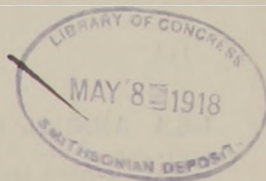


By Transfer
MAY 20 1918

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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NOTES BY THE WAY.

Writing in the year 1871 on the subject of Spiritualism, Gerald Massey, the poet, made the following prediction: "I verily believe that there is about to be such a spiritual revelation and real revival of religious life as the world has not seen for eighteen centuries! We are going to have a great gathering in of the outsiders. Not that these outsiders will be gathered in to any of the churches which have become stone graves of a living God, and yet they will be safely gathered in by the Good Shepherd who said 'Other sheep I have who are not of this fold.' . . . Spiritualism will make religion infinitely more real and translate it from the domain of belief to that of life. It has been to me in common with many others such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined and confined—dark to the glory overhead and blind to a thousand possibilities of being—and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God." It is a fine passage—we have only quoted a portion of it, and as a prophecy it seems to be on the eve of fulfilment. We hope, however, that it will not apply to Gerald Massey's remark concerning the churches, but that is a matter which rests very much in their own hands.

It is a far cry, as time goes nowadays, to the year 1871, but Gerald Massey's words on that part of Spiritualism which to him represented "a later revelation" sound strangely like what has been uttered several times of late months by the clearer-sighted amongst the followers of psychic science. Thus he writes in one place that Spiritualism "gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim, religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy." And then he goes on to register his opinion that the word "spiritual" will recover the meaning it once had, before, through lapse of time and the drift of thought away from realities, it became remote—a meaningless thing. "Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living

verity, visible to many, audible to more, present with and operant through all."

* * *

The world has moved so slowly towards an understanding of the tremendous importance of the facts and philosophy of Spiritualism, that the sayings of the best minds who stood for the subject fifty or sixty years ago have no appearance of staleness when now and again we refer to them as texts for to-day. They thought and wrote ahead of their generation. The best intelligence of the present time is only just coming abreast of them. It is nearly fifty years ago since, writing in a magazine of the time, William Howitt said that the facts of Spiritualism were to him "commonplaces and as positive as a stone wall." It is a full generation ago since Alaric A. Watts wrote that the most important aspect of Spiritualism for him was "the comfort arising from the confirmation afforded by it of much contained in all the sacred books of the world; and of the special singleness, purity, freedom from all spiritual adulteration of those held in special veneration by Christian races and communities." And he testified also to the assistance afforded to the new revelation by Theosophy—by which he indicated that he meant "the more intellectual apprehension of Divine things." And long years before that Lord Brougham said: "In the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand—it is modern Spiritualism." Podsnap and Mawworm, Chadband and Bounderby have done their little best in the meantime to stay its advance. To-day it has swept over them, and they are left fuming and impotent. Their hour has passed.

* * *

Another name which recurs to us out of the days which we now know as mid-Victorian is that of Robert Chambers—almost a household word in literary annals. If, as someone has said, the great man is always a man of vision, Robert Chambers had a good claim to the title. For here is what he wrote of Spiritualism in the beginning of the year 1867: "I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted revolutionise the whole frame of human opinion on many important matters." We could quote such passages to the extent of many columns from the writings of men of the highest intellectual standing, past and present, testifying to the reality and vital importance of psychic phenomena. Contrast with the fact of such utterances the shallow and windy stuff which the detractors of Spiritualism, often ignorant of its very alphabet, serve to a deluded public as representing a critical examination of the matter! One man finds that religion being a delusion and life after death the baseless fabric of a vision, Spiritualism cannot be a fact. Another rakes up cases of Spiritualists who have not been people of spotless reputation, therefore Spiritualism cannot be true. Another finds the phenomena vulgar and undignified, therefore they cannot be real. A fourth finds that he cannot get phenomena to happen in his presence or to be produced on the stage, therefore, &c. Really one would think one was dealing with a crowd of children in the nursery instead of with grown men. Passion and prejudice are, of course, at the root of the matter. It is these emotions which are responsible for turning sane observers temporarily into the veriest numskulls.

L.S.A. ANNUAL GENERAL MEETING.

A BUSINESS AND A SOCIAL GATHERING.

A home of art and industry has become the home of the London Spiritualist Alliance and its organ, *LIGHT*, and judging by the expression of their faces, there were few, if any, members of the large company assembled at the social gathering in the beautiful hall of the Art Workers' Guild on Thursday afternoon, the 4th inst., who were not at once pleasantly conscious of the fact or did not see in the influence of such an association a happy augury for the future. It would almost seem, indeed, that the hope expressed in the words of welcome uttered by Mr. Withall, the acting-president of the Alliance, that whatever regrets might be felt in leaving 110, St. Martin's-lane, endeared as it was by pleasant associations extending over many years, his hearers would make the new place a real home, was fulfilled before it was uttered. But the meeting was of a business as well as a social character, and the first item in the business was to receive the annual report of the Council. Before asking for the adoption of the report, however, the Chairman alluded to the loss which had since been sustained by the Alliance and the cause of Spiritualism in the death of his associate in the vice-presidency, Vice-Admiral W. Osborne Moore. He paid a warm tribute to the splendid work of the Admiral, especially in connection with his introduction to the British public of that remarkable medium Mrs. Etta Wreidt, and to the truly generous and loveable character of the man, hidden often under a brusquerie of manner due to his naval training. On the chairman's suggestion the audience marked their respect for the Admiral's memory by rising and standing for a brief time in silence.

In proposing the adoption of the report and balance-sheet, Mr. Withall referred to some of the promising features in the past year. The society's activities had increased rather than diminished. Since October there had been a large accession of new members, and income and expenditure had been nicely balanced.

Dr. Abraham Wallace, in seconding the motion (which was carried unanimously), added his own note of appreciation of their departed friend, recalling some of the circumstances of his association with the Admiral.

Mrs. Finlay and Mr. Kensett Styles, retiring members of the Council, having been re-elected, Mr. Withall detailed the incidents which had made it necessary for the society to remove from its old premises and had led to the selection of its present quarters, and closed by moving a vote of thanks to the unseen helpers. This was seconded by Mr. W. J. Vanstone and unanimously adopted.

During the evening Mr. H. M. Field and Mr. A. Weissman gave some beautiful pianoforte recitals, and towards the close the audience was favoured with two exquisite violin solos by Miss Walenn, "Salut d'Amour" (Elgar) and *Le Cygne* (San Saens). The meeting concluded with a vote of thanks to the Chairman and the staff of the Alliance and *LIGHT*.

