisations are born and they die when they no longer know how to transform themselves. They may endure more or less long, they do not escape the end destined to every human work.

They die, but they are also reborn, and the problem presented to your minds is to prepare the soil for the new forms that human culture is developing for the future.

To prepare for the future, such is our work; thus stated, it will be defined perhaps for the next Congress. For my part, I await with calm certainty the days when Spiritualism will publicly and boldly develop all the moral and social conclusions which the doc-



ANDRÉ RIPERT.

trine involves.

Then, doubtless, some among us will be annoyed by the unexpected moral and social obligations which will impose themselves upon the consciences of men and nations. The Spiritual Kingdom which we shall discover at the end of the road will accord ill with the pettiness and narrowness of our prejudices; the soul will be obliged to open widely to receive the dawning truth and the world will be radically transformed—new men on a new earth. The promised land is there. From the mountain top we have seen it. The whole Congress has seen it. If, as yet we do not enter in, let us be patient, let us be confident, as Conan Doyle has magnificently said: "All the children of God shall be saved"; and let us rejoice in that we have been able to participate in the Congress of 1925.

The report of the General Secretary, approved by the Congress, has stated:—

The coming days resemble those which saw the birth of Christianity. *Now it is the duty of Spiritualists to be personally present in all circumstances where the service of mankind has need of devoted and clear-sighted volunteers.*

This remains true, but let us advance by stages. The laugh is now upon our side. The consequences of Spiritualist doctrine must penetrate progressively the masses, without our seeking to impose our way of belief or our manner of understanding. The spiritual light will come like the daybreak—gradually, until the sun at last overtops the horizon.

THE INNER ASPECT OF MEDIUMSHIP.

BY HORACE LEAF.

Whatever may be the psychological peculiarities of mediumship there is a good deal that is practical, moral and spiritual about it. These will never be fully appreciated even by mediums themselves, because those to whom such services are rendered seldom see the psychic again; only occasionally does the beneficiary return and inform the benefactor of the valuable service he may have rendered.

It is, of course, always pleasant for the psychic to learn that he has been the instrument through whom sound advice has been given, and that he has been the means of changing a person's outlook for the better. More than one individual has told me that in this way they have been saved from absolute despair and even suicide.

Perhaps a few brief sketches of incidents that have happened in my own mediumistic career will help to convey some idea of the kind of work "controls" and their mediums do behind the scenes.

Melinda was a young Colonial of about seventeen; plentifully endowed by Nature with all the charms novelists delight in showering on their heroines. No one would have suspected that this smiling, winsome lass carried a secret intention which, put into operation, might have ruined her whole life and broken the hearts of her devoted parents. She came to me in so light-hearted a way as to completely deceive me, but not the spirit-people.

Melinda was in love! True there is nothing unusual in that, for Melinda was obviously cast in romantic mould, and any mere man could readily see that she was meant to be in love. But would anyone have guessed that Melinda, not yet free from the influence of her governess, was contemplating an elopement! Now this is where the spirit "guide" came in, and with a few brief fatherly words advised her to do no such thing. Said he: "Wait, my dear, until your emotions are less violent and give your head a chance. A few weeks' patience will do you a world of good and be much better for the young man. Wait."

Melinda waited. This may have inclined to drive a headstrong young Romeo almost to distraction, and I expect if he ever knew the cause he would have cursed the spirits, but it probably saved him much trouble later, for when Melinda's head got a chance it decided against the elopement and the young man.

I might never have known about this had it not been that quite recently I met Melinda and her parents on a visit to the "old country." I think they never knew about their daughter's narrow escape from matrimonial bonds, but they were obviously as proud of her as ever, and she was learning to look on life with wiser eyes. She at least was glad to have received the advice, and, with me, was inclined to think that but for the psychic nature of it she might have tied a knot that she would have gladly undone soon after, but it would have been too tight.

The second case concerns a poor old Jewess, an absolute contrast to Melinda. She wore soldier's boots, an old cap and a look of absolute despair on her kind, motherly face. Her story was a sad and sordid one. Into her humble home had crept another woman under the name of "friend," and she had usurped her place in the hearts and lives of her sons and husband—a most extraordinary thing. The wife and mother had become an outcast from the only place in this world that she felt she had a right to call her kingdom, and her heart was breaking, her simple pride offended. "What shall I do?" she moaned, "What shall I do?"

"This woman must be turned out," said the spirit firmly.

"But I dare not do it, she would tear me to pieces and my sons and husband would help her."

"Go home, my dear," said the "guide," "and leave the rest to God and to us. I promise you that within one month this woman shall leave your house without a harsh word to you, and you shall be reinstated to your rightful position in your home."

Full of confidence and already happier the poor creature took her departure uttering profuse thanks.

