

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTI MAKE MANIFEST IS LIGHT.—Paul.

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NOTES BY THE WAY.

In some pungent editorial notes in the April "Journal" of the American Society for Psychical Research Dr. Hyslop remarks of "scientific sceptics" that it is their practice to throw dust in the eyes of the public by accepting a man's judgment only so long as he agrees with them in their hostility to psychic research. If he differs from them then their custom is "to ignore him or to say that he is in his dotage, or to accuse him of some irrelevant weakness." This method is intended to diminish his authority instead of answering his facts. As examples, Dr. Hyslop quotes the case of Professor Kiddle, who was forced out of his position and regarded as insane; of Judge Edmonds, of the New York Supreme Court, who was abused and discredited; of Mr. Luther R. Marsh, of the New York Bar, of Alfred Russel Wallace, Sir William Crookes, and Sir Oliver Lodge, who all had to face a storm of ridicule and abuse. Of the first four Dr. Hyslop expresses the view that, although correct in their main conclusions, they did not discriminate wisely in their facts. Of Sir William Crookes Dr. Hyslop remarks that he proved himself a scientific man of the first rank, "but those who would not investigate thought it sufficient to abuse him and his work." Sir Oliver Lodge stated his opinion regarding the question of human survival in 1889. To-day we find his opinion attributed to the effect upon his mind of grief at the loss of his son!

Dr. Hyslop may well denounce the ignorance and incompetence on the part of "scientific sceptics" exhibited in the cases cited above—they are typical examples. Even the late Mr. Podmore, it seems, suffered from their intimidation: he was all right and supposedly sound when he was on the side of the sceptic, but if he dared to do his own thinking and gave up his old opinions, as he appeared to do when he published his last book showing a leaning towards the spiritistic hypothesis, then "he was not an authority any longer." To-day it is observable that Mr. Podmore's books are cited by the critics only to the extent that they support the side of the materialist. Apparently Mr. Podmore was not entirely proof against the methods of mental coercion directed against what was in his day the unpopular side. He is not the only leading investigator who has shown a timorous and tentative attitude under the stress of a bigoted opposition. In conclusion Dr. Hyslop remarks that psychic researchers have only to keep on filling up their facts until these dog-in-the-manger critics die. The "scientific sceptics" do not realise "that negative conclusions never get us anywhere and that positive facts are the only ones which will influence mankind."

We receive many letters from the clergy of all denominations, and are frequently struck with the penetration

shown in their comments on various aspects of Spiritualism. In a recent letter a Wesleyan minister tells us that, after a study of the literature of the Society for Psychical Research and many books on Spiritualism, hypnotism, and psychology, supplemented afterwards with some fifty sittings with professional mediums and amateur experimenters, he has been amply satisfied of the reality of spirit communication. His researches have been conducted in a careful and painstaking spirit, and some of his conclusions are worth recording. Thus he writes: "I am keenly alive to the desirability of a more profound understanding of the best conditions in the medium and in the sitters. There is a widespread desire on the part of many earnest people to know something of the subject and its possibilities, and I feel somewhat distressed to think how baffled many such must be after a single sitting with some not very competent sensitive who possibly gives them a good deal of psychometrically-derived information and very little (and that highly diluted) of what the spirit friends are wishing to say." He adds that he does not consider the Churches in their present state of opinion and prejudice are qualified to help in the matter at present, and that he desires, like many more of us, that the instruction and advice needed might be obtained from some disinterested and adequate body of investigators. This is what we have been trying to promote in connection with the London Spiritualist Alliance, but while the war is in progress we are necessarily heavily handicapped. The position of the mediums, too, needs ameliorating. They cannot do their best work in the circumstances of persecution and penury which are the lot of many of them.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 16TH, 1888.)

A remarkable instance of a dream being realised has just occurred in connection with the sudden death of Colonel Pryse [Lord Lieutenant of Cardiganshire, who was found lying dead on the highway near Aberystwith]. It was not considered safe to break to Viscountess Parker the sad news of her uncle's death for some days, and Mr. Fryer went up to London to convey to her the information. On his appearance at her residence in Montagu-square, a maid announced to her ladyship his arrival. She said, "I know what it is—my uncle is dead. He died on the road leading from Rhiwarthen to Penwern. I have dreamt four times in four years that this would happen. I have tried many times to keep him from going that way. Ask Mr. Fryer to come up."

There seems to be a haunted house in Knightsbridge; also one near Cheltenham. Mr. Podmore invites "any member who may care to aid inquiry by spending a night or two in the former house" to communicate with him, and so get haunted too.—From "Jottings."

PSYCHICAL experience will not be freely and fully felt while the matter of the exterior world is so pressed upon the human being, or while exterior objects of any kind are made inducements for activity. Man is put on the earth in earthly conditions to represent spirit and spiritual things. That he may do this a guiding and guarding angel is always in attendance within him, and ever willing to help him. . . . Man is in a complete wilderness while psychical experience and psychological science are in disharmony. Every effort on man's part to reduce physical phenomena and make way for psychical phenomena should be encouraged.—J. P. GREAVES' "Gems from the Moral East."

SPIRITUAL LAW IN THE NATURAL WORLD.

THE TELEPATHIC SENSE IN BIRDS.

By B. M. GODSAL.

Our all-embracing faith—so well named by its invisible sponsors—spiritualises our outlook upon the world around us, and provides a spiritual basis from which to tackle the many problems that have foiled the ingenuity of materialism.

Of all the lessons that Nature has set for our reading, perhaps none—not even the marvels of our séance-rooms—are more fascinating and perplexing than those presented to our view by birds of passage. Clearly the American continent offers superior facilities for the study of bird migration, and the United States Government has for more than twenty-five years taken due advantage of its position by posting skilled observers at many strategical points. Let me quote a few of the more remarkable facts contained in an official report of the U.S. Biological Survey, Bulletin No. 185, on bird migration, by the late Wells W. Cooke, assistant biologist. It is dated April 17th, 1915.