D. R.

In its report for 1917 the Council of the Alliance refers to the great increase in its membership, although the difficulties of the time have tended to limit its activities.

The following are passages from the report:—

"It is hardly necessary to refer to the great increase in public interest in the evidences for human survival. This interest has led to much inquiry from the general public and many intending investigators have been aided in their researches by personal consultations and by taking advantage of the facilities offered by the L.S.A. through its Library and its various meetings. Prominent amongst the signs of the general interest awakened has been the appearance of several new books of more than usual importance, dealing with psychic experiences and the general philosophy of the subject, also articles and discussions in the Press in which the old hostility was noticeably absent. In some of these cases the Alliance and *LIGHT* have found opportunities for furnishing assistance.

"At the offices of the Alliance the usual meetings have been maintained, *viz.*, clairvoyant demonstrations on Tuesdays, the demonstrators being Mrs. Annie Brittain, Mrs. E. A. Cannock, Miss C. W. McCreddie, Mrs. Jamrach, Mrs. O. Arundel Starl, Mrs. Zeilah Lee, Mr. A. Vout Peters and Mr. J. J. Vango; on Thursdays, addresses by Mr. W. J. Vanstone, Ph.D., and on Fridays, "Talks with a Spirit Control," by Mrs. M. H. Wallis. Public appreciation of these meetings was shown by a noticeable increase in the general attendance. A new feature has been the introduction of music, and the Council have to express their thanks to Mr. H. M. Field for some excellent pianoforte solos at the Tuesday and Friday services.

"The death roll has been smaller than usual. Amongst the more notable figures associated with the movement who passed away in the year under review were Mr. W. J. Colville, Mr. William Tebb, Mrs. C. R. Crossley, Lady Stapley, Mrs. Alice Grenfell, Mr. James W. Sharpe, M.A., Mrs. J. J. Morse, and Mr. Samuel Jennens. We might add the name of the Rev. John Hunter, D.D., but for the fact that, although a friend, he was not a recognised follower of our subject.

"In conclusion, the Council records its opinion that the troubles of the time having thrown the importance of the message and meaning of Spiritualism into a higher relief, its scope as an agent of solace and encouragement was never so great. Necessarily the preoccupation of our country in its struggle with a Power whose avowed object is to destroy all spiritual ideals of life, greatly hampers all the usual methods of carrying on such a work as that of the Alliance. The cost of every necessary of business and daily life has risen in some cases to famine prices. But even in the face of such difficulties there is a wide field for us and great opportunities of progress. Next to the proverbial "sinews of war" the chief needs are new ideas and effective service. This is shown by the great strides made by some of the propagandist societies in the Metropolis and elsewhere in catering for the public thirst for knowledge."

Referring to the change of offices the opinion is expressed that the change will doubtless be temporary, "in view of the efforts now being made to raise funds for the establishment of a new headquarters to take the form of a house completely under the control of the Alliance, in which to carry on its work on a larger scale than ever before. Naturally the character and importance of the establishment will depend on the amount of the endowment fund."

THE PRESS AND PSYCHIC SCIENCE.

"Q," in his column of gossip in the "Evening News," referring to Sir Rider Haggard's latest novel as dealing with "spirit life and mysticism," remarks that "there is a great vogue for this sort of thing as a result of the war." Many men and women, he has learned, have become Spiritualists or Theosophists in the hope of keeping in touch with those who have fallen. "Lectures on these subjects," he continues, "are numerous and crowded, and among those who are keenly interested are such well-known people as Lady Emily Lutyens, Lady Glenconner (whose poet son fell in France), and Mrs. Champion de Crespigny, the authoress who bears a name famous in English military life since the Crusades." "Q" might, had he been more conversant with the matter, have added many more well-known names to the list. He goes on to refer to a meeting at Lady Glenconner's house in Queen's Gate on the occasion of an address on Spiritualism by a "well-known London curate" (doubtless the reference is to the Rev. L. W. Fearn), when the Bishop of London was amongst the audience. His suggestion that the presence of the Bishop, who came, of course, as an invited guest, had the effect of modifying the tone of the lecturer's remarks is, we imagine, more humorous than accurate. The allusions, indeed, are marked by a faint hostility. That section of the Press which was the first to see the possibilities of aviation, and to support it in the face of incredulity and opposition, is a little behindhand in recognising something that will yet be even more important—psychic science.

"To BE SANE," said Frederic Myers, "is to be adjusted to our environment, to be capable of coping with the facts around us. Tried by this test, it is Socrates and Joan who should be our types of sanity."

EVEN a paper famine has not quenched the publishing activities of the Spiritualists' National Union. They have just issued a fresh pamphlet, "Psychic Phenomena Considered as the Herald of a New Religion," by Mr. George F. Berry, being the paper read by him at the Liverpool Conference in 1917. It is a useful propaganda document, and can be obtained from the S.N.U., 30, Glen-terrace, Clover Hill, Halifax, post free 2½d.

ASTROLOGY.—"Jupiter the Preserver," by Alan Leo ("Modern Astrology" Office, 1s. 6d. net), is a companion volume to "Mars the War Lord" and "Saturn the Reaper," works already noticed in these columns. The book is an amplification of certain lectures delivered before the Astrological Society, dealing with the "esoteric interpretation" of planetary influence in its metaphysical, cosmical and personal aspects. Jupiter is regarded as symbolising expansion and unfoldment, and his rays, or vibrations, are said to be intimately connected with the human aura and to determine, to a great extent, its spiritual qualities and significance. A special interest attaches to the book as being the last Mr. Leo wrote before his untimely death.—A. B.

DIVINE TELEPATHY.

Under the title "The Unbreakable Links" Dr. Ellis Powell contributes a delightful article to the Parish Magazine of St. Jude-on-the-Hill (Hampstead Garden Suburb), from which we have his kind permission to quote, the subject being especially appropriate to our columns.

