

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 74.

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NOTES BY THE WAY.

'The Voice of Isis,' by 'the Teacher of the Order of the 15' (The Curtiss Book Company, Los Angeles, Cal., U.S.A., 1901), is a closely-printed volume of four hundred and thirty-three pages. It consists of a series of essays dealing with an immense variety of subjects from the standpoint of occult science. It is comprehensive in its outlook, and although much of its teaching derives from Theosophical sources, it contains a great deal that cannot fail to be profitable to non-Theosophical readers. The 'dry light of the intellect' is very noticeable throughout the book. The analytical spirit is at work everywhere in it—the true Theosophical note. That is a very important part of the quest after truth, only—well, not to be hypercritical, we have a certain bias in favour of the emotional life in relation to all forms of teaching. We cannot gain a rounded conception of truth in terms of the intellect. We must love as well as think, and impassive references to the power of Love, the beauty of Universal Brotherhood, leave us cold. These are more than intellectual abstractions. That is where the book and indeed all such books of occult science fall short for us. There is a fascination for some students in reading erudite descriptions of mystical fraternities, astrological mysteries, symbolism, reincarnation, antique religions and 'non-human entities.' But we miss the quickening touch of human sympathy.

There is an Illumination which represents Light without Heat, just as there are forms of Spiritual Exaltation that are comparable to Heat without Light. We meet people in whom a warm, sympathetic nature is allied to crass stupidity; on the other hand, we encounter brilliant intellects whose love-nature is totally undeveloped. Their minds give out a cold, steely glitter. They construct complex philosophical systems, intellectually impeccable, but lacking in the warm tints of life. They attract minds of a similar cast, but have little or no influence upon the general heart. The movements that capture the world are seldom or never based on an appeal to the Reason. Logic can make short work of the great religions, but the great religions remain, for their appeal is to something higher and deeper than Logic. Not until Love and Wisdom gain a united and balanced expression can we attain the true Vision of Life. Too often, at present, we see Emotionalism shrinking from the chilly presence of Intellectuality, and Intellectuality looking disdainfully on its undisciplined and uninstructed neighbour. 'No heart!' sighs the one. 'No brains!' sneers the other. While the antagonism lasts each will fail. United they will rule the world.

Miss F. Hider, commenting on the leader, 'Mesmerism, Suggestion and Thought-Transference,' in 'LIGHT' of 11th ult., suggests that we have treated the subject in too light-hearted a fashion, and cites a painful instance of the mischief which may be wrought by a perverted use of these forces:—

In the hands of unscrupulous and unprincipled people what a curse these powers may become, what a danger to an individual who has not, perhaps, the necessary strength or initiative . . . to ward off influences of a determinedly aggressive nature, especially when it is a fight of one against five or six!

But we have never sought to disguise the fact that injury can be done by hypnotic powers exerted for selfish purposes by ill-disposed persons. All we contended for was that the powers are simply old friends under a new name. People are snared and victimised every day by the stronger mental forces of others, and the observer sighs or sneers, according to his temperament, and thinks no more of the matter. It is only when the powers used are called 'mesmerism' that an outcry is raised: 'Here is black magic at work! People are being ruined by occult methods. These dreadful practices must be put down by law.' Society felt no particular qualms about the callow investor ruined by the wiles of the clever financier, the innocent girl betrayed by the persuasive powers of the unscrupulous lover. It was only when the influences employed were called mesmerism and hypnotism that the alarm was raised.

It is very strange, this power of a name. But new names do not alter the nature of old things. In dealing with 'occult' matters we seek to reduce everything to order and reason. We believe in 'magic,' but 'magic' to us is simply the scientific application of psychological principles. It is only when one abandons the appeal to reason and the faith that holds by a world under Divine direction that the idea of a humanity at the mercy of unknown and irresistible agencies of a malignant kind can prevail. And in attempting to limit the activities of plunderers and parasites by legislation there is a danger of weakening the resisting powers of their victims. For we are here to gain experience and to develop character. Every wise school-master knows that while the worst forms of schoolboy tyranny must be checked, it is a mistake to interfere too much with the natural clash of forces between his pupils. The weaker boys must not be protected to the extent of rendering them 'milksofs' and 'molly-coddles.' They must learn to defend themselves. And the world, we think, is ordered in much the same way. As for 'occult' powers, what are these but extensions and special developments of the ordinary faculties? We fail to find any definite line of division. Otherwise, we should have to admit the supernatural.

In his new work, 'There is No Death,' the Venerable Basil Wilberforce, D.D., expresses the opinion that 'the longing to pass over into the spirit sphere of being, which passing over we call dying, is perfectly legitimate, provided

that it is serious, unemotional, deliberate, and that it does not imply a cowardly abandonment of obvious duty, or a morbid dissatisfaction with our Father's arrangement of our human lives.' This longing he regards as 'the home-sickness of the immortal spirit.' He is 'well aware that, in certain conditions, visions of the departed and communications from them to the bereaved are granted,' but he 'gravely doubts the advisability of seeking to lift the veil through the process of the mediumistic séance.' He is absolutely convinced 'that the spirits of the beloved departed can and do help us, inspiring us with many a thought, an aspiration, a suggestion otherwise unaccountable.' Apparently, then, they may engage in thought-transference and pour out inspiring suggestions upon us, but we may not desire that they should communicate with us in any other way. (See page 79).

When in our comments on the Archdeacon's opposition to Spiritualism we wrote that 'Everything worth winning has its difficulties and dangers' we little thought that our words would be so tragically emphasised, as they have been by the news of the fate of Captain Scott and his intrepid companions. Life itself is a great adventure; so, too, is death; and, as a writer in 'The Daily News and Leader' truly says:—

Our age, like all other ages, is hungry for courageous inspiration. Of all human qualities, the one which is the tap root of all virtue is courage; and the courage which inspired Captain Scott and his comrades to make the great adventure to the Pole, which sent Captain Oates to die in the storm, so that his companions might be relieved of the burden of a sick man, which spurred Mr. Garrard and Surgeon Atkinson and the rest of the gallant band to the work of relief, is of the highest kind. It is the courage to spend oneself for one's fellows or for an idea.

The day will never come, we may be sure, when men will turn cowards and refuse to spend themselves in the cause of truth and humanity. No true man will permit fear to deter him in his quest for knowledge, and in spiritual science there will always be brave-hearted pioneers who will risk the dangers. For, after all, in what realm does the world need light so much as in the one to which Spiritualists devote their lives?

As to the suggestion that 'loved ones who have entered the higher school before ourselves may have proceeded to some sphere beyond our reach,' the Archdeacon thinks we need not be anxious about that, as 'the spheres of spiritual attainment are not localities but conditions. Dissimilarity of spiritual condition is no hindrance to the fullest intercourse and relationship here, why should it be there?' We agree, and go further and ask, why should dissimilarity of spiritual condition be a hindrance to intercourse between those who are on earth and those who have passed on? Has the Archdeacon ever considered the matter from the standpoint of the incarnate ones? That standpoint is very forcibly suggested by E. M. Holden in her fine poem, 'Cleon':—

And through my being still runs on the sigh
Of those sweet presences that draw them nigh
From out the sentient deeps that round us go,
And cannot tell us of the life they know. . . .
For oh, 'tis an unutterable grief
The spirit feels, when first it finds relief
From some dread passage through the shades of Death,
And draws remembrance with the new-born breath,
And winged of pity, love, and hope and fear,
And every instinct that we cherish here,
Returns to stem the tide of want and woe,
And succour those it left, not long ago,
Intent to make itself immortal-clear;
And cannot, no, not by a single sign,
Break through the awful silence, nor divine
The crudest code by which it should convey,
Into such darkness, the redeeming ray.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. DESPARD

ON

'The Spiritual Aspect of the Woman's Movement.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evenings:—

Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'

„ 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'

Apr. 10—Mr. Angus McArthur on 'The Psychic Element in Folk Lore.'

„ 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.

May 8—Miss Felicia Scatterd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 18th, Mrs. M. Nordica will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 25th, Mrs. Cannock.

PSYCHIC CLASS.—On Thursday next, February 20th, at 5 p.m. prompt, address by Mrs. Symonds on 'Some Difficulties in the Path of the Psychic Investigator.'

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, February 21st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—On Wednesday next, February 19th, an Evening Meeting will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

'JOHN WESLEY's sound judgment enabled him to escape the dangers which are sometimes involved in the teaching of the Mystics. He was never led to disparage external means; nor to speak with scorn of 'mere morality.' He never belittled reason. 'I believe,' he said, 'and reason too, for I find no inconsistency between them. And I would as soon put out my eyes to secure my faith as lay aside my reason.'—H. LEFROY YORKE, M.A., B.D., in 'Bibby's Annual.'

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

Miss Ferguson, living, when in Rothesay, at the residence of her father, was unable to attend more than two of Mrs. Wriedt's sésances. She says:—

I was present on the afternoons of Monday and Tuesday, July 15th and 16th, and was more than surprised at what took place. It appeared to me incomprehensible that those who had left us could speak in the 'direct voice.' Yet that is just what happened. Many of the sitters present not only recognised the voices of their friends, but carried on animated conversations, declaring to me and others their conviction of identity.

Mrs. Etta Wriedt appeared normal and was much interested in what took place. On Monday, the 15th, the medium said, 'I see a coffin on the floor. It is lying with the feet towards you. It is meant for you, and as the foot is near you, it means that someone belonging to you has either passed out or will shortly do so. The coffin is not like any I have seen; it must have been made in a foreign country. Your friend must be abroad. Do you know anyone who is ill?' I said, 'Yes.'

Mrs. Wriedt then described the 'casket,' as she called it, and the plate, which she tried to read. The initials of the name were not correctly given. She said, 'I can't make them out very well, as they are upside down.' That would be so, as the foot of the coffin was towards me. Two of the three initials were correctly given.

She said, 'I seem to get into his condition. He has been taken suddenly ill, and I feel that it is an internal inflammation in the upper part of his body.'

I did not think that was right, as we had heard that Mr. S., a relative of ours, had appendicitis, was in hospital, and had been operated on. But it flashed into my mind that a friend who had communicated more than once, and who had died of pneumonia, was giving Mrs. Wriedt's guides the information about this young man, and Mrs. Wriedt had caught his conditions instead. However, there were two points in the vision—i.e., that a young man was seriously ill, and that a peculiarly-shaped coffin was prepared for him in a foreign land.

Then someone recognised as 'Pat,' who has communicated frequently in the past to members of the circle, had a long talk with Mr. and Mrs. Coates. Suddenly he said: 'Is there a young lady here of the name of Ferguson? I want to speak to her.'

I said: 'Well, friend, what is it?'

He told me there was a young man named 'James Ferguson,' and wanted to know if he was any relation of mine, adding: 'This young man is searching for his relations.' I was not aware of having a relation of that name. Then 'Pat' told me I was 'soaring in the clouds' when he had asked me twice: 'Are you sure he is not a relation?' I was a little disappointed that no one I knew had as yet addressed me, and was attentively listening to voices addressing others, when Mrs. Wriedt said: 'I see a dear girl lying across your lap and she is smiling up at you.'