“Nineteen species of shore-birds breed north of the Arctic Circle, every one of which visits South America in winter, six of them penetrating to Patagonia . . . The golden plover flies over the ocean from Nova Scotia to South America, two thousand four hundred miles—and then on to the pampas of Argentina, and returns northward by way of the Mississippi Valley—an ellipse not less than eight thousand miles in its north and south diameter nor less than two thousand miles east and west. . . The arctic tern nests as far north as the bird can find anything stable on which to construct its nest. When the young are full grown the entire family leaves the Arctic and several months later they are found skirting the edge of the Antarctic continent—eleven thousand miles away.”

As though our planet were barely large enough for them!

But the subject of migration is a vast one, therefore let us confine our attention strictly to the flight to and from the Hawaiian Islands—mere specks near the middle of earth's broadest ocean, with not an islet between them and this coast. We read:—

“The flight of the golden plover of the Pacific (together with five other species of shore-birds named elsewhere) takes them across an islandless sea from Alaska to Hawaii—two thousand miles. No matter what storms are encountered, when once they are started over the ocean they must continue to the end or perish. It seems incredible that any birds can lay a course so straight as to attain these small islands in mid-ocean, two thousand miles from the Aleutian Islands on the north, two thousand one hundred miles from California on the east, and three thousand seven hundred miles from Japan on the west. And yet, year after year, golden plover in considerable numbers fly in the fall from Alaska to Hawaii, spend the winter there, and the next spring wing their way back again to nest in Alaska.”

And I may add, in corroboration, that, in the autumn of 1910, Mr. E. W. Nelson, a skilled observer of the Biological Survey, returning from Behring Sea, told of his passing a flock of western-golden-plover travelling southward, flying low, from the direction of the Aleutian Islands.

It is almost with a feeling of awe that one contemplates these facts—as though one could see Nature dealing directly with her children in a manner that is commonly called “supernatural.” At first one is inclined to echo the foolish “impossible” so often thrown at our psychic phenomena, but the facts are too well authenticated. We Spiritualists have learned to accept many things that are marvellous, such as “apports,” and the apparent passing of solids through solids, but here we have birds flying for days and nights, through storms and thick weather, over an unbroken expanse of sea, giving no heed to sun, moon or stars or any other aid to navigation, and yet arriving true to time and place, guided by nothing in the world, seemingly, but their own inborn desire—“an ever fixed mark that looks on tempests and is never shaken.”

Granting the possibility that in calm weather these birds may rest upon the water, it in nowise helps us to unravel the real difficulty, which is to explain how they find their way—a difficulty that rather increases with our sea experience. I am not forgetting the useful word “instinct,” but that elastic term usually denotes a response to direct stimulus from the outside.

The Encyclopædia Britannica on this subject is not very helpful; it disposes of the mystery by saying “there is no mystery,” and invokes the survival of the fittest by way of explanation;

but clearly this well-worn phrase, while it accounts for cumulative effect, does not touch upon the real question—namely, what is the nature of the quality that confers the fitness? Moreover, it warns us that “we must not take extremes”; but there are cases where extremes serve to explode theories that are insufficient by stretching them out until they snap, and this seems to be a case of that kind.

I understand that ornithologists are finding it necessary to concede that birds must possess a special sense that enables them to steer a course over vast tracts of sea and land. But considering that the senses are merely different modes of contact with our surroundings it does not seem possible that a sixth sense—nor sixty senses—could help to solve our problem, because it is not conceivable that little dots of islands send out over a radius of two thousand miles an emanation which the birds are able to perceive objectively. And a sense of terrestrial magnetism, even though it were powerful enough to create a living compass, could not avail anything to a bird flying at night in strong winds, the force and even the direction, of which it has no means of judging. Neither could inherited memory, behaviour, or experience, nor anything else ever claimed by materialism, enable our winged voyager to make the corrections necessary to meet conditions that are never twice the same. Therefore it would seem that this power, which birds undoubtedly possess, cannot be brought within the category of objective, or sense, perceptions, but must rather be classed with subjective perceptions—which are spiritual in their nature.

If birds of passage depended for their guidance upon some extension of the physical senses, then surely the diurnal varieties would choose the daylight for their great excursion. But we read:—

“Some birds migrate by day, but most of them seek the cover of darkness. . . . The night migrants include all the great family of warblers, the thrushes, fly-catchers, shore-birds, most of the sparrows, &c. They usually begin their flight soon after dark and end it before dawn, and go farther before than after midnight.”

True, the writer of the bulletin suggests that this is done in order to secure to the birds a gain in their food supply; but surely this is a weak explanation to account for the entire subversion of the daily habits of these light-loving creatures that normally never stir after dusk. (Perhaps it will be suggested that they are led by the powers of darkness!) But this seemingly unnatural preference for the night presents no difficulty if we suppose that the birds are moved by subjective intuition, because our earliest lessons in psychic matters teach us that spiritual influences operate more strongly within a subject whose sight is held in abeyance by darkness. A bird's keenest sense is its sight, and yet we read:—

“During migration birds are peculiarly liable to destruction by striking high objects . . . on a single morning in the spring of 1902 nearly one hundred and fifty lifeless bodies were strewn around the base of the Washington Monument—at the National Capital”

which surely goes to prove that the migrants put no reliance whatever upon their physical senses. Perhaps we might go a step farther and say that the use of their senses would be detrimental, for we find that the birds lose their unerring guide when they are stirred out of the passive condition by a great fear, as of a tornado, or by the white glare of a lighthouse. We read:—

“A flashing light frightens birds away, and a red light is avoided by them as would be a danger signal, but a steady white light looming out of the mist or darkness seems like a magnet drawing the wanderers to destruction.”

This fatal lure of a white light reminds one of the effect, at a séance, of a match in the hands of a fool!

This idea of spiritual pathfinding is not new to us—though its application to the natural world is less familiar. Spirits constantly tell us that in order to reach any particular place they have but to feel a desire to be there; and the proved facts of telepathy show us our thoughts travelling straight to their object, and at a distance too great to be explained by thought-radiation; moreover we have many well authenticated cases of mediums being sent to a house in a strange city, guided by impression through all the complications of a journey by train and tramcar.