The matter passed entirely from my mind until a few weeks later, when a lady called to see me. She recalled the promise that had been made to the old lady and told me that the woman had gone within the month, as promised, and the wife and mother was mistress in her home once more. "The bad woman," she said, "left suddenly with friendly words, and all is well again. My friend is unable to come herself but has sent me to thank you for this wonderful thing."

I cannot pretend to know exactly how this remarkable event came to pass, but come to pass it did.

The third case concerns a widow and her children who but for the advice of the spirit-friends would have been robbed of their rights by two unscrupulous men. I came to know the story in this wise. On visiting a provincial town for the purpose of lecturing on Spiritualism my host informed me that a lady had been to them enquiring when I would arrive and anxious to fix an appointment with me. An appointment had been made, and in due course the lady arrived and told me her story.

Some months before at a public séance where I had acted as the medium, the spirit of her late employer had been described to her and he had given her a very striking and correct piece of information and advice. This gentleman, to whom she had been private secretary, had recently died, and the two remaining partners of the firm had offered to the widow the paltry sum of £300 in settlement of her husband's share in the business. "This," said the lady, "I knew to be unjust, a much larger sum being due to her; but owing to the unscrupulous nature of these men I thought it would be impossible to get justice from them. I was on the point of advising the widow to accept this offer in preference to risking the dangers of a law case, when someone advised me to try and get into communication with the spirit of my deceased employer. I did not know this was possible, and attended the séance in a sceptical mood. Imagine my surprise when I received a life-like description of the man and a message bearing directly on the object of my visit. His message was a curious one, but turned out to be perfectly reliable. Through the 'control,' he said, 'Take the case to court and justice will be done. Yet I want you to understand that it will not go through the court.' This seemed so paradoxical that I was greatly worried as to its exact meaning. I decided to take the advice and see what would happen. The widow agreed to act with me and we retained an eminent counsel who, however, threw the brief up the day before the case came on, in favour of a Crown criminal case, and we had to obtain another counsel at the shortest possible notice. He failed to grasp the facts properly in the time, and put up so bad a plea that at the end of the first day we felt quite hopeless, and I blamed myself for having taken the advice. The next day we arrived in a most hopeless frame of mind, feeling we had not the slightest chance of winning. Imagine our delight and astonishment when the defendants volunteered to settle the case out of court, giving the widow £3,500, and paying the costs of the action. Thus the apparently paradoxical message of my late employer was made plain and came fully to pass. The case had been taken to court and yet had not gone through it."

I know of no aspect of life that really matters that spirit-people do not take an interest in if it is in any sense related to the best interests of their earth-friends. Observation will show that such interests do not arise from a mere love of material affairs but from a deep love of men and women. Their religion seems to be mainly one of service, and they will do anything to render assistance where it is really deserved and needed, but always with the object of helping people to realise the importance of the higher values of life. It will be noted that in all the cases above-mentioned there was a distinct moral or spiritual element in them, and that, I think, is always the dominating consideration. Even when they fail to render service that we often feel they ought to if they can, we may be sure it is simply because of difficulties over which they have no power at the time, or else it is withheld in harmony with the requirement of spiritual law.

Questions bearing on personal character are also often dealt with by "controls" and "guides," and great good is sometimes done through the appropriate and timely warnings they give. Thus the duties befalling the conscientious medium are of a most comprehensive nature, encouraging and inspiring to happiness, peace of mind, and purity of motive.

OPENING OF THE NEW SPIRITUALIST CHURCH AT LITTLE ILFORD.

The opening of the new church in Third Avenue, Manor Park (the report of which reached us too late for insertion in our last issue), took place on Thursday, 1st inst., in the presence of a great concourse. The opening ceremony was performed by Sir Arthur Conan Doyle, who was accompanied by Lady Doyle. Mrs. Jamrach gave the Invocation, dedicating the church to God and the angel world. Mr. Watson, the president, welcomed Sir Arthur and Lady Doyle and gave a brief history of the building of the church, which, as it appeared afterwards from some remarks by Mrs. Jamrach, had been erected by labour freely given, the only cost being for the materials. In response to her appeal for financial support, Mr. Dewar offered £100 and Mr. Stanley Beard £50, on condition that the other £50 should be independently raised.

Sir Arthur Conan Doyle spoke with great eloquence on the Spiritualist movement and gave an account of some of those personal experiences which had helped to convince him of the reality of human survival. After speaking for more than an hour he sat down amidst thunders of applause.

Speeches were also made by Mr. Stanley Beard and Mr. Richard Boddington, and the Benediction being pronounced by Mrs. Jamrach, the congregation joined in singing the Doxology.