I could not think who she was. My hand was resting on my head while thinking the matter out, when a little hand distinctly touched me and then laid itself palm downwards on the back of my hand. Shortly afterwards I heard a gentle voice speak to me, saying: 'I am your sister. Yes, I am very happy, dear.' Before I could recover my astonishment, I heard kisses through the trumpet, and the voice ceased. I did not know it was necessary to speak and I am sorry I refrained, as I might have solved the puzzle. I am not aware I had a sister in life, and conclude there is something to be explained here. Perhaps it was a sister in a spiritual sense. There is no doubt in my mind of that materialised hand resting caressingly on mine. The sésance on Tuesday was, if anything, more remarkable, but I received nothing of a personal nature.

You will, no doubt, remember the marvellous picture which was brought before me on Monday afternoon. We have just received word that our relative passed away. He died in Italy on Saturday, July 13th, prior to the sitting on the 15th. Since then I have received a photograph of the casket, proving the accuracy of Mrs. Wriedt's clairvoyant description.

I have not discovered who James Ferguson is, but from inquiries, and from the description given, I am inclined to think 'Pat' was in error. There was a Peter Ferguson who had passed away in this manner, and at the time mentioned, and whose people had since left the town. There was a James in the same family, but I am not aware that he has passed over.

In an interview (December 13th), Miss Ferguson admitted that had she spoken more freely to the voices she would have learned more. As it is, Mrs. Wriedt could not have known what

the voices stated, and the touch of the child's hand was an undoubted fact.

Testimony of Mr. Duncan Mackintosh, of 2, Royal Terrace, Springburn, Glasgow:—

Mrs. Wriedt is a typical American, and, judging from some conversations I had with her apart from the sittings, a woman of strong will and great independence of character, believing in equal rights for man and woman.

My first sitting took place on Sunday afternoon, July 14th, 1912, there being fourteen sitters present. The circle was what might be called a horseshoe one, with the medium occupying the centre of the base of same, while Mr. Coates and Mr. Galloway were placed at the left and right ends respectively, some four feet distant from the medium. The trumpet was placed on the floor in the centre of the circle in an upright position, with the narrow end uppermost. The gas was then turned out, and while we were in the midst of singing 'Lead, Kindly Light,' the sound through the trumpet of a cornet accompanying the singing was distinctly heard by everyone. As there was no mouthpiece on the trumpet, this was remarkable, for no human voice could possibly have so imitated the sound of the cornet. A voice—said to be Cardinal Newman's—offered up an invocation in Latin. Next a dull, broad light, like to a flat board five feet high by one and a half feet broad, appeared for a few seconds in the vicinity of the medium, being seen by all, as their exclamations showed. I did not see the face recognised by others.

I have seen materialisations through the mediumship of Mrs. Mellon. This light had every appearance of that of a form building up. Shortly after, a fan-shaped light appeared to the right of the medium and some seven feet above her, but it faded away in a few seconds. Again I did not see the features recognised by others. A voice then came through the trumpet claiming to be that of the father of Mr. Coates, who recognised it at once. The communication was of a personal nature, part of it being to the effect that Mr. Coates was going to live longer than his father had done. The next voice to come was that of 'Dr. Sharp.' This was in marked contrast to all the others, being vibrant, clear, and abrupt. It asked me how I spelt my name, addressing me as 'the young man seated on the couch,' and on my spelling it, told me that it was wrong, that there should be no 'A' or 'K' in it, but simply Mc. This was strange, and I said so at the time, for we used to spell our name Mc, but on a relative of ours making an inquiry into the matter, it was found that we belonged to the clan Chattan, which spells it Mack. We then altered it from Mc to Mack. I asked 'Dr. Sharp' who gave him this information, and he replied that it was given him by a great-great-grand-uncle of my father, a Charles James McIntosh, who lived in the reign of Charles II. He then went on to say that at the death of this old relative some money went into Chancery, which he would like me to look into. The voice ('Dr. Sharp's'), in a weaker tone, said that the power was leaving, and asked Mr. Coates to leave open the door two or three inches, also to sing, which we did, after which the voice commenced again. It did not take up the thread where it left off, but started to let me know that this old relative of mine was guiding me with the pen, and that somehow he was not getting the proper control he would like. I asked whether the fountain pen I used had anything to do with the matter, but this did not elicit a definite answer. The voice said that this relative wanted me to study the brain and head more, and proceeded to give me a short lecture thereon. When finished he asked me in a peremptory manner if I knew what a double crown was. I pleaded ignorance in a somewhat embarrassed manner, for his imperative cross-questioning was not just to my liking. To my admission he replied in an abrupt way, 'No, you don't know. Well, a double crown is where the hair parts from two centres.' His address to me concluded with this statement, 'You will get something shortly in the way of your investigations which you will find a difficulty in assimilating.'

July 14th, evening. At the commencement water was sprinkled on the brow and face simultaneously of a number of the sitters in different parts of the room. Then a voice purporting to be that of Cardinal Newman's addressed the circle. He also made reference to the sprinkling of the water, and said it was his baptism of us.

A voice through the trumpet then came to Mr. Walker, and gave the name of Meldrum, then Herbert, James and Alex. Meldrum. A cotton mill was said to have been run by them in Edinburgh. Both Mr. Duncan and Mr. Walker remembered these persons and their work.

Mr. Wright was addressed by a voice which claimed to be that of his father. At first, owing to a sort of mumbling of the voice in the trumpet, a wrong interpretation was placed on a word which did not satisfy Mr. Wright. The feeble voice was trying to arrest Mr. Wright's attention by calling out 'David,' which it did several times before he understood. Mr. Wright

asked several questions and was not able to note the replies. 'Dr. Sharp' then said through the trumpet in his well-known stentorian voice: 'He wishes to convey to you that he was in a numb condition before passing away because of the drugs administered to him by the doctor. Have patience with him and pay attention, and he will speak again himself.' The first voice then came again, and Mr. Wright asked it: 'If you be my father, tell me how you died.' The voice replied: 'I had cancer of the tongue, which was cut out, and I died shortly after.' This statement produced a telling effect upon Mr. Wright, for he exclaimed: 'Then, indeed, you are my father. I will doubt no more!'

A little later the trumpet touched me gently on the left knee, then a voice, which was directly in front of me, judging by the sound, said: 'I'm William.' I asked: 'William who?' and it replied: 'Uncle.' (I have an uncle William dead.) I then asked him if he had met any of his family who had passed away, and he said he had met Robert (his son) and his wife (deceased two months). I asked if he had any message for his children, and he replied: 'Not for you, but if you could get them to come to one of these sittings, I could give them something.' I was not altogether satisfied with this reply. I said, 'Surely you can give me some kind of message to take to my cousins as a proof that you are whom you claim to be.*' But he was obdurate, and said it would serve no purpose. They would not believe, although I told them. This I had to admit. I was, however, disappointed, for I felt sure that a private communication to me, of which I knew nothing, was likely to have some effect upon my cousins, who know nothing of spirit return. The voice then said, 'Tell your mother I see her every day.' Now, my mother is still alive, and if the statement about her emanated from the medium, and not from the spirit of my uncle, then you must admit it was a big risk for her to take, for my mother *might have been dead*. I then asked the voice if it knew anything about the psychic form that appeared on the photo I got taken by the late Mr. Wyllie. The voice immediately replied, 'The photo of the little girl on your side is that of my daughter, who passed away when a babe, and who had grown up.' Strange to say, Mrs. Inglis, of Dundee, when looking at that photo in a clairvoyant state some time ago, said, 'This is your cousin.'

(To be continued.)

ASTROLOGY.

Sepharial, the well-known writer on astrological subjects, presents us with a revised and enlarged edition of his 'Manual of Astrology.'† The work is intended for those who seriously contemplate an initial study of horoscopy, and while not going deeply into all that pertains thereto it will enable anyone of ordinary intelligence to understand the principles and methods of this ancient and fascinating form of divination. The science, for such it deserves to be called, is rapidly surveyed in a series of short chapters, commencing with the 'Alphabet of the Heavens,' and concluding with 'Synodical Revolutions' and 'Eclipses.' Concise, if brief, instructions will be found for the construction and reading of the horoscope (we note in passing that there is no reference to 'intercepted signs'—a formidable difficulty to most beginners) and convenient tables of houses and transits are provided. The essentials of a successful astrologer are clearly indicated, and it is claimed that earnestly followed astrology will not only enable a man to know himself, but fit him to deal harmoniously and justly with his fellows.

Sepharial writes with conviction, and we willingly endorse his plea for a thorough and impartial investigation of the claims of astrology at the hands of scientific men. A. B.

In the next issue of 'LIGHT' we shall give an interesting account of some recent haunting phenomena, also an article which may throw some light on the problem of the state of mind of haunting spirits.

TO CORRESPONDENTS.—S. E. JEFFREY.—Thank you for sending the cutting. The attack is as ingenious as it is misleading. It tells half-truths, but offers no evidence to support the insinuation of imposture. What the writer lacks in the way of evidence he makes up in invective. Calling a man, after his death, a 'charlatan,' does not prove that he was an impostor, and writers who descend to such tactics only earn the contempt of those who know the facts. See page 66 for Earl Crawford's experience with Mr. Home, also Sir Wm. Crookes' 'Researches.'

* This was a mistake. Mr. Mackintosh should have spoken to the voice as being that of his uncle, and not critically assumed it might have come from some other source.—J. C.

† 'Astrology,' by SEPHARIAL. Price 1s. William Rider and Son, Limited.

RECEPTION TO MRS. GILLESPIE.

SPIRITUALISM IN AMERICA AND CANADA.

On Wednesday evening, the 5th inst., a very pleasant Social Gathering was held at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, to welcome Mrs. Anna L. Gillespie, of America and Canada. In opening the proceedings Mr. Withall (vice-president) said that the Alliance desired to honour all who were workers for the cause, and to make its rooms a centre to which they could come, sure of a warm and hearty welcome. Aided by her husband, Mrs. Gillespie had for years done good service on Spiritualist platforms and in connection with Lyceum work in America and Canada. The principle of brotherhood was accepted in all movements, Spiritualism included, that aimed at human advancement. Whether we believed in spirit communion mattered little, except to ourselves, but it did matter whether we lived a life of brotherly and sisterly sympathy and helpfulness. He would ask Mrs. Gillespie to give them first some idea of the work going on in America.

