

Light.

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,987.—VOL. XXXIX. [Registered as] SATURDAY, FEBRUARY 8, 1919. [a Newspaper.] PRICE TWOPENCE. Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,

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NOTES BY THE WAY.

In the "Christian Commonwealth" of the 22nd ult. appears an article on "Denials Which Contradict Themselves." It is so full of good things well said, and withal so applicable to the subject of psychical inquiry, that we are tempted to offer a few extracts. Professor Hough, its author, tells the story of a lad who, during a heated debate in a public school, cried excitedly, "I deny the fact," which provoked the comment from an amused teacher, "That is rather worse for you than for the fact." But, after all, as the Professor points out, "a good many of us do go on denying facts." True, and nowhere does a man learn the lesson better than in Spiritualism when, after denying it, he has become convinced of its reality. He then discovers that the proper attitude toward certain statements is that of question, not denial. It was a perception of this truth that led to the Agnostic position, a quite unobjectionable one until it showed signs of exceeding its powers and denying its own name, by laying down not only that certain things were unknown, but also that they could not be known. But no lasting philosophy can be constructed on mere negations.

* * *

Let us return to Professor Hough, who recognises that in a certain state of mental growth denials are fascinating and dangerous things:—

They are fascinating, because they seem to indicate such a splendid freedom from the chains of the past, such a capacity to find one's own way, and such actual strength of mind. Many a man obtains and retains mental self-complacency principally through his denials. But they are also dangerous things. When you welcome a denial to your mental house all its poor relations at once begin to follow, and if you do not watch, everything you have to eat is devoured by the hungry lot. A denial, to use another figure, is a very sharp weapon, but you must know how to wield it or you may cut your fingers, or even inflict quite unintentionally a really deadly wound.

* * *

Professor Hough afterwards proceeds to analyse the position of a man who denies the efficacy of prayer on the ground that the whole universe is a network of laws which are never broken—a vast system of uniformities in which there are no breaks—and answer to prayer would therefore be impossible.

The only difficulty with this denial is that the argument by which it is supported has already broken the perfectly mechanical system of hard and fast cause and effect. The mind which constructed the mental picture of that vast machine, moving with perfect precision and undeviating definiteness, and then argued from that as to the futility of prayer, was already working outside the system it described. Within that system there could be no such wonderful movement of the freely choosing mind as is involved in the construction of this argument. The argument itself retutes the conclusion the moment a critical mind is applied to it. If prayer is to be discredited it must be by some less treacherous argument than this.

Professor Hough's observations have an even wider application. They cut the ground from under the doctrine of the Fatalist and the Determinist. Even so acute a mind as Mr. A. J. Balfour was captured by this view of the Universe as a vast machine moving with mechanical precision. He advanced it when some years ago he dealt with Bergson's philosophy of creative evolution. But he was too wise a man to deny—he stopped short at the questioning attitude, and set a good example to some of our sceptics by first examining the subject on which he was asked to pronounce.

* * *

Dr. Powell, in his address on "The Psychic Researcher in the Greek Testament," has already alluded to the article by Sir Oliver Lodge in the current "Hibbert Journal." It is a valuable and instructive article, giving many facts that may be new to those who have avoided science as a "dry" subject when, indeed, it is as romantic as the Arabian Nights. Sir Oliver has gone far to establish the existence of the soul as a scientific fact.

The bringing in of the ether into the scheme of psychics, as it has already been partially brought into the scheme of physics, is the work which I feel is lying ahead for generations of men. Then when a serious beginning in this direction has been made—the term "soul" will acquire a definite and clear connotation; no longer will the idea of a spiritual body seem vague and indefinite and difficult of apprehension: soul will no longer be regarded as a term to be avoided, but will become as real and recognisable, as concrete and tractable, as are the corpuscles of electricity.

Science will then not only be able to verify and classify the facts of psychic research, but also to check the validity of much of that occult kind of "Science" which reaches us through supernormal channels, and which proves on investigation sometimes to be very unscientific indeed; that "ether body," for example, which "disintegrates" shortly after the death of the physical body!

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF FEBRUARY 9TH, 1889.)

There has been brought under our notice an article signed "Josephus F.T.S." in the December number of the "Theosophist." The writer of it evidently does not in the least understand the position and belief of the intelligent Spiritualist, perhaps not any more than we Westerners understand Eastern forms of thought. But a writer who deals with an unfamiliar subject should be guarded in expression. When he says of Spiritualists that their belief is "that a life of some seventy years of more or less virtue passed on this planet entitles them, after some purgation in their first heaven, to an eternity of bliss in higher heavens without the drawback of a return to earth" we are compelled to tell him that he is writing nonsense. We believe nothing of the kind, and we never conversed with a Spiritualist who did. Not less wide of the mark is it for the same happy-go-lucky writer to talk of us as knowing nothing of Karma. We don't call it by an Eastern name, it is true. But all Spiritualists know that a man makes his own future and goes hence to his own place. They do not believe, however, that that place is necessarily this earth. —From "Jottings."

Mr. Crookes, Professor Zöllner and Lord Crawford, and Dr. Huggins are men of science whose reputations and achievements are such that Professor Huxley's sneer, aimed at them, recoils upon himself with painful force. And these are not the only trained observers whose testimony in favour of Spiritualism renders Professor Huxley's criticism ridiculous. —From a Paper by Mr. A. P. Sinnett.

THE REINCARNATION PROBLEM.

By W. H. EVANS.

Is it a problem? Or is it simply a guess? So much is involved in this question, it is susceptible of so many absurd renderings, that one may be pardoned for calling in question the statement that reincarnation is a problem at all. In *LIGHT* of the 16th ult., this question is dealt with so fairly by the editor that even those who differ and hold that reincarnation is true, must admit the weight of his criticism. If reincarnation is true, it is a fact; and as a fact must be susceptible of demonstration. But is it a fact? Is there anyone who has ever been able to prove that he has lived before in another body? Until we can get some clear and definite evidence on this point it will always remain a speculation. The difficulty of giving proof of reincarnation is admitted by its believers, and they fall back upon reasoning about certain facts of our everyday life, which they aver can only be understood in the light of this theory. This is probably the strongest ground its believers can take. If it offers a satisfactory explanation of the enigmas of evil and suffering, an explanation that is better and more complete than any other, then we must admit that we have some weighty reasons for accepting the probability for reincarnation.

It would, however, take up too much space to examine in detail all the reasons advanced in favour of the doctrine. I content myself with one, the chief reason as it seems to me which is advanced to convince the sceptic of its truth, *viz.*, that it explains the injustices of life. The argument implies the operation of the law of cause and effect spoken of by reincarnationists as karma. And yet this explanation of the injustices of life is based upon the most glaring injustice, an injustice so cruel that no humanitarian could possibly find it in his heart to commit it. We are told that much of our suffering as well as our happiness in our present life is the result of causes which we have set in operation during past lives. But although we may suffer or rejoice as a result of these actions of ours in the past we have not the slightest consciousness or memory of having performed those actions. The connecting link in our consciousness between cause and effect is broken. We are thrust into incarnation deprived of our memory and identity with past lives is necessarily destroyed thereby and made to suffer for we know not what. Is not this deprivation of memory a gross injustice? Does it not deprive us of the power of utilising to the full the lessons which may be derived from such suffering?

We are like a pendulum oscillating between the conscious and the unconscious. Progress means the intensification of personal identity, and the integration of individuality. Anything which destroys memory destroys the personality, and reduces the individuality to nonentity. That the reincarnationist feels this is shown by the way he labours to explain this loss of memory; by his insistence on the difference between personality and individuality, which every Spiritualist accepts. But that does not explain the gap in consciousness that we find in this theory. As Spiritualists, our researches have proven to us that *memory is continuous from state to state*. John Jones here knows himself to be John Jones when he has passed away, and as he goes on evolving there is no loss of the John Jones personality, but an expansion of it. He does not on "slipping through from state to state" lose any memory of preceding states. There is the orderly sequential thread of individuality running through all. And to me this fact nullifies all the arguments in favour of reincarnation.