Lady Doyle was presented with a beautiful bouquet of roses, the presentation being made by Mrs. Edith Marriott, who accompanied it with a graceful little speech of welcome.

It was stated that the church has a debt of £1,500, but the workers are full of faith that the work will come to full fruition, and carry its message to the world in company with the many other centres inspired by the same faith and the same aims.

THE MIRACULOUS STATUE OF THE VIRGIN MARY AT ROUEN.

A REMARKABLE CURE.

By R. A. BUSH.

On the 4th of July last while playing lawn tennis I ruptured one of the sinews of my leg.

After a few psychic treatments by one of our Wimbledon healers I was much relieved, but was told that I should have trouble and discomfort with my leg for several months.

When I left London for the International Congress of Spiritualists in Paris, I had regained considerably the use of my leg, but it was still weak and slightly painful.

After a few days—owing, I presume, to its extra use—I was somewhat shocked to find that it was much swollen, and on careful examination found that dropsy had set in. I treated myself by various suggestive methods known to occult students, but regret to say that instead of getting better it became worse.

At the conclusion of the Congress I joined the party making the Joan of Arc pilgrimage, reaching Rouen on Thursday, the 17th, where the tour ended and the party dispersed. I stayed on at Rouen a few days longer. On Friday, the 18th, I was impressed to go to the Church of Notre Dame de Bonsecours where in one of the chapels there is an image of the Virgin Mary and Child Jesus, known as the Miraculous Statue.

The church contains hundreds of mural tablets acknowledging the cures received by some of the worshippers at that shrine.

Seating myself before the altar in contemplative mood, I wondered by what means these cures by faith worked. I felt that in addition to the curative process induced by faith or suggestion there must be some other forces operating.

I wanted my reason to be satisfied—yet I knew that intellect alone is cold and restrictive. I remembered that Faith is a door opener, that it opens every avenue of the soul to higher spiritual forces. On my knees I prayed to the power behind the shrine that I might receive the blessing of healing. I cried, "Lord, I believe, help Thou my unbelief!"

Resuming the sitting position after a time and dwelling in silence I was induced to raise my right hand, palm upwards in the form of a cup—as if to form a vessel for the reception of the healing unction—then carefully to lower it and turn it over upon the knee as if to pour out the precious fluid.

This I did twice. Then the thought came to me, "God's mercy is not limited, nor are His resources—Lift up both hands together and make a larger vessel!" I did so, and gently lowering them again I poured the unseen contents over the affected part.

I was not conscious of any healing power at the time, but I had a strong feeling that my prayer was answered.

The next morning I was delighted to find that the dropsy in my leg was considerably diminished, and on the following morning after a careful examination I was able to record in my diary that it had completely disappeared. I was also able for the first time since the accident to flex my knee to the maximum without discomfort. I know perfectly well how to distinguish dropsy from other forms of swelling.

On Tuesday, the 22nd September, at our home circle after my return, I received the following message:—

DR. MORRIS RENTON (a spirit doctor who has advised me at times for the last 25 years): "I come in answer to your request to speak about your prayer in the Church at Rouen, on the hill. I was present and heard your prayer, as well as read your thoughts. There was much healing power present at that Church. It is thronged with healing spirits who attend to the prayers of those who go to pray for healing. It is a good method of keeping alive faith in God and His angels. I cannot say from my own experience, but I am told that the Mother of Jesus often visits the shrine to bless it, and to bring spiritual forces. The treatment you received was from many of us, including those who wait upon the shrine. This reinforced our magnetic impulses with the result that you have had what Roman Catholics will call a miraculous cure. So it is in one sense.

"The place is holy and reverend and prayers sent to the Mother of Jesus are heard and dealt with according to the amount of faith and spirituality of the prayer. The Mother of Jesus gets most of the credit, but that does not matter. She knows the truth and desires no adulation above her fellows.

"This constitutes one of the temptations we have here. One day the Roman Church will understand this, and the people will be taught the truth."

(Was I correct in my diagnosis?) "Yes, it was dropsy. You used your leg too much, and unless we had been able to give you this treatment you would have had serious trouble. We helped to send you to the Church, as we knew we could give you an exceptional treatment there. Your leg is still weak, so do not force its use."

25/9/25.—DR. MORROW (the healing guide of one of the

other members of our home circle): "I was at the Paris Congress and was with you in that Church. What Dr. Renton said is true; these shrines are useful in their way, and there is no better cabinet for psychic and spiritual forces than a shrine in a church. Think of the magnetism that can be drawn from multitudes of worshippers! Think of the spiritual forces liberated by prayer and the magic of the Roman ritual! And think of the multitude of spiritual helpers who are allocated for service to these places. You were impressed to go to that Church because we found splendid conditions there to help you. Despise not these methods of working because we despise none. We use every means provided by you to help to heal."