Mrs. Gillespie said that Spiritualism was meeting with some difficulties and the workers with some oppression. There had been a sifting going on, and she thought that in the process some of their fine gold had been sifted out. Still, good had come out of it. Speakers had been better supported and mediums better cared for. There had of late been a wonderful harvest of death among the best workers in the movement, but their work still lived; and a younger generation of speakers and mediums was coming slowly but surely up the hill into the light of public recognition. There had been some outcry against the idea of educating mediums and speakers as unnecessary, but the feeling was growing that it was a good thing to have their mediums well educated and the prejudice against it was dying out. Some people deprecated phenomena, but phenomena had been the great foundation of Spiritualism. If we took that foundation away we went back to the old religion of mere faith and hope. She was glad we had good Lyceums in this country. Across the water they had the idea that anything good enough for them was good for their children, and nearly every society had either a young people's meeting or a Lyceum. Unfortunately it was generally left to a few earnest people to do all the work. Some folk seemed to think that Spiritualism would give them a prize whether they worked for it or not, but that was not so. The Lyceum movement had never been in such good working order as it was now, and much of the credit for this was due to the efforts of Mrs. Cadwallader. The 'camp meetings' were increasing in number and doing well. Ministers of almost all denominations were invited to speak at these assemblies. The National Association had never been working better. They greatly missed Mr. Harrison Barrett, but they had secured a good man in his successor, Dr. George Warne. About six years ago she and her husband had been sent to British Columbia, where but little attention was being paid to the subject, although latterly the cause was growing. Spiritualists got their share of abuse, some of which they had earned, but out of these criticisms and the persecution of mediums they were getting a better class of meetings, and she was very hopeful for the future of the movement. All these things were like the signal lights at sea, which showed us that home was somewhere not far away. Often we were like some little home-sick child staying for the first time in a friend's house and seeing in the distance the light of home. 'Oh, poor, weary souls that catch no light from home and see no candle in the window!' The great spiritual message was, 'Let there be light!' In the higher birth, the stepping out of darkness into light, John Smith would know that he was the same John Smith, he would know who he was, where he came from, and for what goal he was making. The man who echoed the old Sankey and Moody song, 'Oh to be nothing, nothing,' who constantly told himself that he wanted to be nothing, would probably achieve his wish; but the spiritual song of to-day was 'I want to be something. I am going to be something!' We did not say, 'Get thee behind me, Satan,' but 'Get in front of me so that I can kill thee.' The spiritual message was, 'Arise

and stand in the likeness of God.' Our wise theologians sometimes told us we must not ask questions. If God did not want us to question, He would never have put an interrogation point in our heads! Out of the men who have not been satisfied have grown the men who have worked. It was said that birds sang much better when blinded, but let us keep our eyes open, even if we did not sing so well. The great spiritual message was, Be ready. Ready for what? Ready for work. Nobody grew tired who was doing the work he loved. Many of us so loved music that we dreamt songs which we could never sing, and a man might have music in his soul while he was working at the bench or on the farm. Never let us say that Spiritualism meant nothing. It brought us an undying knowledge of truth. God had set a light in the window, and we could see our home. That spirit life would give us our youth again, and rub out for ever from our faces the lines that did not belong to them. It would give us opportunities life had denied us here, for the more a man knew, the more he wanted to know. We asked for nothing to be given us in the new dispensation but the things we had earned. We prayed not for daily bread to be given us, but for the chance to work for it. If we were ever going to be happy, it would be because we had earned it. The only love we kept was the love we gave to others, and if ever we were to find a ladder of gold to reach from earth to Heaven, every rung of it would be of the golden deeds done in the flesh to some poor souls we had helped out of the mire. If we fell a thousand times, the road was still there: with trust in the divine power, a deathless endeavour would work out for everyone his individual salvation. (Loud applause.)

A cordial vote of thanks to Mrs. Gillespie was moved by Dr. Abraham Wallace, seconded by Mr. E. W. Wallis, and carried unanimously.

OCCULTISM DEFINED.

'T. P.'s Weekly,' in its issue for January 31st, devotes an article—one of a series on 'The Great Publishing Houses'—to 'William Rider and Son, Limited.' Alluding to Mr. Ralph Shirley's connection with the firm and his founding and editorship of 'The Occult Review,' the writer says:—

So many different definitions of occultism have been suggested that it may be interesting to know the interpretation given to the word by the editor of 'The Occult Review.' Occultism has always been treated by him as an expression defining the study of the realities that underlie the phenomenal world, and of which this is the outward and visible expression. While not pretending to much sympathy either with orthodox religion or orthodox science, Mr. Shirley's criticism of both one and the other rests purely on the contention that too little weight is given in either camp to the value of evidence, or to the conclusions deducible from concrete fact, while the tendency to accept as indisputable the weight of tradition has impeded progress no less in science than in theology.

We do not criticise Mr. Shirley's idea of what constitutes 'occultism,' but we very much doubt whether all who call themselves Occultists will be disposed to accept it as one that covers the whole ground.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

THE Power Book Company, 58 and 59, Bank-chambers, W.C., ask us to state that 'Lessons in Truth,' by H. Emilie Cady, announced on page 72 as issued at 3s. 6d. *net*, is now published at 2s. *net* cloth, and 1s. *net* paper.

DR. G. CAMPBELL MORGAN AND PSYCHIC PHENOMENA.

Westminster is said to be one of the most conservative cities in the world, not only in politics, but also in orthodox religion. However, even Westminster is beginning to thaw under the new light of truth which is dissolving the 'cast iron' materialism of our age. Canon Wilberforce, of St. John's, lighted a candle long ago, and its flickering light has gleamed occasionally in the dark tomb and revealed that no spirit sleeps there.

In 1909 the Rev. John Spence, of Eccleston Square Congregational Church, created a stir in the locality by preaching a sermon on 'Has man a spirit that can survive death?' and many were the hard things Mr. Spence had to suffer because of that sermon, but interest was then awakened which will never die out. After Mr. Spence had borne his testimony, another light came to Westminster, in the person of the Rev. Mayne Young, assistant to Canon Wilberforce. Mr. Young has said some good things, and, like his neighbours, is likely to say more. But perhaps the most astonishing event regarding psychic phenomena in this famous city is the somewhat sudden and frank confession of Dr. Campbell Morgan, whose pulpit is one of the most orthodox in the country.

In his sermon, published January 10th, 1913, and bearing the title: 'The Contraction of Time,' Dr. Morgan says:—

All unborn ages are suggested within that poetic phrasing; the birth out of the Being of God of new ages with new forces and new meanings and new possibilities. Eternity is thus suggested to us throughout the Bible, and supremely in that Apostolic word, as processional ceaselessness; a continuity of new beginnings proceeding to consummations, preparing for further dawns growing to noontides, for ever bathed in the flush of some infinite eventide, and laughing into the morning of a fresh birth.

In another part of his sermon Dr. Morgan says (after showing that *time* and *eternity* are really one):—

The testimony of personal experience bears witness to the truth, and that in many strange ways which we cannot understand. There are psychic phenomena to which no wise man will shut his eyes, nor refuse to consider, even though he cannot understand them. There is, among others, the weird sense that we have passed this same way before, sometime, somehow. 'Tis a strange thing this life of ours. I am being more puzzled by it every day I live. Believe me, 'There are more things in heaven and earth than are dreamt of in our philosophy.' There is also a predictive sense, that comes ever and anon, unveiling, in a flash and for a moment, the future!

We are sure that the Doctor is doing his best to impart knowledge and wisdom to his hearers, and we are right glad that he wants them to be 'fully awake' to the wonderful truth revealed by psychic phenomena. Indeed, we are thankful that Dr. Morgan is, truly, forging ahead, independent of the foolish opinion of ignorant people. We trust that now he has spoken out on this great truth he will not be like a certain divine we know, who wrote a foreword to a book on spirit return, and afterwards wrote to the papers stating that he did not mean it. Alas for truth! If she had no more faithful followers than that D.D., her condition would indeed be a sad one, but we hope for better things from Dr. Morgan.

E. C.

HYPNOTISM A CURE FOR BAD HABITS.

As reported in 'The Daily News and Leader,' Dr. Stenson Hooker, lecturing on the 5th inst. on 'The Ethics of Hypnotism,' suggested that young people and children could be cured of bad habits when in a natural sleep. 'They are then,' he said, 'in the "subjective" world, and if a parent takes his child by the hand and whispers so as not to waken it, he can remedy faults and habits.' While recommending hypnotism in nervous disorders, Dr. Hooker urged the importance of ascertaining beforehand that the hypnotist was a moral and spiritually-minded man, and of insisting that he should repeat to the subject while still in a sub-conscious state some order or instruction that should restore his will to him, and prevent him coming under bad hypnotic influences. If this were not done, some slackening of the moral fibre must result, though the doctor had found that it was almost impossible, by the first few experiments at least, to make a patient do anything that was repugnant to his or her moral sense.

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THE THINGS THAT PERPLEX.

The little discussion—in that department of 'LIGHT' which we have entitled 'Friends in Council'—dealing with a perplexing experience at a séance, provides us with our theme this week, and our own experiences in the same direction make it a fruitful one. For some phases of psychic investigation seem to abound in problems of a baffling kind. In the discussion referred to, 'An Inquirer' tells of two mediums, one of whom confessed to fraud which was not detected by the other who was present at the same time. (We need not go into the details, which are set out in the correspondence.) Briefly put, the question amounts to this: If real and sham phenomena are going on in a circle at the same time, how is it that the intelligences—the spiritual men and women—who, by the hypothesis, are communicating with the circle do not at once detect and expose the fraud? Such things have occurred probably many times—we could relate some adventures of our own illustrating the point—and it is quite natural that they should prove to be very serious stumbling-blocks in the way of serious investigators. It is quite likely that for some persons such an experience has proved insurmountable. It has been the 'last straw'—it has proved the whole business to be the result of imposture and delusion, and afterwards there was 'no more to be said.'

And yet the key to the problem was not at all difficult to obtain, for this is one of the points on which a knowledge of the philosophy of the subject is more essential than the widest acquaintance with the phenomena.

It is apparently very difficult for some investigators to realise the fact that in their inquiries they are dealing with the most subtle and sensitive of all forces—the forces of mind and will. A needle poised on the point of another needle is not more delicately balanced than the conditions which occasionally prevail at some circles. The merest breath is sufficient to derange the true direction of things. If we had been swayed by a superficial observation of some of the things we have witnessed in séance we might long ago have given up our quest in despair of arriving at any abiding conclusions. But one perseveres, is patient, and in time—so infinite are the resources of truth—the direct evidences become overwhelming, while the very things that at the outset were causes of doubt and perplexity fall into their places and become themselves proofs of the reality, and so assurance is made doubly sure. The matter becomes coherent. The dividing line between men and spirits dis-

appears. One realises that the spiritual forces which operate between man and man are exactly the same in kind—if not in degree—as those that act and react between man incarnate and man discarnate.

Let us put the matter in a homely way. Is it not a commonplace of human life that sensitive persons under the influence of stronger mentalities will do and see and say things that cause them to wonder at themselves afterwards? 'Why did I buy this?' they ask, after a shopping expedition (it was the shopman who was to blame, of course!) 'Why did I see the matter in that light?—I never really thought it *was* so.' 'Why did I say that?—I never meant to say it.' At many a séance the same conditions are set up in an intenser form. In certain conditions—and 'conditions' are the very heart and centre of the question—the fine forces operating are very easily deflected, and a fraud or a figment of the imagination not only passes undetected amongst the more susceptible of the sitters but may even be endorsed as a reality. Happily for us, such things are the exception rather than the rule. We have experience of many experiments in which the conditions were polarised in quite the opposite way—where the spirit communicants, mature and skilled in their work, were so strong and definite that they controlled the conditions instead of being submerged by them. On these occasions (we wish they were even more frequent) delusion and illusion had a sorry time of it. Misconceptions on the part of the circle were gently but firmly resisted, humbug and pretence swiftly detected and rebuked, unworthy thoughts read (though unexpressed) to the confusion of the thinker. There was abundant evidence of the presence of an individuality stronger and wiser and more discerning than any of those visible to the physical eye. And the sitters knew it, and, knowing it, the sincere ones rejoiced, and the feeble ones were strengthened while the sceptics found it 'a perplexing experience.' For it is to be remembered that the perplexing experiences are not all on one side. We have lived to see critical investigators mightily bewildered and finally convinced, and we hope to have the experience many times in the future.