Dr. Powell begins with a reference to St. Luke vii. 39, in which Jesus is mentioned as answering the unspoken thought of Simon the Pharisee, and thus proceeds:—

"Jesus answering said unto him"? But Simon had not spoken. He had only been *thinking* of the flask of perfume, as others had thought of the fifteen pounds for which it might have been sold, and the money given to the poor. There is no mistaking what had happened. His Guest replied to Simon's thoughts, without waiting for him to shape them into audible utterance. The Guest was exquisitely sensitive to the vibrations of the other and less exalted spirit. He could "sense" them with such instant accuracy as to answer the unuttered reproach. Writing of such another occasion, St. Matthew, in the original Greek, says that Jesus "saw" the thoughts of the envious scribes. (Matthew ix.) In the technical language of the psychic researcher, the incident at Simon's house was an instance of telepathy—one Spark of the Divine responding to the flash of another. Remembering who the recipient was, the story should be an all-sufficient refutation of those who tell us that the mysterious occult processes, of which telepathy is but a single species, are Satanic specialities, never utilised by honest or holy operators.

This was not a special and unique evocation of the telepathic law. Telepathy is universally true, like gravitation and magnetism. It was not a fact for Simon and a fiction for us. To-day, by means of experiments conducted on the strictest scientific principles, we have been able to project the thoughts of one mind into another, hundreds of miles away so far as mere spatial relativity is concerned. The transmitting intelligence thinks of an object, and the recipient mind, far away, impels the fingers to draw it on paper. The mystic bond between mother and son (all distance notwithstanding), and the malaise which tells the wife that her husband is in danger—these things are no longer miracles. They are only twentieth-century manifestations of a higher law of spirit intercourse, exemplified long ago between Simon and his Guest. They enjoy, maybe, a wider vogue among the humble than among the intellectuals, because the former are more impressionable by the subtle psychic forces. The twelve were "instinctives" and "sensitives" rather than intellectuals. When the need arose for the latter class the first choice was St. Paul.

Thank God, we need not pause at this point. If spirit can speak to spirit, while each is incarnate in a human frame, are they dumb when one of them is discarnate? Nay, the discarnate can "sense" the love of the incarnate, and the incarnate can be thrilled by the realised presence of the discarnate. As the dying Dartmoor mother says in Mr. Eden Philpotts' story, "Us do live close—close to them we love—maybe closer to the dead ones than the living, if faith's strong enough. They dear spirits can count the beating of our poor hearts if they will." Death is powerless to stay these telepathic transmissions, if only we will strive to raise our own vibrations to the rate at which they are attuned into sensitiveness, until

"The Voices of the Day
Are heard above the Voices of the dark."

Among the spirits of the blest themselves all intercourse is telepathic. They are like the stars: for "there is neither speech nor language, but their voices are heard among them." Thought flies from spirit to spirit as instantaneously as gravity acts across the immeasurable gulfs and depths of space. But it is only the *spiritual* factor of love which enjoys this facility of celestial intimacy. That which is purely physical has no means of expression in a world where all affection lives by the vibrations of spirit. The love that is mere animalism cannot pass the portals of that pure domain. And hence the passionate cry—

"I pray thee to love me, beloved of my heart,
If we love not truly, at death we part,
And how would it be with our souls to find
That love with the body were left behind?"

So that distance has no meaning for telepathy, provided the vibrations of the spirit are attuned. Where is Simon's Guest now? Assuredly not in unapproachable remoteness, an austere and unmoved spectator of the cosmic struggle. He is within instant reach of invocation by the telepathic transmission of the soul's appeal. Whithersoever, on missions of the loftiest benignity, He travels, He is never out of "touch." There is

no need that the invocation should shape itself in articulate utterance—

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast"—

and the vibrations flash directly from heart to Heart, as the unerring arrow to the target. When He said "Lo, I am with you alway, even to the end of the world," the supreme Adept, highest of all Initiates, knew how the Presence would persist. He knew by what unchangeable law, perhaps enacted by the Godhead for this very purpose, the fulfilment of the pledge was guaranteed. Here was no vague, illusive and disappointing promise, but an eternal and unbreakable cable laid between two worlds. The stream of communication (as Canon Skrine has said) "is a valid sacrament, and what passes to the communicator is a grace," renewing and renering all the recipient souls from age to age. It is a spiritual radium which can disseminate incalculable stores of sacred energy, and yet remain unexhausted and inexhaustible. By the body we exist among the incarnate; by the spirit we are fellow denizens with the discarnate. For Simon, the primary purpose of the heart-searching Telepathist was an admonition with regard to charity of thought. To us the story carries the deeper lesson of the unbreakable links—

"Fame's but a fleeting breath,
Hopes may be false or fond;
Love shall be true till death,
Aye, and beyond."

SIR OLIVER LODGE ON PRE-EXISTENCE.

There is a deep meaning in that phrase of Plotinus, "Descent into generation," and the passage in which it occurs is thus translated by Myers: "Surely before this descent into generation we existed in the intelligible world . . . as clear souls and minds immixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now." And Myers himself begins a poem to Tennyson with the same idea—

"When from that world ere death and birth
He sought the stern, descending way,
Perfecting on our darkened earth
His spirit, citizen of day."

These things are not said lightly, but embody a lifetime of thought and inquiry.

My message is that there is some great truth in the idea of pre-existence—not an obvious truth, nor one easy to formulate—a truth difficult to express—not to be identified with the guesses of reincarnation and transmigration, which may be fanciful. We may not have been individuals before, but we are chips or fragments of a great mass of mind, of spirit, and of life—drops, as it were, taken out of a germinal reservoir of life, and incubated until incarnate in a material body. This view is illustrated by Tennyson's

"Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore."

Or again by his famous simile of a tide pouring in from the ocean, filling the harbour with a copious flood, and then ebbing whence it came. And the teaching of "In Memoriam" is clearly that individuality begins with the construction of the body. It is surely true that Spirit unites while Body separates. And so each fragment of spirit is supposed to become a separate individual through incarnation.

—From the chapter on "Incarnation" in
Sir Oliver Lodge's "Reason and Belief."

"A VISION OF THE FUTURE."—For kind permission to make quotations from the poem by Stephen Phillips dealt with in our leader last week, we are indebted to Mr. John Lane (The Bodley Head) the publisher.

As an aid in the promotion of a closer understanding between England and India, Mr. K. N. Das Gupta, in conjunction with Miss Margaret G. Mitchell, has composed a little one-act play entitled "Bharata," which is especially adapted to give young people a better acquaintance with our great dependency—its wonderful history, its art, poetry and philosophy and the many beautiful legends enshrined in its literature. "Bharata" is published at 1s. by the Union of East and West, 14, St. Mark's Crescent, N.W. 1, and is dedicated to "my little friends of the West and to those who want a match to light a torch to search the treasure-troves of India."