INSPIRATION.

By W. H. EVANS.

"The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." JOHN 3, 8.

A time may come when even the winds and waves will be made obedient to the will of man; but Jesus in likening the coming of the spirit to the wind showed the insight of a mind speaking from rich experience. There is something truly marvellous in this coming and going of the spirit. We come upon it in apparently the most unlikely places, and more often than not it is in the most unexpected places that inspiration rushes forth, like waters from the rock in the desert. It is wild and free as the air; it stirs the heart of man, and sweeping through him gushes forth in speech and song and music, every form of art, revealing its own laws and forming for itself its own unique expression. Like thea ngel stirring the pool at Siloam, so it stirs the emotions of man, quickens his intellect, and enriches his whole being. It refuses to be hampered by conventional forms and hesitates not to create its own form. Sometimes in its wild exuberance it outrages every canon of art, laughs at our limited views and proclaims through some free and untrammelled spirit the freedom of heaven, the power of God, and the daring dreams locked in the heart of humanity. At other times it seems to come hesitant and shy, creeping round the heart in some crooning melody, like the Negro Spirituals, a natural expression of the desire for emancipation. Then with sweet harmonies and wondrous turns it twines around our being and fills us with longing for the unattainable.

The great glory of inspiration is its spontaneity. It gushes forth from the spirit without premeditation. It touches the imagination and kindles the creative powers of the mind. Like the poet, "it gives to airy nothingness a local habitation and a name." All great poets are inspired. Milton's great epic was a piece of pure inspiration. Does he not speak:—

Of my celestial patroness, who deigns
Her nightly visitation unimplored
And dictates to me slumbering my
Unpremeditated verse?

And it is this unpremeditation that is often the highest form of art. Like the wind, it "bloweth where it listeth," and anon it is gone, leaving us with minds suffused with light, and a warm glow at our hearts.

Inspiration being an inbreathing of the spirit, presupposes an atmosphere to breathe. It implies a spiritual atmosphere, of which we have to become conscious. It is round about us, but we are normally as unconscious of it as we are of our material atmosphere. This natural inspiration which keeps the life glowing in our bodies, goes on without our attention, and without our consciousness of it. But we can direct attention to our breathing and learn to inspire intelligently and to direct our inbreathing so that we may have more abundant life. We can become aware of the finer atmospheres interpenetrating the gross material atmosphere of our world. We can live at a higher standard, become conscious of the larger and deeper inspirations of the spirit, transmute the grosser elements of our being to higher purposes and uses, and thus become stronger and more rooted in the true, the good and the beautiful. The understanding becomes fruitful; the creative powers of the mind are intelligently directed and instead of an unmeaning emotionalism swamping us we divert it to higher ends and so enrich the whole of our being. But there ever remains over and above us a greater power, which refuses to conform to the limited channels of expression we desire to direct it through; which flaunts our forms and ceremonies and laughs at our limitations, so that when we think we have got it into the proper water-tight compartment, it emerges somewhere else and revels in the eternal freedom of the spirit. And naturally so, for it has innumerable channels through which to express itself. Every individual mind which breathes deeply of the spirit is a channel through which it works. The mistake that every religious system has made has been to try to limit the inspiration of the spirit to particular forms, and every religious system has failed to keep it in check. It refuses to conform to man-made laws and procedures. It obeys only its own laws, and it is the great power behind every progressive movement in the world. Wherefore then should we strive to commit the

folly of limiting the power of the spirit? Will it not mock us and prove to us our inability to limit its channels of expression? It will.

Inspiration is universal: one with the Infinite. It belongs to no particular age, clime or nation. It inspired the art of bygone civilisations; it breathes in the sacred writings of all nations; it gives light and warmth to all religions; it gave to Greece her glory and to Rome her splendour. It inspired the leaders of the Renaissance; gave to Bruno, Copernicus and Galileo their gleams of wisdom; led Tycho, Brahe, and Kepler over the starry fields of night; quickened the brain of Newton; guided the pen of Plato, and inspired the tongue of Socrates. Its influence was in the voice and words of Demosthenes, and the works of Euripides. It guided the chisel and brush of Michael Angelo, and gave to Turner the power to paint for us his dreams of colour. It has been with the saints, the seers, the philosophers, and scientists of all ages, and has quickened the spiritual perceptions of the mystics. It has led men to lay down their lives for truth's sake, and to love honour more than life. It is the "quickener of our wearied powers," and gives us life with a richness surpassing all earthly splendours. And as "the pealing anthem swells the note of praise," leads us by the harmony of composite sounds to the very gates of heaven. How joyful is the soul who breathes the serene atmosphere of the spirit, and realises the joy of service inspired by love and directed by wisdom. There can be no true inspiration without love; in fact the inspiration that we receive quickens love within us for the work we would do. All the great work of the world has been the work of great lovers, men and women inspired by a love of their tasks. And if we would be inspired we must lose ourselves in the work we do; our enthusiasm must remain fresh and youthful, and as age comes on apace the mind will look forward to the great adventure of leaving the house of clay. Like Victor Hugo, we shall be able to say when we reach the end of our earthly journey, "I have finished my day's work, but I cannot say I have finished my life. My day's work will begin again the next morning."