We have referred several times recently to the question of hypnotism and its relation to psychical phenomena, and this particular difficulty is a vivid illustration of one phase of the question. For some mediums combine with an intense sensitiveness to outside influences an unregulated power of assimilation. They are liable to be psychologised by ideas, false and true alike. And that is why, having given, perhaps, one entirely unassailable proof of spirit existence, they follow it up with statements worthless and misleading, the product of their own minds or the ideas of others by whom they are temporarily dominated. They seem at times to have little or no power of selection, and respond to all kinds of stimuli. They belong to a type which the spiritual scientist knows as the 'psychological medium.' They represent a very large order of minds—those which respond easily to suggestion. Lawyers know them well when they appear in a witness box. Their habit of giving easy assent to all propositions is often very profitable to one side and very damaging to the other. 'You saw the prisoner?' 'Yes.' 'He was wearing a grey suit and a Trilby hat?' 'Yes.' 'And he told you he was on his way to Little Pedlington?' 'Yes.' And so forth. As a matter of fact the prisoner was wearing nothing of the sort and made no such remark, but the witness is flustered, in an abnormal state mentally—psychologised, in fact—and takes the line of least resistance.

Transport these conditions into psychical experiments and what a flood of light is thrown on some of the things that perplex inquirers! The moral is a twofold one. First,

that the inquirer should know enough of his subject to be able to trace the errors to their true source. Second, that all who are concerned with the welfare of the movement should do their utmost to raise the standard of mediumship so that we may increase the number of 'psychics' who will be proof against false and misleading ideas presented to them (very often quite unconsciously) by other minds. Fortunately there are many such mediums—sincere, alert and strongly individualised. The sentries of their mental citadels are never drowsy or careless, and interlopers from without are sharply challenged directly they make their appearance.

'Error has its merits,' said a French philosopher, and the saying is true and deep. A failure is never as welcome as a success, but it may be more valuable. We learn by our mistakes, and some of them are tremendously significant. Indirectly they help to cut the ground from under the feet of that old superstition that a spirit is infallible. For mistakes are made on both sides of the way. It is not always the medium or the sitters alone who are ignorant when a deception is practised or a mistake made. But that is a subject on which we have still a great deal to learn. It is a little startling to some to hear that things may happen on one plane of consciousness of which the spirit dwelling on another may have no knowledge although apparently in close association with them. And yet how simple it is. Here, for instance, are two men side by side at a classical concert. One is enchanted with the beauty of a piece of music and oblivious of everything else. The other is deaf to the music, his mind engrossed on the task of conveying a gold watch from the music-lover's pocket to his own! How is it that, sitting side by side, one man is unconscious of beautiful music and the other of the fact that he is being robbed?

When we meet such cases on the mundane side of life they appear quite natural. When we encounter them in an intensified form on the inner side of life we resign ourselves to puzzlement. It should not be, and *would* not be if we applied always the tests of reason and experience. 'As above, so below,' said a mystic. The two worlds are in essence one, and, if we seek to interpret each by the other, 'perplexing experiences' would cease to present the difficulties that surround them at present.

ARCHDEACON WILBERFORCE AND SPIRITUALISM.

We wonder why it is that, in dealing with Spiritualism, really earnest and sincere persons so frequently lose all sense of proportion and speak unfairly and in a manner which, were it employed regarding the faith which they themselves cherish, they would strongly resent. That in criticising a system of thought or practice the critic should be careful to deal with it at its best is an axiom which is generally recognised in theory, but in actual controversy is, unfortunately, too often more honoured in the breach than the observance.

We are led to these observations by reading the Ven. Archdeacon Wilberforce's new work 'There is no Death' (Elliot Stock, Paternoster-row, E.C., cloth 1s. 6d.). Let us say at once that the tone of the book is high and spiritual. It is calculated to help many who are perplexed and distressed regarding the great problems of death and the beyond, and to comfort those of the bereaved who can appreciate its message and rest content with its assurances. It is when we come to the preacher's references to Spiritualism that we feel not only unable to approve but strongly impelled to protest. Archdeacon Wilberforce has hardly a good word to say for Spiritualism, and indeed strongly reprobates it. Experiments in this direction, he says, 'are not free from peril, both physically and morally' (what experiments are?), and, 'apart from trickery and imposture,

there are entities . . . who are adepts in impersonation,' and 'so facile in thought-reading that they can deceive the very elect.' He does not know whether they are mere 'astral shells' (whatever such things may be) or real spirits. How he knows that they exist and possess the powers with which he endows them he does not inform us.

We respectfully ask the Archdeacon, Is that *all* you can say of Spiritualism? Can you find nothing in its favour? Is there not another and a higher aspect? Can *no* good thing come out of this Nazareth? Spiritualism, as we understand it, not only accepts but proclaims everything that you have so beautifully set down regarding the value and help of imagination, intuition and spiritual insight and consciousness, but it has even more than these to offer to the truth-seeker, the doubter, the sad and sorrowful mourner. It offers phenomenal and psychical evidences of the survival and identity of personal friends, and many thousands have enjoyed happy intercourse with their 'dear departed'—not only in the 'communion' which you advocate, and which they experience, but in the more demonstrative and evidential manifestations of their presence and unfailing love.

Admitting that those who have attained to spiritual consciousness may and do realise that there is no death; admitting, too, that 'it is a joy to be assured of the inseparability of spirits bound together by love, to be convinced that they who loved us on earth are able now, in their higher conditions . . . to be near to us and to breathe into us helpful quickening influences,' what message have you for those who do not and cannot experience this joyous conviction, or spiritual awareness? Apparently none. You admit that you *cannot prove it*: you express the wish that you were able to 'prove it to mourners who are unable to attain it, for their condition is pitiable.' But pity is cold comfort, and Spiritualism succeeds where, admittedly, you fail.

Referring to the disciples of Jesus, you admit that they, at first, were on a materialistic plane and that 'it required all those abnormal appearances, materialisations, apparitions of the forty days, to lift them from their surface plane of perception.' If so, why should not the present-day phenomena which you repudiate be equally successful now with the sceptical and the bereaved who require such evidences? That they *have* been successful in thousands of cases we know. You advise such persons to 'quietly place themselves in a mental attitude of thought-concentration; think themselves into a consciousness of the Presence of God and "Be still and know"—but that is just the very thing they cannot do. In their distress, perplexity and sorrowful uncertainty it is a counsel of perfection, impossible of achievement. Further, you affirm that the phenomena which were 'required' by the disciples and which were wrought for their benefit were 'vouchsafed for a special purpose,' and claim that therefore 'those materialisations cannot be quoted as affording a precedent or justification for the phenomena produced at an ordinary mediumistic séance.' We should like to know why not—seeing that there is the same human need, and that God is unchanging and no respecter of persons.

Apparently, while you admit the reality of some of the modern phenomena, you object to them because they can be observed, 'beheld,' by the witnesses—but why should they not? We are here, 'in the body pent' (you decline to regard the body as 'vile,' and so do we), and, while we are here, it is our duty and privilege to use all agencies and activities as means to the end of our spiritual evolution and enlightenment, and since these phenomena have helped to lift hosts of sufferers out of their hopeless grief, and sceptics out of their materialistic darkness and their intellectual fears, making them better men and women, and placing them on the highway of spiritual knowledge, consciousness and realisation, why should you regard mediumistic phenomena as 'common and unclean'? You say there are dangers, perils. So do we. But why exaggerate them? Everything worth winning has its difficulties and dangers—all the more honour to those who face and overcome them; nothing would be accomplished if men refused to risk dangers. But there are also delights.

The blessed, illuminating and comforting demonstrations of spirit presence and identity which they have received have made it possible for hosts of people to realise also the *spiritual* communion which we, as much as you, continually advocate. Such

communion is the goal to be won undoubtedly, but it can be reached by many paths, and Spiritualism is one of them. Thousands of truth-seekers, heartsick and weary, have sought the path of proof, feeling that they must have evidence of the survival of their loved ones—and they have found it in Spiritualism! It is an admitted fact that 'the strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life'; it and it alone gives knowledge, based on fact, which, added to faith, supplies a definite affirmative answer to the tormenting question, 'If a man die shall he live again?'

As you yourself said in 1881, 'The weakness of the churches, as opposed to the strength of modern Spiritualism, is in the ignorance of that life, and in misapprehending Scripture teaching concerning it.' You say to-day that you are *certain, you know*, but are *unable to prove*, that human life continues after bodily death; why, then, do you seek to discourage and discredit those who are trying to help doubting Thomases and grief-stricken mourners to obtain the evidence which alone can prove it to their satisfaction? Surely, 'he that is not against us is on our part,' and every agency that helps to lift from the heart of the world its weight of woe and despair is worthy of support!

THE SPIRITUAL LIFE AS EXPRESSED IN GREEK ART.

BY THE REV. LUCKING TAVENER.

An Address delivered on Thursday evening, January 30th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 69.)

Now that we know their position on the pediment, we may consider the figures individually. Theseus, who has just received fresh light, is about to rise to do his good deeds amongst men. The sun rises in the morning and we wake. Mental and moral light dawns upon us, and we rise from our sleeping ease to work for the world. We may regard this figure, then, as the emblem of the dawning of spiritual life in humanity. Let us follow the suggestion of the pediment carving.

Demeter, Persephone, and Iris come next. First is calm Demeter, the Earth Mother, who knows the power of sunlight on the land, and is quite sure that the sun will rise every morning, and that its power will grow as the year advances. Sitting by her side is Persephone, her daughter. She is the goddess of flowers, who hides every winter in the underworld, but comes again to the surface every spring, making the earth glad and bright with her lovely blossoms. She is more active and agitated than her mother. Her arm is lifted as she speaks to the taller figure of Iris, who gives the beautiful colours of Hope to every rainbow, who paints the sky blue, and imparts to the flowers their varied tints. It is her duty to see to it that the dull earth is made beautiful by colour. But she cannot do this without the sunbeams, so she stands to meet the full glare of the sun, and splits its rays into glorious prisms. Selene, the moon goddess, with her three horses' heads, suggests the completion of the day from sunrise to moonset; and the day with the Greeks, as with the earlier Egyptians, was the symbol, first of human life, and secondly of the birth of truth, or the dawn of the new spiritual life.

We have to deplore the complete loss of the central group, the germ of the whole allegory, but a contemporary vase painting may suggest for us the Greek idea, which was in some form placed in the centre of the figures. In this painting Zeus is seated upon a throne, and Vulcan, who stands for human energy, is directing blows at the head of Zeus. From the cleavage he has made there arises Athene, goddess of Wisdom. The legend says that Athene arose a fully-developed woman. The idea of the myth is that human beings who will devote their work and activity to the highest things will find wisdom born to them fully grown. Divine wisdom is thus, for the Greeks, the spiritual life of man. He receives it

as the result of his own efforts when they are directed to the Deity. Vulcan is the strong man, indicative of human power. He may labour hard and long at lower things, and will get results; but if he directs his energies to God there will be produced for him, or born to him, Divine wisdom or spiritual life.

Nature begins the work, as we saw in the end fragments representing the sunrise. Man looks at Nature's wonders and marvels at them; then, when they shape themselves in his mind as a unity, his thoughts are directed to the great divine Giver. It is when they reach this height that the spiritual life becomes his possession, and the Greek represented this spiritual life as a fully developed goddess—Athene. I wish I could show you a photograph of the temple figure of Athene. But that is beyond the power of man at this moment. There are, however, several small copies in existence. Pausanias has described the original statue by Phidias. The figure consisted of several substances. It had wood for its foundation. Over the wood-block, gold was used for drapery, ivory for flesh, and precious stones for eyes and decorations. The ivory was tinted and the helmet was of gold. Altogether it must have been a wonderfully impressive figure.