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THE SEER OF SWEDEN.

Swedenborg will be better known after many days. He has waited long with a most placid patience, but is one of the eternal men who can afford to wait any length of time. I look up to him as one of the largest, loftiest, serenest of the starry host in the realm of mind. He is seen but dimly by the distant world at present; but is slowly, surely arriving from the infinite with a surprising light of revelation.

GERALD MASSEY.

We have just passed the anniversary of the death of one who was a majestic figure in the world's history, although even to-day, nearly a century and a half after his departure from earth, comparatively few have any just appreciation of the greatness of Emanuel Swedenborg. To us his special appeal rests on his seership and his monumental works on the spiritual nature and destiny of man. These are of permanent value, a treasury of fine teaching. True, his absorption in the theology of his time somewhat cramped his conceptions of the spiritual life, yet his accounts of "other-world order" are in substantial agreement with those of other seers, ancient or modern. What differences exist are mainly in terms and interpretations.

Whether his teachings would have met with larger acceptance had they not been clogged with crude theological ideas may be questioned. It is probable that without such admixture they would have made an even smaller appeal. For the world then was apt to look wholly to theology for light on the problems of death and the after-world. Disappointment and disillusion have not even yet sufficed to cure it of this unprofitable habit. When it has fully awakened to the broad, natural aspect of the question, the revelations of Swedenborg will take their true place in the philosophy of immortality. For notwithstanding his peculiar bias, the Swedish philosopher, as an independent clairvoyant, a great thinker and reasoner, could not resist the powerful appeal of natural science. And although his avowed followers have never been numerous, there is no doubt that his influence on the underlying thought of his own and later times has been widespread. He produced a marked effect on many great minds, amongst them Tennyson, Carlyle, the Brownings, Ruskin, Goethe, Oliver Wendell Holmes, Heine and Balzac. One of the most notable appreciations of Swedenborg is that of R. A. Vaughan, the author of "Hours with the Mystics," who said:—

The thoughts of Swedenborg have never to struggle for expression, like those of the half-educated Behmen. The mind of the Swedish seer was of the methodical and scientific cast. His style is calm and clear. . . . He is never amazed, he never exaggerates. He is unimpassioned and wholly careless of effect.

And, noting his sublime serenity, his quiet, conscious power, Vaughan proceeds to dub him "The Olympian Jove of Mystics."

A man of profound learning and of superlative ability—mathematician, astronomer, linguist, geologist, theologian, chemist—Swedenborg's mental acquirements would in themselves have perpetuated his name. The cardinal fact for us is that he was a great revelator. It is well to remember that seership is not a gift peculiar to the unlearned and unworldly, and is not in any way incompatible with eminence in the practical pursuits of life. Swedenborg held high office under his Government in the Department of Mines; he did valuable work in engineering, was interested in mercantile and political schemes, made discoveries in mechanical science and mathematics, and published a number of scientific treatises which brought him a European reputation. His mission as a revealer of the spiritual world

was, nevertheless, no new thing in his life. As he himself says:—

From my fourth to my tenth year I was constantly engaged in thought upon God, salvation and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me.

These things continued with him through life, scarcely interrupted by his great practical achievements as a philosopher and practical scientist. It is characteristic of him that in his quest for the soul he called to his aid his knowledge of anatomy, pathology and the laws of physics and chemistry. But it needed that intromission into the spiritual world which came later in his life to solve for him the problem with which as scientist and philosopher he wrestled in vain. Throughout he was animated by that unselfishness of purpose which alone is the warrant of success in dealing with the higher realms of being. Firmly established in his own faith in God and spiritual things, he aimed at making discoveries that should break up the crass materialism of his age. Then, as now, there were those who denounced these excursions into spiritual mysteries, contending that the things beyond our human state belong to faith and not to the intellect. But Swedenborg was not to be guided by the counsels of cowardice. He knew intuitively that all life is One, that there are no gaps and no irreconcilable contradictions. He sought both principles and facts, and left no region of inquiry untouched. Like Newton he loved Nature and studied her mysteries, as a loving pupil. He knew that her meanings were not to be interpreted by logic alone; and he recognised the Universal order as a Divine machinery working towards spiritual ends.

A general knowledge of the essential meaning of Swedenborg's life and work would immensely clarify the thought of to-day and bring us measurably nearer that world-harmony for which all the progressive minds of these tremendous days are so strenuously working.

His career as a seer, who was at the same time a scientist, philosopher and statesman, is an effective reply to that crass ignorance which still girds at contact with the unseen world as something unholy—magic, necromancy, or divination—being unable to discriminate between the use and misuse of spiritual gifts. And to all of those who have gained for themselves direct confirmation of the substantial truth of his doctrine his life is full of inspiration and encouragement.

SIGNS AND OMENS.

Lieut.-Colonel Sir Alfred Welby sends us the following instances of supernormal occurrences:—

"A friend of mine whom I have known many years has sent me the following narratives which may be of general interest. His mother was in her sitting-room with her sister and another lady when suddenly she screamed, and, on being asked what the matter was, declared she had seen her mother enter the room, and vanish against the wall; neither of the other two saw anything. Next day they had news that her mother, an old lady, had passed away, at the very time the daughter saw her."

"An old Tyneside skipper, who vouched for the accuracy of it, told him the following story. He was master of a Shields brig bound for the Baltic. They sailed from the Tyne, but when about to cross the Tyne bar the steersman became panic-stricken and declared he saw a white figure at the bows waving them back. The crew being, like all seamen, superstitious, refused to proceed, so the brig put back and a new crew was engaged. Again the ship sailed, and at the same spot off Tynemouth the figure again appeared. This time only the master saw it; but it so filled him with awe, since he regarded it as an omen, that he put back. The owners, however, were very angry with him and dismissed him. A new master was found and the brig once more put to sea, but nothing was ever heard of her again."

"The manager of a sailors' home gave him the following account of an apparition, assuring him of its truth. The narrator's step-mother was dying, at Easter, 1917, and as he sat by her bedside, she lifted up her hand, put it on his head, and after saying 'Poor Eddie,' uttered not another word, and quietly passed away. 'Eddie' was not his name, but that of her son-in-law, who it was afterwards learned had been killed on that very day, shot in the head."

THE ATLANTEANS AND TITANS.

By E. WILMSHURST.

[The following is the concluding article of a series the last of which (dealing with Sadorne or Saturn, the father of Jou) appeared in *LIGHT* of January 26th last.]

