

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

PILOT, how far from home?—

The grey stars pass away
Before me as a flight of spray,
Moons as a flight of foam!
I see the lights of home.

—ALFRED NOYES.

A NOTE ON PROPAGANDA.

It was remarked lately in our hearing, "It is very difficult to convince people who are not disposed to be convinced." Of course it is; and we often wonder at the mis-spent time and mis-directed energy devoted to the futile task of trying to convince such people. It is simply a frittering away of valuable brain tissue merely to pander to the vanity of persons who like to be made objects of special attention, and who, when they are of an impish disposition, derive amusement from the ardour of the propagandist, well knowing that they are encouraging him to spend his powers to no purpose. Those who study human nature closely well know that in many minds there is a great craving for power, a craving which reveals itself sometimes in queer ways—the destruction of another's life or happiness, or the sending him on a fool's errand. And so some sceptical person who is not worthy of five minutes' attention will contrive to monopolise hours of some worthy missionary's time by a shallow pretence of interest that, if it were employed in the commercial world, would not deceive a sharp business man for a moment. He would see through the sham at once and pass on to some profitable engagement.

PROPAGANDA—USEFUL AND USELESS.

We have many times watched the little drama (or should we say farce?) of an earnest but guileless spiritual missionary wasting his powers on some perverse soul who, while willing to argue, was quite obviously resolutely determined not to be influenced by anything that was said to him or even shown to him in the way of evidence. But this is not to say a

single word against propaganda conducted with judgment and discretion. Good sensible propaganda from the platform never fails of some good results, however small. There are always in every large audience people who sincerely desire knowledge concerning the evidences for a future life. The missionary's message goes home to many hearts and he hears good things of the results, sometimes long afterwards, in unexpected ways. Some of the seed scattered always falls on good ground. But the kind of personal propagandism to which we referred in our previous note is very like trying to raise a garden on a paving stone. It is a good rule, although one does not usually learn it until later in life, not to expend energy on useless objects. It is the difference between the soldier who carefully selects his target, and the one who fires at the first mark which presents itself to the eye and so probably wastes his ammunition.

THE INWARD EVIDENCES.

Those who have assured themselves of the reality of human survival do not, we think, as a rule rest themselves entirely on intellectual evidences. They have seen and felt and experienced as well as examined and analysed. In many cases their convictions are founded on interior realisations, and the external evidences were only needed to clinch and confirm the testimony of the intuitions. There has been an interior urge as well as an outward demonstration. Intellect by itself can never go very far. It is the servant of Reason rather than being Reason itself. Probably this is why the man who is purely intellectual never seems to arrive anywhere in Spiritualism. He accepts, perhaps, the phenomena as proven things, but is continually baffled in any attempt to get beyond them to some settled conclusion as to their true meaning. A man must feel as well as see his truth. But, as a wise contributor to *LIGHT* once pointed out, so strangely is life ordered that even Intellect is related in a special degree to a form of emotion, viz., *pride*! Hence the pride of Intellect!

THE GREAT BROTHERHOOD.

Whoever has blood that will flood his face,
At the sight of the Beast in the holy place;
Whoever has rage for the tyrant's might,
For the powers that prey in the day and night,
Whoever has hate for the ravening Brute
That strips the tree of its goodly fruit;
Whoever knows wrath at the sight of pain,
Of needless sorrow and heedless gain;
Whoever knows bitterness, shame and gall
At thought of the trampled ones doomed to fall,
He is a brother-in-soul, we know,
With brain afire and with soul aglow;
By the sight of his eyes we sense our kin—
Brother, you battle with us—fall in!
—From "The Men's House," by J. FORT NEWTON, Litt.D.

NOTICE:—Corrections to Authors' proofs should reach the Editorial office by Monday morning, otherwise these corrections cannot be made in time for publication.

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and Newsagents; or by Subscription
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SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

[It should be pointed out that these stories are not offered as being all of equal value, and none of them is of the evidential quality required by the standard of the Society for Psychical Research. But they are of interest as examples of the ghost stories current in the days of our forefathers.]

APPARITION OF LORD TYRONE TO LADY BERESFORD.

Lord Tyrone and Miss — were born in Ireland, and were left orphans in their infancy to the care of the same person, by whom they were both educated in the principles of deism.

Their guardian dying when they were each of them about fourteen years of age, they fell into very different hands. The persons on whom the care of them now devolved used every means to eradicate the erroneous principles they had imbibed, and to persuade them to embrace revealed religion, but in vain. Their arguments were insufficient to convince, though they were strong enough to stagger their former faith. Though separated from each other, their friendship was unalterable, and they continued to regard each other with a sincere and fraternal affection. After some years were elapsed, and both were grown up, they made a solemn promise to each other that whichever should die first, would, if permitted, appear to the other, to declare what religion was most approved by the Supreme Being. Miss — was shortly after addressed by Sir Martin Beresford, to whom she was after a few years married, but a change of condition had no power to alter their friendship. The families visited each other, and often spent some weeks together. A short time after one of these visits, Sir Martin remarked, that when his lady came down to breakfast, that her countenance was disturbed, and inquired of her health. She assured him she was quite well. He then asked her if she had hurt her wrist: "Have you sprained it?" said he, observing a black ribbon round it. She answered in the negative, and added, "Let me conjure you, Sir Martin, never to inquire the cause of my wearing this ribbon; you will never see me without it. If it concerned you as a husband to know, I would not for a moment conceal it: I never in my life denied you a request, but of this I entreat you to forgive me the refusal, and never to urge me farther on the subject." "Very well," said he smiling, "since you beg me so earnestly, I will inquire no more." The conversation here ended; but breakfast was scarce over when Lady Beresford eagerly inquired if the post was come in; she was told it was not. In a few minutes she rang again and repeated the inquiry. She was again answered as at first. "Do you expect letters?" said Sir Martin, "that you are so anxious for the arrival of the post?" "I do," she answered, "I expect to hear that Lord Tyrone is dead; he died last Tuesday at four o'clock." "I never in my life," said Sir Martin, "believed you superstitious; some idle dream has surely thus alarmed you." At that instant the servant entered and delivered to them a letter sealed with black. "It is as I expected," exclaimed Lady Beresford, "Lord Tyrone is dead." Sir Martin opened the letter; it came from Lord Tyrone's steward, and contained the melancholy intelligence of his master's death, and on the very day and hour Lady Beresford had before specified. Sir Martin begged Lady Beresford to compose herself, and she assured him she felt much easier than she had done for a long time; and added, "I can communicate intelligence to you which I know will prove welcome; I can assure you, beyond the possibility of a doubt, that I shall in some months present you with a son." Sir Martin received this news with the greatest joy. After some months, Lady Beresford was delivered of a son (she had before been the mother of only two daughters). Sir Martin survived the birth of his son little more than four years. After his decease his widow seldom left home; she visited no family but that of a clergyman who resided in the same village; with them she frequently passed a few hours every day; the rest of her time was spent in solitude, and she appeared determined for ever to banish all other society. The clergyman's family consisted of himself, his wife, and one son, who, at the time of Sir Martin's death, was quite a youth; to this son, however, she was after a few years married, notwithstanding the disparity of years and the manifest imprudence of a connection so unequal in every point of view. Lady Beresford was treated by her young husband with contempt and cruelty, while at the same time his conduct evinced him the most abandoned libertine, utterly destitute of every principle of virtue and humanity. By this, her second husband, she had two daughters; after

which such was the baseness of his conduct that she insisted on a separation. They parted for a few years, when so great was the contrition he expressed for his former conduct, that, won over by his supplications, promises and entreaties, she was induced to pardon, and once more to reside with him, and was in time the mother of a son.

The day on which she had lain-in a month, being the anniversary of her birthday, she sent for Lady Betty Cobb (of whose friendship she had long been possessed), and a few other friends to request them to spend the day with her. About seven, the clergyman by whom she had been christened, and with whom she had all her life been intimate, came into the room to inquire after her health. She told him she was perfectly well, and requested him to spend the day with them; for, she said, "This is my birthday. I am forty-eight to-day." "No, madam," answered the clergyman, "you are mistaken; your mother and myself have had many disputes concerning your age, and I have at last discovered that I was right. I happened to go last week into the parish where you were born; I was resolved to put an end to the dispute; I searched the register and find that you are but forty-seven this day." "You have signed my death warrant," she exclaimed, "I have then but a few hours to live. I must, therefore, entreat you to leave me immediately, as I have something of importance to settle before I die." When the clergyman had left her, Lady Beresford sent to forbid the company coming, and at the same time to request her son (of whom Sir Martin was the father, and was then about twenty-two years of age), and Lady Betty Cobb to come to her apartment immediately. Upon their arrival, having ordered the attendants to quit the room, "I have something," she said, "of the greatest importance to communicate to you both before I die, a period which is not far distant. You, Lady Betty, are no stranger to the friendship which subsisted between Lord Tyrone and myself; we were educated under the same roof, and in the same principles of deism. When the friends, into whose hands we afterwards fell, endeavoured to persuade us to embrace revealed religion, their arguments, though insufficient to convince, were powerful enough to stagger our former feelings and to leave us wavering between the two opinions: in this perplexing state of doubt and uncertainty, we made a solemn promise to each other, that whichever died first should (if permitted) appear to the other, and declare what religion was most acceptable to God: accordingly, one night, while Sir Martin and myself were in bed, I suddenly awoke and discovered Lord Tyrone sitting by my bedside. I screamed out and endeavoured to awake Sir Martin: "For Heaven's sake," I exclaimed, "Lord Tyrone, by what means or for what reason came you hither at this time of night?" "Have you the forgotten our promise?" said he. "I died last Tuesday at four o'clock, and have been permitted by the Supreme Being to appear to you, to assure you that the revealed religion is true, and the only religion by which we can be saved. I am further suffered to inform you that you will soon produce a son; which it is decreed will marry my daughter: not many years after his birth Sir Martin will die, and you will marry again, and to a man by whose ill treatment you will be rendered miserable: you will have two daughters, and afterwards a son, in childbirth of whom you will die in the forty-seventh year of your age." "Just Heavens!" I exclaimed, "and cannot I prevent this?" "Undoubtedly you may," returned the spectre; "you are a free agent, and may prevent it all by resisting every temptation to a second marriage; but your passions are strong, you know not their power; hitherto you have had no trials. More I am not permitted to reveal, but if after this warning you persist in your infidelity, your lot in another world will be miserable indeed!" "May I not ask," said I, "if you are happy?" "Had I been otherwise," he replied, "I should not have been permitted to appear to you." "I may then infer that you are happy?" He smiled. "But how," said I, "when morning comes, shall I know that your appearance to me has been real, and not the mere representation of my own imagination?" "Will not the news of my death be sufficient to convince you?" "No," I returned, "I might have had such a dream, and that dream accidentally come to pass. I will have some stronger proofs of its reality." "You shall," said he, and waving his hand, the bed curtains, which were crimson velvet, were instantly drawn through a large iron hoop by which the tester of the bed was suspended. "In that," said he, "you cannot be mistaken; no mortal arm could have performed this." "True," said I, "but sleeping we are often possessed of far more strength than when awake; though waking I could not have done it, asleep I might;

and I shall still doubt." "Here is a pocket-book in this," said he; "I will write my name: you know my handwriting." I replied, "Yes." He wrote with a pencil on one side of the leaves. "Still," said I, "in the morning I may doubt; though waking I could not imitate your hand, asleep I might." "You are hard of belief," said he: "it would injure you irreparably; it is not for spirits to touch mortal flesh." "I do not," said I, "regard a slight blemish." "You are a woman of courage," replied he, "hold out your hand." I did: he struck my wrist: his hand was cold as marble: in a moment the sinews shrunk up, every nerve withered. "Now," said he, "while you live let no mortal eye behold that wrist: to see it is sacrilege." He stopped: I turned to him again; he was gone. During the time I had conversed with him my thoughts were perfectly calm and collected, but the moment he was gone, I felt chilled with horror, the very bed moved under me, I endeavoured, but in vain, to awake Sir Martin; all my attempts were ineffectual, and in this state of agitation and terror I lay for some time, when a shower of tears came to my relief, and I dropped asleep. In the morning Sir Martin arose and dressed himself as usual without perceiving the state the curtains remained in. When I awoke I found Sir Martin gone down; I arose, and having put on my clothes, went to the gallery adjoining the apartment and took from thence a long broom (such as cornices are swept with). By the help of this I took down with some difficulty the curtains, as I imagined their extraordinary position might excite suspicion in the family. I then went to the bureau, took up my pocket-book, and bound a piece of black ribbon round my wrist. When I came down, the agitation of my mind had left an impression on my countenance too visible to pass unobserved by my husband. He instantly remarked it and asked the cause; I informed him Lord Tyrone was no more, that he died at the hour of four on the preceding Tuesday, and desired him never to question me more respecting the black ribbon; which he kindly desisted from after. You, my son, as had been foretold, I afterwards brought into the world, and in little more than four years after your birth your lamented father expired in my arms. After this melancholy event, I determined, as the only probable chance to avoid the sequel of the prediction, for ever to abandon all society; to give up every pleasure resulting from it, and to pass the rest of my days in solitude and retirement. But few can long endure to exist in a state of perfect sequestration: I began an intimacy with a family, and one alone; nor could I then foresee the fatal consequences which afterwards resulted from it. Little did I think their son, their only son, then a mere youth, would form the person destined by fate to prove my destruction. In a very few years I ceased to regard him with indifference; I endeavoured by every possible way to conquer a passion the fatal effects of which I too well knew. I had fondly imagined I had overcome its influence, when the evening of one fatal day terminated my fortitude, and plunged me in a moment down that abyss I had so long been meditating how to shun. He had often solicited his

parents for leave to go into the army, and at last obtained permission, and came to bid me adieu before his departure. The instant he entered the room he fell upon his knees at my feet, told me he was miserable, and that I alone was the cause. At that moment my fortitude forsook me. I gave myself up for lost, and regarding my fate as inevitable, without farther hesitation consented to a union; the immediate result of which I knew to be misery, and its end death. The conduct of my husband, after a few years, amply justified a separation, and I hoped by this means to avoid the fatal sequel of the prophecy; but won over by his reiterated entreaties I was prevailed upon to pardon, and once more reside with him, though not till after I had, as I thought, passed my forty-seventh year.