That birds should be impressible in a high degree does not seem strange when we consider that of all creatures none other is so thoroughly vitalised—so instinct with spirit and motion. Into what other living ounce of flesh is compressed so much energy and life as that which radiates from the minute form of a humming bird? We are told that, when migrating, “the humming bird, smallest of birds, crosses the Gulf of

Mexico, flying over five hundred miles in a single night." If it flew straight into another sphere and became translated, like the prophet, it would scarcely seem surprising.

No doubt all creatures receive at all times a certain amount of inflow or intuition, to meet particular needs, and in the case that we are considering the intuitive feeling of direction has been increased to a remarkable degree by a process of survival plus heredity—that is to say, survival of those individuals that are more receptive of this particular gleam from the enveloping intelligence, and our records show that all forms of psychic faculty are exceedingly transmissible. Man too, no doubt, possesses similar powers, but his intuition is scattered over a thousand calls, whereas an animal's is focussed on a few; and again we have been taught, in the study of mediumship, how greatly intensified psychic receptiveness becomes when confined within a limited range. Moreover, man possesses an intelligence of his own which, being imperfect, clashes with the extraneous intelligence—which seems to be perfect in so far as it is perfectly received.

Of course Spiritualists would be the last people to conceive that any natural problem could be resolved by means of a purely transcendental formula alone—any more than it can be resolved by one that is entirely materialistic—because their researches have taught them that any supernatural faculty is but an intensification, through natural means, of a normal faculty, though the latter may perhaps have escaped notice by reason of its comparative insignificance. Consequently two keys—one material and the other spiritual—are necessary to unlock Nature's secrets, and they must be used simultaneously to be effective. Hence the materialist and the mystic co-existing within each of us must conjointly contribute to a perfect elucidation, and thus keep a check the one upon the other. It is the glory of Spiritualism that it supplies the ring upon which both the keys hang—if we could but learn to use them.

San Diego, Cal., U.S.A.

MR. E. DAWSON ROGERS'S EXPERIENCES.

THE FOUNDING OF THE SOCIETY FOR PSYCHICAL RESEARCH.

It is a matter of regret that the excellent series of lectures given by Miss H. A. Dallas at the rooms of the Alliance on some noted mediums and pioneer investigators to whom Spiritualism is largely indebted for the improved position which it now holds in the public regard should have been so meagrely attended. Reviewing, as they did, the experiences among others of persons so prominent in the movement as Stainton Moses, F. W. H. Myers, Dr. Richard Hodgson, Sir William Crookes, and Dr. Alfred Russel Wallace, and accompanied with many thoughtful reflections and comments, they well deserved a larger public, and we trust the material they contain will yet appear in book form. The subject of the last of the series was Mr. Edmund Dawson Rogers, who succeeded Mr. Stainton Moses in the presidential chair of the London Spiritualist Alliance. Miss Dallas remarked that it was probably well known that Mr. Rogers was one of the founders of the Alliance, but possibly it was not so widely known that he was one of the group who started the Society for Psychical Research. Such, however, was the case. In 1881 Sir William Barrett was spending a night at Mr. Rogers's house, and during this visit Mr. Rogers suggested that a society should be started with the object of attracting "some of the best minds which had hitherto held aloof from the pursuit of the inquiry" into Spiritualistic phenomena. Sir William Barrett took up the idea and the S.P.R. was formed, its first meeting being held in the rooms of the British National Association of Spiritualists, Mr. Stainton Moses and Mr. Rogers being members of the first Council. Alluding to a remarkable incident connected with Mr. Rogers's first child—quoted in a recent number of LIGHT (p. 150) from "Life and Experiences of Edmund Dawson Rogers" (a little work which may be had from this office for 6½d. post free)—Miss Dallas mentioned several other cases which support the belief not only that the spirit of a still-born child survives and develops, but that it often remains in contact with its parents and brothers and sisters. She pointed out that the blood-relationships might become the basis of enduring ties if they were treated as sacred opportunities for spiritual fellowship. One of the corroborative cases quoted in the lecture was the following, recorded in the S.P.R. "Proceedings": In 1889 Mr. J. R. Rich had a sitting with Mrs. Piper. Her control, Phinuit, told him that a child was constantly beside him and in his surroundings. "It was attracted to me," wrote Mr. Rich, "and had much influence over me. It was a blood relation—a sister. I denied this to have ever been a fact. . . . never heard of one. The answer came, 'I know that you were

never told of it. The birth was premature, the child dead, born some years before you were. Go and ask your aunts to prove it.' On questioning an aunt, I learned that such had been the case, and that by the time I came into the world the affair had been forgotten."

After quoting a somewhat similar case related in D. D. Home's reminiscences, Miss Dallas remarked that the subject was full of interest, and experiences of the kind should be carefully recorded. A volume might be compiled which would afford not only comfort to parents, but would throw fresh light on family relations and on the influence which the death of infants might have upon those who survived.

Another incident dealt with by the lecturer raised the question of sleep-consciousness, and the probability that during sleep the ego held converse with discarnate spirits.

The clairvoyant incidents narrated in Mr. Rogers's reminiscences led to a consideration of the question, What is sight? Was psychic vision an extension of physical vision or was the physical organ—the eye—merely a specialised mode of the faculty of vision adapted to the incarnate state? Was not the faculty itself a psychic faculty?

SWEDENBORG'S THEOLOGY.

The Rev. G. A. Sexton, Swedenborgian minister, of Jersey, writes expressing some surprise at the suggestion in our leading article on "The Seer of Sweden" (p. 116) that Swedenborg's teachings were "clogged with crude theological ideas." He regards Swedenborg's theology as very far from crude. Based upon experiences that go far beyond anything that Mr. Sexton has heard of elsewhere, it is "wonderful, and yet simple and withal scientific." Personally, he started by the study of natural science, and it was Swedenborg's theology that made for him science and religion one complete philosophy. Mr. Sexton gives the following as a brief outline of the view of the universe with which Swedenborg presents us:—

"Science proves to us that nothing happens or exists on this finite plane without a cause beyond. Swedenborg tells us that there is but one existent cause for all things, and to that cause we give the name of 'God.' Science proves that the result is always the expression of the quality of the cause, often much changed in appearance, but still in some form an image of the cause, the highest thing being the most direct expression of the cause. The highest thing we know is the human mind, with its power of feeling and thought, and Swedenborg says that the nature and quality of God is infinite Love and Wisdom, and that God did not create the universe out of nothing, but out of his own Love and Wisdom, of which everything is an expression. Thus man, the most direct expression of that nature, is an 'image and likeness of God.' The most minute particle of matter, natural science now calls an 'electron,' which is an electrical impulse, obeying a law of nature. And what is an 'impulse' but the simplest expression of what in the greatest form we call Love? And what is a law but the simplest expression of that guiding principle which in its greatest form we call Wisdom?"