Before closing I would like to give an experience which will show how easy it is for a person to imagine he has lived before. Some years ago, when occupying the platform of a Spiritualist society as the speaker for the evening, I had the following experience: Just prior to the delivery of the address, while the congregation were singing, I saw as though a portion of the wall of the building had dissolved and looking beyond it I perceived a large pulpit, in which was a man in the garb of a monk. He was a tall, powerful-looking man, with massive head, heavily marked eyebrows, and strong nose and chin. Between him and myself there was perfect unity of thought and feeling. Our consciousnesses had merged and become one. Gazing upon him I caught his passing thought, but so vividly that it seemed my own thought and to myself I said, referring to what I was about to do, "I have done this before." Now this did not to me mean that I had addressed many audiences before, which of course I had, but that I had done this a long time ago in the past. Experience had taught me that this expression, together with this complete unity of consciousness, belonged to the monk that I saw, and not myself. If it had not been for my experience in these matters I may have thought that this was a fugitive memory which had swirled to the surface of my consciousness, and so have come to regard it as evidence of a past life; instead of what it really was, a case of supersession. And every case of so-called memory of past lives that I have come across has been susceptible of more reasonable explanations than the one put forward. There remains one question, then: is reincarnation a fact, or a fancy? If a fact, demonstrate it.

To a mind content with little much of the universe remains hidden. - WILLIAM JAMES.

DR. CRAWFORD ON THE PSYCHIC BODY.

Dr. Crawford has kindly sent us a copy of his latest book, "Hints and Observations for those Investigating the Phenomena of Spiritualism," recently published in New York (E. P. Dutton and Co.). It is an enlargement of his pamphlet published in London by Mr. J. M. Watkins at sixpence. We take from the book the following observations on the psychic body, as being appropriate to recent articles in *LIGHT* on the same subject:—

"The psychic body if it really exists, and I think it does, has the following qualities amongst others:—

"(1) It is perfectly invisible to normal sight, though it may occasionally be made visible to clairvoyant sight.

"None of the entities in my experimental séance rooms has ever been visible to me; but various clairvoyants have described spirit forms as being present, and the descriptions have been apparently confirmed by vigorous and happy-sounding raps.

"(2) It is quite impalpable to normal senses generally.

"I have never seen, heard, felt or 'sensed' the psychic body or any entity in the séance room.

"(3) It is used as part of the mechanism for producing psychical phenomena.

"I have strong experimental evidence that this is so. The operators say that both the unfreed psychic body of the medium and their own freed psychic bodies are used in conjunction.

"(4) Physical matter presents no barrier to its passage through space.

"(5) It is of such a nature that when united to a physical body in a living person it is an exact duplicate of the physical body. It would appear that each cell or even atom of the physical body has somehow embedded in it, or superimposed on it, or connected with it, a corresponding element of the psychic body.

"(6) Its composition is not material in the sense that we know matter.

"(7) It would seem to radiate all round it an aura. There are signs of two distinct auras round the body of a man, and it is possible that one is due to the physical and the other to the psychical body.

"(8) It would appear to be the form or mould upon which the physical body is organised; it being therefore the permanent part of us while the physical is the evanescent."

THE SCEPTIC—AN ANALYSIS.

The most astonishing person we ever meet is the obstinate unbeliever: we give him our evidence, a little of which would have been sufficient for ourselves, and we find it has less effect than the breakers which dash themselves to pieces in their exasperation against a wall of rocky coast. Why is it that all our vehemence, all our confident conviction and all our complete and unanswerable reasons are of no avail against a particular type of mind? The answer is at least sevenfold:

First, because the power to receive is as indispensable as the power to give a certain receptivity and capacity of response. The seed cannot do all the work by itself; the ground must welcome it and co-operate, or there will be no harvest. There must be in the hearer the faculty which is willing to make some little venture and take some small risk in its desire for truth. It must lay aside the suspicion that the boat will not support its weight and launch out with a little manly confidence.

Second, he must be willing to believe; if the will is hostile, arguments will be in vain.

Third, he must have sufficient sense of right and wrong, and power of sound judgment, to recognise truth when he sees it.

Fourth, he must have some generosity of mind, willing to assume the good faith and sincerity of others, and not be too ready to underestimate their intelligence and honesty as gulls and credulous if not humbugs and liars.

Fifth, he must be without that pride which delights in being original and the exception, and not flatter himself that in being different from other people he is necessarily their superior.

Sixth, he must be sufficiently a lover of Truth to be willing to suffer some degree of worldly disadvantage in its pursuit.

Seventh, he must have an open mind and none of that prejudice which, having settled the matter to its own satisfaction, declines to re-open the question whatever may be the new evidence which arises.

Such seem to be necessary qualifications for a believer in any, to him, new teaching. We need not then be surprised if we often meet people who are wanting in one or other of these mental qualifications. They *can't* believe and it is nearly always their own fault.

P. FIELDING-OULD.

SYMBOLY IN ANCIENT ARCHITECTURE.—On Thursdays, 23rd, 30th ult., and 6th inst., Dr. W. J. Vanstone dealt with Egyptian, Assyrian and Roman Temples respectively. On Thursdays, the 13th and 20th inst., his subjects are successively Greek Temples and Gothic Temples.

THE DEAN OF DURHAM ON PSYCHIC EVIDENCES.

We take the following passages from an article by Bishop Welldor in the "Daily Mirror" of the 28th ult. We note with interest his observation that "all spiritual knowledge depends on evidence," a significant proposition, but although it may sound a little ungracious we wish that the over-worked quotation from Shakespeare, "There are more things in heaven and earth," etc., were given a much needed rest. It has been almost "quoted to death":—

The war, with the heavy weight of suffering in its train, has greatly accentuated the desire for spiritual communion with the dead. Atheism has become almost an impossibility. Agnosticism has been felt to be not only irrational, but rather cowardly.

And just because people's faith has been instinctive, may, inevitable, they have listened with a reverent eagerness to the first faint sound of any voice which came to them or seemed to come from the dead. This is the feeling which lies at the heart of such a book as Sir Oliver Lodge's "Raymond." It is a feeling not only natural, not only universal, but it is sacred and divine.

At such a time, when many souls are conscious that the dead are somehow nearer to them in death than they ever were in life, there are two principles which it may be well to lay down.

One is that it is the duty of every thoughtful man or woman to be prepared for fresh revelations. The wise man will throw open the windows of his soul as of his mind. He will welcome fresh light whatever be the source from which it comes. He will realise that no wiser words were ever spoken than those of Shakespeare:—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The assumption that spiritual knowledge is and must always be unattainable is a sin against human nature.

If the spirit survives death and who can believe that it does not?—then the appearance of the spirits of the dead or the dying to the living can be no impossibility; it is not even improbable, it is *a priori* more likely to be true than false.

But all spiritual knowledge depends upon evidence. The question which needs to be asked is not whether such knowledge is possible or not, but only whether it is proved or not. For, as the desire for knowledge of any kind is intense, so should the caution in accepting such knowledge be vigilant.

Truth is the sublime prerogative of humanity. It is none the less sacred when it is or may be itself unwelcome. For the plain duty of man is to welcome with an open mind all truth, whatever it may be.

"PHILOSOPHY AND THE WEATHER."

Our allusion to Heraclitus in LIGHT of the 25th ult. (p. 25) has drawn the following comment from Mme. Isabelle de Steiger:—

"As the philosophers of antiquity were apt to speak in parables, is it not probable that the great Heraclitus was referring to water in relation to the soul as a symbol only? He seems to imply that so long as the soul preferred to live within her own elementary region of illusion she elected her own destiny—briefly 'she desired to be wet.' The succeeding and required discipline by fire produced the clouds of sorrow and trouble, which were most distasteful to her.