But alas! I have this day heard from indisputable authority, that I have hitherto lain under a mistake with regard to my age, and that I am but forty-seven to-day. Of the near approach of my death then I entertain not the slightest doubt; but I do not dread its arrival; armed with the sacred precepts of Christianity, I can meet the King of Terrors without dismay, and without fear bid adieu to mortality for ever.

When I am dead, as the necessity for concealment closes with my life, I could wish that you, Lady Betty, would unbind my wrist, take from thence the black ribbon, and let my son with yourself behold it. Lady Beresford here paused for some time, but resuming the conversation she entreated her son would behave himself so as to merit the high honour he would in future receive from a union with the daughter of Lord Tyrone.

Lady B. then expressed a wish to lay down on the bed and to endeavour to compose herself to sleep. Lady Betty Cobb and her son immediately called her domestics, and quitted the room, having first desired them to watch their mistress attentively, and if they observed the smallest change in her, to call instantly.

An hour passed, and all was quiet in the room. They listened at the door, and everything remained still, but in half an hour more a bell rang violently; they flew to her apartment, but before they reached the door, they heard the servants exclaim, "Oh, she is dead!" Lady Betty then bade the servants for a few minutes to quit the room, and herself with Lady Beresford's son approached the bed of his mother; they knelt down by the side of it; Lady Betty then lifted up her hand and untied the ribbon; the wrist was found exactly as Lady Beresford had described it, every sinew shrunk, every nerve withered.

Lady Beresford's son, as had been predicted, is since married to Lord Tyrone's daughter, the black ribbon and pocket-book were formerly in the possession of Lady Betty Cobb, Marlborough Buildings, Bath, who, during her long life, was ever ready to attest the truth of this narration, as are, to the present hour, the whole of the Tyrone and Beresford families.

(To be continued.)

MR. EVAN POWELL'S ADDRESS.

To the Editor of LIGHT.

SIR,—In your issue of the 21st ulto., you report an address by Mr. Evan Powell in which he says that he "is not blaming the S.P.R." But nobody can doubt to whom he is referring as "some Society," and "gentlemen who claim to be scientific investigators," whom he exhorts to "be honest." I hope, therefore, you will, in fairness, allow me to reply to Mr. Powell, since I can speak from personal experience of experimental work with the investigators of the Society for Psychical Research.

Some little time ago I happened to be an observer of certain phenomena which appeared to me to be of some interest and worth recording. Without any introduction, and with no claim to special consideration, I submitted a report to the Society. My evidence was, naturally, not received without criticism and close scrutiny, which I welcomed, but at the same time the small group of us concerned were strongly urged to go on with our experiments, and every encouragement and help were given by the officers of the Society.

I had no bias for or against Spiritualism, when, as a novice, I began to inquire what the various Spiritualistic societies were doing in the matter of recording and testing and collating evidence. I found that they were not doing anything at all. In face of this fact it surely shows an amazing lack of proportion to overlook the service to Spiritualism of the fifty-five volumes of the publications of the S.P.R., for, in a scientific age, it is to the evidence collected there that we must chiefly look to substantiate Spiritualism's claim to truth.

Mr. Powell appeals for credit where it is due. But it is a question whether there is not, in all these controversies, far too much concern for the supposed susceptibilities of the medium. Criticism is taken as a personal matter, in which the interests of truth are lost sight of. The wise medium will realise that he is only the instrument of the Power which works through him, and will, therefore, not be too sensitive of his dignity, or over-anxious

to claim personal credit for his work. And Spiritualists have rather encouraged this hot-house plant idea of mediumship. The psychologist would say that to be afraid for our beliefs argues a lack of certainty with regard to them.—Yours, etc.,

ISABEL KINGSLEY.

14, Belsize-avenue, N.W.3.

PSYCHIC CURIOS AT THE BRITISH EMPIRE EXHIBITION.

Mr. A. V. Peters writes:—

There are three noticeable things relating to Spiritualism in the South African section of the British Empire Exhibition.

One is a rather deep, round wooden vessel like a shallow soup plate. It is carved on the edge with certain symbols and in the centre is a cowrie-shell which is filled with water on which certain beans are floated. The spirits are consulted by the movements of the beans. This form of divination is absolutely prohibited by the South African Government, and this vessel is unique as the best specimen extant. (There are two others known to exist but both are imperfect.) It is very old and the use of it is slowly dying out. In earlier days war was declared and executions took place on the movement of the beans. The owner of the platter is at present in Geneva.

The other objects of interest to psychic scientists are two tambourines which were used in the séance for the "direct voice." This phenomenon is well-known amongst the Kaffirs.

When I was in Durban a Kaffir was put into prison for giving séances for the "direct voice." People consulted him as to the whereabouts of lost cattle, etc. As all forms of mediumship which are associated with witchcraft are forbidden by the South African Government, it was necessary to prosecute this Kaffir as breaking the law, but I heard after a time they had to release him before his sentence had expired because the voices continued in prison and frightened the other prisoners!

MRS. VIOLET TWEEDALE'S REMINISCENCES.

On Thursday evening, June 19th, Mrs. VIOLET TWEEDALE delivered an address entitled "Reminiscences of an Old Spiritualist" to the members and friends of the London Spiritualist Alliance before a large audience, who followed the address with rapt attention.

The chair was occupied by that veteran of Spiritualism and Psychical Research, Mr. F. W. PERCIVAL, M.A.

In the course of his introductory remarks the CHAIRMAN said:—

"This evening will be a memorable one in the annals of the London Spiritualist Alliance, for we have met together to welcome a lady who is not only a talented writer, but is also the possessor of psychic gifts of a remarkable and varied character. I need not dwell on her books, for they will be well-known to you, but I can at least mention 'House of the Other World,' which is in constant demand at the Library of the L.S.A., and is almost worn out by continual use, and another book which is greatly read, and that is 'Ghosts I Have Seen'; this is a perfect storehouse of psychic experiences, but it will doubtless be well-known to all those present.

"This evening Mrs. Tweedale is to give us a further instalment of her experiences, and I am glad to know they will have a personal touch. As you are aware, many of the lectures given in this hall of late years have derived much of their interest and value from the fact that they are records of personal experiences.

"Mrs. Tweedale is the granddaughter of the famous Robert Chambers, one of the great pioneers of psychical phenomena, and I think after you have heard Mrs. Tweedale you will agree with me that the mantle of her illustrious grandfather has fallen upon her shoulders, and that the torch of spiritual illumination, lighted some sixty years ago, burns with intense brilliancy in the hands of his granddaughter."

Mrs. Tweedale does not speak from notes, and we are only able to reproduce a small portion of her address. She commenced by stating that she was a born seer. From early childhood to the present day she had seen the spirits of men, women and animals, but, curiously enough, she had never seen the spirit of a child. Her account of her juvenile experiences probably reminded some of her hearers of those of Madame D'Esperance with the exception that Mrs. Tweedale appears fortunately never to have been subject, like that lady, to the rebukes and scoldings which sensitive children have to endure on this score from their impatient and incredulous elders. Her own father was a seer. "It seemed to me," she said, "that we were always surrounded by spirits and we saw them just as we saw the maid servant in the house. We thought no more of them than that."

Passing on to the time of her marriage, thirty-three years ago, Mrs. Tweedale went on to describe a long series of investigations conducted by herself and her husband with the aid of a ouija-board, some of them of a remarkably evidential character. Then came an interval of many years, part of it occupied in extensive travel, and they did not again enter a seance-room till last year, when they had two wonderful sittings with Mr. Evan Powell, described very fully by the lecturer.

At this point in her address, she related the following incident—an illustration of bi-location of which she had more than one experience:—

I was with my husband and I came down as usual at half-past eight to breakfast and from half-past eight to nine we were in our dining-room talking about ordinary topics. I was quite normal—never thinking of anything psychic, and at nine o'clock I got up and went into the kitchen to give orders for the day. At ten o'clock the telephone rang. This was from a Mr. Hill, an auctioneer and estate agent, and a man who has been a great help to me. He said to me through the 'phone, "Madame, I rang up to ask what were you doing between half-past eight and nine this morning?" I said I had been in the dining-room and never left till nine o'clock. He then told me this story: "At twenty minutes to nine I was shaving in my bathroom. All at once I became aware you were in the room. I did not see you but I knew you were there and you told me that my maid had just been into my bedroom and had stolen out of my pocket a £1 note. I did not hear anything, but every word you said was in my mind as clearly as a bell. I knew exactly the sum I ought to have. I left my office with a £5 note. I changed it and I spent 2/6, and I had £4 17s. 6d. left in my pocket. When I felt in my pocket I had only £3 17s. 6d. It was perfectly true what you had come to tell me. One treasury note was gone. I got dressed and tackled the maid with the theft. She stoutly denied it and was very indignant." "Well," I said, "I have no recollection of calling at your house whilst I was breakfasting. Think it over, it is a very extraordinary case and probably we will get some solution of the problem if we wait." It seemed to me most extraordinary that one part of Violet Tweedale should be sitting at breakfast and the other should have gone to his house whilst he was shaving. I heard nothing more for three weeks. He rang up again, saying that a strange thing had happened; that while he was sitting

quietly he felt something was going to happen. Something did happen. In walked the maid, and, bursting into tears, confessed she had taken the £1 Treasury note. He finished by saying, "I told her she must never do it again, and I would forgive her." All three are alive still. This is absolutely an authentic case.

One impressive instance of her seership narrated by Mrs. Tweedale was of her waking one night in a strange room and seeing an old lady sitting in an armchair, and learning afterwards that a person, the description of whom exactly tallied with the appearance of the apparition she had seen, had died in that room and seated in that identical chair.

An experience of another kind was the following, which she read from her book, "Ghosts I Have Seen":—

I was sitting near the library window, reading, in the fading light of a quiet November afternoon. It was one of those utterly still, mournful days, with a grey, brooding sky, save where, in the west, a pale primrose sunset was bathing the horizon in light. I was reading "Man and the Universe," by Sir Oliver Lodge, and had arrived at page 137, which ends Chapter VI.

In those days (the year was 1908) I always tried to arrange at least one week of perfect quiet for the study of a new book which I had just ordered. I would calculate on which day the post would bring it to my country home, and I would arrange my life accordingly. This may sound rather ridiculous, but the truth is that a book such as "Man and the Universe" is such a pure intellectual treat to me, that I like to gloat over it, to taste it slowly, and imbibe it gradually. I try to spin out the joy of it as long as possible by reading slowly and thinking over the problems presented.

At last I put the book down on a table by my side, I was in no hurry. It lay on its back, open, the pages uppermost; just where I had stopped reading. I fell to wondering on the words I had just read:—

"A reformer must not be in haste. The kingdom cometh not by observation, but by secret working as of leaven. Nor must he advocate any compromise repugnant to an enlightened conscience. Bigotry must die, but it must die a natural, not a violent death. Would that the leaders in Church and State had always been able to receive an impatient enthusiast in the spirit of the lines:—

"Dreamer of dreams! no taunt is in our sadness,
Whate'er our fears our hearts are with your cause,
God's mills grind slow; and thoughtless haste were madness
To gain Heaven's ends we dare not break Heaven's laws."