JUDGE EDMONDS.

The life of Judge Edmonds shines out on the pages of Spiritualistic history. Formerly a senator and afterwards a Judge of the Supreme Court of New York State, and being interested in the subject of man's existence after death, he was invited to witness the "Rochester Knockings." He complied more to please his friends than for any other purpose, but was a good deal impressed by what he saw, and determined to investigate the matter thoroughly. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping a careful record of all his sittings, but refused to yield unless upon most irrefragable testimony. At length (in 1851) the evidence came in such force, that he felt no sane man could withhold his knowledge.

Once convinced in his own mind of the truth of Spiritualism, he wrote a long article which he shrank from publishing; it was no easy task to throw away a lifetime's reputation. Upon the publication of the article he was assailed with general ridicule, and was even called upon to resign his office as judge. For a year he was roundly abused, and in 1853 published a book declaring what he had seen, and to meet the assertions that his views were not in accord with his oath of office and true religion. In his investigation, Judge Edmonds had recourse to the aid of science with the help also of an accomplished electrician, while on the moral side it was said, and the assertion was uncontradicted, that his decisions were largely influenced by the intercourse he had with the spirits of the dead. Judge Edmonds had but one authority—Truth—and preferred, he said, not to subject his individual veracity to the judgment of those who would have persecuted Galileo for discovering the planetary system and united in the cry of "folly" at Fulton's steam boat, "humbug" at Morse's telegraph, and "insanity" at Grey's iron road. Like other investigators, the wise judge found there was a high order of intelligence involved in the phenomena—intelligence beyond mere mortal agency.

Soon after his acceptance of the teachings of the movement the judge developed mediumship, the latent psychic faculty being developed also in his daughter, Laura; some communications being given through her and members of the circle in Chinese, Greek, Latin, Italian, German, Gaelic, Hebrew, French, and Spanish, in cases where the mediums were normally quite ignorant of these languages.

—From "The Evolution of Spiritualism," by HARVEY METCALFE.

THE PURPOSE OF LIFE.—If, then, we possess a real faith in God, we must believe that life has been given to us for the highest and noblest purposes that we can imagine—that our life is not a vain thing. We must believe, notwithstanding all the seeming injustices, that this world is a perfectly-equipped school or training college for producing men with the necessary qualifications for a greater and fuller life hereafter. We must believe that this is the best of all possible worlds for the evolution of certain necessary types of character.—G. H. FROGGATT, in the "Yorkshire Observer."

RAYS AND REFLECTIONS.

The Indian ropé trick is once more the subject of discussion in the Press. It seems to come up for consideration from time to time after the ancient fashion of the Sea Serpent and the Big Gooseberry.

It has been stated that the story began a good many years ago with a sensational account, given with great circumstantiality, by an American, and that thereafter the story went all over the globe with the usual embellishments and variations. Subsequently it is said the American gentleman confessed that it was all a hoax on his part! Notwithstanding this, many accounts of the rope trick have appeared, some of them related by people who claim to have been actual eye-witnesses. There was always a great amount of controversy over it, the sceptics claiming that no satisfactory proof of such a marvel had ever been given.

In the "Daily Mail" of the 7th inst. Mr. Frederick Fisher tells of a Colonel Barnard who was at one time Chief of the Calcutta Police and who, when the trick was being performed before a party of Englishmen, brought his camera. The performance was given in the usual way. The juggler produced a coil of rope which, as he paid it out, went straight up into the air. A small boy climbed up the rope, which was apparently hanging suspended on nothing, and disappeared from view. Then the juggler went up the rope and also disappeared. Finally he came down again and said he had killed the boy. He then pulled the rope down and the boy reappeared, smiling. So Colonel Barnard tells the story, stating that he photographed the trick at various stages of it, but on developing his negatives found that neither the juggler, nor the boy, nor the rope, had moved from their original positions.

The explanation given is that the juggler had hypnotised his audience and had made them imagine the marvels seen, since none of these were disclosed by the photographic plates. I have heard this story and many others several times, but the matter remains insoluble. If there is any reality in the performance the magicians seem to keep themselves studiously in the background so far as any scientific investigation of the matter is concerned.