We have seen that Athene stands for wisdom won by humanity from the chief of the gods, and our present question is: What is the conception of this highest of human wisdom?

The goddess stands on a plinth, holding out in her right hand a small figure of Victory. The hand that holds that figure rests on a carved pillar, suggesting that such victory of wisdom waits to be received by those who come to worship at the shrine. Her left hand rests on a shield, suggesting that there are divine and therefore effective means for guarding wisdom from all attacks. But this conception of spiritual life does not ignore evil, for this is symbolised in several places; a serpent is twined round the shield, and the elaborate helmet was decorated with a winged sphinx in the centre, guarded by a gryphon on each side. On the breast was a Medusa head and a fringe of serpents. The sphinx suggests that although wisdom has been secured for humanity, there are still problems existing which need solution, for she is the holder of the great secret, who only whispers to those who understand her language, and offers cold stony eyes and closed lips to those who would like to know the secret but will not prepare properly to understand it. But we are reminded that this divine wisdom has gone very near to interpreting the riddle of the universe, for the sphinx is a trophy worn on the helmet. The gorgon trophy on the breast represents the conquest of evil by the work of wisdom. In the myth Athene was said to have shown Perseus where the gorgon of evil was to be found, by means of a mirror, and that from this knowledge he went, found the monster and slew her.

With all this symbolism it will be obvious that the use of the image of Athene was to signify to the eyes and hearts of the people of Athens the existence of this spirit of divine life and wisdom, and to tell of the possibility of humanity securing its aid. Athene was represented as perfect in dignity and gentleness, irresistible in anger, whose word was to reveal where evil still lurked in the thoughts and haunts of men, and to suggest means of overcoming it. She offered victory to those who worshipped at her shrine and followed in the light she gave.

There is at Munich a very beautiful head which dates somewhere between the fourth and fifth centuries before Christ. It is simply a bust of Athene, but wonderfully expresses the leading features of the goddess. It is not indicative of sorrow, but in the delicate forward inclination of the head there is the thoughtfulness of wisdom. This bust indicates that as Greek art advanced it tended to simplification. The accessories vanish and the whole thought becomes combined in the expression. This development towards simplicity is seen particularly in a later work by Phidias. In this he omits most of the accessories which he used in the Parthenon Athene, and has sought to secure the spirit of the goddess without the explanations. The figure is an exceedingly beautiful, thoughtful and dignified statue.

Leaving Athene and her myth, we will try to get the inner meaning of other well-known Greek subjects, though we cannot avoid the wisdom myth as it is the central Greek thought from which all others branch. We saw just now that a figure of Demeter occupies part of the Parthenon pediment. There

is another lovely, though much broken, statue of her, the original of which is in the British Museum. She is the Earth Mother and presides over all the processes of nature. One of the loveliest stories coming to us from these ancient times is that which concerns Demeter.

The story of Persephone and Pluto is a mythological representation of the seasons. Pluto, the winter god, presiding over the dark under-world, captures Persephone, the goddess of flowers, at what we call the fall of the year, and keeps her in his dark under-world till spring comes again. Demeter, her stately mother, calm and dignified, watches all this patiently, because she knows that all will turn out well. As the seasons come and go, while we are pleased or vexed with them, the spiritual power behind them remains almost unmoved.

The statue of Demeter (to be seen in the British Museum) is from the school of Praxiteles, and shows much of the master's influence. What sweetness there is in the expression of the beautiful face even in its sadness—sadness that humanity is so occupied by the sensations of flesh and the vicissitudes of its own failure or success in material things that it will not rise to the faith that the spiritual powers are managing all well. Sir Charles Newton, who found this lovely figure in 1858, said that the expression on the features is the most Christian work of pagan sculpture. In spite of man's fears as to storms and droughts the Divine Spirit of the earth confidently watches the seasons as they come and go, knowing that spring-time, summer, harvest and winter will come in their due and proper time, bringing seed to the sower and bread to the eater. In this calm and serenity we get the suggestion that the Greeks believed that there existed above our feverishness and anxiety a spiritual power presiding over nature, whose knowledge of the ultimate result induced a dignified repose—an assurance that all would be well.

In spite of the work of the artists, it may be assumed that only few of the ordinary people of pagan times arrived at calm assurance and steady faith in the eternal government of the world. Indeed, it is true that even in Christian times it is difficult to rise to it, because our experience forces upon us the consideration of the ups and downs of our varying fate, and in these we become most interested, if not quite absorbed, to the exclusion and silencing of our faith in the perfection and steady working from the spiritual side. But they recognised it when they saw it.

There is in the National Museum at Athens a grave tablet of an Athenian mother, which is very representative of most of the Greek *steles* found in ruined cemeteries. On the faces of all these monuments there is a refined solemnity which is scarcely that of uncontrolled grief. There is never any violence in the sorrow depicted. In this slab the mother who has passed away is represented seated with one hand on a trinket-box; in the other hand one may almost see the movement of consolation, if taken with the attitude and expression of her face. The group (which is incomplete, for there is a hand and part of a body without head) suggests the mourning family with the presence of the departed in their midst. Even the little babe is represented quite close to the mother's face. Its own face is averted as though suggesting that it is too young to know the loss it has sustained, and is interested not in its departed mother, but in the sister who now will be its guardian. The upright position of the mother is also worth noting. It is a noble figure, apparently swayed by a powerful emotion of love that invests it with even more life than her living friends possess. One other thing to be noted about these cemetery tablets is that no individualistic portrait was attempted. The faces were all idealised. One seems to see in this fact the suggestion of the belief that the after-life had some purified and idealised nature which was not the exact repetition of the life of earth.

A slab from a grave made in the fifth century before Christ shows Athene-Nike—or the victorious wisdom. Dr. Waldstein calls these tablets 'funeral orations in stone,' and such they are. Before the idea of victory had become individualised as a separate deity, it was Athene-Nike that stood for the thought. Athene, or Wisdom, removes her helmet in front of the dead tree-stump, round which clings the serpent of evil. Wisdom grieves for the arrested life, but Athene-Nike is emblematic of

victory through the grief. The thought is that if we can find the standpoint of Divine Wisdom, we shall see that death is not defeat, but victory.

During the last few years an ancient cemetery, called the Kerameikos, has been excavated just outside the western gates of the city of Athens, and very valuable and exceedingly interesting monuments have been discovered there. A tablet to Hegeso is a most beautiful one from an art point of view. Hegeso is represented as a seated lady examining the contents of a jewel case, held by her maid. She is looking at the article she has taken from the box. The lady herself is dressed in Ionic chiton, while the maid is in a simpler costume. Apart from the beauty of the art displayed here, the one thought that impresses the spectator is that there is no semblance of death. It is the suggestion of *life* and interest in things of life; and is in a strong contrast to the gravestones of Britain of some years ago, with their hideous skulls and crossbones, emaciated figures and shrouded skeletons. Such things never seemed to occur to the Greek mind. The painful moment of parting is omitted, and something far more pleasant, either of the actual past life or of the supposed future, is shown. It is a far more decent, beautiful, and, as I think, more truthful method than that I have just mentioned.

The nearest approach to this is seen in a terra-cotta group of idealised figures. The dying woman is seated on a couch, but she is not attended by members of her family, but by the personifications of Hygieia and Æsculapius—the symbols of health and the science of medicine. The whole group is thus lifted out of the individualistic element and put on the emblematic plane. The seated figure is no portrait, but represents the human soul, and the female form with the wreath is the symbol of health, while the aged man holding his beard and looking attentively at the patient is the spirit of medicine. These two attending figures are in grief because, after having done all they can, they have found there is a point in their work beyond which they cannot go. When the soul is ready to leave its prison-house, the body, they cannot hold it back. That is the thought conveyed by this group. It represents the greatness of the spiritual life and its victory over all lesser elements. The body in which that spirit has lived cannot keep it a prisoner beyond the time when it is ready to undertake higher, freer life, and more exalted service. And with the incompetency of the body there is associated all that the wisdom of men can do in the way of health precautions and the physician's science.

This reality of the victory of the spiritual life in its universal aspect is illustrated by the myth of Persephone, Demeter, and Pluto. Pluto, the god of the under-world, has kept in his darkness of winter the spiritual life which finds its expression in the flowers. Pluto has his way for a time; but only for a time. He holds sway in the winter. At spring this great divine force of life bursts Pluto's chains, and expresses herself in spring flowers.

The myth, of course, has many applications. Like all myths, it begins with nature and rises in its emblematic developments to the spiritual life in mankind. The apparent death of winter, through the temporary victory of Pluto, is the symbol of the apparent victory of the grave; but in both cases the great spiritual force ultimately conquers—on the earth, in the coming spring; in the higher human life, in the victory of the divine life over powers of body and materiality.

Though I have dealt with the best period of Greek art, I want you to remember that this thought of the life of the soul after death was not a late acquisition. You will find it in those remote ages which witnessed the birth of this wonderful phase of culture. You will see it in the crudest carvings of the earliest days. Greek art was seen in architecture before it was found in sculpture; and the massive gate at Mycæne will fix for us something of the time. The two piers are each of one great stone, and on them is resting the huge one-stone lintel. No mortar or other kind of cement is used. And there are the beginnings of sculpture in the figures of the lions.

The massiveness of this and similar walls and gates gave a name to an early supposed race of artists who were looked upon as half-divine. The work was called Cyclopean, and the people supposed to have erected them were called Cyclops—though it

is now supposed to be unscientific to so assign them. Of course the idea of the existence of a race of giants, or demi-gods, called Cyclops, is an invention, but it is surely not a great stretch from truth, for only very powerful men could have manipulated such great stones.

(To be continued).

MADAME BLAVATSKY AND MR. STEAD IN SPIRIT LIFE.

The January number of 'The Harbinger of Light' contains a message purporting to be from Mr. Stead, in which, after referring to 'the disillusionments that meet even the best of people on crossing the Borderland,' he instances the case of Madame Blavatsky. We abridge the main points of the message for our readers to form their own opinions regarding it, not to stir up controversy.

We have often met, and she wants me to say a great deal on her behalf. This will cause more heated criticism than anything I have written, but it has to be said, and through you. Madame Blavatsky is in a beautiful home, as her own heart was always good and she meant well; but at her passing over she found much to learn, much to unlearn. In a measure her life had been a mistake, for her own spiritual training had been neglected, and she felt the need at once for another gospel to be preached. What she lacked was the devotional spirit. The first desideratum in the soul's upward pilgrimage is, as Tolstoi said, 'the entire avoidance of anger.' No one can read of Madame Blavatsky's outbreaks of passion, of her unbridled tongue, as Colonel Olcott and others have recorded, without feeling that great psychic gifts are not spiritual development. All these count absolutely for nothing in spirit life. There is here one law—one inexorable law—that nothing counts but the love spirit. This is what Madame Blavatsky has realised to the full, and has begged me to add her testimony to the others that all this is true.

It is one of her disappointments to find that all the mass of talk about reincarnation is built on the sand, and that it tumbles down like an edifice without foundation when the spirit is confronted with the realities of life over here. Madame Blavatsky has found that the material presentation of it as set forth in her later years has no basis in fact. That great teachers may be sent to earth by spiritual conclaves or return at their own request as missionaries is quite true, but they never take upon themselves a physical body. A spiritual supersession is mistaken for a re-embodiment.