I must have sat thinking for quite ten minutes when my attention was suddenly attracted by a sound—a sound of paper leaves being rustled. The room was so dead still that the faintest sound would have called my attention, but this sound was by no means faint. I turned my head and looked at the book I had been reading, because, from it, unmistakably, the noise proceeded.

I beheld a most entrancing phenomenon. Unseen hands were turning over the pages.

A thrill of intense excitement ran through me, and I stared at the book in breathless interest. The hands seemed to be searching for some particular passage. The number of the page upon which the passage was printed was not, apparently, known to the searcher. I will try to describe what actually happened.

Several leaves of the book were turned over rather rapidly, each leaf making the usual sound which accompanies such an ordinary physical action. Then, as if fearing that the passage required had been overlooked or passed by, several leaves were turned back again.

This manifestation continued for at least ten minutes, and I could see nothing but the pages of the book being turned quite methodically, as by a human hand.

At moments there was rather a long pause in the search, and at the first pause I thought the demonstration might be over, but once again the invisible entity resumed the search, and I found myself saying, "He found something there that interested him. That is why he stopped." For no reason I can give I felt certain my visitor was a male spirit.

On the second pause in the search occurring I had no doubt that again he had found something that interested him. The whole manifestation was very leisurely and wonderfully human. As I sat watching the book being manipulated by unseen fingers, every smallest action suggested design. One could not doubt as to what was taking place. At length there came a pause longer than usual. The book lay flat on its back wide open. There was now no quiver of the leaves. The invisible entity had found what he wanted and gone.

I curbed my curiosity for five minutes more, then feeling convinced that I was again alone I stretched out my hand, took the book, and rising, carried it close to the window.

There was still enough light to read by, and the leaves were open at pages 172-173.

I had only read as far as page 137.

I scanned them eagerly, and at once discovered that a mark had been made in the margin of page 172. A long cross had been placed against a paragraph. The

mark was such as might have been made by a sharp finger-nail. The words marked were:—

"I want to make the distinct assertion that a really existing thing never perishes, but only changes its form."

To-day the mark is as clearly visible on the page as on the day it was made. I can form no conjecture as to who the entity was, but he certainly knew the contents of the book. No one watching the search could doubt that, or that he was desirous of impressing upon the readers of the book a certain fact stated therein, which must have previously attracted his attention.

In conclusion Mrs. Tweedale said:—

When I look round me on the extraordinary output of literature and the interest taken by the vast mass of people; when I think of the innumerable private circles that are growing all over the earth, I cannot help thinking those converging springs must have some profound significance. What is the use of Spiritualism? To abolish death. That is the only answer I can find—to abolish death. It is for nearly all of us the one way of ascertaining for an absolute certainty that there is a life beyond the grave. That is Spiritualism. Surely a more glorious message was never given to humanity. (Great applause.)

The meeting closed with a hearty vote of thanks to Mrs. Tweedale for an intensely interesting narrative of experiences.

"LUMINOUS PHENOMENA."

THE CASE OF PASQUALE ERTO.

By STANLEY DE BRATH.

Most readers of *LIGHT* are familiar, either by reading or experiment, with the phosphorescent lights that are not infrequent at physical séances. Phenomena of a quite different kind were ascribed to the Italian medium, Pasquale Erto, who has been giving demonstrations in Italy and France. He is a young man of about twenty-eight years of age who has a druggist's business in his own country.

He has recently been under scrutiny at the International Metapsychic Institute (Paris) and the final results show both the skill, care, and scientific acumen of the Director, Dr. Geley, and his colleagues, and the extraordinary and malignant ingenuity of pseudo-mediums.

I was present at three of his séances last March, but I did not consider the time ripe for a report upon them. The phenomena were of two kinds. First, the flashes of light apparently emanating from the medium, resembling electrical discharges from a Wimshurst machine giving sparks or "brushes" of high-tension electricity. All these flashes were instantaneous, and always on the medium himself, not floating about the room, and were unaccompanied by the crepitation that distinguishes normal electric sparks, though it was not easy to judge of this owing to Erto's hoarse cough at each spark. They were also different in shape. I came to the conclusion that whatever they may be they were not electric.

The other phenomenon, much less showy, but much more interesting, consisted of finger-prints on photographic plates in a sealed enclosure, precisely analogous to the finger-prints used in the Criminal Investigation Department for identification. These are not the finger-prints of the medium; the skin markings differ considerably from normal impressions of Erto's hands. The mode of production of these is still mysterious: the plates were, of course, supplied by the Institute and sealed under every precaution. It is perfectly certain that the medium had no access to them at any time.

But after prolonged investigation Dr. Geley sent to the French journal "*Le Matin*" of April 7th, a letter of which the following is a translation:—

It is my painful duty towards the readers of "*Le Matin*" and the friends interested in our studies, to furnish the following information. The latest experiments at the Metapsychic Institute show that the luminous phenomena produced by Erto can be imitated; and, moreover, serious presumption has been established against their authenticity.

Despite our precautions against fraud, I have had persistent doubts on the genuineness of these luminous manifestations because I have never observed them when the medium's hands were held by me. I have therefore deferred publication till some revelation should be made by others than myself. Some time since, with the valuable collaboration of some eminent chemists and physicists we have at the Institute sought to reproduce these luminous phenomena by artificial means. After having successively rejected electrical apparatus, radio-active and phosphorescent substances, and explosives, we succeeded with ferro-cerium handled under certain conditions. One of our colleagues has been able to construct a tiny instrument with which Erto's lights have been reproduced to perfection. We concentrated our investigations on this, and established the following facts:—

1. A small rectangular block of ferro-cerium one centimetre long was found in the siphon of a sink in which

Erto had washed immediately after a séance, and before the final X-ray examination which he was to undergo.

2. Analysis of the working costume of the medium revealed the presence of minute but unmistakable traces of ferro-cerium.

3. At the close of the last séance he refused to allow himself to be examined at the level of the pelvis by the doctors present.

4. A circular hole sufficient to enable a small pencil to pass was found in the tights he had worn, at this level.

Such are the facts. I give them without comment; adding that the medium vehemently affirms his innocence and declares himself ready to submit to new tests.

As to the phenomena I have previously communicated to readers of the "*Matin*"—the finger-prints on photographic plates in closed and sealed slides—this remains unexplained. It will, however, be prudent to suspend judgment for the present.

(Signed) G. GELEY.

On the day following the publication of this letter, Erto presented himself at the offices of the journal and asked for test séances. A committee of unexceptionable ability was formed and the séances took place at the Faculty of Pharmacy in the University of Paris.

They are reported in full in the French journal, "*L'Opinion*," of May 23rd last, and they leave nothing to be desired either in courtesy of treatment or in thoroughness. There can be no doubt that Erto, after being thoroughly examined medically, contrived to secrete small fragments of ferro-cerium and a steel pen-nib with which he produced sparks of light.

In the final scene he was told that after the fourth séance a small piece of ferro-cerium was found in the slipper he had worn and a broken fragment of a pen-nib behind his chair. He said nothing. "He was then courteously requested to turn out his pockets on a sheet of white paper. From his right vest pocket was produced a quantity of loose cigarette tobacco. On passing a strong magnet over it there was found a piece of ferro-cerium similar to that before described. Not a word from Erto, who seemed much depressed. In the other pockets the magnet revealed four more broken pen-nibs."

These tests therefore confirmed entirely the conclusions of the Metapsychic Institute.

There is no need to comment on the procedure of the Committee, which was unexceptionable. The only remark called for is that the opening paragraph of the Report is inapplicable to fraudulent "phenomena," but this may be passed over in view of the fact that no excuses as to a sceptical "atmosphere" would ever be advanced in the case of frauds deliberately prepared beforehand. Professor Richet and all experienced investigators have clearly explained the distinction between subconscious movements that seem fraudulent and the preparation of apparatus for trickery.

In spite of the annoyance that the discovery must have involved, Dr. Geley is to be congratulated on the acuteness that led to the detection. It adds to the confidence that is deservedly reposed in the work of the Institute. The ingenuity of pseudo-mediums in trickery is the greatest difficulty that attends investigation into these intricate phenomena; and the peculiar malignancy of frauds of this kind is that they not only give grounds for the prevalent suspicion that all such manifestations of energies outside ordinary chemistry and physics must be due to some trickery or other, but they reflect most cruelly upon genuine mediums who have to suffer for the iniquities of their imitators. It is true that all such tricksters are unmasked in the end, but they add immeasurably to the difficulties of the infant science.

THE EVOLUTION OF CONSCIOUSNESS.

To the Editor of *LIGHT*.

SIR,—Referring to the letter from "Glenshesk" in your issue of June 28th, we find the same kind of thought in many of the essays of Emerson, e.g., "The gases gather to the solid firmament; the chemic lump arrives at the plant, and grows; arrives at the quadruped, and walks; arrives at the man, and thinks." ("Uses of Great Men.") But I incline to think that there is mind in some sense or other, throughout Nature; I can hardly believe that in all this huge material creation the only places where consciousness exists are where there are brains. The omnipresence of God seems to me more rational than the orthodox scientific opinion that mind is always associated with nerve structures. I have sketched the Fechnerian view in my chapter, "Is the Earth Alive?" in the little book, "Psychical Miscellanea"; and something of the sort seems to me likely to turn out very near the truth. At present it is speculative philosophy—most people say it is fantastic.—Yours, etc.,

J. ARTHUR HILL.

SOME ANSWERS TO QUESTIONS.

GIVEN AT A PUBLIC MEETING BY "MORAMBO," THROUGH THE MEDIUMSHIP OF MRS. M. H. WALLIS.

Q. Does our wrong doing on earth hinder the progress of our dear ones on the other side?

A. Not to any decided extent except that through sympathy with, and love for the earth-dweller, the dear ones in spirit life may through intention or attraction become for a time so strongly in unison with the wrong-doer on earth, as to refrain from any attempt at personal advancement; but such a condition could not for long be maintained unless there were real desires for evil expression.

Q. Do people commit sin, and do good actions, when asleep?

A. The liberation of the individual during the sleep state depends largely upon spiritual activity, so those who are evil livers would have a very small degree of freedom and could do little ill, but those who are spiritually free can, and do, accomplish much of good.

Q. Is a man to be held accountable for his actions during sleep?

A. To act during the sleep of the body man must be spiritually awake; hence, while in that state he is partly or wholly responsible for his actions in accordance with his knowledge or power.

Q. Do you, Morambo, admit the idea that in some isolated cases re-incarnation may take or has taken place?

A. I have known rare instances of obsession or usurpation where there has been a direct interference with the ordinary life of the individual affected, but, despite repeated efforts to do so, I have never succeeded in tracing the case of any spirit who has come back to earth and been born again. I have closely watched the processes of physical birth and death and of spiritual birth, but, at the crucial moment, the evidence in favour of the claim for re-incarnation has always been inconclusive, so my verdict is "not proven."

Q. Is there any fear that during communication a disincarnate spirit may impart to the incarnate one the disease which caused his passing over?

A. The actual disease, no; but the symptoms and conditions of the disease or injury possibly, and temporally, during early efforts of communication; but with repeated experiments and successful control such indications are usually readily overcome.

Q. At what period, if at all, before death does the spirit body begin to recede from the physical?

A. There is no strict rule. Broadly speaking, the greater the spirituality during life, the quicker and easier the transition.

Q. Is it possible for a spirit to control two or more mediums contemporaneously?

A. Quite possible, though not very usual. In earlier days, to show the value of connection, I have got two mediums to hold hands; then commenced a sentence from the lips of one, and finished it from the lips of the other.

Q. What is meant by the second coming of Christ?

A. To my thinking it means the awakening of man to the realisation of his own Spiritual Nature, of the Christ power within him, through which he may scale the grandest heights and grasp the fullest truths.

Q. Are there any amusements on the other side?

A. Undoubtedly, and a greater capacity to enjoy; but much that amuses on earth, such as acting emotion which is not felt, making appearance of hilarity, when it does not exist, and all the unrealities of convention, fail to amuse in spirit life owing to the difficulty of concealing the want of truth.

Q. Do all spirits after quitting the physical body, return at some time or other, if given the opportunity, to their relatives or friends?

A. Certainly not. Some have no strong ties to bring them back. Some find the absorbing interests, the many friends in their new life, fill their thoughts to the exclusion of such earth ties, until re-awakened perhaps by the arrival of such friends themselves on the spirit side. Some again, as the result of their earth life, are so bound to it that only the awaking of true aspiration can allow them to enter freer conditions of greater activity.