"This is true of humanity now. We shrink from the fire ordeal, though we know it brings us light and life; we still love to linger in our wet souls, and forget that we may leave this world with souls so wrapped in clouds that the silver linings are not yet visible to us."

MEDIUMS AND THE LAW. Ronald Braley, described as a teacher of psychology, of St. Marks-road, North Kensington, was fined £10, with five guineas costs, at West London, on the 30th ult., on a charge of professing to tell fortunes with intent to impose. Detective-sergeant Clarke said that when arrested Braley said, "I absolutely deny telling fortunes with intent to deceive," and as witness was searching the house defendant added, "If you are looking for a crystal you won't find it." Mr. Barker, for the Commissioner of Police, said that two young women went to the house on the instruction of the police, and for a fee of 5s. each were "told the usual twaddle." In the defendant's room was a book containing a number of names and addresses. Mr. Pierron said that the defendant had got into touch with persons who studied what was known as occult science, and he had followed this up for some years as a means of adding to his income. He did not, however, make a great display, and there was nothing to show that he had been getting money out of girls by telling them a lot of nonsense about their future. He had lived in the neighbourhood for 15 years, and was well respected. Mr. Boyd, the magistrate, warned the defendant that if he offended again he would be sent to prison. "Evening Standard."

VISIONS OF MONS AND SPIRIT INTERCOURSE.

THE VIEWS OF SIR J. COMPTON RICKETT.

Speaking on a recent Sunday at a meeting in Northampton, Sir J. Compton Rickett, M.P., is reported (in the "Northampton Daily Echo") to have made the following remarkable statements regarding the "Visions of Mons" and the evidences of modern Spiritualism:—

He had had some extraordinary communications of various kinds showing what the Germans thought. On one occasion some German prisoners were taken, and they asked, "What devilry have you been practising? Right along the front of your line there was a zone or line of fire and we could not get past it." There was no ring of fire: it was in the imagination of the enemy. He (Sir Joseph) was sure something happened, and that something was outside the ordinary processes of life so far as we knew them.

After retreating to the marvellous strides which had been made in wireless telegraphy and telephony, and saying that his friend, Sir Oliver Lodge, confidently anticipated still more wonderful triumphs in these directions, the speaker asked whether there was anything to prevent ether, "that mysterious fluid," being the vehicle through which prayer and spiritual influences should be brought to bear upon the souls of men. We were so apt to separate the spiritual from the material, which was a great mistake, and a cause of damage both to thought and realisation. He believed that the result of these mysterious and wonderful happenings was to show that God could be in His heavens and yet "beset us behind and before and lay His hand upon us." There was evidence that what was called Spiritualism was largely the effect of the living upon the living, of mind upon mind, and if mind could communicate with mind without any intermediary and over any distance then anything was possible.

THE INDIAN ROPE TRICK.

Writing in the "Daily Mail" recently, Sergeant G. P. Curtis, of Fovant, Wilts., relates that he saw the Indian rope trick performed by a wandering troupe at Khandala, near Bombay, in 1902. "The boy climbed up the rope and disappeared. It seemed quite five minutes before he reappeared at the top of the rope and slid down." Sergeant Curtis adds that the feat was performed in the open air at noon, that he examined the rope, and could see nothing unusual about it.

We have since received a letter from Mr. Morris Hudson (Bathampton) who writes:—

"Some years ago, at a Margate Hotel, I became acquainted with a Colonel, whose name I have forgotten, who at the time was a Governor of one of the West Indian Islands, and who had passed some years of his professional career in India. I asked him if he had ever seen the famous rope trick which the fakirs were said to perform. He replied that on one occasion, about twenty minutes before sunset, in the presence of a crowd of natives and a few English and Americans, he had seen it done. The fakir threw the rope up, which at once became rigid, and that a boy climbed to the top of the rope and disappeared, and was not seen again. The English and Americans present raised a sum of money and offered it to the fakir, asking him to do the trick again, but he refused, and would not accept the money. When I asked the Colonel what his explanation of the wonder was, he answered that they were all completely puzzled and could only think that the fakir had hypnotised them."

That was a great discovery of Tyndall, who in studying the phenomena of light and sound arrived at the conclusion that ripples will often accomplish what billows fail to effect.

MRS. ELLA WHEELER WILCOX.—We learn with sorrow from Mrs. Ella Wheeler Wilcox that she has been seriously ill, the result of a chill and complications. She fears it will be impossible for her to recover sufficiently by the 13th to be able to be present at the L.S.A. Social Gathering on that date.

DR. BEALE AND E.M.S.: A REQUEST (*reprinted*).—The reality of Dr. Beale, the spirit doctor associated with the remarkable cure of E.M.S. as described in her book "One Thing I Know," has been demonstrated by several other cases of healing from the unseen, in cases which the doctor was asked to undertake. This good work is amply sufficient to give validity to the following request from E.M.S. herself:—"I should be greatly interested to receive confirmation of Dr. Beale's work in the spirit world through a medium unknown to me. Will some reader of LIGHT, able to get into touch with an enlightened spirit on the other side, ask him or her to go and visit Dr. Beale's home and to give an account of the work being carried on there? If details of the building and grounds as well as the names of some of the workers could also be given it would be most convincing. I shall be delighted to receive any other information obtained in this way."

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"RUPERT LIVES!"

THE PSYCHICAL INVESTIGATIONS OF A PASTOR.

The Rev. Walter Wynn, who, as everybody knows by this time, is editor of "The Young Man and Woman," had not to proceed far with his inquiry into psychic evidences to discover the truth of the matter and to realise how grossly unfounded and misleading were the views expressed by many of those who assumed to speak on behalf of the Churches. We recall the article in his magazine in which Mr. Wynn dealt faithfully with an ancient and oft-quoted sermon on Spiritualism by the late Dr. T. De Witt Talmage, the fiery pulpit orator of New York, whose name in the 'seventies was known and acclaimed throughout Christendom. That sermon was a mere piece of fustian—bombastic, shallow and false—but it was a great stand-by to a portion of the "religious" press, which was accustomed to reproduce it as a counterblast whenever the heresy of a real "communion with the dead" appeared to threaten the doctrines of the orthodox. A very small acquaintance with the facts enabled Mr. Wynn to see that the foaming rhetoric of the American preacher was the outcome of ignorance and a perverted imagination, and he found it an easy and perhaps not an ungenial task to expose the sham.

In his latest book, "Rupert Lives,"* Mr. Wynn gives us a simple and straightforward account of his experiences as a psychic investigator, the statement of a man who, as he tells us, "acted as reporter and editor only." Following the apostolic injunction, "Prove all things" (which some of his fellow-ministers seem to have forgotten), Mr. Wynn brought to the inquiry a keen sense of responsibility, a fine courage, and an abundance of wholesome common sense, and was rewarded with proofs utterly convincing to himself and we should imagine hardly less convincing to any impartial person who reads his narrative.

It is noteworthy that he attained his convictions mainly by way of professional mediums, principally Mr. J. J. Vargo, Miss McCreadie, and Mrs. Wesley Adams, the evidences gained through whom form the staple of several chapters of the book. Even the seasoned Spiritualist will find the narrative full of interest, for the proofs are singularly conclusive. Mr. Wynn doubtless took up the matter when the time was ripe for him to receive the revelation. He had not to wander in the wilderness for years as have some of those who seek that for which they are not ready. In this, as in other matters, there's a Divinity that shapes our ends. It could not be otherwise in a universe that is informed with intelligence down to its smallest particle. In the chapter "A Staggering Revelation" the author remarks:—

It will be seen that I entered upon my investigations in a prejudiced state of mind. The facts have battered my ignorance to pieces. I have read Hudson's "Psychic Phenomena" and Myers' "Human Personality." I have carefully considered every theory advanced in explanation of the phenomena. I have crushed more investigation into two years than many men give in a lifetime; and my broad conclusion is that of Sir Oliver Lodge and Mr. J. Arthur Hill. I have lived to prove that what Stead always told me is right. We are surrounded by the departed spirits of those we love. All the phenomena may not be accounted for by that simple fact; indeed I question whether it is yet known how the spirits of the departed are able to use certain psychics, but although there is a realm of unexplored mystery attached to the subject, the conclusion cannot be escaped that discarnate beings do communicate with us.