This does not, of course, entitle us to say there is no such trick. Those few Europeans who have won the confidence of the genuine wonder-workers testify that the Oriental magicians are in no way anxious to conciliate the doubts and prejudices of the West, and are entirely unconcerned as to whether sceptics believe in the existence of Oriental magic or not.

I have met at least two men who said they had been privileged to see Oriental adepts perform feats rarely shown to Europeans, and only to be explained by the possession of supernormal powers. One of these people told me that he knew intimately an Indian prince who had the gift of lifting himself in the air and remaining levitated for a considerable time. He never used this gift except for the edification of a few intimate friends, and it consequently could never be made a subject of general public demonstration.

Of course, this is only hearsay evidence, but those who have read (for instance) the history of Mr. Jacob of Simla, the original of Marion Crawford's "Mr. Isaacs," will know that mysterious faculties are possessed by some Orientals, although they are never used to pander to the curiosity of the crowd, and probably are not always under the control of those who possess them. It may well be that, as with mediums, the power comes and goes independently of the will of the possessors.

Here is another instance of the "lucky 13" which may assist to vindicate the reputation of this much-abused figure. It is told by Mr. H. A. Lytton, the *doyen* of the D'Oyley Carte Opera Company, and a favourite performer in the Gilbert and Sullivan operas. Lately Mr. Lytton told the "Star" that 13 had always been a fortunate number for him. "He was fishing near John o' Groats on August 13th with a friend. He was not surprised that the number of his hotel room was 13 nor that each of them hooked 13 fish that day!"

Here we have the "magic power of numbers" with a vengeance. It seems not impossible that if more persons than at present took note of these number coincidences in their lives, we might have something like a case for "occult numbers." But most people never notice these things, and even some of those who do so only speak when the matter is thrust under their attention by some series of experiences in which the same number conspicuously comes up every time. I have known of persons who tried to secure fortunate results by the careful choice of numbers, but I never heard of its having any success. "These things come not to watchers"—they must come spontaneously or not at all.

D. G.

A RECORD OF FRENCH MEDIUMSHIP.

"APRES LA TRAVERSEE." By Robert Sensier, "In permanent post-mortem communication with Madame M. Sensier, Madame Marcelle Reisner and Count Gilbert de Choiseul." (Victoria Bros., 87, Boulevard St. Germain, Paris. 347 pp. 25 francs.)

The recent Congress in Paris and the crowds that went to hear Sir Arthur Conan Doyle, have revealed to many persons here the extent of the Spiritualist movement in France. The French mentality is before all things sceptical and scientific—it is therefore natural that the scientific aspect of the supernormal should be more prominent, both in the purely experimental work of the Metapsychic Institute, and in the conduct of Spiritualist séances. In England the religious aspect prevails, sitters mostly desiring to get into personal touch with deceased relatives; in France there is more tendency to inquire into general questions, more especially those bearing on "reincarnation"—a teaching that has dominated Continental Spiritualism since the time of Allan Kardec.

This book is an account of work done at one of these systematic circles conducted on a very unusual method. Madame Marcelle Reisner is a lady possessing the peculiar power known in France as "dédoulement," which means that her intelligence appears to be exteriorised and travels "on the astral plane" under the guidance of a "control." She speaks under these conditions and gives both her own sensations and messages from her guide. It is also claimed that she remembers her experiences after returning to a normal state.

Madame Sensier is her friend who operates as follows: Under instructions given, Mme. R. was placed in front of a white screen. Mme. S. was to stand behind her and make passes from the head to the shoulders, "projecting her thought upon the screen from time to time."

This method, persevered in from March, 1919, to June, 1924, has realised the results given in the book under notice. It is impossible to enlarge on them here, but they are sufficiently remarkable to be worth careful study by those who are interested in the development of subjective mediumship. Allowance must be made for the pictorial and symbolic language necessitated by the absence of technical terms in which to express the ideas to be conveyed—"fluidic body," "astral plane," "conducting channels of force," and the like. The book is emphatically one for students of occultism rather than the general reader on these subjects. The "reincarnation doctrine" is prominent throughout in its ordinary Western form of re-birth of the actual personality with a latent memory of previous lives.

S. DE B.

MRS. ST. CLAIR STOBART'S NEW BOOK.

REVIEWED BY STANLEY DE BRATH.

"TORCHBEARERS OF SPIRITUALISM." By Mrs. St. Clair Stobart. (Geo. Allen and Unwin, 7s. 6d.)