Many are the conversations, or their spiritual equivalent, that Madame Blavatsky and I have had together on these important subjects. There is nothing she desires more than to spread the true light among her followers. No one detests more than Madame Blavatsky the homage that is paid to her now she has passed on to this world of realities. She wants to make the whole world revolt from these debasing practices of deifying their so-called dead, instead of learning from their lives, if there is anything to learn, what their experience is worth. There is so much sham, so much pretence that she wants to shake her followers free from, that she says no words are too strong to express what she feels on this subject. She is herself constantly trying to get the truth about these things into the minds of her followers, but it seems just as hard to bring them back to the simplicity of real spiritual teaching—the Kingdom of God within the soul—as it has been to every spiritual teacher who has ever striven to stem the tide of materialistic thought.

Madame Blavatsky and I are standing together in her beautiful home as I set vibrations going to give you this special message from her. She wants everyone to know that all is under natural law, and that in time to come it will be understood to be on the same lines as wireless telegraphy. Comparatively few people understand how these wireless messages go through the ether. 'Oh, do tell them from me,' she says, 'that all this is true, and that some day every obstacle of communication between the two worlds will be removed.' Now vibrations are stopped, as she sees, by insuperable materialistic ideas—pride of intellect, self-will, the need of learning the simple lesson of love—all these block the way.

DR. A. R. WALLACE's article on 'Spiritualism and Science' is now ready as a four-page leaflet, which will be found suitable for distribution. We shall be happy to supply copies at the following rates:—12 for 3d., 25 for 6d., 50 for 1s., 100 for 2s., 500 for 8s., and 1,000 for 15s., post free in all cases.

HARVARD UNIVERSITY RECOGNISES PSYCHICAL RESEARCH.

'The New York Times,' of January 20th, states that—

Harvard University has accepted a ten thousand dollar endowment fund for psychical research, and 'The Journal of the American Society for Psychical Research' announces it with the greatest satisfaction as the first official recognition of such study accorded by any American college or university. The fund, which was established by several individuals, is a memorial of the life and work of Dr. Richard Hodgson, secretary of the society from 1887 until his death in 1905. Says 'The Journal' in the current issue by way of comment: 'The value of it lies chiefly in the fact of this recognition, as the fund is not large enough to do all the work that must be done in this field. Besides, no one can any longer question the respectability of the work. The objection which an uninformed public has always raised, namely, that the colleges and universities have not admitted the work into their purview, cannot be presented any longer. The acceptance of the fund makes it impossible for any other institution in this country to disregard or to disrespect the work. It has won its place in so conservative a university as Harvard, conservative in all the problems that affect long despised phenomena. It is in every way a most welcome situation, and we have to thank the contributors for the course which thus commits one of the first universities in this country to the respectability and importance of psychic research.'

The English Society for Psychical Research has already added five hundred dollars to the fund, and Dr. James H. Hyslop urges similar additions by all interested people in this country.

ITEMS OF INTEREST.

'The Observer' of Sunday last gave two letters respecting the levitation of Mr. D. D. Home. One writer reproduced Earl Crawford's evidence before the Dialectical Society (see last week's 'LIGHT'); the other, Mr. A. E. Caulfield, of 37, Clarence Parade, Southsea, said: 'I think it may interest some of your readers to know where this marvellous flight took place. It was at Lord Carnarvon's house in Lancaster Gate after a luncheon party. The company were assembled in a room with two windows opening down to the floor. Lady Carnarvon, going up to him, said: "Well, Mr. Home, what are you going to show us to-day?" Home appeared confused and said he had not understood that anything was expected of him. He turned to collect himself and then immediately floated out through one of the open windows and in at the other, alighting breathless and trembling on the carpet between the window and the door. This was related to me a few weeks ago by an eye-witness who was living in the house at the time.'

Mr. Joseph Bibby, in his 'Annual' for 1913, says that Mrs. Annie Besant has proposed that a number of leading people, belonging to all classes of society, should meet and confer together in order to see if something may not be practically possible in the way of remedy for the present social disharmony. 'Such a conference and discussion would doubtless reveal the fact that progress cannot be won otherwise than by everyone recognising more fully his social duties, and realising the interdependence of each unit with all the others; and it seems only reasonable that this fuller recognition should begin with those who are in advance of their fellows in the possession of material wealth, mental power, and other forms of riches. By what particular method this better and more social spirit is to be produced and made effective does not as yet seem clear; but the very fact of a number of men and women, representative of all classes, meeting together to think out a practical method of social reconstruction is in itself, I think, the harbinger of a better social order and of better times for all; for wherever people can put aside personal prejudice and class bias and seriously set to work to find the solution of a problem, the solution is not far away.' Particulars regarding this project can be obtained from Lady Emily Lutyens, 29, Bloomsbury-square, W.C.

Captain Francis J. Keffer, President of the First Association of Spiritualists of Philadelphia, U.S.A., passed to spirit life on January 16th, in his eighty-eighth year. A brave soldier, he served his country in two campaigns, and for sixty-one years was a loyal Spiritualist. He fought a good fight, kept the faith, and set a noble example by his fidelity to his highest convictions. Cheery and bright, he was always at his post in the Society and at home in the Lyceum among the children, to whom he was always 'our Captain'—as young and buoyant as they. We met him first in 1882, and in 1898 were delighted to renew acquaintance with him as an old friend and comrade. He will ever be remembered for the good he has done.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

What is True Knowledge?

SIR,—Are not there three modes of knowing—viz., induction, deduction, and the perception that two things are *one* only, although there may be a considerable widening of the form? What if perception is really intuition? Are not we justified in taking intuition out of the region of transcendental vagueness, thus making it a matter-of-fact knowledge? Perception is an advance in this direction, the power to recognise being as unity; hence the charm felt in poetry and fiction, the basis of which is love. The true poet becomes a seer and revealer of the Infinite, for the painter and poet alike realise that nature is a *process* and are willing to sacrifice details in order to retain the spirit uncorrupted—for 'the letter killeth; the spirit maketh alive.'—Yours, &c.,

E. P. PRENTICE.

Sutton.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

That 'Bishop Collins' Message.

SIR,—I have been interested in the article from the Cape on the message from Bishop Collins ('LIGHT,' January 11th), and in the sequel which you give on page 67.

In view of the fact that our subconscious memory undoubtedly retains many details that are ignored by the normal memory, it would be interesting to ascertain whether any member of the Port Elizabeth circle was in communication with any English friend who could have known and mentioned the title and contents of the Bishop's book.

The wording of the article would seem to imply that there was no later knowledge of the Bishop or his affairs than the date of his visit to the Cape. It is difficult for me to imagine this saintly and warm-hearted Bishop taking a posthumous interest in the title, &c., of his own writings; I think he would find so much to do among those needing help on the other side that he would be absorbed in work there, although for a special purpose he might look it up. But whatever differences of opinion there may be as to identity, it looks as if the communication was probably supernatural. Unless the advertisements, or the book, reached Cape Town before June, the evidence would be *very* strong for its being so.—Yours, &c.,

L.S.A.

The Lankester-Donkin Attack on Spiritualism.

SIR,—Apropos of the article in 'LIGHT' entitled an 'Attack on Telepathy by Sir Ray Lankester and Sir B. Donkin,' I have just been reading an account in Mr. James Robertson's book, 'Spiritualism: The Open Door to the Unseen Universe' (pp. 5-9), of the masterly and convincing manner (!) in which they attacked *Spiritualism* in 1874-6.

I quote from the above-named book as follows:—

Sir, or as he then was, Professor, Ray Lankester said: 'It is a degradation to Science to admit such a topic (i.e., Spiritualism) within the walls of a learned society.' This was after the Anthropological Department of the British Association had listened to a paper by Professor Barrett on 'Some Phenomena Associated with Abnormal Conditions of Mind,' in which he managed to introduce many of the spiritual evidences which had (then) been so much talked about.

Professor Barrett's paper raised a storm, and Professor Lankester was, it seems, outvoted when Professor Barrett's paper was admitted.

He felt that the reputation of the Association had been besmirched, and with his strong prejudice he determined to crush out this new superstition.

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'SCRUTATOR'

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However, before that was possible, a clear feminine voice, from the far end of the room, spoke to this effect: 'Two strangers have just entered this room; one is a widow (my mother was not wearing any special sign of widowhood), and the other is her daughter. At the elder lady's shoulder is standing a tall, gaunt, elderly woman, grey-haired, but rather masculine in appearance. Can the lady place such an one?' My mother asked for us to be excused and said we had unintentionally intruded, and were required on business in another room, but the gentleman to whom she addressed herself asked her to remain a few minutes. After a few seconds we heard the same feminine voice (we could not see the owner) say, 'The poor soul is passing and is very anxious to tell you something which is of great interest and concern to your life, and to those belonging to you,' and again the speaker asked if the strange lady, the elder of two, could not think of anyone she knew answering that description. As we were concerned with the fact that our manager would be waiting for us, and neither quite understood the character of the meeting, except that it was 'something to do with Spiritualism,' we hurried away.

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Mother has had many strange experiences of my late father's presence since his death; therefore I am exceedingly grateful to my friend for introducing us, through 'LIGHT,' to some future further knowledge and understanding.—Yours, &c.,

LAURA WALKER.

is now supposed to be unscientific to so assign them. Of course the idea of the existence of a race of giants, or demi-gods, called Cyclops, is an invention, but it is surely not a great stretch from truth, for only very powerful men could have manipulated such great stones.

(To be continued).

MADAME BLAVATSKY AND MR. STEAD IN SPIRIT LIFE.

The January number of 'The Harbinger of Light' contains a message purporting to be from Mr. Stead, in which, after referring to 'the disillusionments that meet even the best of people on crossing the Borderland,' he instances the case of Madame Blavatsky. We abridge the main points of the message for our readers to form their own opinions regarding it, not to stir up controversy.

We have often met, and she wants me to say a great deal on her behalf. This will cause more heated criticism than anything I have written, but it has to be said, and through you. Madame Blavatsky is in a beautiful home, as her own heart was always good and she meant well; but at her passing over she found much to learn, much to unlearn. In a measure her life had been a mistake, for her own spiritual training had been neglected, and she felt the need at once for another gospel to be preached. What she lacked was the devotional spirit. The first desideratum in the soul's upward pilgrimage is, as Tolstoi said, 'the entire avoidance of anger.' No one can read of Madame Blavatsky's outbreaks of passion, of her unbridled tongue, as Colonel Olcott and others have recorded, without feeling that great psychic gifts are not spiritual development. All these count absolutely for nothing in spirit life. There is here one law—one inexorable law—that nothing counts but the love spirit. This is what Madame Blavatsky has realised to the full, and has begged me to add her testimony to the others that all this is true.

It is one of her disappointments to find that all the mass of talk about reincarnation is built on the sand, and that it tumbles down like an edifice without foundation when the spirit is confronted with the realities of life over here. Madame Blavatsky has found that the material presentation of it as set forth in her later years has no basis in fact. That great teachers may be sent to earth by spiritual conclaves or return at their own request as missionaries is quite true, but they never take upon themselves a physical body. A spiritual supersession is mistaken for a re-embodiment.