This admitted, the problem resolves itself into this: are they our loved ones? My answer is in the affirmative. The proof to my mind is indisputable that my son has spoken to me.

We congratulate Mr. Wynn not only on his gains in knowledge, happiness, and assurance, but also on the sturdy common sense which he brought to the consideration of the matter. For there is a type of mind which in this subject is continually balked and baffled by its own perverted ingenuities. Too sophisticated to accept simple facts or to appreciate the homely simplicities of natural life, it refines and refines with such exceeding subtlety that in the end everything is shuttled and shredded away into foolishness and mere vacuity. At the other extreme we have the man who comes in, is convinced, and, beginning with a piece of conclusive evidence, winds up with the discovery that he is the Heaven-sent prophet of a new philosophy final and complete (as constructed by himself). We may even learn incidentally that he has lived before, having been aforesaid Marcus Aurelius or Peter the Hermit. These are the extremes of the subject—necessary, perhaps, to provide freedom and balance. Between them advances an ever-increasing body of persons of good judgment and good sense to whose ranks we may cordially welcome Mr. Walter Wynn. We know that he will appreciate with us the infinite humour of life in ordaining that after preaching for centuries the reality of a world of spirits the clergy shall awaken, one by one, to the earth-shaking discovery that they have been telling the truth! Twenty years ago such a book as "Rupert Lives!" would have fallen like a bomb-shell amongst the Free Churches. But things have been happening in the meantime. Theology has begun to think.

FROM THE LIGHTHOUSE WINDOW.

Mr. W. Kensett Styles, who was formerly a member of the Council of the L.S.A., is now in South Africa. In the course of a letter to Mr. Withall, sending remembrances to his friends at home, Mr. Styles writes: "I keep on meeting people who know LIGHT at every turn." Although we knew that our journal penetrates into the remotest parts of the world, we are glad to have this testimony of its influence.

Many readers will remember Miss J. L. Till, who some years ago delivered a series of lectures to the members of the Alliance. The following allusion to her was made in the "Liverpool Post and Mercury" some time ago: "Miss J. L. Till, organising secretary to the Liverpool Women's Industrial (War Economy) Council, which has completed its work, possesses a mind richly stored, *inter alia*, with Scottish history and folk lore. Especially are her stories of both Bannockburn and Culloden worth recalling. Incidentally, she treasures a relic worn by Flora Macdonald on the memorable day of her farewell to Prince Charlie in the Isle of Skye."

Some years ago a story got abroad to the effect that Houdini's marvellous feats in releasing himself from handcuffs and other forms of captivity were effected by "psychic power." Mr. Hereward Carrington publicly contradicted the story, as one who, knowing Houdini, was able to affirm that his tricks were the outcome of pure legerdemain. The tale, however, persisted in some quarters in spite of the denial, not a little to the regret of those who are more concerned for the quality than the quantity of psychic evidences. Now that Houdini has been "filmed" while performing some of his astonishing feats, let us hope we have heard the last of the absurd theory.

Preaching at Westminster on Sunday, the 26th ult., the Rev. F. B. Meyer declared his belief that "life is threaded with beings from the spiritual metropolis, the City of God, who are constantly walking amongst us." "I am quite sure," he adds, "demons are abroad, but there are also spiritual ministrants, and we rush past them in Fleet-street and Charing Cross and Ludgate-hill. Many an angel's wing beats in our faces, many an angel's touch is on our shoulders." By "demons," of course, Dr. Meyer means "devils" (a "demon" strictly is a spirit whether good or bad) and it is not necessary to look for them entirely in the unseen world. The evening paper which prints the account heads it satirically "Angels in Fleet Street." It is hard to believe, of course, but we believe there *are* angels even there!

* KINGSLEY PRESS, LTD., 2s. 6d. net, 2s. 9d. post free; and of 'LIGHT' (Book Department).

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT.

(Continued from page 38.)

ST. PAUL AND THE ETHEREAL BODY.

When you come to examine St. Paul's own term, you see that he knew all about the ether body, though maybe his grasp of the scientific aspects of the ether was not as specific as ours. His word for the expanse, or heaven as our translation renders it, is *δυνατος*, and he employs a corresponding adjective *ἐπουρανιος* for "heavenly." But *δυνατος* means primarily the vaulted expanse of the sky. Hence (Mark xiii. 27) we are told that the elect will be gathered from the remotest points of the earth and *ἀκρον δυνατου*—the expanse. In poetic imagery the expanse is pictured as a scroll or garment, which the author of the Epistle to the Hebrews says (i. 12) is destined to be rolled up. This is the expanse where clouds and tempest gather. Christ tells the Pharisees (Matt. xvi. 2) "In the evening you say, It will be fine weather, for the *δυνατος*—expanse—is "red." From the expanse the Holy Ghost descends (Matt. iii. 16); from it comes the voice which endorses Christ's mission and declared him the Beloved Son; from the same expanse came the voice in answer to his prayers (John xii. 28); and Christ's promise to Nathanael was that he should see the expanse opened and angels going up and coming down upon the Son of Man. From such usages as these the word passes naturally to be employed specifically in the sense of the dwelling place or home of God, the seat of the most High; but its primary meaning is the expanse, the empyrean; therefore the primary meaning of the corresponding adjective is ethereal—consisting of or originating in the ether of space. So that St. Paul does, in so many words, contrast the clayey physical man with the other man from the ether of space, thereby anticipating Sir Oliver Lodge's arguments by nearly 2,000 years.

These Pauline adjectives are very important. St. Paul was in the position of a man who has to invent a terminology for a new science, though he is restricted in the use of the old words in the new sense. In our time we ransack Greek and Latin for the new words which expanding science is continually requiring. We have a science of earthquakes; we want a name for it. We know that *σεισμος* in Greek means a disturbance of the sea or the land. We add "ology" (which means a word, or discourse) at the end of *σεισμος*, and we have the word seismology fresh made for our purpose—seismology is a scientific discourse about earthquakes. But these expedients were not open to St. Paul. He could not invent new terms for he was not an Englishman with Greek as a kind of reserve language, a thesaurus of easily adaptable terminology. He had to make the best of the Greek as he found it. So it is that all he can do, when he creates the technical terminology of Christian psychics, is to take the classical Greek words, and endeavour to stamp the new scientific significance upon them. In the passage we have been considering we shall find a striking and luminous instance of this. "As surely," says St. Paul, "as there is a human body there is a spiritual body." And again, "an animal body is sown, a spiritual body is raised." Now St. Paul's word for "animal" is *ψυχικον*, an adjective constructed from the Greek word *ψυχη*. And *ψυχη* means primarily the breath, then the life; then it comes to mean the soul, as the seat of the affections, desires, aversions, which we manifest in this life. The word is contrasted with *πνευμα*, which means the spirit. As Canon Streeter puts it, *ψυχη* refers to the faculties which we share with the animals, while *πνευμα* refers to the higher spirit faculties in which our powers transcend theirs. When, therefore, St. Paul employs the corresponding adjective, I think he obviously means by "animal body" (*σωμα ψυχικον*), or "soulish body," a body suited to the use of the soul, a body suited to be the means of interaction between itself and a physical environment. But if this be true, there is at once a presumption that the other adjective, *πνευματικος*, "spiritual" is formed after the same fashion. That is to say, St. Paul's "spiritual body" is not a body made of *πνευμα* spirit, as we commonly understand it, but a body adapted to the life of the *πνευμα*, a body adapted to exist and function in the realms of the *πνευματικος*, the spiritual. And the ethereal body precisely fulfils that condition, so that this interpretation of St. Paul's terminology is not only on the face of it thoroughly sound, but adds coherence to the argument and dovetails into Sir Oliver Lodge's reasoning. Let me wind up not in my own words (which you might suppose were carefully framed to give an artistic finish to this portion of my argument) but in a paragraph from the latest and best Anglican pronouncement on the subject, Canon Streeter's Essay on the Resurrection of the Dead. These words were written, bear in mind, long before the publication of Sir Oliver Lodge's article, long before his address to the Society for Psychical Research:

"The idea that lies behind St. Paul's mind, put into modern language, is something like this. The body is essentially the means of expression of the life of the spirit, and

the organ of its activity. As such it is adapted to its environment, and it draws its substance and nourishment from that environment. Change the environment, and the spirit must find a new expression for its life, a new organ of its activity, a new 'body.' But the new 'body' will be as perfectly (indeed, we hope more perfectly) adapted to the new environment as the old body was to the old environment; it must, therefore, be of an entirely different character. 'It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural, it is raised a spiritual body' (I. Cor. xv. 42-44). And its substance (whatever that may be) is derived from the new environment; it is a 'building from God, a house not made with hands, eternal in the heavens' (II. Cor. v. 1). 'Thou sowest not the body that shall be . . . but God giveth it a body.' (I. Cor. xv. 37-38).

There is an oft-quoted passage in the Second Epistle to the Corinthians which is in complete consistence with these views, and with Sir Oliver Lodge's theory, though one does not see the full force of the passage at the first. In the first verse of the fifth chapter of the Second Epistle, St. Paul says, "for we know that if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the ethereal expanse." The point here is the present tense "we have" (*ἐχομεν*), where the traditional dogmatic view would have required a future tense. We have the body now, he says: it is not made with hands—that is to say, not of physical moulding—but it is "eternal in the ethereal expanse"; for residence in which, as we have seen, it is pre-eminently suited. Let me in passing call your attention to the extreme significance of the succession of present tenses in the reply of Christ to the Sadducees. You all remember the case they posed to him of the seven brethren, who successively married the one woman—"For in the resurrection they neither marry (present tense) nor are given in marriage, but are as the angels in heaven . . . God is not the God of the dead but of the living." If, as mistaken dogmatism has taught the resurrection is a future event for all those whom we were taught to regard as "sleeping," these present tenses should all have been future. "In the resurrection they will neither marry nor will they be given in marriage." But if the view of the psychic researcher is correct, that the resurrection to ethereal life is an event which follows instantly upon death for each individual soul, then the present tenses are precisely what we should expect to find. In brief, but emphatic words, we are spirits here and now.

Both our creeds in the original speak of the ascension of Christ into the ethereal spaces. The writer of the Epistle to the Hebrews says that he passed through the ethereal expanses, and was made higher than these. In the New Testament account of the Ascension it is said that he ascended into the *δυνατος*—ethereal expanse (sing.). Modern theologians, in telling us that his ascension was not a physical elevation, do but accept our view that there was a dematerialisation of the physical frame, materialised again and again in the forty days after the resurrection, and a consequent emancipation of the ethereal body for its transition back to the interstellar spaces. Doubtless this body, as that of a uniquely-powerful psychic, was finer in texture than ours, but probably the difference was only in degree, and not in species. St. Paul's language in allusion to these pregnant facts, is in complete accord with his own resurrection teaching and with Sir Oliver Lodge's theories. The apostle declares that God made Christ to sit at his right hand in the ethereal places, far above all rule and authority and dominion (Eph. i., 20): and elsewhere he adds that at the name of Jesus every knee should bow, of things ethereal and things on the earth. Possibly the expression *passed through* the ethereal expanses (Heb. iv. 14) may enshrine a hint of a transition through ever finer grades of the spirit life up to that supreme fineness which alone could come into contact with the Godhead and sit down at His right hand. Finally, we are told that these spaces are also (as we should expect) the home of spirits of lower moral calibre. We know that these can be kept from unwelcome contact with other denizens by the difference in the vibrations working according to the great principle of affinity: but that they are there is affirmed by St. Paul (Ephesians vi. 12) when he declares that we wrestle not only against flesh and blood, but against the spiritual hosts of wickedness in the ethereal expanse. That passage goes far to justify my argument that *δυνατος* refers to the ethereal expanse, and not to heaven in the limited sense of the dwelling place of the angels and the blessed. In making a translation which speaks of the "spiritual hosts of wickedness in the heavenly places" our translators have been strangely blind to the extraordinary implication of their version, which would suggest that heaven in the theological sense of the word contains hosts of wicked spirits fighting against God.

Dr. Powell then passed to a consideration of the true meaning of the idea of the Trinity, citing the views of Dr. Weymouth, Dean Alford, Dr. Illingworth, and amongst the early fathers of the Church, Thomas Aquinas. His point related to the possibility of the Holy Spirit existing in the bounds of time as suggested by the Greek text of John vii. 39 which correctly reads "the Spirit was not yet," i.e., did not yet exist in manifestation. It was an *expression* of the Eternal Being given in times and seasons. Dr. Powell

admitted that these were very deep waters. It is sufficient here to indicate the scope and nature of his reasoning in his concluding remarks:—

Evolution is a progressive process. If it be a characteristic of the Holy Ghost we might expect that powers and capacities not originally within His range would ultimately come to be there. It is extremely remarkable that Christ uses language which goes far to confirm this view. In John xvi, at v. 12, we have a very striking passage: "I have yet many things to say to you, but you cannot hear them now. But when He has come—the Spirit of Truth—He will guide you into all the truth. For He will not speak as himself originating what He says; but all that He hears He will speak, and He will make known to you the things that are coming."

From these words it seems to me that there follow three necessary inferences.

(a) That the Holy Ghost does not himself originate the teaching which he conveys, and therefore acts as a minister of the teaching of another, namely, Christ himself. That seems to indicate quite clearly a difference of status, and (humanly speaking) a minor degree of knowledge.

(b) That this relative inferiority of status corresponds to an origin in time, such as that which is indicated by the passage upon which I have based this argument; and

(c) That we may expect the Holy Spirit to play a part of increasing importance in the enlightenment of humanity.

And again, if these are correct and justifiable inferences, we might expect a time in human history when the intervention and work of the Holy Spirit would become unmistakably evident, by means of agencies directly operating between the terrestrial and celestial spheres. And I am convinced that we are upon the verge of that age, if we have not already entered it. For it was pictured, long before the birth of Christianity, in a glowing passage which better describes the spiritual manifestations of our day than any words that I could frame or utter—"And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my spirit."

AN EXPERIENCE ON THE THRESHOLD.

"Advocatus" sends us an instructive passage taken from the book "Englishman, Kamerad!" by Captain Gilbert Nobbs (London, Heinemann). In an attack in the battle of the Somme at Thronos Wood the author of the book had been hit in the left temple, and, wounded, fell into a shell hole. The bullet passed out through the right eye and he was completely and permanently blinded. Later he was found and decently treated by the Germans, though he confirms their inhumanity in other cases. He lay out for some two days and apparently suffered comparatively little, aided seemingly by occasional or prolonged unconsciousness. This incident, however, which follows, he insists occurred just after he had been wounded and while he was fully alert to his circumstances, and before any unconsciousness had supervened. Indeed a fellow sufferer, a soldier named Arnold, who was also captured, was with him at the time and helped and bandaged him. The following extract describes what supervened:—

"I hesitate to tell what followed. But as I am trying to record the sensations experienced at the time of receiving a head wound I will describe the next experience simply and leave the reader to form his own conclusions.

"I was blind then as I am now; but the blackness which was then before me underwent a change. A voice from somewhere behind me said: 'This is death, will you come?'