The glories of the Titan dynasty and race culminated in the reign of Jou—the Jove of the Romans, and youngest son of Sadorne. In Crete, on the southern slopes of Mount Ida, is the Kamara Cave, in the central peak, still shown to travellers as the "Cradle of Zeus"; and in a grotto of Mount Diete, above the village of Psyerro, recent exploration has found a mass of votive offerings to him, after he had shed his "mortal coil" and ascended among ancestral Pitris (Patres), and, as a god, became "Jou-Piter." The Greeks called him Zeus, the Latins Dios, or Deus, both words from the Ætolian—"Dis" signifying "bright." His realm in Asia, under sub-kings, comprised Syria, Palestine, Asia Minor, up to the Euphrates, and probably Armenia; all European countries round the shores of the Mediterranean, as far as Gaul; and all North Africa except the sacred land of Egypt, or Khem, colonised from Atlantis ages before his day. His Viceroy in Spain—rich in gold and silver mines—was his brother Titan, Dis, who, from his wealth, was by the Greeks surnamed Pluton—rich—and in Homer's poems is represented as the God of the Under World, because, off Spain, the sun sank down into darkness, and there consequently, on the other side of the pillars of Hercules, was the descent into Hades.

North Africa was ruled by his viceroy and brother, Atlas, whose name perpetuates his Atlantean descent, and is yet commemorated in the Atlas Mountains, and who excelled in magic, auguries, divination, astronomy, and all occult science. From his gigantic stature Atlas obtained the cognomen of "Tela-mon"—which Abbé Pezron says is derived from the Celtic "Tel," or Long, and "Mon," man. His daughter, Maia (or "Flowery") was one of Jou's many wives, and was by him mother of Teu-Tat, who was also called Hermes by the Greeks, and Mercury by the Romans, and was venerated by the Gauls, and by Germans, who called themselves Teutons. The command of the "Great Sea" was vested in Poseidon, the Neptune of the Greeks; and the great inaccessible strongholds of all Titan rulers were Crete, Sicily and the Balearic Isles.

Jou is described with encomium by Diodorus Siculus, and also by Ennius (Roman historian, A.D. 264). The Greeks applauded him as the suppressor of robbers in the countries of Illyria, Macedonia, and Thessaly in the Balkans; Callimachus styles him "Rooter out of the Pelagonians," and unruly savage races of the animal homo aboriginal tribes; but other historians also record acts of a tyrannous and an outrageous character. His favourite abode was on Mount Olympus, where, in its delightful and shady recesses, he administered justice, and held his court in the patriarchal manner of those days. Finally he died in the Isle of Crete. Ennius says: "In his old age he gave up his breath in Crete, and his sepulchre is in the city of Knossos," which Lactantius confirms, on the authority of Cicero, who says, "Cujus in illa insular sepulchrum ostenditur." Julius Firmicus records the same, but ridicules the idea that Jou, an immortal spirit, could be buried, in that sepulchre, and adds, "Vainly the Cretans to this day adore the tumulus of Jou." These old so-called Pagans really believed in "the communion of saints and the life everlasting," and received constant communication from "the other side of the veil," through their prophets and Druids, Magi, Brahmins, wise men of Egypt, curés, Selloi, Essenes—one universal brotherhood of occultists, who, from Noah to Jesus of Nazareth, were the depositaries of the ancient wisdom for the race; for the call of Abraham, and segregation of his descendants in the service of the Lord Yahveh—or Jehovah—was jealously confined to that family, who considered themselves as the sole repositories of religious knowledge, and despised the religion of all other nations. Their priesthood became utterly materialistic or Sadducean in the times of our Lord and Master, and when confronted with His divine Spiritualism took refuge in the ultimatum of ignorance in all ages, and said "He hath a devil."

In old age, Jou-Piter realised that his unwieldy empire, increasing in population and intelligence, was too extensive to be ruled by one man. It is to his eternal credit that, unlike Alexander, Napoleon or Kaiser William II., he realised this. The historian says, "Omnibusque amicis et cognatis suis imperium dividet"—"Among his friends and relations he divided his empire"; and his various viceroys became independent princes.

Abbé Pezron says that his years were one hundred and twenty, like the aged Moses, who lived about three hundred years after him, and that he began to reign when Isaac was in

his middle age. He was contemporary with Belus, the first king of Assyria (not Belus of Babylon); so that as the empire of the Titans declined and was divided, the great empires of Assyria and Babylon rose to power in Asia, from being previously local city-kingdoms. From Genesis xii. we find that Abraham left Ur of the Chaldees on the 15th of the seventh month, about B.C. 2150 or probably earlier; and magical occurrences were common at that date. Melchizedek materialised and gave him bread and wine, as did the angels who were sent to save Lot; therefore it is most probable that such visitations were received by other non-Hebrew chieftains, as claimed and described by the numerous historians of India, Egypt, Greece and Rome. The poetic genius of Homer, Hesiod and other Greek poets wove a halo of glory and mystery round the memory of these great ancestral penates, and evolved from reverence to them a national cult or religion; knowing from mystics and mediums who could communicate with the spirits of the departed who function in the "intermediate state," that they were still in the earth plane, or surroundings, acting each as the guardian angel over his descendants; and, like the saints of the Christian Church, they were invoked to protect, to aid in troubles, to guard and increase crops, and in course of time such invocation deteriorated into worship, as in the case of Isis, and the Blessed Virgin.

Jou reigned in Crete ten years, and sixty-two years afterwards as supreme monarch, as stated by Suidas and by the Alexandrian chronicle. He was known as Jove-Picus to the Romans, to distinguish him from Jove-Ammon, Jove-Nissi, and other Titans, and because he practised divination, not, like Joseph, by a cup, but by the bird Picus, or the Woodpecker. And, as his court was on Mount Olympus, in Greece, so the poets exalted him to a heavenly Olympus, where he held perpetual court with the other gods, ancestral deities of the Greeks.

DR CRAWFORD'S EXPERIMENTS.

THE TRUE NATURE OF THE "PSYCHIC RODS."