Many are the conversations, or their spiritual equivalent, that Madame Blavatsky and I have had together on these important subjects. There is nothing she desires more than to spread the true light among her followers. No one detests more than Madame Blavatsky the homage that is paid to her now she has passed on to this world of realities. She wants to make the whole world revolt from these debasing practices of deifying their so-called dead, instead of learning from their lives, if there is anything to learn, what their experience is worth. There is so much sham, so much pretence that she wants to shake her followers free from, that she says no words are too strong to express what she feels on this subject. She is herself constantly trying to get the truth about these things into the minds of her followers, but it seems just as hard to bring them back to the simplicity of real spiritual teaching—the Kingdom of God within the soul—as it has been to every spiritual teacher who has ever striven to stem the tide of materialistic thought.

Madame Blavatsky and I are standing together in her beautiful home as I set vibrations going to give you this special message from her. She wants everyone to know that all is under natural law, and that in time to come it will be understood to be on the same lines as wireless telegraphy. Comparatively few people understand how these wireless messages go through the ether. 'Oh, do tell them from me,' she says, 'that all this is true, and that some day every obstacle of communication between the two worlds will be removed.' Now vibrations are stopped, as she sees, by insuperable materialistic ideas—pride of intellect, self-will, the need of learning the simple lesson of love—all these block the way.

DR. A. R. WALLACE'S article on 'Spiritualism and Science' is now ready as a four-page leaflet, which will be found suitable for distribution. We shall be happy to supply copies at the following rates:—12 for 3d., 25 for 6d., 50 for 1s., 100 for 2s., 500 for 8s., and 1,000 for 15s., post free in all cases.

HARVARD UNIVERSITY RECOGNISES PSYCHICAL RESEARCH.

'The New York Times,' of January 20th, states that—

Harvard University has accepted a ten thousand dollar endowment fund for psychical research, and 'The Journal of the American Society for Psychical Research' announces it with the greatest satisfaction as the first official recognition of such study accorded by any American college or university. The fund, which was established by several individuals, is a memorial of the life and work of Dr. Richard Hodgson, secretary of the society from 1887 until his death in 1905. Says 'The Journal' in the current issue by way of comment: 'The value of it lies chiefly in the fact of this recognition, as the fund is not large enough to do all the work that must be done in this field. Besides, no one can any longer question the respectability of the work. The objection which an uninformed public has always raised, namely, that the colleges and universities have not admitted the work into their purview, cannot be presented any longer. The acceptance of the fund makes it impossible for any other institution in this country to disregard or to disrespect the work. It has won its place in so conservative a university as Harvard, conservative in all the problems that affect long despised phenomena. It is in every way a most welcome situation, and we have to thank the contributors for the course which thus commits one of the first universities in this country to the respectability and importance of psychic research.'

The English Society for Psychical Research has already added five hundred dollars to the fund, and Dr. James H. Hyslop urges similar additions by all interested people in this country.

ITEMS OF INTEREST.

'The Observer' of Sunday last gave two letters respecting the levitation of Mr. D. D. Home. One writer reproduced Earl Crawford's evidence before the Dialectical Society (see last week's 'LIGHT'); the other, Mr. A. E. Caulfield, of 37, Clarence Parade, Southsea, said: 'I think it may interest some of your readers to know where this marvellous flight took place. It was at Lord Carnarvon's house in Lancaster Gate after a luncheon party. The company were assembled in a room with two windows opening down to the floor. Lady Carnarvon, going up to him, said: "Well, Mr. Home, what are you going to show us to-day?" Home appeared confused and said he had not understood that anything was expected of him. He turned to collect himself and then immediately floated out through one of the open windows and in at the other, alighting breathless and trembling on the carpet between the window and the door. This was related to me a few weeks ago by an eye-witness who was living in the house at the time.'

Mr. Joseph Bibby, in his 'Annual' for 1913, says that Mrs. Annie Besant has proposed that a number of leading people, belonging to all classes of society, should meet and confer together in order to see if something may not be practically possible in the way of remedy for the present social disharmony. 'Such a conference and discussion would doubtless reveal the fact that progress cannot be won otherwise than by everyone recognising more fully his social duties, and realising the interdependence of each unit with all the others; and it seems only reasonable that this fuller recognition should begin with those who are in advance of their fellows in the possession of material wealth, mental power, and other forms of riches. By what particular method this better and more social spirit is to be produced as made effective does not as yet seem clear; but the very fact of number of men and women, representative of all classes, meeting together to think out a practical method of social reconstruction is in itself, I think, the harbinger of a better social order and better times for all; for wherever people can put aside personal prejudice and class bias and seriously set to work to find a solution of a problem, the solution is not far away.' Particular regarding this project can be obtained from Lady Emily Luty 29, Bloomsbury-square, W.C.

Captain Francis J. Keffer, President of the First Association of Spiritualists of Philadelphia, U.S.A., passed to spirit life January 16th, in his eighty-eighth year. A brave soldier served his country in two campaigns, and for sixty-one years was a loyal Spiritualist. He fought a good fight, kept the faith, and set a noble example by his fidelity to his highest conviction. Cheery and bright, he was always at his post in the Society at home in the Lyceum among the children, to whom he was always 'our Captain'—as young and buoyant as they. With him first in 1882, and in 1898 were delighted to renew acquaintance with him as an old friend and comrade. He will ever be remembered for the good he has done.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

What is True Knowledge?

SIR,—Are not there three modes of knowing—viz., induction, deduction, and the perception that two things are *one* only, although there may be a considerable widening of the form? What if perception is really intuition? Are not we justified in taking intuition out of the region of transcendental vagueness, thus making it a matter-of-fact knowledge? Perception is an advance in this direction, the power to recognise being as unity; hence the charm felt in poetry and fiction, the basis of which is love. The true poet becomes a seer and revealer of the Infinite, for the painter and poet alike realise that nature is a *process* and are willing to sacrifice details in order to retain the spirit uncorrupted—for 'the letter killeth; the spirit maketh alive.'—Yours, &c.,

E. P. PRENTICE.

Sutton.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

That 'Bishop Collins' Message.

SIR,—I have been interested in the article from the Cape on the message from Bishop Collins ('LIGHT,' January 11th), and in the sequel which you give on page 67.

In view of the fact that our subconscious memory undoubtedly retains many details that are ignored by the normal memory, it would be interesting to ascertain whether any member of the Port Elizabeth circle was in communication with any English friend who could have known and mentioned the title and contents of the Bishop's book.

The wording of the article would seem to imply that there was no later knowledge of the Bishop or his affairs than the date of his visit to the Cape. It is difficult for me to imagine this saintly and warm-hearted Bishop taking a posthumous interest in the title, &c., of his own writings; I think he would find so much to do among those needing help on the other side that he would be absorbed in work there, although for a special purpose he might look it up. But whatever differences of opinion there may be as to identity, it looks as if the communication was probably supernatural. Unless the advertisements, or the book, reached Cape Town before June, the evidence would be *very* strong for its being so.—Yours, &c.,

L.S.A.

The Lankester-Donkin Attack on Spiritualism.

SIR,—Apropos of the article in 'LIGHT' entitled an 'Attack on Telepathy by Sir Ray Lankester and Sir B. Donkin,' I have just been reading an account in Mr. James Robertson's book, 'Spiritualism: The Open Door to the Unseen Universe' (pp. 5-9), of the masterly and convincing manner (!) in which they attacked *Spiritualism* in 1874-6.

I quote from the above-named book as follows:—

Sir, or as he then was, Professor, Ray Lankester said: 'It is a degradation to Science to admit such a topic (*i.e.*, Spiritualism) within the walls of a learned society.' This was after the Anthropological Department of the British Association had listened to a paper by Professor Barrett on 'Some Phenomena Associated with Abnormal Conditions of Mind,' in which he managed to introduce many of the spiritual evidences which had (then) been so much talked about.

Professor Barrett's paper raised a storm, and Professor Lankester was, it seems, outvoted when Professor Barrett's paper was admitted.

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LAURA WALKER.

Dreams: Telepathic or Impressional?

SIR.—With reference to your 'Note' on page 49 relating to Mr. W. Brown's article on 'Dreams' which appears in this month's 'Strand' Magazine, the late Mr. Melton Prior, in his fascinating book, 'Campaigns of a War Correspondent' (p. 90), narrates an instance of a dream 'not to be explained without the assumption of telepathic communication between the mind of the dreamer and some other outside mind.'

While at Durban in 1879 on his way to join a force sent against the Zulus, he dreamed that he went with the troops intended to rescue Col. Pearson at Etchowe. He saw himself shot, and he saw himself buried.

By the next mail from England he received a letter from his mother in which she said she had had a dream that he had gone with the relieving column to Etchowe, that he had been killed, and that she had seen his funeral, and she wound up by begging him most earnestly not to go with that column.

These incidents so affected him that he altered his plans and went with another body, but arranged with a certain officer and a private individual to undertake his duties as correspondent.

When the fighting did take place at Ginghilovo, on the road to Etchowe, his 'specially appointed artist' (the officer?) 'was one of the first killed.'

With regard to the question of time, it seems probable that Mr. Prior's mother had the dream on an earlier date than her son, as her letter would take a fortnight at least to reach him, but as nothing on this point is contained in the narrative one can only surmise that this was the case.—Yours, &c.,

A. W. ORR.

The Need of Seance Groups.

SIR.—Mr. H. Biden Steele's address to the London Spiritualist Alliance on December 12th was noteworthy for calling attention to the need for organising seance groups by societies and others, in order that experiences may be multiplied and compared. He might, however, have advantageously dealt with the question of preparation on the part of both medium and sitters for the ideal circle, as exemplified in the experiences of the late W. Stainton Moses. Many sensitives find it desirable to rest and recoup their forces prior to affording opportunity for the operating spirits to manifest their presence. Similar preparation on the part of the sitters by, say, an hour's quiet contemplation previous to the seance would also probably greatly improve the mental conditions of the circle. I have observed that the most gratifying results have been where such care has been taken by both sitters and medium, and further, where some order has prevailed in the composition of the circle. May I add that the postponed conference on the 'formation of seance groups' will be held on Friday, the 21st inst., at 8 p.m., at 'Durie Dene,' Bibbworth-road, Church End, Finchley, and that representatives from other bodies will be welcomed.—Yours, &c.,

THOMAS BLYTON.

Spiritualists' National Fund of Benevolence.

SIR.—I have much pleasure in submitting the following report of the January donations to the above fund: Coventry Progressive Society, £1 1s.; Nelson Society, 15s.; Keighley Society, £1; London Union, £2; St. Saviourgate, York, 16s. 6d.; Hydeaville Society (Sheldon), 5s.; 'A Friend' (Trinidad), 10s.; Miss Boswell-Stone, 5s.; 'A Friend,' 5s.; Mr. F. Ash, 5s.; Mr. and Mrs. Law, 2s. 6d.; Mrs. Vesel, 2s. 6d.; J. Owen, 2s. 6d.; 'A Friend' (Madras), 2s. 6d.—Total, £7 12s. 6d. He that giveth with a glad spirit receiveth.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

SCOTTISH SPIRITUALISTS' ALLIANCE.

At the annual meeting of the Scottish Spiritualists' Alliance, in the Foresters' Hall, Dundee, on the 1st inst., the following societies were represented: Glasgow, Edinburgh, Scottish Mediums' Union, Dundee Society of Spiritualists and Family Circle, and Excelsior Lyceum District Council.