"Then gradually the blackness became more intense. A curtain seemed to be slowly falling; there was space; there was darkness blacker than my blindness; everything was past. There was a peacefulness, a nothingness; but a happiness indescribable.

"I seemed for a moment somewhere in the emptiness looking down at my body lying in the shell-hole, bleeding from the temple. I was dead, and that was my body; but I was happy!

"But the voice I had heard seemed to be waiting for an answer. I seemed to exert myself by a frantic effort, like one in a dream who is trying to awaken.

"I said, 'No, not now; I won't die.' Then the curtain slowly lifted; my body moved and I was moving it. I was alive!

"There, my readers, I have told you, and I have hesitated to tell it before. More than that, I will tell you that I was not unconscious; neither did I lose consciousness until several minutes later, and then unconsciousness was quite different.

"I have told you how clear was my brain the moment I was hit, and I tell you also that after the sensation I have just related my brain was equally clear, as I will show you, until I became unconscious.

"Call it a hallucination, a trick of the brain, or what you will. I make no attempt to influence you; I merely record the incident but my own belief I will keep to myself.

"Whatever it was, I no longer feel there is any mystery about death. Nor do I dread it."

PSYCHIC PHOTOGRAPHY: SUCCESSFUL EXPERIMENTS.

At half past two in the afternoon of Saturday, January 11th, 1919, I kept an appointment made by post with Mr. Wm. Hope at 144, Market-street, Crewe, Cheshire, for the purpose of psychic photography. Mr. Hope opened the door and seemed surprised when I told him my name. An American gentleman had just arrived without any appointment, and it seemed that Mr. Hope had concluded this man to be myself. Explanations followed, and we proceeded to carry out the experiment. Hope collaborates with another psychic, a Mrs. Buxton, who lives at the above address with her husband and children. In a small back room we four sat round a round wooden bare table with our hands on it, touching, and the packets of plates were placed in the centre. A hymn was sung, a prayer was offered by Hope, and presently he was controlled by one who purported to be a North American Indian. He seemed to become rigid and both hands were firmly clenched; with one thumb he rubbed his forehead perpendicularly and with the other hand he rubbed the back and the crown of his head. When in this state he seems to ask what is wanted, in a way an Indian might, but I did not understand, and it was Mrs. Buxton who told us what to answer—that is to say that we wanted a photograph. It was arranged whose plates were to be used first, and soon Hope became normal again. (I might remark here that, having seen many mediums controlled, it struck me that Hope appeared more strongly under an influence than most, or any, of them.)

Mrs. Buxton now told him what the arrangement was, and all four placed their hands one under, one above—the packets of plates, one hand over the other, just for a minute or two; then I took my packet and, acting under instructions, kept it in my trousers pocket, the other gentleman doing likewise.

Then Hope got his tripod and camera ready, helped by Mrs. B. I went with him into what they called the dark room, which was in reality only a cupboard off the room we had sat in. He lit a bit of a candle in an old lantern, and I cut open the packet of plates, taking the two on top and placing them in the slide and signing each as I did so. The packet I closed up and put in my pocket, and it was not out of my pocket or attaché case until used again similarly next day, a Sunday (January 12th); I had been invited by Hope to bring an unopened packet of plates if I preferred, and this particular packet—quarter size Sovereign Brand—I had bought in a shop in Manchester-street, Liverpool the day previously. From the dark room we stepped into what appeared to be a small disused conservatory. I took a seat on a chair in front of a piece of old rug which hung on a bamboo cane, while Hope put the slide in and adjusted the camera. When that had been done and the focus found, Mrs. Buxton joined Hope on his right hand side, and while he exposed the plates their hands were lightly in contact, one placed over the other. The exposure seemed to me fairly long. We went immediately into the dark room. I removed the two plates and put them into the developing dish. Hope poured on the developer, and the dish was held and kept moving for developing purposes by the gentleman already mentioned. On one plate a spirit head showed; on the other there was nothing except my own figure.

On the following day practically the same routine was followed (without the other man) and one of the two plates used showed the head of a young man, the other being a blank.

On this second occasion I remarked that the exposure appeared prolonged, and the result was a vivid likeness of my eldest son who died of wounds in November, 1914; while the Saturday picture is a quite recognisable likeness of his mother, who passed over in the following April.

Note. The American gentleman obtained on one plate the outline of what appeared to be a head, but it was very indistinct.

J. I. H.

[The author of the above article, a London business man, has shown us the photographs, which by comparison with photographs taken in life show an unmistakable likeness, and are amongst the best psychic photographs we have seen.—Ed.]

SIR ARTHUR CONAN DOYLE'S forthcoming engagements include addresses on "the New Revelation" at Cheltenham on the 13th inst., and at Cardiff on the 14th inst. We learn further that the students of Christiania University have sent him an invitation to visit Norway and deliver his lecture there in several towns. It is not unlikely that he may accept the invitation in the coming summer.

THE Union of the East and West is organising a special performance of two Indian plays, "Savitri," a lyrical drama based on a story from the ancient Hindu Epic "Mahabharata," and "The King and Queen," a modern play by Sir Rabindranath Tagore. These plays will be presented at the Comedy Theatre, Pantion-street, Haymarket, S.W., next Wednesday, the 12th inst., at 2.45. Tagore's songs, set to music by Landon Ronald, will be sung. The cast includes many well-known actors and actresses. Further particulars can be had from the Hon. Organiser, Mr. K. N. Das Gupta 11, St. Mark's Crescent, N.W. 1

THE VALUE OF PHENOMENA.

A MEDIUM'S VIEWS.

By PERCY R. STREET.

With the present-day interest in Spiritualism, occasioned, sadly enough, through the disasters of war, the old question as to the real value of phenomena comes up for thoughtful consideration. Spiritualism is based upon a series of tangible manifestations directly emanating from the unseen world through various instrumental sources. These manifestations are essential if Spiritualism is to obtain credence, for it is unreasonable to expect the acceptance of its claims if they are not adequately supported. We must in consequence view with the strongest disapproval any attempts to delegate phenomena to a secondary place in our propaganda. Such a course would be fatal to progress. We must for the moment hold the people, but sooner or later a race of sceptics would be bound to arise, honestly doubting the authenticity of past records. The demonstrations of phenomena have secured for Spiritualism its present reception, and whatever steps we take must necessarily be in the direction of maintaining the highest possible standard, for never has the need for clear and decisive evidence been so great as now. Some of our platform manifestations could doubtless be dispensed with since they tend to bring discredit on our cause, but for sound, healthy demonstrations of the reality of spirit return there is always a place of honour.

The sensation-mongers, whose stock-in-trade principally consists of an unbounded belief in themselves and a "gift of tongues" (?) soon fail to attract any save the credulous and gullible. In their place, it is necessary in order to meet the needs of the intelligent and earnest inquirer, to have logical exponents and cultivated sensitives capable of propounding and demonstrating the claims made.

We are sometimes asked to believe that as beings endowed with intuition, our comprehension of Truth does not depend upon phenomena; but while it may be admitted that man can become intuitively cognisant of Truth without apparent external experience or observation, the fact nevertheless remains that intuition is not always to be trusted, and that the imperfect functioning of this faculty has led to much of the accretion of error surrounding the philosophical systems of the past. The right apprehension of Truth, therefore, demands not intuition alone but reason and inference from experience.

THE IMPORTANCE OF PRESENT-DAY EVIDENCE.

For more than sixty years Spiritualists have sought and observed phenomena and endeavoured to discover and reproduce the conditions of its manifestation. The unceasing production of evidences has enabled them to build an impregnable structure, defying all manner of onslaught, from all classes of opponents. Out of an incalculable mass of superstition, folklore, religious beliefs and dark-age legends, they have constructed a science complete with all necessary demonstration of their claims. Spiritualism has planted its banner beyond the outposts of ordinary scientific research, thus drawing upon itself the eyes of the world and evoking a storm of criticism. Its assertions have been accounted preposterous, a sort of new "Arabian Nights." Yet in the face of all opposition it has not only maintained its position but has drawn to itself men and women of intellect and culture, whose names are household words in the religious, scientific, and philosophic worlds.