Mrs. St. Clair Stobart is well-known by her splendid work in the Serbian retreat, and also as authoress of "Ancient Lights." Spiritualism is here taken in its philosophic sense as the antithesis of Materialism; and a much longer notice than it is possible to give here would be required to do full justice to the present volume, the purpose of which is stated as (a) to show that the torch of Divine Truth has been handed on continuously from the earliest times; (b) that the basic truths are the same under very different forms; and (c) that the great teachers were such because their faculties brought them into contact with the spirit world.

The cardinal difference between the Eastern and the Western mind is that whereas the latter is meticulous as to historical accuracy, dates and facts, the former accepts legends, myths and fables as equally good *vehicles of spiritual ideas*. The Old Testament is full of instances of this.

Rama and Krishna are not to be taken seriously. The fanciful work of Fabre d'Olivet (1768-1825) was written when Sanscrit literature was almost unknown in Europe, and fantastic dates were accepted without critical examination of any kind. He was a versatile Provençal *littérateur* who published "Le Troubadour" in 1803, ascribing it to a mediæval poet, as Chatterton did with the "Rowley" poems.

The oldest Sanscrit work is the Rig-Veda, followed by other Vedas; then by the Upanishad commentaries; by the Mahabharata poem, about 300 A.D. (Lassen), the Bhagvat Gita section being somewhat later (Davies); and the Puranas last of all, "none, as now extant, probably much above a thousand years old," i.e., not anterior to the ninth century A.D., and all much edited and altered. The Vishnu Purana especially, from which Fabre d'Olivet would seem to have taken the details on p. 33, was "certainly later than the sixth century A.D." These are the conclusions of Sanscrit scholars, Muir, Weber, Lassen, Max Müller, Eggeling and other recognised authorities; and though I

have no pretensions to scholarship, I may say that the study of the standard works written and edited by Max Müller (Sacred Books of the East) and of original translations in the Imperial Library, Calcutta, to which I gave much attention, showed me that there is not one line in any of the earlier work which justifies the treatment of Rama and Krishna as historical persons, though the legends may well, like those of the Arthurian cycle, have gathered round real personalities. Krishna, especially, is identified with Vishnu, a deity unknown to the earlier literature.

When the reader comes to the Greek mystics, Socrates, Plato, and more especially Plotinus, he is on much surer ground. It may be agreed that "the teaching of Plotinus concerning the soul, the spirit, and things pertaining to religion. . . . was based on his own personal experience of the reality of the supersensual world," and that this "is tantamount to an acknowledgment of his supernormal powers, for though modern philosophers use the word 'mystic' as a metaphysical covering for their ignorance of psychic facts for which real mysticism stands, Mysticism, to the minds of those who practised it, was not concerned with metaphysical speculations of the physical intellect, but with experiences which brought the soul into direct living contact with the supernormal world."

I should have liked to say much more on this most interesting section, but must refer readers to the book itself.

THE TRUE PANTHEISM.

When Wordsworth declared that every flower enjoyed the air it breathed, he was not using a poet's licence, but stating a scientific fact. May we not divine intrinsic spirit in those dust-grains of the clods of the field which seeds of wheat shall intelligently clasp, and shall endow with vegetable life, and that, having been garnered and become food-stuff, shall next be intelligently drawn into my blood, and thence shall be intelligently appointed to the chief office in my brain, there to burn with love and adoration? Is there spirit in me, and not in that grain of dust which is qualifying itself to become the noblest part of me?

In what obscurest nook or recess of matter, in what rock, or plant, or animal, or man, shall we search, and shall not find there the home of the living spirit that men call God?

Thou hast beset me behind and before. Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there. If I make my bed in hell behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Thy hand shall lead me and Thy right hand shall guide me.

How the old words fit our mouths and lift our hearts to-day, if we do not basely put them to literal use, if we do not harden them into dead benumbing incredible statements of fact. It is the fate of all creeds ultimately to petrify religion. The letter strangles the spirit.

(From the article by Mr. Henry Arthur Jones, "Daily Express" Series "My Religion.")

ANSWERS TO CORRESPONDENTS.

E. F. OWEN (New Zealand).—Thank you very much. We are interested in the account you give, but cannot find the space to print it. We may be able to refer to it in future remarks on animal survival.

M. ABRAHAMS (Cologne).—We are obliged for your letter, but cannot regard the testimony as sufficiently strong confirmation of the reincarnation theory to warrant its publication.

OBITUARY: MRS. WILLISON EDWARDS.—We regret to have to record the transition of Mrs. Willison Edwards, who founded the first Spiritualist Church in Reading and was for many years associated with the movement in that city. Mrs. Edwards, who had been ailing for some two years, passed quietly away on Sunday, the 4th inst. She will be long remembered with gratitude by many mediums, some of whom she saved from positive destitution. She was well known not only among the Spiritualists of Reading but also in Spiritualistic circles throughout the country. The interment took place at Golders Green Crematorium on Tuesday, October 6th. We of *LIGHT* add our tribute to the life and work of our departed friend, who did so much to encourage and assist all who came into touch with her and whose kindly and sympathetic nature made her an object of general affection and esteem.