But many, on the contrary, do come back to their loved ones, foregoing even some spiritual progress. Others again come back in the effort to bring home to men the knowledge of survival and all spiritual realities.

Q. When a sensitive is under control, what happens to his or her spirit?

A. It remains usually in a passive state; not necessarily evicted, cut off, or forced to take a journey, but merely becoming subservient for the time to the operating power.

Q. Whence is the substance used for a materialisation obtained?

A. Partly from the sensitive, partly from the sitters, and blended by the operating spirits with special psychic force brought by them.

Q. Do the spirits of the lower animals also survive death?

A. I do not know of the continued expression in varied animal form save where there exists a strong friendship between man and such animals.

God lives in all men always, therefore all men are immortal. Some men love some animals, therefore such animals live while that love lasts.

Q. Do any of those spirits, who can communicate directly with earth, possess the power of prophecy?

A. If such power implies universal fore-knowledge of the future, then I say unhesitatingly No. But spirit people, from their wider range of view, are able to judge more accurately the probable trend of events, while some of them seem to possess a sort of clairvoyant power, enabling them to penetrate further than is indicated to the ordinary observer.

Q. Are psychic phenomena produced from the power of the medium stimulated into activity by disincarnate spirits?

A. In a measure, but I claim that the greater amount of power is supplied and brought by the spirit people, and blended with the lesser but necessary power obtained from the medium.

Q. Does sound more readily enter the Spirit World than other earthly manifestations, and if an elevating and uplifting book is being read aloud on earth, do spirits ever come and listen to it?

A. The ready entry into the Spirit World of any earth manifestation depends on the thought force propelling it.

Doubtless, although a mental request to your spirit friends would gain a response, yet the same, if voiced, would be more readily apprehended and responded to.

Q. How does communication with earth assist an earth-bound spirit's progress?

A. There are some who have lived so grossly while on earth that leaving the physical body does not, for them, mean leaving earth conditions, therefore such as these can best be reached through someone still on earth. Spirit friends, realising this, approach them in their prison-like conditions by some such round-about methods, until they are able to respond in more direct fashion.

Q. Is frequent attendance at séances injurious?

A. It depends much on the temperament and health of the sitter, and he or she alone can best tell if ill effects are ensuing. Once or twice a week may be taken as a usual frequency.

Broadly speaking, it is unwise, while man is on earth, for him to devote so much time to conscious association with the other side as to render him neglectful of his earth life and its duties.

Q. Are our misdoings registered in our auras, and can these be obliterated by good conduct?

A. In the aura, nay, even on the walls of a room, can a misdoing be registered, and such misdoing will hinder progress; but every step one gains renders one less liable to do wrong.

The great secret is to realise the wrong doing, and to strive to reach a condition where such is no longer possible.

Q. What is the difference between the astral and spiritual body?

A. The spiritual body is evolved by each spirit, and on leaving the physical body becomes the external. The astral body is the projection or double, it may be, of either the spiritual or physical body.

Q. At a sitting does failing power make it easier for wanderers to come through?

A. Yes. But usually the circle's spirit friends seek to safeguard it from undesirable interruption. It may be they sometimes allow the wanderer to communicate, seeing that it will benefit him and do no harm to the circle; the latter should accordingly refer to them, and unless their permission is obtained, stop communication.

Q. How is a spirit's progress assisted by that of his friends and communicants on earth?

A. Through their love and interest—through any idea they can convey to him by example or thought, that is in advance of what he is, or the state which he has reached, and by prayer.

So the best help you can give to one who has journeyed on and who needs assistance is to concentrate your thought and desire upon the arousing of his spiritual activity, of his aspirations for entrance to a higher state.

Q. Is it possible that the parents of a child that had entered the spirit world long before them might, on their arrival there, find it more advanced than they?

A. Quite possible. Some children who have passed over in infancy have become so advanced by the time their parents arrive that they are well qualified to become their guides, helpers and teachers.

Q. What is conscience?

A. I should call it a divine impulse to act and live in accordance with what one knows or believes to be true, a "still small voice." God's method of arousing His children to be content with nothing less than the highest and the best.

Q. How can we on earth, through mediums or circles, assist earth-bound spirits to progress?

A. I would first ask the questioners, before they consider assistance to earth-bound spirits, to remember that there is a vast field of labour open to them to help those still on earth; also that there are many spirit people well qualified to minister to the needs of those who have passed on.

However, there are cases where those who are too gross to be directly approached from the spirit side are brought

to circles for arousing; or into close association with someone whose power is used to assist them.

Generally speaking, the earth-bound, whenever their presence is realised, can be helped by sympathy and prayer.

Q. Do discarnate spirits from other parts of the universe ever mingle with those from this planet?

A. So I am told, but only in the higher conditions, when they have passed out of the spiritual zones which immediately surround their planet.

Q. Is suicide ever justifiable?

A. No. It is man's duty to preserve to the uttermost his physical life.

Even when he takes death to himself from a high motive, he will have on the spirit side to pass through unpleasant experience; and that experience will be bitter indeed for those who have become suicides from selfish fear, a very frequent motive.

Q. Is it true that fairies really exist?

A. I do not know of them.

Q. Do our individual affections continue in the future life when we are re-united with our loved ones?

A. Yes, and there is generally a deepening intensity, a quicker response, a clearer manifestation, ensuring a continuance of all that is sweet and beautiful in association and love.

Q. Have you any remarks to make on the question of Christ's divinity?

A. All are children of God, with a difference of degree. Some may be looked upon as elder brothers, anointed and selected to guide the younger, Jesus pre-eminently so; and marvellously penetrative is the power He exercises by the fulness of His life, rather than by the tragic conditions of His death.

Q. Have discarnate spirits the power to converse in languages other than their own?

A. There is no actual power to speak such language except through development, which of course can be attained, but there is a natural ability to perceive the meaning of the thought, though expressed in a strange tongue.

Q. Can you briefly enumerate the spheres, zones, or states of the spirit life?

A. As far as I can judge they are innumerable, because there are spheres within spheres, zones within zones, and states within states; and a spirit dwelling in one state may, according to his aspirations, find himself suddenly in one higher; or he may, at will, descend to lower conditions, to be near those linked to him by love.

Q. In somnambulism does the astral body accompany the physical body?

A. Yes, I should imagine so in almost every instance, as it would practically be necessary for the spiritual side to take a more definite control than usual, but I have known instances of partial withdrawal, without the guiding influence being lost.

Q. What are elementals?

A. Some claim that these are spirits existing independently, who have never incarnated; but as far as I can judge there is no independent active life of man prior to the manifestation on the human plane.

When gross livers appear after death under the clear white light of spiritual truth, almost the sub-human is manifest; thus their state may seem lower than earth, though it is not really so.

Q. Have you fire on your side, and, if so, how do you kindle it?

A. We have light and radiance, and heat in a way, but not fire as you have it, or kindled as you do.

When you wish to light a fire you have your fuel ready, that is to say your thought precedes the action; we depend on the warmth of our thought activity.

We do not need the warmth from without as you do, therefore do not require fire to supply it, nor for the cooking of food, nor for the many uses to which you apply it to meet your physical needs.

Q. Are there spirit spheres or states lower than the earth state?

A. We must remember that in earth life, as on the spirit side, there are many spheres or states.

Some conditions of the former are so gross that none could be lower in spirit life, though a vile character, hidden on earth, is revealed on passing over, and has its debasement made evident.

Q. In the spirit world do they lead a life like ours, going to bed, getting up, eating and drinking, working and recreating?

A. The routine becomes adapted to the necessities of the spiritual body.

Sleep not being required, retiring to bed is un-needed; food not being required, eating and drinking are superfluous, though thought concentration with desire, being able to produce objective expressions, it is possible to have one's bed to lie on, and food and drink for consumption, if one so wishes and so wills. But except in the earlier stages, spirit people are not usually inclined to perpetuate conditions no longer necessary; they rather cultivate the requirements of their new existence.

Q. May a cross, or other article, become holy and protective, if associated and worn with good intention?

A. Yes, it is possible; psychometric registration is continually carried on. Even your clothes, your rooms, your

furniture may become sanctified, because of the sweet savour of love in them, and the little article worn in memory of a dear one may be a potent link to keep you in touch with each other.

SIR ARTHUR CONAN DOYLE AND "TOWARDS THE STARS."

MR. DENNIS BRADLEY EXPLAINS.

To the Editor of LIGHT.

SIR,—In replying to Sir Arthur Conan Doyle's letter in your issue of June 28th, which refers to a chapter in my book, "Towards the Stars," on the "John Bull" Séance, will you permit me to say at once that I am genuinely sorry if I have caused Sir Arthur pain and annoyance by the manner in which I wrote my criticism? That was not my intention. My attack was on the methods of the journalist, Mr. Moseley, who organised this "stunt" for "John Bull" and endeavoured to use Sir Arthur as a lever for publicity.

At the time this chapter was written—December 1924—I had not had the pleasure of knowing Sir Arthur. It was written in the midst of the stress of the study of this great subject and in my usual impressionistic style. But I still adhere to every word I wrote about Mr. Moseley. I could only write of Sir Arthur as he was "quoted" in subtly selected paragraphs by Mr. Moseley. London was plastered in November of last year with sensational "John Bull" posters claiming an "exposure" of Spiritualism. On reading the various articles the intelligent mind soon realised that the sensationalism was merely stupidity.

I felt it was necessary for me to smash this stupidity, which I did in public at St. George's Hall, when a repetition of the "séance" was given which I attended on November 27th.

It is a great pleasure now for me to read the true account of the "John Bull" séance which Sir Arthur Conan Doyle gives in LIGHT. I accept every word he says, and so I am sure will all of his readers. It is a pity that his explanation was not published before in "John Bull." But we must appreciate that LIGHT stands for Truth, whilst "John Bull," by its very name, must stand for a degree of insularity.

I am sure that Sir Arthur will be the first to appreciate that on the articles, as published in "John Bull" on three successive weeks, I had logical grounds for my criticism; and for me to restate those grounds in this letter would be an impolitic aggravation. "John Bull" has a large audience, among them many unsophisticated people, and the articles did great damage in discrediting Spiritualism in the minds of the uninitiated. Therefore, whilst I still consider it was unwise to afford "John Bull" this opportunity for exploiting a conjuring show at the expense of Spiritualism, it is all the more regrettable that Sir Arthur should have been misrepresented in the reports.

The reason I dealt with the matter in a short chapter in my book is that I considered it necessary to fight the attitude adopted and the methods used by certain popular journals to make a burlesque "stunt" of Spiritualism. They must be taught to treat it either with silence, or with the dignity of other forms of scientific research and religion.

With regard to the last paragraph in Sir Arthur's letter: in the daily Press of January 8th, he was reported as saying "the average spirit is, if anything, rather below the human being in intellect." This statement, as it stood, I said was ridiculous, and so it is. Now, Sir Arthur tells me that what he actually said was, "the average spirit is, if anything, rather below the *educated* human being in intellect." This is a perfectly legitimate and logical contention. The word "educated" makes a colossal difference. If it is a case of reporting such an important omission should immediately have been corrected in the Press.

In certain comparatively insignificant points of theory and philosophy, Sir Arthur and I may differ. That is inevitable, because we are two distinct personalities. But in all the great things that really matter we are in absolute agreement. Our application of them may vary slightly, but that is of no lasting account nor can it affect the issue.

I write this letter as an earnest endeavour to remove any wrong impression of Sir Arthur that may have been created by odd paragraphs in my book. Sir Arthur has done magnificent work for the establishment of Spiritualism. Not only should the world respect him for it; it should acclaim him for it. He is far more than a great man; he is a great soul. As a writer, I know that he has made considerable material sacrifices for this cause. But, like many others, he will be appreciated a thousand times more when he has left this earth for less material planes.

This comic little world of ours is so small—so conveniently small—that Sir Arthur and I will shake hands across it.—Yours, etc.,

H. DENNIS BRADLEY.

Dorincourt,
Kingston Vale.
June 26th, 1924.

LIGHT.

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THE HIGHLY WILY CONJURER.

SOME CASUAL OBSERVATIONS.

Let us imagine Mr. Spooft, the conjurer, when, after perfecting a new "illusion," he meditates on the ways and means of securing that chief essential to successful enterprise—especially in the entertainment world—that is to say, publicity.

Noting the increasing vogue of Spiritualism in the public mind, he announces his discovery of a new and wonderful medium, Miss Anonymous. Leading Spiritualists and other public characters are invited to a demonstration. Dr. Wonky, the great mental specialist, is amongst the invitees, so is Lottie Popkin, the great film actress, and Sir Gorgius Midas, the great millionaire M.P. For this is Publicity. "Amongst those present" may possibly be the writer of the present article in the character of a bored spectator, having no illusions regarding the true purpose of the performance.