Reports were submitted and tours and propaganda arranged. Mr. Watson's name was added to the roll of hon. presidents, in recognition of his faithful services to the cause in Dundee; Mr. Peter Galloway, Glasgow, was elected president; Mr. James Murray, Dundee, treasurer; Mr. J. M. Stewart and Mr. David Hamilton, of Glasgow, secretary and assistant-secretary. The retiring officers were warmly thanked for their services.

The secretary's report showed that one society, the Dundee Excelsior, had been added during the year, and another, the Motherwell, had lapsed. Regarding the splitting of forces through overlapping and competition as a retrograde movement, the Alliance considered that the time had arrived when it should have some say with respect to the opening of new societies, as it

did not seem wise to organise fresh ones until those in existence had acquired strength and the lapsed ones had been revived. All were agreed as to the need for the services of an organiser for Scotland, but the attempt to secure such services had had for the present to be dropped, chiefly owing to the inability of the smaller societies to co-operate financially. The treasurer's report showed an income of £16 10s. 4d. and expenditure of £9 2s. 2d., leaving a credit balance of £7 8s. 2d.

SOCIETY WORK ON SUNDAY, FEB. 9th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Shearn's Restaurant, 231, Tottenham Court-road, W.—Mrs. Cannock gave successful clairvoyant descriptions to a large audience. Mr. A. J. Watts presided.—15, Mortimer-street, W.—On the 3rd inst. Mrs. Mary Davies gave fully-recognised descriptions. Mr. W. T. Cooper presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. W. Beard's subject was 'Spiritual Influence on the Earth Plane.' Evening, Mr. Frederic Fletcher spoke on 'The Divine Mysteries,' and Miss J. Bateman, L.R.A.M., sang a solo. See advt. on front page.—W. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Miss F. Morse gave a helpful address on 'Spiritualism and the Future Life,' followed by descriptions. Sunday next, at 7 p.m., Mr. J. G. Nicholson; morning service at 11.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an interesting address and answered questions. Sunday next, 7 p.m., Miss Florence Morse, address and descriptions.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. Harris Shaddick gave an inspiring address on 'Searching after Truth.' Monday, at 8 p.m., Miss Gilson, psychometry. Thursday, at 7.30, healing circle (Mr. Bell); 8.15, circle, members only.—R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and clairvoyance. Tuesday, 3, work party; at 8, also Wednesday at 3, circles; at 8, members.—H.J.E.

BRIXTON.—8, MAYALL-ROAD.—Mr. A. H. Sarfas gave address and descriptions. Sunday next, at 7 p.m., Mr. O. Todd, address; 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public. Friday, 7, Lyceum.—E. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Mrs. Harvey gave addresses and auric readings. Usual after-circle. Sunday next, Lyceum Anniversary. Morning, Miss Ryder; afternoon, District Council; evening, Miss Ryder, Mr. Imison, and Mr. Clegg.—A. C. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Gordon gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Jenny Walker. Tuesdays, at 3 and 8, also Wednesdays, at 3, Mrs. Curry. Thursdays, 8.15, public circle.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Miss Violet Burton's address on 'Appreciation,' and Mr. E. Lonnon's solos were much enjoyed. Sunday next, Mrs. Cannock, address and clairvoyance. 23rd, Mrs. M. Gordon. Thursdays, 8.15, clairvoyance by Mrs. Boddington.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter gave a fine address on 'What is God?' Descriptions by Mr. Brunt. Sunday next, at 6.30, subjects, 'The Communion of Saints' and 'The Life Everlasting'; other meetings, Monday, Wednesday, and Friday, 7.30 prompt.—J. S. B.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. A. Richardson's interesting address on 'The Christ' was much appreciated. Mrs. Bryceson presided. Sunday next, at 7 p.m., Mrs. A. Jamrach, address on 'The Universality of the Belief in God,' followed by clairvoyant descriptions.—W. H. S.

SEVEN KINGS.—45, THE PROMENADE.—Mr. E. J. Dyster spoke on the 'Missionary Work of Spiritualism' and answered questions. 4th, Mr. Sarfas gave an address on 'What Spiritualism Means' and psychometric readings. 8th, successful social meeting. Sunday next, 11 a.m., study class, Mr. Hutchfield; 7 p.m., Mr. G. R. Symons. Tuesday, 8 p.m., Mrs. A. Jamrach. Friday, 8.30 p.m., circle, Mrs. Briggs.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. Mary Davies answered questions in the morning, and spoke in the evening on 'The Origin of the Soul: Its Nature and Potentiality.' Descriptions at both meetings. 5th, Mrs. S. Podmore gave descriptions. Sunday next, 11.15, Mr. E. Aleock Rush, 'Fellowship Circle,' keynote, 'Holy Communion'; 3, Lyceum; 7, Miss Violet Burton. Wednesday, Mrs. Annie Keightley. 22nd, Social Meeting.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Sundays, 16th and 23rd, Mr. W. E. Long; 11 a.m., personal messages; 6.30 p.m., 'Hauntings' and 'Suggestion.'

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. W. G. Willmot spoke on 'Spiritualism and Insanity.' Evening, Mrs. E. Neville gave a good address on 'Work in Spirit Life,' followed by descriptions. 6th, Mr. Horace Leaf, good address and descriptions. On the 3rd inst. the 'repeat' performance of the playlet 'Aladdin,' with a short sketch, 'The Black Doctor,' and recitations by the Lyceum children proved a greater success than was anticipated, quite three hundred adults and children being present. Miss F. Sheaf's untiring efforts in getting the children proficient were much appreciated by a delighted audience. £1 was raised towards reducing the building debt. Those interested in the welfare of the children who have few material comforts are asked to kindly lend a helping hand at the Lyceum on Sundays, at 11 a.m., and Wednesdays, at 7 p.m. Sunday next, at 11.45 a.m., Mr. Lucas, on 'Hypnotism'; 7 p.m., Mr. G. Tayler Gwinn, address. 20th, 8 p.m., Mrs. Mary Davies.—F. H.

EXETER.—MARLBOROUGH HALL.—Addresses and descriptions by Mr. Elvin Frankish, Mrs. Letheren, and Mr. Weslake.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. F. Pearce gave addresses both morning and evening.—G. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. Symons spoke earnestly on 'White Robes.'—N. D.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. Mayo gave addresses morning and evening.—H. E.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. K. Reynolds lectured on 'The Indestructible Spirit of Man.'—F. C.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick gave an address on 'Spiritualism: a Religion for all Time—and Why?'—C.

STONEHOUSE.—ODDFELLOWS' HALL.—Address and descriptions by Mrs. Short. Soloist, Miss Hoppins. Mr. Adams and Mr. and Mrs. Joachim-Dennis took part in an after-meeting.—E. D.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Mr. McLellan gave a short address and descriptions. 7th, descriptions by members.—J. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Wheeler spoke on 'The Call of the Spirit,' and Mr. E. B. Gawne on 'Our Sonship.'—J. McF.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. L. J. Gilbertson gave addresses on 'Salvation, is it of Faith or Works?' and 'The Church Universal,' also replied to questions.—J. W. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—The President spoke on 'Life on the Other Side,' and gave fully-recognised descriptions and messages.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Gratton gave good addresses Sunday and Monday evenings, and psychic readings.

DUNDEE.—OPERATIVE HALL, 43, OVERGATE.—Mr. Andrews spoke on 'The Mission of Spiritualism,' and Mr. Anderson gave descriptions.—A. E. A.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and remarkable descriptions by Mrs. Powell Williams. Usual week-night meetings.—W. G.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—The president spoke on 'Thought Vibration.' Descriptions by Mr. Thorne. Usual week-night meetings.—A. L.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Mr. Lamsley. 6th, address by Mr. J. W. Cox. Descriptions at each meeting by Mr. F. T. Blake.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mrs. Taylor Woodall gave an address and descriptions, and on Monday psychometric delineations.—F. M. C.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. E. W. Wallis spoke on 'The Making of Man' and 'What is the Good of It?' 3rd, Mr. P. R. Street gave an address and answered questions.—M. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis spoke on 'What is Truth?' and Mrs. Trueman gave descriptions. 7th, descriptions by Mesdames Trueman and Summers.—E. F.

SOUTHPORT.—HAWKSHED HALL.—Mr. A. E. Lappin spoke on 'Some Phases of Mediumship' and 'Friendship,' and gave psychic readings, and on Monday conducted two meetings. 13th, successful social and musical evening.—H. I.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service; evening, Mr. George F. Tilby spoke on 'Light on Life's Difficulties'; soloist, Mrs. Kate Jackson. 6th, Mrs. Neville, address and illustrations of psychometry.—M.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing service; evening, Mrs. Podmore spoke on 'Spiritual Gifts' and gave descriptions. 3rd, ladies' meeting. 5th, address by Mrs. Bryceson.—T. S.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle; 3 p.m., Lyceum; evening, Mr. D. J. Davis gave an impressive address on 'Why I am a Spiritualist.' 5th, Mr. Harold Carpenter gave an inspiring address.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle discoursed on 'As ye Sow, so shall ye Reap,' and Mr. Robinson on 'The Universal Aspect of Faith.' Both much appreciated. Mrs. Webb gave descriptions.—C. A. B.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning address by Mrs. Preece; evening by Mr. Waterfield. 5th, Mrs. Rex Luckier gave an address and descriptions. 6th, Healing Guild, Mr. Croxford.—P.

EXETER.—MARKET HALL.—Mr. W. H. Evans, of Merthyr, addressed large audiences on 'The Jesus of Fact and the Christ of Imagination,' and 'Ghosts.' Mrs. M. A. Grainger gave descriptions. 4th, addresses by Mr. H. Lockyear and Mr. C. V. Tarr.—H. L.

NEW PUBLICATIONS RECEIVED.

'La Magie Astrale.' By JEAN MAVERIC. Paper cover, 2fr. H. Daragon, 96, 98, Rue Blanche, Paris.

'Psychic Phenomena.' By THOMSON JAY HUDSON. Cloth, 6s. G. P. Putnam's Sons, New York and London.

'Journal of the Alchemical Society' for January. (Vol. I, Part 1). 2s. net. H. K. Lewis, 136, Gower-street, W.C.

'The Blue Wall.' By RICHARD WASHBURN CHILD. Cloth, 6s. Constable & Co., Ltd., 10, Orange-street, Leicester-square, W.C.

'Abbas Effendi: His Life and Teachings.' By MYRON H. PHELPS. With an Introduction by Edward Granville Browne, M.A., M.R.A.S. G. P. Putnam's Sons, New York and London.

MAGAZINE: 'Journal of the American Society for Psychical Research' for January, 50c., 154, Nassau-street, New York City, U.S.A.

OUR friends, Mr. and Mrs. J. Venables, Mayor and Mayoress of Walsall, have recently been making history, according to the 'Walsall Advertiser.' They conceived the 'happy idea' of bringing together the leading citizens of the borough, and are to be 'heartily congratulated on the success that attended their efforts, for it is a long time since there has been such a representative gathering in the borough; indeed, it will mark a red-letter day in a triumphant Mayoral year. On every hand we heard nothing but words of high praise for the Mayor and Mayoress, and Wednesday, January 27th, will ever be a memorable date to many hundreds who were privileged to partake of their hospitality. Ever since the honour of First Citizen was conferred upon Mr. Venables he has added a charm and dignity to the office, and when he hands his chain of office and robes to his successor they will not only be unsullied, but they will be all the better for having been upon the shoulders of such a man, whose motto is, "Do unto others as you would have them do unto you."'

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