Mr. C. J. Hans Hamilton, member of the Société Universelle d'Etudes Psychiques, of Le Pavillon, Mauze, Deux Sevrès, France, writes:—

"In the issue of *LIGHT* published on April 14th, 1917, you printed an article of mine, in which it was suggested that the explanation of 'levitation' by mechanical psychic constructions and by stresses and strains (explanation put forward by Sir Oliver Lodge and Dr. Crawford), was possibly vitiated or rendered incomplete by the existence of another factor—viz., the transfer of substance, the basis of 'matter,' from or to the medium, this substance possessing weight although being entirely invisible and intangible. In *LIGHT* of December 8th last I find some confirmation of this hypothesis in Dr. Crawford's description of his later experiments with his medium, Miss Goligher. Thus on page 386, Dr. Crawford shows that the vertical component of the force exerted by the 'psychic rod' (which he supposes to propel the medium, seated on the chair and weighing-machine, along the floor of the séance room) would only decrease the medium's weight by 10½ lb., or, at the most, by 28 lb. as the very utmost limit, whereas in reality the medium loses 48 lb. in weight.

"Dr. Crawford adds: 'It follows, I think, that her loss of weight is not wholly accounted for by the vertical component of the force P. How, then, can it be accounted for? Most probably by the fact that the psychic rod R contains matter removed from the medium's body, i.e., that an integral part of the rod is matter from the medium's body' (the italics are mine).

"As in the experiments with Eusapia Palladino at the 'Institut Psychologique' at Paris, the weight of the levitated table was found to be added to the weight of the medium; and as (in the opposite case) the weight of materialised forms has been found to have been abstracted from that of the medium (Dr. Gibier's experiments with Mrs. Salmon, those in England with the Newcastle mediums, &c.), I think we may take it that these transfers of substance, i.e. of electrons, really do take place. Moreover, it is a commonplace in the accounts of materialisation séances to read that the medium often appeared to be all shrivelled up during the materialisation of forms (as in the cases of Eglinton, and of Marthe Beraud at Algiers, and numerous other mediums).

"Anyone who will take the trouble to read my article of April 14th will find the whole matter put forward, with illustrations, as a workable hypothesis, supplementing mechanical explanations.

"We may call this matter 'substance' or 'force' according to our prepossessions, but we may remember, in this connection, that Faraday considered atoms to be nothing more or less than centres of force."

"THE MAGIC OF PSYCHICAL RESEARCH."

N. G. S. AND MR. NEVIL MASKELYNE.

Mr. Nevil Maskelyne sends us the following rejoinder to N. G. S.:

"In your issue of March 30th, N. G. S. wonders how I came to see his article, 'The Magic of Psychical Research,' from which it would appear that he expected it to pass unnoticed and unchallenged.

"He regards with suspicion my offer of engagement to any mediums who would appear at our Theatre of Mystery and produce, with the aid of the spirits, one-twentieth part of the marvels he describes. Evidently he has no intention of taking up the challenge himself, and he proceeds to warn any venture-some 'competent medium' of a possible trap in my *bona-fide* offer. At the same time he discounts the results that might be expected to accrue to Spiritualism, pointing out that comparisons would be made between the marvels produced by Spiritualistic means and those performed by natural means. Why these scruples? Did not N. G. S. promise to exhibit to his readers 'a show like no other on earth'? Then why fear the rivalry of mundane mysteries?

"I previously pointed out that, according to N. G. S., the habitants of his spiritual abode showed obvious signs of moral deterioration, unless they are, like Nietzsche's supermen, beyond good and evil. He replies that I take a nursery view of things, must discard such teaching and study realities. Of the reality of the spirit world and its conditions I do not profess to know, but when N. G. S. wishes me to believe that an honest man while on earth becomes, on reaching the spiritual regions, dead to the solemn obligations to his dear ones because he will not admit the error of his previous opinions, I most certainly prefer to hark back to the ethical teachings I received in the nursery.

"The great consolation to those who believe in a future life has hitherto been the hope that it is a better one; and if we are to depart from here to a spirit world where those 'who have committed crimes continue to act and react them over again,' and where their victims are, presumably, obliged to take part in this masque of death, then such a prospect must give us pause. Surely eternal sleep would be preferable to such a nightmare!

"A passage of arms such as this would be incomplete without the usual personalities and courtesies. They form an important part of Spiritualistic dialectic, and N. G. S. lives up to reputation. According to him I am a 'trickster,' 'cynic,' 'ignoramus,' 'bigot,' 'negationist,' 'behind the times,' 'a back number,' 'intellectual fossil,' 'a quaint survival persisting, unnecessarily, from a bygone epoch,' &c. Regarding the latter charges I would reply that the Spiritualistic cult is a most obvious reversion to the savage type, where ordinary as well as extraordinary phenomena are ascribed to the agency of spirits. It is characteristic of primitive humanity.

"In conclusion N. G. S. advises me to devote a little time to Psychical Research, and thinks that if I had been a regular reader of your journal I should have been a confirmed Spiritualist long ago. I have cause for regret that I have given more time to reading Spiritualistic literature than a busy man can spare, and 'ever more came out by that same door wherein I went,' except that I was more than ever convinced of human folly and credulity."

I ASKED last year (writes Miss H. A. Dallas) whether some reader of LIGHT would be kind enough to pass on a copy regularly to a friend of mine. I met with a very kind response to this request, and I am emboldened thereby to ask again for a similar kindness. A correspondent of mine, an invalid in straitened circumstances, is anxious to study the evidence for a future life. I think LIGHT will greatly help him and cheer him. I am lending him books. Will someone be good enough to post LIGHT to him when read? I will give name and address to anyone who will do this helpful service, and who will write to me c/o Editor of LIGHT.

"THE INVISIBLE FOE," the remarkable play by Mr. Walter Hackett which ran so successfully at the Savoy Theatre last year, with Mr. H. B. Irving in the part of Stephen Pryde, has now been published as a novel, the authors being Walter Hackett and Louise Jordan Miln. It follows the play very closely, and both those who saw the acted version and those who did not will find interest in it. The question of communication between the living and the so-called dead is handled with artistic skill—the treatment is reticent and yet rich in suggestion. Its appearance at a time when the question is so prominent in the public mind is of good augury for the book, which is published by Jarrold's (6s. net).

OFFICIAL SCIENCE AND PSYCHIC SCIENCE.

THE ADVANTAGES OF COMBINATION.