The show given is astonishingly clever, as befits the reputation of Spooft as a brilliant illusionist. He does not say in so many words that it is a "psychic" exhibition. He leaves that (with much humility and deference) to the opinions of the psychic experts. So clever is the performance that even the "hard-headed sceptics" (wooden-headed, some of them) are profoundly impressed and even sometimes convinced that some mysterious power is at work over and above Spooft's own shining talents.

It is not always possible to say with confidence how far psychological powers may supplement the ordinary agencies at work in "parlour magic." Besides, everybody does not know Spooft. To some he is a complete stranger who contrives to make a very favourable impression. That is, of course, part of Spooft's accomplishments as an "illusionist."

The psychic experts, when they are people of experience, therefore return an open verdict: "May be, may be not."

They argue in this way: If Spooft has a real, simon-pure medium, he will have the laugh of them if they say his show is a trick. If, on the other hand, they accept it at its face-value and he shows it to be pure deception, the laugh equally will be against them.

The reasoning is a little defective, as we will proceed to show.

If Spooft were actually producing a genuine psychic marvel, he would never be able to laugh at those who treated it as conjuring. Because (a) he would have to prove to the public that it was really "Spiritualistic"; the onus of proof would be on him not on the psychic experts; (b) it would be against all conjuring practice, tradition and interest to put any psychic phenomena on the entertainment stage,

although it is all to the good if Spooft can show that his tricks are so astonishing that there are those who regard them as "supernormal." That in itself is a certificate of cleverness.

It would, therefore, be quite safe to compliment Spooft on his dazzling skill as an illusionist; laugh at his pretence (or rather his implied suggestion) that it was "psychic," and go about one's business without wasting further time on him. But this is not a perfect world. And it is always easy to be wise after the event.

The conjurer in these cases asks you to walk into his parlour after the fashion of the spider and the fly. It is usually quite safe to walk into the parlour, so long as you don't allow yourself to be victimised when you are once inside. But, in any case, it is all "experience," and may be turned to useful account.

Nevertheless, it is always well to have some knowledge of Spooft's methods beforehand; also to remember that he is a conjurer and therefore his profession is to deceive and impose upon His Majesty's subjects in a legitimate fashion.

It is also wise to remember there is much virtue in an "if," and your remarks on the nature of the performance should be in the subjunctive mood, although, as we have hinted, it would be quite safe to speak positively and tell the conjurer that whatever he produces must be *ipso facto* a conjuring trick. He may grin rather sourly at the thrust, but he cannot answer it.

He has to cater for a large congregation of what Mr. Dennis Bradley would call "mutton-minded imbeciles," who know no more about Spiritualism than he does himself, and are under the impression (being about forty years behind the times) that Spiritualism is all a series of tricks produced for profit by obscure competitors with the professional magicians.

One word more and we have done. We have noted a tendency of late on the part of conjurers to pose as "psychic experts." It reminds us of nothing so much as Mark Twain when, being stranded on the Continent, he set up as a courier to turn an honest penny. Certain confiding travellers entrusted themselves to his care, and when he had lost their railway tickets, their luggage, given them wrong directions, and generally muddled up their affairs, he fell into the hands of the authorities. They asked him—what his occupation was. He said he was a courier! The answer "seemed to stun them." But the idea of the conjurer as a psychic expert is not less absurd than Mark Twain as a courier.

But we have grown familiar with the paradoxical and the preposterous, we who have met scientists with the souls of poets, soldiers with the outlook of priests and philosophers, rich men who would steal the pence from a blind man's collecting tray and poor men who would give their last halfpenny to relieve the necessities of other poor men.

After all, why should not the conjurer be a psychic expert? He knows how to exert to the utmost the power of his mind over other and weaker minds. And if that is not psychic we don't know what is!

THE TRAVELLERS.

I do not know where God may be,
Or if the Dead His face can see;
I cannot tell where Heaven lies,
Or our celestial Paradise.

I only know that when you died,
My spirit followed at your side,
To wait with yours, in that strange place,
Until I meet you, face to face.

MURIEL A. GRAINGER.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A reference was made in our issue of the 21st ult. to a notice by Mr. Malcolm Bird in the "Scientific American," that a suitable medium had been found for the great test. The "Daily Express," of the 20th June, gives an account of the first séance. The account states:—

Among the mysterious happenings was the playing of a gramophone with the needle swung into place without visible means, stopping and starting the chimes of a grandfather's clock which was locked, while other clocks stopped simultaneously or at the hours chosen. Furniture, tables, and stools began to march about, curtain poles were removed with invisible hands, and then twirled in the air without visible means of support, scattering roses from vases on the table and presenting them to the astonished scientists.

On one occasion, floral contact was apparently produced without flowers being present, and another time with only red roses present, Chester said that he would present a yellow rose and did so.

Further demonstrations consisted in smashing the medium's cabinet, leaving all the screws neatly piled in the middle of the floor, and demonstrations with what Chester calls "ectoplasm." The "Scientific American" says that the Boston medium is the wife of a professional man in comfortable financial circumstances, and, unlike other mediums, made no stipulations. She paid the expenses of the investigators, and entertained them at her home. She does not wish her name mentioned.

The scientists, however, are not yet prepared to give the woman the prize, because the conditions of the séances in the medium's home make it impossible to prove or disprove the genuineness of the phenomena.

The "Scientific American" says that no evidence of fraud was found.

As the medium was not stripped, skinned, and fixed in plaster-of-paris, and the house was not pulled down to disprove the presence of powerful electro-magnets, the scientists were not satisfied. Even the bribe of £500 will not influence those in the next world to supply indisputable proof!

One is constantly realising the increasing hold of Spiritualism on the world of to-day, despite the various scoffing of the sceptic, and the nervous whining of the Churches. "The People" contains an interview with Dennis Bradley, in which he deals with the new conditions, and the hesitating respect with which the question is met by many, who lately would have laughed at the very idea of entertaining any doubt on the matter. Mr. Bradley says:—

Ten years ago I should have been called a fool. In the stock market of intellect I should have slumped badly. My business powers might even have been impugned.

But the world has changed. The Spiritualistic crank, with his after-dinner game that outdid bridge, and the charlatan with his shufflings and evasions—these are ephemeral insects dancing above the broad, grave stream of endeavour.

Certainly I surprised many people with my sudden absorption in psychic science. There were scoffers, but these mixed the diffidence of uncertainty with their pleasantries.

"I thought you were a materialist," they would say, "not a proper after shadows!"

Critics of my books have called me a sceptic, a cynic, an iconoclast. I suppose such a man as that shouldn't suddenly declare for Spiritualism.

Yet the doubts are dying. Newspapers, which once hailed every alleged manifestation with gleeful scorn, now treat new evidences with respect.

The belief in Spiritualism can only spread when good mediums are readily available. In Britain there are very few indeed; there are more in America.

Yet more and more people, doubters, hard-faces, triflers, will chance to hear, as I have heard, new voices, as if the door of the other world had swung ajar.

The question is often asked, why music and singing are used at séances, the implication being that these are used as a screen to any movements of the medium, and that in no case can they be of practical value in production of phenomena, or communication with those who are outside physical conditions. Fritz Kreisler, in an interview with the "Daily Express," deals with the influence of music, and gives a clue to its use on such occasions. He says:—

Ever since man conceived the idea of a being superior to himself music has played an important part in his religious services. The more primitive the religion the more primitive the music, but whether it be the throb of drums, the clash of barbaric cymbals in temples by the Nile, or the mighty volume of sound that peals from a

cathedral organ, man's soul is lifted out of him and swept along on a tide of music to that shore which is halfway between this world and the next.

The "Strand" for July contains a further chapter of Sir Arthur Conan Doyle's "Memories and Adventures" in which he relates his meeting with Sir Oliver Lodge at Buckingham Palace. He says:—

I remember that on going down to Buckingham Palace to receive the accolade, I found that all who were waiting for various honours were herded into funny little pens, according to their style and degree, there to wait their turn. It chanced that Professor Oliver Lodge, who was knighted on the same morning, was penned with me, and we plunged at once into psychic talk, which made me forget where I was or what I was there for. Lodge was really more advanced and certain in his views than I was at that time, but I was quite sure about the truth of the phenomena, and only doubtful whether some alternative explanation might be found for a discarnate intelligence as the force at the back of them. This possibility I weighed for years before the evidence forced me to the Spiritist conclusion. But when, among the cloud of lies with which we are constantly girt, I read that Lodge and I were converted to our present views by the death of our respective sons, my mind goes back very clearly to that exchange of thought in 1902. At that time we had both studied the subject for many years.

Another tale in that magazine, "An Awkward Situation," deals with the general public attitude towards death. A man who is certified as dead, while in a trance, recovers, but decides to hide and watch events. Subsequently he wants to "come back," but finds the difficulty of giving sufficient evidence to convince most people that anyone once accepted as "dead" could be alive. As he has shaved off his moustache, doctor, maids, and friends refuse to recognise him, the bank questions his signature, for *he is dead*, and even when he proves his existence by a dis-interment of the grave, the fact is resented—the dead should not return.

I reflected that to return from the dead is a much more serious matter than I had supposed. . . . "I am dead for her," I murmured. "It cannot be altered in her mind now, she has buried me." . . . "Certainly not," said Britomart. "This is not Henry Ballard. Ballard is dead and buried. I signed the death certificate myself."

If this tale was not written with a purpose, it should have been so, for we meet the same opposition, the same objection, when we claim that our *dead* return. And we find the same difficulty in providing proof of their return that is acceptable to the general public. For them, death is finality, a finality which no amount of evidence can override.

The "Contemporary Review" for June contains an article on the need for a new Reformation, by Samuel McComb, in which he stresses the importance of this if the Church is to continue as a live body, capable of influence on the future of humanity. Referring to the present condition of the Church, he says:—

One of the great demands made on the Church after the war was the reassurance of millions of afflicted souls as to the possibility of life after death. This demand the Church signally failed to meet. Men asked for facts tending to establish immortality; they received traditional doctrines and rhetorical phrases that had long since ceased to persuade those whom death had sorely wounded. The result was that many turned away from the Churches to other sources of consolation. Religion and philosophy have said their last word, and the most they can do is to offer us a hope about which we cannot be sure. Yet the two truths, apart from which there can be no living religion, are the existence of a personal God, and the fact of immortality.

Science is now coming to the help of religion. The Psychical Research Society, which numbers among its leaders some of the most distinguished men of science and letters, is searching diligently for experimental proofs of a future life. At the present time the majority of investigators are agreed that consciousness exists after death. This is surely a conviction of tremendous moment. It is a distinct answer to the age-long question: "If a man die, will he live again?" Investigators differ as to the nature and conditions of the life beyond, but they agree that the spiritual laws which rule here obtain among those whom we call the dead. Religious teachers must set themselves to the task of gaining a new and vital conviction of immortality, a conviction that will stand the test of scientific experiment. Once a man is convinced that death is a mere episode in the onward development of life we may expect a far-reaching readjustment of our thinking, a reinvestment of spiritual values with supreme authority for thought and conduct.

W. W. H.

MUSIC MAKERS.

BY H. ERNEST HUNT.

There is nothing in the whole world that is not in some way or other the result of thought of conscious or instinctive purpose. The whole of the wonderful processes of Nature are exemplifications of scheme and design, working out an harmonious whole.

The chairs upon which we sit, the room in which we work, the building we inhabit, the daily means of our travel, employ, and amusement, are so many material counterparts fashioned upon the models of antecedent thought. St. Paul's Cathedral is the monumental witness in stone of the thought of Wren, just as the "Immortal Ninth" is the record in sound of the outstanding genius of the mind of Beethoven.

The building, be it cathedral or cottage, must first exist in the mind's eye of its designer, who must have the ability to translate it into terms of stone or bricks and mortar; and in like manner all music must pre-exist in the mind of the music maker who shall be able to express it in terms of crotchet and quaver, clef and key, for the eye, the instruments, or the voices.

According, therefore, to the ability of the designer to transcend in his mind's eye, in fabric or sound, the ordinary standards and accomplishment, and to carry on his art a step farther along the line of progress, will be the measure of his achievement. It is not sufficient, for instance, for an architect to have technical facility unless it be accompanied by a sense of design and form, of fitness, and of the saving and illuminating grace of imagination. A heap of stones, however accurately placed together, does not constitute a building. Nor does a building, however beautiful it may seem, earn the right to be called successful unless it fulfils the purpose for which it was intended. A picturesque cottage cannot serve as a Town Hall, nor a country house as a church. It is essential that the edifice should be beautiful in aspect, convenient in form, adequate in construction and fit for its purpose; only when this is achieved is the building well and truly made.