Then why this clamour for a "higher Spiritualism"? Our cause owes its position not so much to the efforts of the earthly workers as to the untiring labours of our friends in the unseen. The new cry seems to emanate from those who, having gained their own conviction of spirit communion through the aid of these unseen helpers, would now relegate them to the background and preach what is nothing more nor less than a "Spiritualism without the spirits" a Spiritualism of strange and weird tenets mainly conspicuous for the entire absence of any reasonable demonstration of its claims. What success can attend such a crusade? We are striving to bring the world into a certain knowledge of a future life, a life regarding which it has become dubious, owing not so much to historical criticism of the grounds of belief as to the low ideal that is generally taken in religion of what that life is. Through one channel alone can convincing evidence be obtained, and that is the demonstration of their continued presence furnished by those who have passed beyond death's grasp and now enjoy the fuller life. This is the channel Spiritualism strives not only to keep open but to expand in order that the throngs from spirit life may multiply the evidences until there is a universal surrender on the part of man to the truths they bring.

There is another point, however, worth serious thought, concerning phenomena, *viz.*, its quality. To our shame it must be confessed that again and again we find fare of a very unsatisfactory nature presented to the people. In order to bring conviction it is at all times necessary to aim high, appeal to the best within, and not pander to the craving for sensation. It is equally simple to produce elevating manifestations as those of an opposite character. The need of phenomena of a clear and concise nature is great at the present time. Is it not, therefore, the bounden duty of those having psychic and mediumistic qualities in

the course of unfoldment to see that the best conditions are furnished?

THE VALUE OF PHYSICAL PHENOMENA.

Again, in recent years we have felt the need of physical manifestations. The mental phases have become prominent, to the exclusion of the former. Yet how valuable are the contributions of physical phenomena! They appeal to a large class of intelligent people whom the mental phases fail to satisfy. The mental element in psychism is open to many explanations in their minds. But the strong meat of the physical evidences they assimilate in a manner that leaves no doubt as to its value. There is a blight of materialism upon spiritual growth in our midst; churches are wondering at their arrested growth, and a noticeable feature of the war has been the absence of any definite statement concerning a life beyond the grave. Is it any wonder that thousands leave the religion of their fathers and join the ranks of scepticism, or, worse still, indifference? The only way to recall these drifting souls is through the constant manifestation of spiritual realities; naught else will hold them. The phenomena of Spiritualism place before them the facts of life here and hereafter, forcing away the insidious growth of doubt. Phenomena have made our cause what it is, and phenomena will continue to improve our position. Let it be borne in mind in all times of temptation, when drawn aside from the path through the oratorical glamour and sense-benumbing persuasiveness of this or that one with new and wondrous revelations of occult significance and mystery, that the modern man needs a modern religion, free from superstition, mystery or uncertainty; a religion the ideals of which are based upon the sure foundations of demonstrated truth, something for him to see and realise as well as live by. Hence the value of phenomena, which from their very significance lead man to the contemplation of the spiritual and so to God.

"PSYCHIC SCIENCE.*"

On the credit side of his account with Truth, in the thanatistic "Riddle of the Universe," Haeckel remarks that what he calls "consecutive thinking" is rare in this world. It is conspicuous in "Psychic Science," by the Rector of Dijon Academy. His introduction is marked by an intellectual goodness that, as a leading characteristic, is also rare. The intellectual beauty of the work is marred by the circumstance that some of its chapters are reprints of articles published in various Reviews—the "Revue Philosophique," "Revue Scientifique," "Revue de l'Hypnotisme," "Nouvelle Revue," etc. The matter of these should have been fused, so to speak, with the thought as a whole, and much surplusage and bald repetition thus avoided. Nevertheless this book stands very high amongst the works of its order.

Writing of the different classes of psychic phenomena and of the position of researchers towards these, the author admirably says: "The most urgent task, unless we choose to deny its possibility, is the absolute, complete and impartial revision of the process of animal magnetism. In this, and this alone, lies the key to all subsequent problems (telepathy, mental suggestion, externalisation of sensibility and motricity, the phenomena known as the physics of spiritism)." And "it is by experiments, not by arguments, that the whole study of animal magnetism must be recreated *ab integro*." Admirable, too, is his differentiation of the true *experimental* method from the merely *empirical* procedure, unhappily often confounded.

What is termed the "New Psychology" is of a chameleonic nature. Much of the "beggarly psychology of the schools," as Maeterlinck characterises it, is a refined physiology, sometimes clad in a few rags of the psyche, not seldom quite naked. Professor Boirac's variety, although frequently described by him as psychological physiology, is perhaps not fairly classed as a variety of the scholastic psychology, being a true scientific form free to move in the Socratic manner—wherever the facts or the arguments may lead.

Of the making of terminologies there seems to be no end. In "Psychic Science" we have another system, possibly transitional, like others, to a future one of more centrality. "Cryptoid," "crypto-psychic," "hyloscopy," are terms that go with "parapsychical" and others less strange to the readers of LIGHT. Hypnoid, magnetoid, electroid, spiritoid, are each "to the manner born."

The second chapter, devoted to Paradoxes of Causality, affords excellent exercise for the mental muscles, not of the untrained only. In psychical research there is conspicuous play for plurality of causation; indeed the observation of a phenomenon is a simple matter compared with determination of its nature and cause. Our author points out that the experimental method, as distinguished from the empirical, brings the processes of verification and interpretation into action as check and counter-check.

The interdependence of causes, the interference of causes and the intersubstitution of causes are ably expounded by

* "Psychic Science." By EMILE BOIRAC; translated by DUDLEY WRIGHT. William Rider & Son, Ltd., 10s. 6d. net.

way of avoiding such errors and sophisms as result in biological and other sciences, from applying to them, without qualification, formulæ and methods properly applicable only to the most simple and exact sciences.

In respect of the experimental sciences we are counselled to keep in mind the wise saying of Arago: "He who outside of pure mathematics utters the word *impossible* lacks prudence."

The proper order of experimentation is from the hypnotoid to the magnetoid, thence to the spiritoid; the two former classes of phenomena implying no unknown agent. At present it often happens that investigators of the first and second in the series are unqualified to deal with the third, and *vice versa*. Professor Boirac emphasises the fact that Braid's hypnotism and Liebhault's suggestion do not exclude Mesmer's "mesmerism"—hence his just evaluation of the magnetic state as the master-key to all above it. He insists, moreover, on the experimental method according to the "unsurpassed analysis" of Claude Bernard—observation, hypothesis, experiment, induction—the order imperative. Bacon and Mill, says our Professor, never distinguished the experimental from the empirical method, the above elements taking in each of these an order different from that of the other.

Telepathy, the apparent transposition of senses, telepsyché, the externalisation of sensibility and of motricity, the conductivity of psychic force—all those subjects, with others, receive true scientific treatment. The numerous experiments recorded are highly interesting and no less instructive.

W. B. P.

THE GATE OF DREAMS.

E. S. M. (Bournemouth) sends us the following account of a prophetic dream which was placed on record before the event, a fact to which, our correspondent, a lady, tells us, several people can bear testimony:—

I was nursing with a friend in Italy (she writes) during the Austrian advance in November, 1917—a time of terrible depression in that country. On the night of November 10-11 my friend had an extraordinarily vivid dream. She saw the date November 11th, 1918, and understood we should have peace then. We often talked of this afterwards, and wonderfully enough it came true. The same lady, about the same time, also dreamed of a great new invention against the submarine menace, which also, I believe, proved correct.

TERROR and suspicion are creatures of darkness.—J. R. CLYNES, M.P.