In the course of a letter, too long to give in full, Mr. W. Chrimes (Fallowfield, Manchester), refers to the tendency of the mind of orthodox scientists to run in grooves. They are "such slaves to formulas and authorities that any departure from the beaten track, even to sink a U boat, would be regarded as undignified." He then considers the advantages to be derived from a combination of the scientific and the psychic methods—Science and Spiritualism. On this question he writes:—

"We believe everything called life, spirit, matter, or force comes under the head of natural law, about which at present we know but little. We are sure that matter is moulded and controlled by spirit, and that will-power is the moving principle of spirit, but we are far from comprehending at present either the limitations or possibilities of progress in science and invention. Unlike many orthodox scientists, we attach infinitely more importance to mind than to matter, and believe that all permanent progress originates in mental efforts and spiritual evolution. But we fully realise the importance of studying material combination and forces. This terrible war has surely proved beyond all doubt that deliberately planned and organised materialism, controlled by centralised will-power and reckless ambition, may overcome for a time very large combinations of more human and moral forces which are less organised and controlled with less unity. Will our reverses and disappointments teach us that on this material plane, mental, moral and spiritual forces can dominate and control materialism only by culture, organisation and scientific methods?

"Reverting to the submarine menace, let me, in conclusion, anticipate what some of your critical readers may ask: if a combination of science and Spiritualism is more progressive than orthodox science, why have we no evidence of it? My answer is that official prejudices retard progress in every direction, and until Government adopts the principle of personal responsibility, and every official can only keep his post by ability and merit, all attempts of reformers will be fruitless.

"There are good reasons for believing that our naval commanders are quite scientific enough to deal effectively with submarines if they had a free hand. Red tape fetters have been almost intolerable in times of peace. They are simply ruinous in war time."

VICE-ADMIRAL USBORNE MOORE.

Miss E. Katharine Bates writes:—

"In a letter I have received from Mrs. Usborne Moore, she writes of her husband's former long and dangerous illness, 'which he bore with such patient, brave endurance' that 'it has left a grand memory to his children and to me of splendid fortitude.' With the unselfishness of love, she can already rejoice in his joy in knowing now so many mysteries which interested yet puzzled him when here. She says he 'felt the sad war keenly and his inability to be up and doing for his country,' and adds, 'As you say, he is doubtless helping and guiding many so suddenly entering the new life, which must be perplexing at first to them. At least, he has been spared the almost hourly suspense of this titanic struggle.' I think many of your readers who knew the admiral and appreciated his unwearied work in the cause of psychical evolution will be interested in these few lines."

THE NEW OFFICES.—LIGHT and the Alliance are gradually settling down at the new offices, and the hall of the Art Workers' Guild in which the meetings are now held is greatly admired. We hope that members, associates, and well-wishers of the Alliance will call and view the new premises, which we firmly hope will be the intermediate stage towards the possession of the complete house after which we aspire.

THE POWER OF PRAYER.—Miss E. P. Prentice does not think that the ideas expressed by correspondents in recent numbers of LIGHT with regard to prayer and "concentration for peace" go deep enough. She writes: "The statements regarding prayer in LIGHT current issue are remarkable, but we must go deeper. Regeneration is needed for the nation, the spirit of justice, altruism, and heroism. Let us endeavour to make the exceptionally good the general good. Can we expect God to prosper our arms while greed and sordid aims dominate? When we labour aright, we shall pray aright, for the ether will be charged with tuneful vibrations that must give us true victory. The dove will bring the olive branch when the waters of materialism, sensuality, and avarice have abated, for the true end is the making of man good and not avariciously comfortable."

PSYCHIC POWERS AND SPIRITUAL PROGRESS.

Towards the close of his new book, "Man is a Spirit," Mr. J. Arthur Hill, speaking largely from his own experience, bears the following testimony to the moral character of mediums:—

"Although it may truly be said that there is no necessary connection between morality and psychic powers, and that a medium or sensitive may be of only moderate character or even worse, I think there is something to be said in qualification. The facts seem to indicate, in my opinion, that there is a connection. It is perhaps least marked in physical phenomena, which often are manifested in the presence of not very advanced mediums, though even here we must not be too sweeping, for against Eusapia we have to set Stainton Moses, Home and Miss Goligher, and other non-professional mediums mentioned, for example, by Sir William Barrett in his book, 'On the Threshold of the Unseen.' . . . But in the less physical branches of mediumship I incline to think that, on the whole, psychic power goes with spiritual elevation. This latter may not show itself in traditional ways, as of church-going or pious language. It may be tinged with minor defects, such as a rather childlike vanity. . . . But, even if so tinged, the spiritual quality remains. There is an unselfishness and kind-heartedness and unworldliness. They may be ignorant, as, indeed, they usually are; but they are good people. Similarly with the non-professional sensitives whose spontaneous experiences I have been quoting. The result of correspondence with them has been to impress me with the fact of their elevation of character. They differ in education and many other things, but they are alike in goodness and spirituality. And this bears out the opinion of F. W. H. Myers, that psychic faculties represent a forward step in evolution, not a reversion, as some philosophers have thought. We are growing towards the light . . ."

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 14TH, 1888.)

The American journals, such as "The World's Advance Thought," record a number of cases in which visions in the sky have been observed by their correspondents. Sometimes these are of gigantic beings who seem to file past in stately procession. Sometimes the scene is one of fierce conflict, as Shakespeare puts it ("Julius Cæsar," act ii., sc. 4):—

"Fierce, fiery warriors fight upon the clouds,
In ranks and squadrons, and right form of war,
Which drizzled blood upon the Capitol,
The noise of battle hurtled in the air."

Nothing is meaningless; but it is, perhaps, too soon to venture on interpretation. The air is full of apparent effort on the part of the world of spirit to act on us. [In the same issue *LIGHT* quotes accounts of historical "visions in the sky" from "Notes and Queries" of February 11th and March 24th of the same year.]

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Emma James, £2; T. Sowerby, 10s.

THE INDEX TO "LIGHT," 1917.—We have to apologise for the long delay in printing of the Index. It is due solely to the difficulties of the time. Our printers promise it shortly, and notice will be given in *LIGHT* when it is ready.

In most cases of haunting the experience is confined to one or two people. . . . But in one case sent to me the spectre was seen on eight occasions by seven individuals—two of them seeing it at the same time, unknown to each other. The venue was the house of a sceptical doctor, who is an unbeliever no longer.—J. ARTHUR HILL, in "Man is a Spirit."

THE POWER OF SPIRIT.—In the course of an address on Christian Science delivered at the Cannon-street Hotel by Mr. J. S. Braithwaite, M.A., to a large audience, the speaker claimed that for right reasoning there was but one fact to be considered, viz., spiritual existence. Everything turned on what we believe God to be, whether we think of Him as corporeal Personality, partial in judgment, dealing out punishment in the form of disease and suffering, or whether we think of Him as Divine Principle, or Spirit, omnipresent and omnipotent, the only true healer of disease and comforter of the sorrowing and the afflicted. The discovery of Christian Science was really a reiteration of the truth stated by the first Teacher of Christianity that matter or "the flesh" profiteth nothing, and that the only power is the power of Spirit.