Mr. Sexton informs us that many members of his congregation are readers of LIGHT.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £153 0s. 11d., we have now to add the following, with grateful acknowledgments:—

						£	s.	d.
B. M. G.	...	...	...	...	...	5	0	0
Ben Davies	...	...	...	...	...	1	1	0

LOGICIANS may reason about abstractions. But the great mass of mankind can never feel an interest in them. They must have images. . . . The multitude is more easily interested for the most unmeaning badge, or the most insignificant name, than for the most important principle.—MACAULAY.

ON the 22nd and 27th inst., at 3.15 p.m., under the direction of Mr. Ben Greet, the Indian Art and Dramatic Society will produce, in Lord Leverhulme's garden at Hampstead, "The Pearl Necklace," an Indian comedy in English, with music. In addition to a strong cast, a large number of ladies in Indian costume will sing and dance in the opening Spring Festival. The play is based on the historical drama, "Ratnavali," written in 600 A.D. The music has been specially composed and will be directed by Mr. Hugh Marleyn. Further particulars from the hon. organiser, Mr. K. N. Das Gupta, 14, St. Mark's-crescent, N.W. 1.

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THE GREAT IDEA.

Great births mean great birth pangs. With writhings and convulsions such as the race has never before known, a great Idea is coming into existence—a new conception of the true meaning of Life. It is still very dim, its outlines scarcely visible, its shape something crude and distorted, but the clear-eyed observers know it for what it is. It carries with it the solutions to many of the smaller problems, social, industrial, political, scientific, by reason of the fact that it brings with it a master-key, the answer to the riddle of death, on which, let the cynics say what they will, hang all the issues of existence. For if this world were all, then were all life a ghastly mockery—an insensate blunder. Around that central truth "Man is a Spirit" must hang all other truths and facts that belong to the career of man as a mortal.

The "coming forth into day" of that great truth will mark a fresh epoch for humanity, the beginning of a new phase of evolution on a higher level when the old things will have passed and all things will be made new—not suddenly, not without many minor upheavals and disturbances as, after the greater catastrophe of the world-war, events arrange and adjust themselves, but none the less surely. For all the power of Universal Intelligence is behind the process. The work will be done as certainly and inevitably as the sun drives the shadow before it.

The Great Idea comes attended, as satellites, by a cluster of new lights, a myriad of new meanings. The Harp of Life, as Tennyson phrased it, will respond in every string. For the present we will refer but to one—we may call it the chord of consolation.

The Great Idea brings a great solace. It reveals under all the changings and shiftings of circumstance the presence of something permanent, time-during—something that remains untouched by war and earthquake and eclipse, undimmed by age, changeless in a world of change, deathless, supreme, inaccessible secure—something of which we ourselves are part. With it we ride triumphant through all the shocks and disasters of a world-catastrophe. It required the catastrophe to enable us to come even into small measure of realisation of the truth. We may still miss its meaning if our minds are concentrated on petty issues, even if they be parts of the idea. We may fail to see the Plan if we focus our attention on small portions of it. What we call the "supernormal," with its objective evidences, giving rise to a multitude of disputed points, is but a minute part of the Spiritual Revelation; their place and purpose are small and subsidiary. They are but the fringes of the matter, and some of us could dispense with them altogether. They are here simply because in the Eternal Providence of Life they have a purpose to serve for those who can be reached by no other means. And even for those they must be but temporary—they lead only to futility if followed too persistently. There are larger lights to be followed, greater orbits in which to revolve. The Spirit is here to *know itself* for what it is, by a gradual realisation of the difference between essential Reality and the transitory things through which it passes.

Into the horror of black darkness a shaft of light has penetrated. The light will grow brighter as the days advance and the great procession of Life will move on to new worlds, leaving the old world cleansed and renewed for those who are to follow, and who, knowing at last the secret of death and the meaning of life, will find it a brighter heritage than have those of us who shared while on its surface the last throes of the old order and the birth pangs of the new. "Man is a Spirit." That is the lesson for the day. The music of the spheres has been drowned for a time by the harsh voices of calamity, but both have for their theme the same divine message.

D. G.

TELEPATHY: ITS NATURE AND FUTURE POSSIBILITIES.

VI.—BY ELLIS T. POWELL, LL.B., D.Sc.

[Dr. Powell is a man of standing in the business world and in journalism and the author of several books of interest to the man of affairs. He is best known to our readers by his work as a speaker and writer on psychical subjects.]

As one of your distinguished contributors to this *causerie* has already urged, telepathy resembles gravitation in that it takes place, so far as we can see, instantaneously across any abyss of space. In the case of gravitation, however, time and experiment will almost certainly reveal the nexus between cause and effect, and prove it to have a physical basis. But to my mind all indications point to telepathy being the result of the working of some transcendental portion of our spirit organism, independently altogether of the body in which that organism may at a given time be functioning.

It does not follow that this power of communication is new. On the contrary there are many incidents in sacred and profane literature which can be fully explained and elucidated only upon a telepathic hypothesis. On the other hand, the re-discovery of telepathy, and its establishment upon a scientific basis, are new achievements. Just in the same way electricity is a new discovery, but by no means a new fact. Had Archimedes known of it, he could have dotted the streets of Syracuse with electric light standards. The fluid was as existent, as evocable, and as potent, as it is to-day. But neither its existence nor its potency was discovered until comparatively recent times; and since then discovery has moved forward at ever-accelerated pace, until nowadays we hear the suggestion that electricity may perhaps lie at the basis of all physical phenomena.