THE MOVEMENT IN ITALY.—Writing from Bologna, Signora Filippini informs us that a keen interest in psychical research is manifest there, but the lack of mediums generally restricts the means of investigation.

THE PSYCHIC RESEARCHER IN THE GREEK TESTAMENT.—F. E. R. writes: "Would Dr. Ellis Powell, or any Greek scholar, tell me whether the end of the 17th verse of Matthew iv. 'The Kingdom of Heaven is at hand,' refers to space and not time, as, if so, it would render what seems like an unfulfilled prophecy into a great truth?"

THE third and last of the three public meetings on "Spiritualism and Parliament," held at Chiswick Town Hall, took place on the 28th ult., under the presidency of Mr. Percy Smyth, the speakers being Miss Felicia Scatcherd, Mr. Percy E. Beard and Mrs. Graddon Kent, each of whom was accorded an enthusiastic reception by the audience. The solos by Miss Queenie Braund and Mr. Farley Sinkins were much appreciated. Professor Miniken, I.S.M., presided at the pianoforte.

"THE POLTERGEIST AND HIS CRITICS."—In the course of a trenchant article under this heading in the current number of the "Occult Review," Mr. Lewis Spence writes: "The constancy and similarity of poltergeist phenomena in climes and ages the most remote from each other is alone the best evidence that it does not arise out of imitative deception. That cases have occurred in which children have undoubtedly attempted to deceive their elders by trying to reproduce occult phenomena is freely admitted. But that all such phenomena are explicable in the light of juvenile deception is a statement of boundless folly, of which even some of the most extreme critics of these occurrences have not been guilty." There are frequent references in the article to the late Mr. Podmore and his criticisms and "explanations" of abnormal physical manifestations. His ultra critical attitude towards occult happenings is attributed to his almost morbid fear of the scientific spirit of his day. It never seems to have occurred to him, or even to more friendly investigators, that poltergeist phenomena were borderland manifestations of the greatest significance in psychical research. The article concludes with particulars of two remarkable cases of poltergeist activity, which Mr. Spence thinks are peculiarly fitted to establish the genuine nature of these occurrences.

REINCARNATION AND PREVISION.

Mr. J. Chillingham Dunn, writing in November last from Yokohama, Japan, says:—

"I have noticed some references to the question of prevision in *LIGHT* recently, and I would like to proffer some remarks on the relation of reincarnation to this phenomenon. First, I think there is no doubt but that prevision sometimes occurs, and broadly speaking, we seem to be confronted with the necessity of making a choice between reincarnation and a system of predestination, in some cases obviously unmerited by the individual concerned. Let us assume that some future events are foreseen as to occur in the later years of one who is now an infant, and that such events will actually transpire in detail as predicted. The child is either gratuitously predestined to undergo such events without having been concerned individually in anything which would make him deserving of the future mapped out for him—on the one-life-on-earth hypothesis—or the events destined to occur and clairvoyantly foreseen are attributable to pre-existing causes in which the individual concerned is reaping effects springing from past activities in a former life or former lives. If the individual is a new creation at birth this time, he could not have set going any causes himself, the effects of which he has to reap, and the predestination is gratuitous and cannot be merited. The only hypothesis allowing room for the question of merit and demerit to come in is that the individual about whom the prediction is made has lived before in a past which could have provided him with an opportunity of setting causes going which, by the operation of the law of cause and effect, could result in certain things happening to the same individual when reincarnated and manifesting through another physical body in this present life. It is the same individuality in this life, but the body worn is a new one, and the personality—the bunch of personal peculiarities and idiosyncracies built up owing to the change of conditions and environment this time—may differ a good deal from the personality built up with which the reincarnating ego was associated and through which it manifested last time.

"Standing by a lake you can confidently predict a splash if you happen to know that a man has just thrown a stone off a cliff. Well, a foreseen event in this life may be the splash predictable in the infancy of a child by virtue of the fact that there was a stone-throwing in its past to make it possible for a clairvoyant to observe the event corresponding to the splash. I do not believe that the most far-reaching clairvoyance could by any possible chance predict accurately a future event as destined to occur in the later years of one now a child unless reincarnation were a fact providing scope for causes to have been set going which could result in effects *now*.

"Setting aside the question of prevision, it is *either* reincarnation *or* unmerited predestination that is involved in the question of the enormous differences in the circumstances into which various people are born, anyway—an old argument—but still a strong one."

[Mr. Chillingham Dunn's argument is ingenious, but we are not unfamiliar with it. If we could think of the individual as quite separate, independent, and self-centred, we might admit it. But it is not so. The human spirit does not live to itself, but in, to, and for others, as part of a unity, and as such it shares joys and sorrows which personally it may have done nothing to bring about. These problems are dissolved easily by the principle of unity. The idea was well expressed by Miss H. A. Dallas in *LIGHT* of December 14th (p. 397) especially in the quotation from Epictetus, "If thou look at thyself as a man and as a part of a certain Whole, for the sake of that Whole it may become thee now to have sickness, now to sail the seas and run into peril, now to suffer need, and perchance to die before thy time. Why, then, dost thou bear it hard? Knowest thou not that as the foot alone is not a foot, so thou alone art not a man?" The clear-eyed Greek philosopher, slave though he was, saw that happiness and misery were not necessarily a question of personal merit or demerit.—Ed.]

WE have received copies of the "British Journal of Astrology" and "Modern Astrology" for February. The former, in its astrological outlook, says: "The Peace Congress, opened at 3 p.m. on January 18th, will not bring any measure of real relief to the world. Rather will it be a source of great financial crises are acute hostilities." The latter, referring to the debateable subject of "esoteric" or "exoteric" in astrology, expresses the opinion that, "after all, astrology is one, and the whole question of whether it is esoteric or exoteric lies in the individual development of the student."

"If we live exclusively for the world-body, the spirit-body never develops, and we must one day sink or swim in a world of spirit, finding our own level beyond carp or caviar by our own spiritual specific gravity."—"Self Training," by H. ERNEST HUNT.

MRS. MARY DAVIES desires to convey her regret to secretaries of societies and others that owing to a complete breakdown in health she has been unable to keep her recent engagements. The Church of New Revealing (Hampstead) will be closed till the first Sunday in March.

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. Mr. Horace Leat. February 18th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembroke-place, W.2.—11. Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, February 12th, 7.30, Mr. A. Punter
Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—Closed till first Sunday in March owing to ill-health of Mrs. Mary Davies.
Kingston-on-Thames.—6.30. Mr. W. H. Kirby, address. **Camberwell.—Masonic Hall.—11.** service; 6.30 p.m., Mrs. Cannock. 16th, 6.30, Mr. Nickels, of Luton.
Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30. Mr. A. Trinder.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. G. Prior. 13th, 8.15, Mr. L. White.
Holloway.—Grovedale Hall (near Highgate Tube Station). 11.15. Mr. T. O. Todd; 3, Lyceum; 7, Mrs. Annie Boddington. Wednesday, at 8, Mrs. Podmore.
Brighton.—Windsor Hall, Windsor-street.—Mr. Punter, addresses and descriptions, 11.15, Windsor Hall; 7 at Athenaeum Hall, North-street; 3 p.m., Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.
Woolwich and Plumstead.—Perseverance Hall, Villas-ru., Plumstead.—7. Mr. G. R. Symons, address. Wednesday, 5.30, Lyceum Social, all welcome.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7. addresses and clairvoyance, Miss Butcher, of Northampton. Special meetings Monday and Thursday, 7.45; Tuesday 3 p.m.; Circle, Saturday, 8 p.m.—Clairvoyance at all meetings by Miss Butcher. Forward Movement, Athenaeum Hall, Sunday, 3 p.m. Miss Scatterd, lecture, "New Forms of Proof for Disputed Facts"; clairvoyance, Miss Butcher; chairman, Ald. Isger; admission free; reserved seats 2/2 and 1/2; collection for expenses.

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ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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