"THE OCCULTISM IN TENNYSON'S POETRY."

TENNYSON AND "M.A. (OXON)."

Mr. A. P. Sinnett's article under the above heading in the March "Nineteenth Century," of which a notice appeared in *LIGHT* recently (page 95), furnishes ample evidence of Tennyson's interest in psychical problems, and if William Stainton Moses were now with us he would heartily endorse the conclusion which Mr. Sinnett reaches when he says: "So the Spiritualists may fairly claim Tennysonian sanction for the fundamental principle of their belief." Stainton Moses often spoke to me of his visit to Farringford, and of his pleasure in finding that Tennyson accepted all the higher teachings of Spiritualism and believed in the possibility of the temporary separation of a man's physical and psychical body, an experience with which Stainton Moses was familiar. This belief is easily explained, for Mr. Sinnett is able to prove by quotations from "The Ancient Sage" and other poems, and from the Memoir written by his son, that Tennyson could induce "a kind of waking trance" and could thus get "out of the body." A detailed account of his visit to Farringford was drawn up by Stainton Moses, and this he read to me on more than one occasion, but unfortunately it was not found among the papers which he left behind him. I may add that when he bade farewell to his guest, Tennyson exclaimed, "Remember! I always read *LIGHT* from cover to cover," or words to that effect. As Stainton Moses was then its Editor, the remark conveyed a well-merited compliment.

F. W. PERCIVAL.

AN ECHO FROM THE PAST.

"A Member of the Scots Bar" sends us the following extract from a letter of Lord Granville of April 8th, 1857, quoted from his Life by Lord Edward Fitzmaurice, which appears in the book "Empress Eugenie and Her Son," by Edward Legge (p. 194):—

"The evening ended by a lecture on table turning, &c., in which the Emperor and Empress believe. A certain Mr. Hume [D. D. Home] produces hands, raises heavy tables four feet from the ground with a finger, knocks on the Emperor's hand from a distance. The Emperor is rather pleased at the table coming more to him than to others; but seeing Lady G. and me look incredulous, he broke off, saying: 'They think us mad, and Lord Granville will report that the alliance is on a most unstable footing.'"

The allusion is, of course, to the French Emperor and Empress, and our correspondent makes an apt comment on the last sentence of the quotation by quoting the old tag, "Tempora mutantur et nos mutamur in illis." He adds that in a footnote Mr. Legge, the author, remarks, "I knew Home very well."

MYSTERIOUS KNOCKINGS.—"Colonel," who has heard of three clear cases of mysterious knockings, for which there is no physical explanation, in different parts of the country—one of them coming under his own personal observation—writes to inquire through *LIGHT* if other persons are experiencing the same thing. In the cases referred to by him he states that the people on the spot have had no psychical experience but are continually awakened at night by loud knocks on their doors. These are, he thinks, certainly due to supernormal causes. We have heard of similar cases, in at least one of which the preliminary knockings have developed into intelligible and purposeful communications.

THE MYSTIC IN THE FOREST.—What was probably a unique exhibition was opened on March 30th by the Mayor of Brighton at Old Steine Hall, the meeting-place of the Brighton Spiritualist Brotherhood, the members of which had a private view on the preceding Thursday. It consisted of strange forms suggestive of prehistoric creatures (we understand that scientists have in fact recognised in them many early forms of life) but which have really been carved by Mr. Tom Charman from pieces of wood or root which he has found in his wanderings in the New Forest. The original form of the "find" has suggested to him some strange animal, reptile, bird, beetle or fish, or human face of prehistoric type, which he has thereupon cut out with a knife and coloured until he has given it a perfect semblance of the work of Nature. He states that some influence comes over him and seems to convey the idea to him, also that he has seen visions of spirit beings in the woods, and gone through mystical experiences. The Mayor was greatly interested in the collection, which remained on view throughout Easter week.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mrs. E. A. Cannock, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. F. T. Blake, of Bournemouth.—T. W. L.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Sarfas, address.—J. M. P.

Wimbledon Spiritualist Mission.—6.30, Mme. de-Beaurepaire. Wednesday, 7.30, open circle, Mrs. Maunder.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Maunder. Monday, Tuesday, Thursday 7.45, Friday 7.30.

Holloway.—11.15, Mrs. Adam; 3, Lyceum, invitation to old and young; 7, Mr. Lund. 17th, Mrs. Mary Gordon.—R. E.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Miss V. Burton, addresses; 3, Lyceum. Wednesday, 8, public meeting.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Jamrach. 21st, Mrs. M. H. Wallis.

Kingston-on-Thames, Bishop's Hall.—At 6.30, Mrs. T. Brown, address; Miss Wellbelove, clairvoyance.—M. W.

Lewisham.—The Priory, High-street.—7 p.m., Mr. G. Taylor Gwinn.

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TUESDAY, April 16th, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, April 18th, at 5 p.m.—Lecture by Mr. W. J. Vanstone on "Emerson."

FRIDAY, April 19th, at 4 p.m.—Trance Address by Mrs. M. H. Wallis on "Telepathy."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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SUNDAY, APRIL 14th.

At 11 a.m. ... MR. ERNEST HUNT.

At 5.30 p.m. ... DR. W. J. VANSTONE.

WEDNESDAY, APRIL 17th, AT 7.30 P.M.

MRS. M. H. WALLIS.

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SUNDAY, APRIL 14th.

At 11 a.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.
Subject: "Colour."

At 6.30 p.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.
Subject: "Thought Force."

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Evening, 6.30, Service ... MADAME DE BEAUREPAIRE.

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77, NEW OXFORD STREET, W.

Thursday, April 18th ... MRS. WESLEY ADAMS.

"POETS AND SPIRIT COMMUNION."

H. M. writes in reference to the recent article under this title (page 68):—

"You are no doubt familiar with the following, by Lord Lytton, but if not, perhaps you may like to include it at some future time:—

"There is no death, the dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.
And ever near us, though unseen,
The dear immortal spirits tread.
For all the boundless universe
Is Life. There are no Dead."

"I Heard a Voice," or, The Great Exploration,
By a King's Counsel.

Most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

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