Telepathy is a power which may be equally potent with electricity, though as yet by no means so highly developed or so well understood. This, as it seems to me, is the necessary addendum to Sir Oliver Lodge's cautious pronouncement in *LIGHT* of June 1st. Given the demonstrated possibility of telepathy between terrestrial percipient and recipient; and given (as I believe) the demonstrated possibility of telepathy between this plane and the spirit spheres which are immediately contiguous thereto, then I see no reason why we may not go on, as this recovered faculty develops under fostering care, to

(1) Telepathy between this plane and the higher spirit spheres. Canon Skrine has already suggested that the Presence of Christ with his followers is telepathic, and not actual in the ordinary sense of proximity of position in space and time; and

(2) To the regular terrestrial operation of telepathy as continually and as accurately as sight or smell or sound.

The prospect of this latter utilisation formed the subject of an address which I gave some months ago to one of the associations of shorthand writers. I suggested the possibility of the telepathic transmission of the Pitman symbols from mind to mind. The trained telepathist in the London office transmits the symbols to his Liverpool colleague, who forthwith transcribes them into longhand. London transcription and the transit of the letter by post are thereby avoided. To the objection that this kind of thing would mean an army of first-class telepathists, the reply is that since we have ceased to kill off the psychic as witch or wizard, and have begun to tolerate him (or her), psychic faculty has increased immensely both in capacity and distribution. When we begin to foster it, we should witness its much more striking and rapid evolution. And, indeed, we already have instances of the unconscious business employment of what I am sure is the telepathic faculty. The City possesses a sense analogous to that which is known in Australia as the "bush telegraph," and which is quite familiar (so I am told) as a means of transmitting intelligence to the Indian bazaars. Impending trouble will upset City markets long before any specific news is, or can be, cognisable. Stock Exchange men will tell you that prices are sagging because there is a "nasty feeling about." An "inexplicable depression" has affected the City when there was not a cloud on the political horizon at home or abroad. In scores of instances which I have witnessed during thirty years of City life, the next few days have revealed the secret, though in nine cases out of ten it could not possibly have been "advance information" which had caused the wave of apprehension. It was the telepathic sense, developed in business men, who, by their very position as foci of the Stock Exchange, have to stand to be shot at, and who find in this sixth sense a means of discerning the near advent of the projectile.

To my mind everything in the present environment of mankind points to the enhanced utilisation of psychic powers. In that direction lies the path of human advance—the combina-

tion of physical function, on a physical plane, with psychic stimulus and guidance from higher planes directly impinging upon the psychic faculties which all possess, and from which all may benefit if they will "lay themselves open" to the promptings of the unseen intelligences. I believe that the next hundred years will see the rending (and not merely, as now, the lifting of a corner) of the veil between psychic and physical because large numbers of men will have become fit for the sacred intercourse. The two worlds, thanks largely to the evocation of the telepathic faculty, will have been merged as one. A regenerate humanity will be fit for those exalted colloquies, and the Communion of Saints, once the restricted privilege of the initiates, will in a measure be realised by all. At the critical moment the best class of pioneers (the "Raymonds" in their thousands) have departed by thousands to work at the problem from the other side. They will not labour in vain. There are many readers of these lines who shall not taste of death until they see the forecast justified.

VII.—By F. C. CONSTABLE, M.A. (Author of "Personality and Telepathy").

In "Personality and Telepathy," and in a little book shortly to be published with the title "Telergy," I have stated already what I think is the nature of telepathy. So only a short synopsis is now necessary. Whether the theory I accept be sound or unsound, what is now stated must necessarily be dogmatic in form.

Telepathy is an established fact of human experience. It spells communication between human beings, which takes place without any material means being used: it is not subject to the laws governing space and may, I think, be assumed not to be subjected to time.

This psychic communication takes place between human personalities. But the basis of the communication being free from subjection to the material, these personalities must, so far, exist in what is not material. For any human beings fully subject to the laws of space and time could not so communicate with one another.

The foundation of telepathic communications (which are manifest in time and space) exists in communion between us as souls.

I doubt, then, that telepathy will have any great *direct* spiritual effect. The living organism under God's laws evolves from some simple form to the complexity and specialisation of human form. The *spirit* of man very, very slowly evolves in manifestation. If telepathy be at last generally accepted it will be an important step forward for spiritual manifestation. But its effect will take a long, long time for the spiritual advance to be manifest.

Telepathy is boundless; communion between us all as souls is always taking place. But its manifestation between us as human beings is sporadic, while the power of man to communicate at will with his fellows, free from the limits of time and space, is in its infancy.

Telepathy, indeed, points to the soul in man. But till man has evolved into a more reasonable subject of thought and conduct he is not fit to use it generally. It is good for us all that its manifestation is but sporadic and that human power over it is not yet established.

We are aware of the transcendently sharp tool, telepathy, ready for man's hands. But the hands want further training before they can use the tool without danger. Even now Spiritualism is faced by danger. For some object to Spiritualism being confined—in Mr. Oaten's words—to a science applied to the interaction between the physical and spiritual worlds. I do not deny that Spiritualism has a spiritual side to it. But those I now refer to want it to be inhibited to some dogmatic form of religion. They want the sharp tool of principle ground down to a particular anthropomorphic use, just as the transcendental mystic tool our Lord Jesus Christ gave us has been ground down into numberless dogmatic forms for use.

Telepathy, to change the metaphor, stands as a signpost for the soul in man. Let us, as subjects of thought and conduct, by more and more reasonable use of thought and conduct, build slowly a firmer and firmer road towards it through the swamps of sin and suffering so that always with greater ease men of flesh and blood may travel the way of the soul.

F. C. CONSTABLE.

"HOSPITAL NURSE" AND HER DOG.

A CLAIRVOYANT'S TESTIMONY TO ANIMAL SURVIVAL.