Alter the terminology and much the same applies to other art-work. In music, the technical workmanship must be perfect, the design tangible, the form regular (or beautifully irregular), proportion and balance must be present, it must be suitable for its purpose, and last and chiefest of all, there must be in it the saving insight of imagination, the perception of genius. Work that is ill-balanced falls of itself, it no more satisfies the ear than a disproportioned building pleases the eye: proportions and styles may vary within large limits from day to day and from age to age, but proportion of some sort is invariable.

It is by its inspiration alone that music justifies its existence, all technical merits are the means, not the end. A beautiful thought demands beautiful expression, and the beauty of the thought is the soul of the music, its expression is but a secondary factor. The idea might perhaps have been depicted equally well in verse, pictorially, in sculpture, or in any other form: the vital point is the beauty or truth of the underlying idea which seeks its unfoldment.

A music maker must have something to say, something too, that is worth saying. If he merely repeats what dozens have said before, he chatters or mimics. To have something to say he must have thought deeply, have lived strongly, have loved, have suffered, and have sympathised; by these roads one travels up the slopes of understanding. Then according to the worth and weight of his message and the amount of truth uttered will be the value of his essay. Dry bones must be made to live, and Art must hand on Truth.

Handel's "Messiah" remains his monument and his operas are forgotten, because in the one he plumbed the depths of the eternal "things that matter," and in the other he treated of less worthy themes. Work that deals with the depths of the soul or of the heart in truest fashion will, other things being equal, always outlive that which touches upon ephemeral subjects, or which plays upon sinister aspects of worthy themes. Art is debased, in whatever form it may appear, when it helps to perpetuate the undesirable, or to portray qualities, traits, or incidents, that we should deprecate or deplore. It fulfils its mission only when it brings down to solid earth some measure of spiritual creation. If a building should emblem the paltry, some wiser generation would raise it to the ground; and so will posterity defame the unworthy masterpiece of a present day.

Truth is part of the mental equipment of us all. Of ourselves, like children, we recognise truth instinctively, until we dethrone instinct and upraise false knowledge. The masses have no "false knowledge" of things musical, and they instantaneously appraise that which sets the string of instinctive truth vibrating in their hearts: and so the "Messiah" still retains its hold, so the public instinctively stands to the strains of the Hallelujah Chorus, and so the honest patriot rises to salute the elemental love of country at the sound of the National Anthem.

Music makers write their visions in sound, and from the bow or pipe or string must come some variation of the eternal theme, if the message is to ring true. Why erect

the house that is not worthy, and why put pen to paper to catch sounds that lend no sweetness?

The old world must go on, Nature never tires, never stops. In the van of progress she puts the poets, dreamers, visionaries, and seers, to do the pioneer work for the raising of mankind, and the tools they use are the Arts and Sciences. After them follow the Craftsmen, who work upon the designs and tread in the footsteps of the pioneers, and then comes the main army of the unthinking multitude. But the Art men and the Science men must forge out into the yet unknown, but not unknowable; bit by bit knowledge becomes individual, then communal, and then universal. False leads, side tracks, and mistaken theories must come, be outlived and vanish, but the general progress is ever onward.

Music makers are with the advance guard, and must temper artistic insight with a rounded comprehension of the general scheme, for the world scoffs at the wild-haired visionary with a short cut to the moon. Nature grinds slowly, she never skips a century and expects the world to jump, too. Art is the universal expression of universal truth, and an Artist has a proud claim and a corresponding responsibility; and music making, if all were ideal in an ideal world, would be no matter of pounds, shillings and pence, but the life-long loving labour of a throbbing heart.

THE LYTTELTON GHOST STORY.

To the Editor of LIGHT

SIR,—Old-time ghost stories are very delightful, and I am sure many of your readers are following Mr. T. M. Jarvis' collection with enjoyment, but it is advisable that some caution should be used in reproducing old versions. The account in question simply bristles with errors, and suggests that more—far more—than one lady "of very lively-imagination" had a hand in helping Mr. Jarvis to his account, and that that author was as careless about authenticating facts as Mr. Wickwar, a century after him, was in repeating the same.

Thomas, the second Lord Lyttelton, did not die in the winter of 1778, but in the following year; he had not "retired from the Metropolis" for more than the week-end, since he had taken books with him to prepare his next speech in Parliament, due the following Wednesday. As a member of the Upper House he had been present at the opening of the Session two days before, in full state, and had delivered a strong speech against the Government. It was not Christmas-time, but the end of November; his fits of gloom were no new thing produced by a death-warning, but, like the sharp pains and temporary suffocation which he was subject to, of some standing. He was not "urged" to speak of his experience, but had spoken of it with sufficient freedom for it to have reached Mrs. Thrale's ears at the play, and to be known to the fairly large house-party staying at his town-house, Hill-street, Berkeley-square. They included a band of "merry maidens," sisters, Eliza, Christian, and Margaret Amphlett, who had caused much vexation to their recently-widowed mother by joining in the madcap doings of the naughty lord. No one seems to have suffered, for they all married respectably later on, but it was no desperate victim dying by her own hand who seems to have appeared to him. It was the mother of these young ladies, the dignified mistress of Clent, which adjoined Lord Lyttelton's seat, at Hagley Park, Worcestershire, who in her own passing hour thought with reproach of the man who had beguiled her daughters. News of her death did not reach them before they left London, and their excursion down to Pit Place delayed it still further; but thanks to the notoriety given to it, the incident conforms to the strict S.P.R. rule in these cases, that the manifestation shall have been made known before news of the death reaches the percipient in the ordinary way. Jarvis evidently knew nothing of this, and neither did he know that Lyttelton himself appeared in exactly the same way, a few minutes after midnight on the night of his death, to his friend, Miles Peter Andrews. In his case it was the keeping of a pact between them.

Space would fail to put right every point in the story, but anyone who would like to do so should consult Andrew Lang's "Book of Dreams and Ghosts," Chap. vi., where all the original sources are given, Rev. Bourchier W. Savile's "Apparitions," Chap. x., where full particulars of the family history are carefully set out; and in Harper's "Haunted Houses" (p. 250) they may see a portrait of Lord Lyttelton, and a copy of a contemporary print showing the hero and a highly-ornamental ghost. He is in a position from which it is physically impossible for him to see her, except with the back of his head; but apart from that his attention must be fully occupied in maintaining himself on a very small sofa, clearly designed to fit the picture and not the man.

Finally it is instructive to note that this case called forth opinions from three notable persons. Dr. Johnson said that it was the most extraordinary thing that had happened in his day; Sir Walter Scott discredits it entirely, on the ground of its being possibly a meditated plan to disguise suicide. He says, "It is more credible that a whimsical

man should do so wild a thing, than that a messenger should be sent from the dead, to tell a libertine at what precise hour he should expire," and adds, in a footnote to Ed. ii. of his "Demonology and Witchcraft," that a friend had heard Lord Fortescue (a guest at Pit Place at the period in question) explain it all away as a dream. But in "Proceedings S.P.R." Vol. xvii., p. 305, we learn that the old gentleman denied that he had heard of the ghost story at all. Finally there is the opinion of Andrew Lang that, considering the remoteness of time, the story is very well recorded; but elsewhere he quotes *a propos* of it, Lord Chesterfield's saying that if a man indubitably rose from the dead, in three days the Archbishop of Canterbury would disbelieve it!

Nevertheless, let Jarvis be taken with many grains of salt.—Yours, etc.,

Tadworth.

F. E. LEANING.

.. We quite agree. We are giving the Jarvis' stories as they originally appeared and not as carefully-verified psychic evidences.—Ed.

SOME RECENT BOOKS.

REVIEWED BY W. BUIST PICKEN.

THE CASE OF LESTER COLTMAN. By Lilian Walbrook, with an Introduction by Sir Arthur Conan Doyle. (Hutchinson & Co., price 4/6 net.)

Every new book of automatic writing is more or less handicapped in the crowded competition for public attention, because there have been so many alleged automatic productions that openly belied themselves, or at best failed to substantiate their claims. Certainly the experienced reviewer of such books always opens a new one with an interrogative eye upon it. He enjoys a pleasure unknown to the casual reader when it is his good fortune to have before him a good sample of "the real thing." In this case of Lester Coltman everybody concerned is indebted to Sir Arthur for an excellent Introduction; which, besides being in every way generous, is frank and judicial. The crux of the critical difficulty in dealing with works of the kind under notice is that nearly always they are compounded of true automatism (itself a variable) with a mixture of psychological elements that are commonly ill-understood. It would be an immense gain all round if what has been termed the "Psychological State" were generally known; for then the mere attribution of it, wholly or in part, would mean so much and go so far.

Having said what he wished to say, both *pro* and *con*, Sir Arthur concludes his Introduction on this wise: "Let each read and form his own opinion. If you think this is not the young man who writes, then you have much to explain. If you think it is the young man, then this and other similar scripts become at once the most important documents in the world. Each must judge for himself, but it is worth while to take trouble in the judgment." Even if no reader should conclude that this is one of the most important documents in the world, many may believe that it points to a type of work truly of such importance. The book is divided into five parts: ten chapters on Conditions of Life in the Beyond; ten essays on Reflections from the After-World; twenty-two chapters on the Philosophy of the Beyond; thirty letters (written during life); and an additional chapter.

To the closing paragraph of the Introduction the reviewer would only add that whichever of Sir Arthur's alternatives any reader may favour, this volume is much more worth reading than very many other "automatic" productions; and that the letters written by Lester Coltman during his short but distinctive career on earth have an interest quite their own.

BUDDHIST PSYCHOLOGY. An Inquiry into the Analysis and Theory of Mind in Pali Literature, by Mrs. C. A. F. Rhys Davids, D.Litt., M.A. (Luzac and Co., price 2/6, paper covers, cloth, 4/-.)

The appeal of this book is fit for the few to whom it is well addressed. It is a study especially of the psychological work of the introspective East: "An attempt to envisage faithfully something true in the history of a very interesting current in human ideas. This 'something true' is the analysis and theory of mind in the movement and culture we understand by early Buddhism, as well as in that of its direct descendant still thriving in Burma, Ceylon and Siam, called Theravada, or the Doctrine of the Elders—some call it Hina-Yana, some Southern Buddhism."

Mrs. Rhys Davids' quest here is to present the general reader with a summary of the thought contained in "the mother-doctrine and her first-born child," much of which is still inaccessible to him; and to hasten the time when writers treating of psychology historically will no longer be able to pretend that the observation and analysis of mind

began with the Pre-Socratics. She tries to show how far the teaching of Theravada Buddhism includes the modern principles of psychology. Buddhism is an intellectual or philosophical religion, governing disorderly faculties "more with the mental analysis of the 'know thyself' gnemon, than with the averted gaze of a faith appealing chiefly to emotion and will."

Mrs. Rhys Davids says that the following passages contain in germ the whole of the Buddhist theory of mind or consciousness: "And consciousness is designated only in accordance with the condition causing it; visual consciousness from the seeing eye and the seen object; auditory consciousness from the hearing ear and the sound; . . . thought from mind and mental object. Just as a fire is different according to the kind of fuel . . . Do ye see, Chikkhus, that this is [something that has] become? Do ye see that the becoming is according to the stimulus [lit. food]? Do ye see that if the stimulus ceases, then that which has become ceases?"

In modern terminology that is relativity and cor-relativity.

MR. DENNIS BRADLEY'S NEW BOOK.

We could hope—but it is a vain hope—that those who review Mr. Bradley's book, "Towards the Stars," in the general Press, would confine themselves to the story he tells and refrain from speculative comments regarding the nature of the life after death and the occupations of spirits. Very few of these writers have the slightest knowledge of the matter. We have in mind one notice we have read in which the critic makes some absurd assumptions regarding the spirit-life, and on the strength of those assumptions condemns it as a pale and futile existence. With greater confidence we express the hope that Mr. Bradley, who is obviously very new to the matter, will familiarise himself with the work which has been carried on, the results achieved, and some of the many details regarding the present position of the movement and its personnel. In that way he will avoid some of those irritating mistakes which result from the public exposition of Spiritualism by persons who have but an elementary knowledge of it. We readily recognise that some of our new recruits are better equipped for putting the matter before the public than many who have spent their best years in the study of it. But for these newcomers we suggest that the wisest policy at first is to stick closely to main issues and avoid the discussion of the smaller matters on which for lack of knowledge they may easily be led into blunders.

THE EXPERIMENT IN BROADCASTING SPIRIT VOICES.