MRS. ALICE JAMRACH, 8, South Park Crescent, Ilford, as Treasurer of the Little Ilford Distress Fund, desires to acknowledge with grateful thanks gifts of clothing from Mrs. Forbes; toys and miscellaneous goods from Mrs. Wheeler; and ten shillings received during last month.

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- Direct Voice.** Private appointments. MRS. BLANOHE COOPER.
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- Clairvoyance, and Individual Development.** MRS. VICKERS.
- Diagnosis and Treatment of Disease.** ... MR. W. E. FOSTER.
- Public Clairvoyance**
Fri., Oct. 16th, at 8 p.m. ... MISS G. COLLYNS.
Fri., Oct. 23rd, at 8 p.m. ... MR. T. AUSTIN.

NOTE.—The College has occasional accommodation for Students or interested visitors from the country and abroad. Residents are highly appreciative of such a privilege.

Vol. IV. "PSYCHIC SCIENCE." No. 3.
October Number. Editor MR. F. BLIGH BOND.
Contents.
Frontispiece The Viscountess Grey of Fallodon.
Remarkable Case of Sustained Poltergeist Phenomena at the College.
New Experiences with a Materialising Medium, Kluski. (Illustrated.)
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- Wednesdays, 3 p.m. Circle for Clairvoyance. Oct. 21st, MRS. JAMRAOH.
- Thursdays, 3 p.m. MRS. NEAL. Study Class. Subject: Oct. 22, "Psychometry."
6 p.m. Devotional Group. MISS STEAD.
- Wednesdays and Fridays, MRS. DEANE. Sittings for Psychic Photography. (By appointment.)

Fridays, 2.30 to 5 p.m., Library "At Home." Members and all interested to talk on Psychic Subjects cordially invited. Tea 6d.

SUNDAY'S SOCIETY MEETINGS.

- Lewisham.**—Limes Hall, Limes Grove.—October 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Beaumont-Sigall. Wednesday, October 21st, 8, Mrs. S. Podmore.
- Croydon.**—Harewood Hall, 96, High-street.—October 18th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.
- Camberwell.**—The Central Hall, High-street, Peckham.—October 18th, 11, service; 6.30, Mr. W. A. Codd. Wednesday, 7.30, at 55, Station-road.
- Shepherd's Bush.**—73, Becklow-road.—October 18th, 11, public circle; 6.30, Mr. H. Clark. October 22nd, 8, Mr. Murray Nash.
- Peckham.**—Lausanne-road.—October 18th, visit of United Lyceum District Council; 3, Session; 7, Meeting. Thursday, 8.15, Mrs. E. Marriott.
- Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 18th, 11, Mrs. Golden; 7, Mr. Leslie Curnow and Mrs. C. Young. Wednesday, October 21st, 8, Mrs. Maunder, Flower Readings, at 54, Whittingdon-road.
- St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—October 18th, 7, Rev. G. Nash. Thursday, October 22nd, 8, Mrs. Fillimore.
- Central.**—144, High Holborn, W.C.1.—October 16th, 7.30, Mrs. E. Marriott. October 18th, 7, Mrs. M. Brownjohn.
- London District Council.**—144, High Holborn, W.C.1.—October 19th, 8, Mrs. E. Clements, "Mediumship." Questions and discussion.
- Richmond.**—Free Church, Ormond-road.—October 18th, 7.30, Mrs. Graddon Kent, address and clairvoyance. October 21st, 7.30, Mrs. M. D. Struthers, address and clairvoyance.
- St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.**—October 18th, 3.30, Clairvoyance in the Hall; 6.30, Service, Holy Communion and Trance Address, Mme. Bishop Anderson. Wednesday, October 21st, 7 p.m.

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- Monday, October 19th, at 3 o'clock
Psychometry: MRS. ANNIE JOHNSON.
 - Tuesday, October 20th, at 7.30
Clairvoyance: MRS. FRANCES TYLER.
 - Wednesday, October 21st, at 8 o'clock.
Lecture: MISS MARY MILLS.
"Psychometry and What it Means."
 - Thursday, October 22nd, at 7.30.
Clairvoyance: MR. T. E. AUSTIN.
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Wednesday, October 21st, at 7.30 p.m. ... DR. W. J. VANSTONE.
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" " 3 p.m. ... Study Circle. Open to All.
" " 6.30 p.m. ... MR. E. SPENCER.
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Wednesday, Oct. 21st.

4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-Members, 2/-

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