As the question of survival of animals is one in which many of our readers are interested, we take the following passages from an article in the June issue of "The Animals' Friend." It is by Mrs. Joy Snell, better known to readers of *LIGHT* as the "Hospital Nurse" who is the author of "The Ministry of Angels":—

"Prince is a Borzoi, or Russian wolf-hound. I say 'is' because, although he went the way of all dogs many years ago, he still lives. I know that he still lives because he visits me frequently, and demonstrates that he is as fond of me as of old by the way he looks at me with those beautiful eyes of his, lays his head in my lap, and wags his tail. . . . A few people I have met who have seen Prince with me have accurately described him. They were, as I am, endowed with what are commonly called psychic faculties, by means of which what is invisible and inaudible to those possessed of the five senses only, may be both seen and heard."

When he inhabited his earth body Prince's chief occupation was attending his mistress in her walks and rides, and in this connection Mrs. Snell relates an incident which she regards as alone sufficient to prove him worthy of survival after death. Late one summer afternoon she returned home with the dog from a long tramp in the country. Some two hours afterwards, Andy, the stableman, told her that Prince was missing from his kennel, and could not be found. Such a violation of the rules by which Prince regulated his comings and goings had never occurred before. Andy was urging the advisability of an immediate search when the dog, leaping over the gate, bounded up to his mistress, and after demonstrating his pleasure at not being scolded, tugged gently at her skirt, then ran to the gate, placed his fore-paws on the topmost bar, and barked. This performance he repeated two or three times. Understanding that the dog was asking to be accompanied somewhere, the stableman started out and called the animal to follow, but Prince made it evident by more skirt-tugging that he would not be satisfied unless his mistress would come too. Finally all three set out together. It was then nine o'clock at night.

"Prince kept to the road only a short distance, and then struck off across fields, trotting ahead, and stopping at every fifty yards or so until we were up with him. In this way he led us a couple of miles or more. He reached a ditch, by the side of a hedge, into which a lot of bracken had been thrown, and there stopped until we came up to him, wagging his tail meanwhile, and casting many a glance at us over his shoulder. Obviously he had found that which he wanted me to see. I thought it strange that he did not announce his discovery by barking. When I arrived at the spot I understood why he didn't bark. Lying on the bracken, sleeping soundly, was a little girl, about three years old. Had he barked he would have awakened the child and frightened her. With a dozen or more other children she had been merry-making in the field where older folk were hay-making. She had fallen asleep on the bracken and had been overlooked when, after the day's work was done, the waggons started homeward. The delight of the parents when the missing one was restored to them can be imagined. The finding of her made Prince famous throughout the countryside. . . .

"How came Prince to discover the child? I could have given no explanation at the time, but for some years I have had a very shrewd idea how it came to pass. Chance had nothing to do with it. Dogs—some dogs, anyhow—are psychic. At times they can see those who have exchanged their corruptible bodies for spirit bodies. The night that Prince discovered the child he was lured from his kennel by someone visible only to the comparative few who have the psychic sight. This discarnate spirit had guided the dog to where the child lay sleeping, and the kindness and intelligence of the dog had done the rest.

"Prince's exit from his physical body was very sudden, and probably painless. He was run over by a train. Andy had gone to the station to attend to some business for my father and had taken the dog with him for exercise. I was seated before the fire reading when, glancing from the book, I saw Prince stretched out on the rug.

"'What, back already, old fellow!' I said, and put out my hand to give him a pat of welcome. My hand fell on empty air; the dog had vanished from my sight. Naturally, I concluded that my imagination had played me a strange trick. About an hour later Andy returned with the sad tidings of Prince's death. It was just about the time he was killed that he appeared to me."

REMEMBER always that the deepest truth, the truest of all, actually unspeakable, cannot be argued about, dwells far below the region of articulate demonstration; it must be felt by trial and indubitable direct experience; then it is known once and for ever.—GOETHE, quoted by Carlyle.

THE "STONE-WALLERS."

By J. ARTHUR HILL.

"The Month" for March, 1918, referring to Sir Oliver Lodge's appeal to the Christian Church to be tolerant towards psychical research (in the January "Nineteenth Century and After"), says:—

"He thinks that the Church ought to be glad of the evidence provided by Spiritism of man's survival after death. But real faith, the faith without which it is impossible to please God and attain salvation, is in no need of such corroboration. The Church whose dogmas include the existence of angels and devils, and their influence on human souls, the particular and general judgments, heaven, hell, and purgatory, is better assured of the immortality of the soul and the future life than the greatest devotee of Spiritism. And so far from relaxing her condemnation of spiritistic practices as involving a risk of intercourse with the spirit of evil and endeavouring to escape from the God-appointed conditions of our probation, she has but recently renewed her prohibition of attendance at them, even in the rôle of spectator."

Here again we see exemplified the lack of faith in progressive revelation. It seems implied that God gave His scheme of salvation, partly through a life lived nineteen hundred years ago, partly through the creed-constructions of metaphysicians at Church Councils, and then either died or went to sleep or departed into a far country. But we believe, on the contrary—and on high authority—that He is not the God of the dead past but of the living present. We are, moreover, told to seek; and we believe that the search for knowledge is right, not wrong. It is the inspiration of the Almighty that giveth man understanding (Job xxxii. 8), and if we fail to use that talent we shall come under the same condemnation as the unprofitable servant. The Modernists among the Roman Catholics may save the Church if they gain strength, for they accept new truth; but if the die-hards retain power, the Church is doomed. Between them and Science it is a fight to the death, for they try to bar the way to investigation; and no non-Catholic man of science admits the Church's right. And it is now too late for the Romanists to get back the power of three hundred years ago. They will never serve Sir Oliver Lodge as they served poor old Galileo, much as they would like to. They would do it if they had the power, and such remarks as those above quoted are useful warnings to Science that she must guard her hard-won freedom and beware of her ancient enemy, who, though now almost disarmed, is ever on the watch, and very subtle, ready to seize any opportunity of regaining its old-time power over the minds of men.

It is notable that the term "Spiritistic practices" is used, for the cunning writer well knows that it will enlist the prejudices of many readers. Psychical research is rapidly establishing its claim to be a science, and the Catholic Church knows that it must not fight Science *openly*. Therefore it fights it covertly. Sir Oliver Lodge is not a member of any Spiritistic body; he is a member of the Church of England. But the Catholic writer, recognising his dangerousness, tries to stab him, hiding the dagger in the cloak of "Spiritistic practices."