To the Editor of LIGHT.

SIR,—The response to the advertisement of the projected "Broadcasting of Spirit Voices" has been so astonishing that I could fill even the Queen's Hall, and I have had to request your Advertisement Department to withdraw the notice. I find I must of necessity disappoint many applicants on this occasion, but if the experiment is successful a much larger Hall may be engaged.

Some have applied for as many as six tickets, and I cannot send this number without doing injustice to other applicants. All the tickets have now been issued.—Yours, etc.,

R. H. SAUNDERS.

A STORY OF SPIRIT-RETURN.—Our list of new publications received this week includes a little book, "The Heart of a Father," by "A Well-known Public Man" (George Allen and Unwin, Ltd.), with a Preface by the Rev. Sir James Marchant, LL.D. This is a remarkable story of the return of a son to his parents. The boy was drowned, and the blow to the parents was inexpressibly severe, for the lad was greatly beloved and gave every promise of developing into a man of fine character and abilities above the average. Communication through a medium gave remarkably striking proofs of identity, and these were accompanied by a psychic photograph of the boy obtained through the mediumship of Mr. Hope and Mrs. Buxton. We shall have more to say about the book in a future issue. In the meantime we may mention that the case has come under the attention of a number of clergymen, including the Rev. Canon Vernon Storr, the Rev. R. F. Horton, the Rev. Fielding-Ould, the Rev. C. Drayton Thomas, and other well-known ministers, who have given their approval of the preface written by Sir James Marchant; and it is added that "when further revelations are completed" the account will be enlarged and in a more strictly evidential form, and bearing the author's own name it will reach another edition.

THE OSCAR WILDE SCRIPTS.—We learn from Mrs. Traversa Smith that she has received from an unexpected source (who wishes to remain anonymous), confirmation of an incident mentioned by Oscar Wilde in a new Script, which is true and has never appeared in print.

SCEPTICS AND SCEPTICS.

In the phenomena of Spiritualism, as in any other of the unusual experiences of this life, a healthy scepticism is not only advisable but necessary, if you are to avoid the pitfalls of the trickster, and the unreliable evidence of those who repeat hearsay as fact with embroideries of their own (possibly unconscious) manufacture.

Even when it is common knowledge that a certain phenomenon can happen, it is no evidence that it has happened on a certain occasion, except in the imagination of the relater; and it is wise to receive the information with reserve, unless the *bona fides* of the other person is beyond doubt, and his judgment and experience are known quantities.

Not only have the most astounding claims been made, and the most utter nonsense been published in the name of Spiritualism, but from its very nature the subject offers such opportunities to the rogue, that the production of unquestionable evidence is necessary when the more unusual phenomena are claimed to have been produced.

Fortunately, perhaps, for the subject, some of the most startling experiences have taken place in the presence of men who were most capable of judging their reality, and to that degree we may accept as a fact that these things can happen; but the evidence that they do happen, on any certain occasion, should be a matter of question, unless it is vouched for by those on whose reliability we can depend.

Healthy, honest scepticism is one thing; but dogmatic, illogical scepticism is a different matter. There is a necessary standard of trust, without which any form of community would be impossible. This standard varies with the importance of the subject, and with the degree of probability of the claim; but it exists to suit every case, and if that standard has been satisfied both by the capacity of the investigator, and the quality of the evidence for which he stands guarantee, further scepticism is no longer wisdom, it is folly. It may be due to mental twist or incapacity of the sceptic, or, as is more common, to the prior intention not to accept evidence at any cost. Those who state that they do not believe, while they have taken no trouble to investigate, are beneath contempt. This class of sceptic usually demands what he regards as the impossible in evidence; and when, as often happens, this is produced, instead of acceptance he merely shifts his ground, and requires another "impossibility." It is pure waste of time to try to convince such people; the better way is to ignore them until such time as they may find their point of view unpopular, when they will come into line, with every desire that their past methods may be conveniently forgotten.

The only type of sceptic in whom we have interest is the honest, open-minded species, and his class we can hail as promising material, and confirm him in the wisdom of advancing step by step, until his position is assured. Probably the best evidence in favour of Spiritualism is the attitude of the inimical sceptics; they can never stand their ground, but advance "explanation" after "explanation," abandoning each in turn as it becomes untenable, with little, or no notion how or why their next stand will be made; this being left to luck and opportunism.

A general who abandons position after position with no plan as to where a definite stand can be made, is already defeated; and these sceptics know in their own hearts that their cause is hopeless, but like all persons of unstable mentality they strive to put off the "evil day."

W. H.

BELIEF AND ACTION.

The discrepancies between professed beliefs and actions which arise from the prevalence of half-belief, insincerity, inconsistency, muddle-headedness, confusion of thought, and selfishness, abound in such infinite variety that they can receive only summary mention. But it is easy to see that half-beliefs may not be strong enough to determine action, or may not be strong enough at all times, or that two contrary half-beliefs may take it in turns to guide (or misguide) action, which will then appear inconsistent, whimsical, and incalculable. Again, in the confused thought of the muddle-headed there need be no rational connection between their beliefs and their acts, because there is none between their premisses and their conclusions. It is worth noting, also, that highly-developed selfishness appears to produce a peculiar form of inconsequence. There are those who profess the loftiest principles and display the noblest sentiments and the correctest judgment in considering the acts of others. But the moment their own interests are affected, all their principles and morals appear to evaporate and to be forgotten. They act with ruthless "selfishness," and that apparently with a good conscience and no sense of incongruity. The intellectual explanation of such cases appears to be that (often quite unconsciously) they draw a very sharp line between themselves and others, and that it never occurs to them that a situation affecting their interests could possibly be treated as morally on a par with one that only concerns others. So they may surprise us by combining leniency towards delinquents in general with implacability towards an offender against themselves.

—From "Problems of Belief," by
F. C. S. SCHILLER, M.A., D.Sc.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

A question which was received in a recent letter, draws attention to the fact that certain words are used in a loose or general way by many Spiritualists, which is unfortunate, for it is sufficiently difficult to give definitions of many of these words, without granting them a latitude of meaning which makes a correct definition practically an impossibility. The question referred to was on the relation of "soul" and "aura"—whether these two words were only different expressions of the same idea, or whether the "soul" could be considered to include the "aura"?

The word "soul" is generally used in a very loose manner. It may be intended to mean the "spirit," the underlying, eternal, personality, of which we know, and can know, nothing more than the fact of its existence, for it cannot be sensed, or even realised; we only know it must be in order that we ourselves may exist, and continue to exist when we have dis-associated ourselves from everything physical, everything that can be sensed.

In the other extreme view, it is often used to mean desire, effort, or emotion, as in the expression often heard, "he has no soul."

Its real meaning, as used in the Bible when the trinity of man is in discussion (body, soul and spirit), and as it should be used in the Spiritualist sense, is neither of the above; its meaning is the "spirit body," that which will still be recognised as the "person," when the physical body has been discarded. It is that new body which is being built up during our life here, and which will survive death; that which is usually spoken of as "character" in this life. In fact it is the real "you," and not the physical mask behind which you can hide at present; the "you" which can be known, and will be known in all its naked truth when it has parted from the body. Even in this life it is difficult to prevent the "soul," in its true nature, showing through that mask, more especially when not aware it is under observation. The "soul" has nothing physical in its composition, although it is partly known through its use of the physical body; while it is also possible, here and now, to recognise the soul, at times, quite apart from the body, for many people know they are uncomfortable in the presence of certain other people. They could not say why, but it is a feeling which is seldom mistaken, for it is a case of one soul realising the nature of another soul, in a way not open to the physical senses.

The "aura" is quite a different matter. It may be an effect of the "soul," or the body, but it is never the actual "soul." It may be considered an emanation from either, just as an odour may surround an article of which it is an inherent result, but the odour is certainly not the article itself.

It is quite possible that men have an electric or magnetic aura, which though not measurable by any known instrument, would still be of a physical nature, a result of the physical body; but this would at most be but an effect of the "soul," and quite possibly be quite independent of the soul-nature.

Or, on the other hand, an "aura" may be of the nature mentioned above, where "soul" realises "soul" without any physical intervention. How this effect is produced is impossible to say, but it can be assumed that in some way the two "auras" do not harmonise, and the more sensitive "aura" recognises discomfort.

In either case the "soul" and "aura" are not the same identity; the "soul" is only figuratively "interior to the body," it would be better understood as "attached to the body," but not physically. Consequently it cannot be "exterior" to the body, for that would also imply physical position. But the "aura," by its etymological meaning, must be something exterior to the body, if a physical effect, or capable of being sensed in any manner by instrumental means. If non-physical, position cannot arise, and it is but a psychic effect of the "soul," but not the "soul" itself, inasmuch as cause and effect are not the same.

THE GREATEST ADVENTURE OF ALL.—One cannot help feeling that—whatever collateral drawbacks there may be in death—in the way of painful illness parting with friends, disturbance and abandonment of plans, and so forth—the experience itself must be enormously interesting. Talk about starting on a journey; but what must the longest sea voyage be, compared with this one, with its wonderful vista, and visions, and voices calling? And again, since it is an experience that all must go through, and that countless millions of our fellows have gone through and are still going through, for that very reason alone it has a fascination; and one feels that had one the opportunity to avoid it one would hardly wish to do so.—From "The Drama of Love and Death," by EDWARD CARPENTER.

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RAYS AND REFLECTIONS.

The necessity for verifying one's references is continually enforced by an experience of the many misquotations to be met with in the literature of Spiritualism alone. I have had recently, for perhaps the hundredth time, to correct the mis-statement that Raymond drinks whiskey and smokes cigars in the spirit-world! It appeared in a weekly contemporary, and, as I judge, was not a malicious perversion of the original statement in the book, "Raymond." It was merely that the writer of the article had not read the book, but was quoting someone else, who was probably quoting some other careless person.

There is a moral lesson in it: our responsibility for the mistakes of others. If we are indifferent to accuracy of statement, we may be doing mischief far beyond the initial instance of our own mistake, for the world contains many human sheep and human parrots who follow and imitate without considering whether their copyings are right or wrong. And if we set them wrong, ours is the blame. Life is too short, of course, for an exhaustive analysis of the truth of everything we say. And some things are too trivial to be worth much care. But in all serious matters it is a good rule to follow the old Press maxim: "When in doubt leave out."

An evening paper refers to "Sir Oliver Cromwell" and the speeches delivered by "Sir Oliver" in the House of Commons. Could the writer of the paragraph have confused him with Sir Oliver Lodge? Which reminds me of the flippant observation made in my hearing lately that an appropriate motto for our great wireless expert would be, "How happy could I be with ether!"

Mr. Robert Blatchford is doubtless having a strenuous time in dealing with his critics and the number of hostile books and pamphlets brought under his notice. I see that in a recent issue of the "Clarion" he notices a rather absurd book which, I fancy, was handled in *LIGHT* some years ago.

The author of the book is a very callow critic, and asks a number of questions which one would suppose any intelligent inquirer could easily answer for himself. As for instance: "What is really a 'spirit'?" How is it possible to understand whether it is the real thing or not?" "Why must spirits and mediums have darkness?" "How is it possible to know an honest medium from a dishonest one?" Mr. Blatchford is patient enough to answer all these questions clearly, for it does not need any deep acquaintance with the subject to provide adequate replies. A writer who discourses on the "fallacies of Spiritualism" because he himself cannot find the answers to some trifling difficulties concerning it, is hardly a safe guide for others. Unhappily the book is very typical of some of the literary efforts of the opposition.

Sympathy is a wonderful thing. It unlocks many doors, and is a kind of pass-word to mysteries from which the unsympathetic are shut out. But like all expressions of the affections it is liable to misuse, and, as practised by some persons, may have comical results.

I recall the story of a lady of rather acidulated temperament who devoted herself, for some reason, to work amongst the poor, who did not perhaps appreciate the service at its full value. Although she did not realise this, she nevertheless contrived unconsciously to pass judgment on herself. She had been reproaching her friends for their want of interest in the "suffering poor." "How do you know they suffer?" asked one unfeeling man. "Of course they suffer," she replied, "don't I go and read to them every week?"

Another example of unintentional humour in this connection is the story of the provincial journal which printed a sympathetic notice of the death of a local celebrity. It referred to him as a man who suffered much, adding immediately, "he was a reader of this journal for many years."

D. G.

Mr. DAVID GOW will be absent from the office on a brief holiday until Friday next, 11th inst. Letters on business should not be addressed to him personally during his absence, but officially to the Editor.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

THE SIMILARITY OF THE TWO WORLDS.