PROBLEMS OF PERSONALITY.

In the February issue of his magazine, "The Purpose of Life," Mr. E. Kay Robinson alluded to the case of a man "who could not wear a watch, because no watch would keep time or even 'go' in any pocket of his clothes," and "who also had the peculiarity whenever he played billiards of putting his opponents off their game." The facts were related in *LIGHT* of December 22nd, 1917 (page 408).

Commenting on the case in the June issue of his journal Mr. Robinson writes:—

"Since then several readers have sent me details of partially similar cases. B. T. has a lady friend who cannot wear a wristlet watch because whenever she put one on the watch always stopped; and J. G. D. writes: 'In January, when visiting friends, I was told by my brother-in-law, who is town clerk of his borough, that he can never wear a watch without upsetting its balance in some way. No watch will keep time when he is wearing it. Even a watch, guaranteed by the watchmaker, which he wore while his own was being repaired, suffered in the same way. His personality is essentially mercurial, his mentality being quick as is his walk. It may only be his method of walking which causes the disturbance, but there may be something in the personality, which is unique.'

"Readers of 'Through a Dartmoor Window' will remember

also that the authoress, Beatrice Chase, speaks of watches and clocks stopping whenever she touched them.

"Another reader sends me a cutting which contains the report of two French medical men (so it is stated) upon a case which they had under observation for four years of a lady who possessed the remarkable power of preventing the decay of flowers and arresting the decomposition of small dead animals or birds. It was suggested that these effects were due to some power she possessed of killing the bacilli of putrefaction; but, in view of the common experience that some people can keep the flowers which they wear fresh much longer than others can, it seems more probable that, if the case is as stated, the French lady's power lay more in the direction of strengthening the vegetable or animal tissues than in killing the bacilli. This view of the case is supported by the statements frequently made that certain well-known actresses possess the remarkable power of increasing the lustre of the pearls which they wear. One lady, it is said, even receives fees from jewellers for wearing strings of pearls for a single night.

"However this may be, the belief is evidently widespread that certain personalities exude an influence which has effect upon minerals as well as upon animal and vegetable tissues. None of the cases, it is true, reproduce the features of the 'problem of personality' to which I originally referred; because the remarkable thing in this case was that human beings appeared to come under the same personal spell as stopped the watches. But we are all familiar with the undoubted possession by some individuals of the power known as 'personal magnetism,' and enough cases have been quoted to show that there really may be 'something' in the idea that people may go through life unconsciously shedding an influence around them."

THE MEDIUMSHIP OF MRS. PIPER.

Mr. Edward Clodd writes:—

Miss Lilian Whiting challenges the accuracy of certain statements of mine about Mrs. Piper, and supplies the "true facts"—can a fact ever be false?—concerning that lady.

Emphasis is laid on the dates to which I limit Mrs. Piper's maximum power as a medium, the period being nine years longer than I state. I accept the correction, but fail to see its bearing on the fundamental question of Mrs. Piper's supernatural endowment. A second example of my inaccuracy is the statement that Dr. Hodgson was the lady's "business manager." It appears that I should, less bluntly, have said that it was in his capacity as secretary of the American branch of the S.P.R. that Dr. Hodgson "conducted his work with Mrs. Piper." Hence, here there is only a difference in terms. Of course, George "Pennell" is my blunder; "Pellew" is correct; I plead guilty *per incuriam*. A relative of Mr. Pellew has put me on the scent as to procuring the opinion of some of that gentleman's surviving relatives concerning his communications from the Beyond, and when this is to hand the editor of *LIGHT* shall have a full report.

Miss Whiting's comments on the inaccuracy of Mrs. Piper's controls in the Conner case is a further example of the ingenuity whereby the "true fact" is avoided; it is admirable, but can carry no conviction save among those in whom bias rules belief. As Matthew Arnold incisively puts it in "Empedocles on Etna":—

Born into life!—who lists
May what is false hold dear,
And for himself make mists
Through which to see less clear.

Born into life!—in vain,
Opinions, those or these,
Unalter'd to retain
The obstinate mind decrees.

As against my "insinuations that Mrs. Piper resorted to fraudulent means of obtaining information," Miss Whiting goes bail for her flawless honesty, and calls as witnesses a number of persons of high standing. This testimony, as I have shown, is fully contradicted by persons of equally high standing. So the final decision, as was contended by the critics of Dr. Paley's "Evidences of Christianity," rests not upon the integrity of the witnesses, but upon their capacity to pronounce judgment on the evidence; upon their ability to grasp the principles of scientific investigation.

CONGRATULATIONS to Sergeant R. C. Buchan, of Dundee, a member of the Dundee Spiritualists' Society and Lyceum, who has been awarded the Military Medal for meritorious services at the front.

THE BOOK TABLE.

We can hardly convey a better idea of a little book entitled "The Way of the Servant" just issued by Mr. John M. Watkins (2s. net) than by giving a few characteristic quotations:—

"Master thy thought. Give access but to that which with as great ease thou canst dismiss.

"Be ruler of thy house. Be master of thy deeds and yet a servant in thy work for Me. Be ye not swayed by feeling or desire, but act ye in accord with that deep prompting of the self within.

"Be gentle with thy brother's deed, but stern in judgment of thine own. Be tolerant of weakness thou hast overcome, be harsh of all that standeth yet unconquered in thyself.

"Seek not thine own; forgo thy point of view—be patient with the thought most alien to thine own."

The price of the book is 2s. net.

A copy of "Insight," the book alluded to on p. 175, has now reached us from the Christopher Publishing House, Boston, Mass. It consists of a record of communications received by "a small group of persons belonging to the same family" from "a very lofty spiritual influence who desired to be known by the name of Insight," and who described himself as originally a monk who had lived on earth in the fifteenth century. A few selections from the book will be of more interest to our readers than a general description of it. They are questions addressed to Insight and his replies:—

"What form have you, and are you visible? The form of a man, and I am visible to all who are in perfect harmony with me.

"Was the world more material in your day?

"The world was not as material, perhaps, as it is now, but intellectually it was more ignorant, therefore your danger is all the greater: man must keep his spiritual nature in advance of his intelligence, or great evils will befall humanity.

"How did you develop your spiritual condition when on earth? I was kept in a spiritual condition by nursing the sick.

"Were you a physician on earth? No, I was a poor monk, sunk in superstition and ignorance.

"How could nursing the sick keep you in a spiritual condition? As you are in sympathy with your brother, you are in sympathy with the Father of all.

"Is Christ God? He is as much of God as the finite mind can understand.

"Can you tell us something of the world where one goes immediately after death? The spiritual world which lies within your present abode is of great interest to you and it is legitimate for you to inquire about it. The spiritual world next to your own is a world analogous to your present one, and when you reach it you will enjoy yourselves in many ways, as you do in your present one. It will also be a world in which you will learn to know yourself as you really are, for you will then be [spiritually] unclothed."

Insight is put through the ordeal by question to an extent that one would suppose would tax the resources of a large intelligence, especially when the questions take a philosophical turn. But he is always ready and his answers are interesting and marked by good sense. He gives us much which, if we cannot accept all of it, is at least thought-provoking.

"Do It to a Finish," by Orison Swett Marden, assisted by Margaret Connolly (Rider's, 1s. 3d. net), is a small volume of good counsel written in an attractive anecdotal style. The object of the book is to enforce the need for doing everything thoroughly and well. The author has contrived to make the little book interesting as well as instructive. It is vivid and vigorous throughout.

Of one of the new Knights, Sir Ernest Wild, K.C., who, our readers will remember, has been counsel for the defence in several trials of mediums, including that of Mrs. Brockway, it is stated that he holds an ancient and peculiar office—the judgeship of the Norwich Court of Record—also that few living men have a more thorough knowledge of Spenser's "Faerie Queene."

THE CHURCH'S DEFECTION.—It may be said of the churches that for lack of spiritual oil their "lamps are gone out." Remembering Emerson's statement that one man is greater than a multitude, each one must see that his own rush-light burns clearly and steadily, for, as the American writer so wisely says, if we forsake the churches because of their falseness we shall still encounter the same sentiment in the street. The kingdom of God, the one great reality, is within, and he who would abide in the citadel of peace must build upon a gold basis—the basis of a love that passeth knowledge.—E. P. RENTICE.

A REMARKABLE MESSAGE.

One of the notable instances of spirit photography and also of writing produced on photographic plates is that of the late Archdeacon Colley, of England, in connection with Lady Warwick. The Countess was a parishioner and a warm friend of the Archdeacon, and they made many experiments together in photography. These sensitised plates were as often filled with writing, of a very fine, minute character, as with pictures; and this writing varied according to the alleged personality of the writer. Archdeacon Colley was a member of the Wellesley family and one of his alleged communicators was the Duke of Wellington, who was a distant relative. The writing purporting to come from the "Iron Duke" was of this minute character and could be read only as a transparency by holding the plate up to the light. The signature was "Arthur Wellesley." At one time one of these plates contained a message to the effect that the Archdeacon needed a friend to look after his interests in Africa. This was quite true. During a residence there, as Bishop of Natal, he had acquired some land which later rumour asserted to be rich in diamonds or other minerals. The Archdeacon had not the means to employ an agent to go out and investigate. At this juncture his alleged relative, the distinguished Duke, promised to send him assistance. As a matter of fact, not long afterwards a stranger presented himself at the Archdeacon's home, saying that he was about to leave for Africa to look after some of his own possessions there, and asking if in any way he could serve Archdeacon Colley while in the country. The Archdeacon gladly accepted the offer, but his death, not long after, has left the story without its last chapter.—"The Adventure Beautiful," by LILIAN WHITING.

MAGIC AND PSYCHIC SCIENCE.

One of the bugbears of the timid investigator is the possibility of obsession, and that much of this fear rests upon false impressions of the people of the spirit-life is undeniable. To describe those people as demons at once sets up a mental vision which puts all demons into the likeness of devils. For it must be remembered that thousands of people still believe that the dead are in their coffins, and that it is desecration to disturb them, while others still honestly believe that only evil spirits can communicate with this world. Ponderous tomes have been written concerning good and bad spirits and their conflicts, not only between themselves, but for the souls of mortals. It was once a belief that men and women voluntarily entered into contracts with the powers of evil to whom they should go at death if during life they were granted the fulfilment of earthly desires. . . . In the Middle Ages it was asserted that the evil powers could be commanded by spells, enchantments and magical ceremonies, and weird stories have come down to us from the past. But where are the proofs of their truth? The magic of our forefathers has become the psychic science of today. The wonders of thought-transference have explained much of the diableries of other times, and the naturalness of present-day communication with spirits has resulted in a saner understanding of the nature of the people living just over the way.—"The Two Worlds."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Horace Leaf. 23rd, Mr. E. Haviland.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. H. G. Beard; 6.30, Mr. E. Meads. 19th, Mr. P. Tyner. Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. C. Hepburn.—N. B.

Camberwell.—Masonic Hall.—11, Mr. Horace Leaf; 6.30, Mrs. Beaumont-Sigall. 23rd, 11, Mr. Heritage.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. Boddington, address.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Miss Cordelia Addison.—T. W. L.

Kingston-on-Thames, Bishop's Hall.—Short addresses by Messrs. T. Brown, Martingale, and Stinson.—M. W.

Brighton.—Windsor Hall, Windsor-street.—3.15, Lyceum; 11.15 and 7, Mrs. Boddington, addresses and descriptions. Monday, 3; Tuesday and Wednesday, 8, public meetings.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—7th Lyceum Anniversary; solos, duets, recitations by children; address by L. L. D. Council. Wednesday, Mrs. Mary Gordon; soloist, Miss Wilcox.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mrs. Marriott, addresses and clairvoyance. Tuesday and Thursday, at 7.45. Lyceum every Sunday at 3. Visitors specially invited.

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