Concerning the substance of the communications received from the other side, perhaps the most difficult portion is the account given of the similarity of the conditions as described "over there" to the conditions existing on the earth; and it is asked: How can that be possible? I reply, in all probability *because of the identity of the observer*. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence, in whatever way we interpret a material world here and now, so, in like manner, are we likely to interpret an etherial world—through senses not altogether dissimilar in effect, however they differ in detail.

Surely the external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture, or any work of art. The thing in itself—whatever that may mean—can hardly be known to us. I admit it is a difficult proposition—but the evidence is fairly consistent on this point ever since Swedenborg—the next world is always represented as surprisingly like this; and though that obviously lends itself to scepticism, I expect it corresponds to some sort of reality. It looks almost as if that world were an etherial counterpart of this; or else as if we were all really in one world all the time, only they see the etherial aspect of it and we see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve centre interprets or presents to the mind each stimulus in the specific way to which it has become accustomed, whatever the real nature of the stimulus; a blow on the eye, or a pressure on the retina, is interpreted as light; irritation in the auditory nerve is interpreted as sound. So, it may be, we shall be unable to interpret things save in a more or less customary manner.—From "Raymond Revised," by Sir OLIVER LODGE.

ON THE UPWARD WAY.

Your scientists, year after year, century after century, classify specimens of minerals, of plants, of animals, as belonging to one class of dead or living phenomena which they think are always therein reproduced in an identical way. But they make a mistake—their classes and their kinds are always changing. The plant, named and classified to-day, is on its upward way, struggling for further unfoldment to-morrow. To-morrow and to-morrow, and years

and centuries pass, and the change seems small enough, scarce perceptible to the human eye, but when thousands of years have rolled by these changes can no longer be hidden from the outer vision—and even physical science, which cannot fathom the inner and real behind the material, must recognise and acknowledge that the earth no longer holds the same plants or animals, and that this is even so in the mineral world, though there changes appear to be still slower.—From "From Soul to Soul," by L. L. H.

ON EARTH SEPARATIONS.

Never let separation prey upon your mind as if the limitations of sight were inscrutable. Persons you lose through absence, are still chained to you in thought and able to be near you, though you neither hear them speak, nor see the loving faces and smiles. I am talking now of earthly absences, and the necessary partings of your daily lives. It is mistrusting God to fret over those who are not at your side, as if you were more powerful to keep them from harm than the Almighty Himself. Remember all the joys and trials of existence are so fleeting compared to the unending, uninterrupted bliss of worlds beyond your imagination. Never let the temporary trials of life blot out these greater thoughts.—From "My Letters from Heaven," by WINFRED GRAHAM.

THE MYSTERY OF LIFE.

From birth to death life is a series of mysteries, and the mysterious always brings with it a certain sense of disappointment, because man is so constituted that he cannot abide by the certainty of the fitness, but must prove to himself how the fitness can be obtained. And it is the same discontent—or, as some would describe it, disappointment—that is the motive power which causes the motion that carries man forward. I suppose that, if man were asked, he would say that the greatest mystery of all is *death*. though if I were asked I should say it is *life*.

Still, there is something strange and awful in the utter disappearance of what we have had constantly before our eyes, and if we had only the material discernment to go upon, we should indeed feel death's sting, and lose the victory; but through man's higher self, through his spiritual perception, the sting is lost, and victory alone remains. And yet how many there are who fail to root out the sting, because they will not see the victory; who look merely on the outside of the casket and are heedless of what it contains within! Well, the only thing to say is that some day they must know, though the night of ignorance be a long and blinding one.—From "Guidance from Beyond," given through K. WINGFIELD.

BROADCASTING OF SPIRIT VOICES IN FULL LIGHT.

The applications for admission to the demonstration announced last week have been so numerous that the accomodation for visitors is now exhausted and no more tickets will be issued.

NEW PUBLICATIONS RECEIVED.

"Royal Magazine." July.
 "The Quest." July.
 "The Heart of a Father." By "A Well-known Public Man." George Allen and Unwin, Ltd. (2/- net.)
 "Pearson's Magazine." July.

BRITISH SPIRITUALISTS' LYCEUM UNION.

We have received a full report of the Conference which met in Holborn Hall, Hull, on Saturday and Sunday, 7th and 8th of June.

Amongst the business transacted at the Conference, at which one hundred and thirty-one delegates were present, we learn that the B.S.L.U. agreed to support the Spiritualists' National Union in any effort they might make to ensure the abolition of capital punishment.

On the question of "child mediums" and the various attacks on the Lyceum movement, a long discussion took place. It was finally decided to drop the subject, presumably on the ground that the attacks were so mendacious as to defeat themselves.

The Treasurer's Report showed a balance of £308 12s. 7d. for the year 1923, and the total assets were stated as £1,909 10s.

The General Secretary stated that there was a growing activity in the Lyceum work overseas, and more Lyceums were joining the Union. In the year 1924 up to May 31st, there were 253 Lyceums with a membership of 15,558.

A resolution against immediate amalgamation between the B.S.L.U. and the S.N.U. was carried unanimously, the general sentiment being that a policy of sympathetic interrelations was preferable to fusion at the present time.

The presidential address was delivered on Saturday, June 7th, by the President, Mr. G. A. Mack, of Runcorn. He gave an able summary of the work done and appealed for the converting of the abounding enthusiasm into constructive action. He quoted the saying that "the world is full of willing people, those willing to work and those willing to let them," and said: "Let each be a worker and relieve someone who is doing more than his share, because he is doing your share, too."

MEDIUMSHIP exists in a latent condition among very many people. Everywhere around us, among young women and young men, these subtle faculties lie which may develop into ties between the human brain and the intelligence of space. What is wanted now are schools and methods by which these factors may be developed scientifically and systematically, and so perfected. The present absence of methodical preparation and of patient study prevents us from drawing from these seeds all the fruits of truth and wisdom which they might give. Very often, for want of knowledge and of regular development they dry up or produce only poisoned flowers. But little by little we see a new science building itself up and conveying to all a knowledge of the laws which rule the invisible universe. Soon we shall learn to cultivate the precious faculties, and to turn them into instruments for those great souls who carry the secrets of the Beyond.—From "The Mystery of Joan of Arc," by LEON DENIS. (Translated by Sir Arthur Conan Doyle.)

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Mrs. Annie Johnson, 18, Holland Park Rd., Kensington, W. 14, is pleased to announce that she has now recovered from her long and serious illness, and will resume her work at the above address from July 9th. Phone: PARK, 4225.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—July 6th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Crowder. Wednesday, July 9th, 8, Mrs. Fidler.
Croydon.—*Harewood Hall, 96, High-street.*—July 6th, 11, Mr. Percy Scholey; 6.30, Mrs. Redfern.
Camberwell, S.E.—*The Waiting Hall, Havil-street, Peckham-road.*—July 6th, 6.30, Rev. G. Nash. Wednesday, 7.30, Mrs. Barnard, at 55, Station-road.
St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 6th, 7, Communion Service, Rev. G. Ward. July 7th, 8, spiritual developing circle. July 10th, 8, Mrs. Collins.
Shepherd's Bush.—73, Becklow-road.—July 6th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, July 10th, 8, Mrs. Golden.
Peckham.—*Lausanne-road.*—July 6th, 7, Mrs. A. Beaumont Sigall. Thursday, 8.15, public meeting.
Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—July 6th, 11, Rev. J. M. Matthias; 3, Lyceum; 7, Mr. Abethell.
Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—July 6th, 11 and 6.30, Mr. G. Symons.
Central.—144, High Holborn.—July 4th, 7.30, Mrs. Ada Beaurepaire. July 6th, 7, Mrs. G. Davies.
St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—July 7th, Mr. H. Carpenter. Wednesday, 8, service and clairvoyance.
St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. July 6th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., July 9th, 7 p.m.

We are glad to learn that Mrs. Annie Johnson has recovered from her severe illness and is resuming her work.

GENUINE religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal, and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to recognise in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.—Extract from address: "On Survival of Death," by SIR OLIVER LODGE.

THE CURE OF CANCER.—Mrs. Mabel Mills, of Louisville, Kentucky, sends us some cuttings from American papers on the subject of "The Cure of Cancer." One of them announces, on the authority of a Dr. Everett C. Field, director of the Radium Institute, that "there is a definite cure for cancer." It seems that radium forms no part of the treatment, which rather consists in the use of chemicals which appear to kill the cancer organism by making unsuitable the soil upon which the bacteria must thrive, or possibly by a direct action upon the germ itself. Another cutting informs us that Dr. T. J. Glover has succeeded after three years of laboratory work in New York in isolating the cancer germ, and that his methods of arresting the course of the malady have proved remarkably successful in the clinic.

MR. HORACE LEAF

will be out of town Wednesday, July 9th and will be unable to hold his "At Home" on that date.
 NEXT "AT HOME" JULY 23rd.

"APART, YET NOT AFAR." Song just Published. "A devotional spirit is breathed through the lines, and the soothing melody fits them exactly." Vide Press. Post Free, One Shilling, Bertram Chevalier, Music Publisher, Amersham, Bucks.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,270.—VOL. XLIV. [Registered as] SATURDAY JULY 12, 1924. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

Come forth into the light of things, let Nature be your teacher.

—WORDSWORTH.

THE MAGNETISM OF DICKENS.

We have referred before to the remarkable spiritual perception shown by Dickens in his works. He reveals in the analyses of his characters and his comments on life, a degree of insight which alone would stamp him for the genius he was. There is abundant evidence in his biography of the magnetic quality of his personality, for his gifts were not alone for the study or the platform. It is not surprising to find that he was possessed of healing power. In her "Memories of Ninety Years" (Hutchinson, 21/- net), Mrs. E. M. Ward, who knew the great novelist well, writes:—

Dickens possessed a curious gift of life-giving power. When his daughter Kate lay dangerously ill with fever, she said his coming to her bedside would bring healing and peace. It was this magnetic psychic gift that enabled him to hold great audiences by his readings.

It may be objected that Dickens had no sympathy with Spiritualism as shown by some of his remarks upon it. To that we should reply that the Spiritualism of Charles Dickens' time was a very raw and ungainly thing, and attracted to itself many people who were not at all of a kind to impress intelligent observers with a favourable view of it; but it has outlived these early and crude beginnings and is now being gradually assimilated into the general volume of life. In any case we should say that Dickens had the root of the matter in him. He had intuitively perceived the spiritual nature of man and the universe.

THE MEDIUMSHIP OF MR. WILLIAM HOPE.

In that remarkable little book, to which we made a brief allusion last week, "The Heart of a Father," its writer, who is said to be a well-known public man, tells the story of communication with his son, a bright

lad who was untimely drowned. Having related examples of highly evidential descriptions and messages obtained through a medium at whose identity we can safely venture a guess, although in the book she appears simply as "Mrs. —," the author tells of a visit paid by himself and his wife to Mr. Hope and Mrs. Buxton at Crewe, where, after several attempts, they gained a successful result:—

The final pictures startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony. Has he indeed been present and "sat" for his photograph? If not, then how was that unmistakable face impressed upon the plate?

We are glad to have fresh testimony to the reality of Mr. Hope's mediumship after the deplorable attack of which he was the victim some time ago, an attack which we think some of the scientific researchers principally concerned—acting, of course, in ignorance—are now disposed to regret. It brought them, for one thing, into undesigned alliance with persons with whom they were not well-pleased to be associated.

* * * * *
MR. JOHN OXENHAM ON LOURDES.

Of Lourdes and its miracles of healing we have read and heard much from believers, neutral observers and sceptics. We have not yet heard from the conjurer on the subject, which is not curious, even though it is his amiable habit to regard everything in the nature of the psychic and supernatural as a direct challenge to him, and often as an invasion of his rights and privileges. Amongst the latest deliverances on Lourdes is that of Mr. John Oxenham, the novelist and poet, whose little book, "The Wonder of Lourdes" (Longman, Green & Co.), gives a graphic description of the town, its crowding pilgrims from all parts of the world, and its famous Grotto. With its sixteen photographic reproductions, the reader is enabled to gain a singularly vivid idea of the place, about which there is so much of the atmosphere of mystery. It is "almost on the borderland of Spain," and apparently quite on the borderland of the Unseen Country. Here are some of Mr. John Oxenham's conclusions:—

Lourdes is to-day without question one of the great facts and factors in the spiritual life of France and of Europe.

Lourdes is a spiritual radio-active force which shoots its vitalising sparks broadcast through a morally, mentally and spiritually darkened world, with ever-increasing intensity and benefit.

Lourdes is a quickener of souls, an exalter of hearts and minds, and a proved healer of bodies by means entirely unknown to medical science.

Be noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

—LOWELL.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription
22/- per annum.

NOTICE:—Corrections to Authors' proofs should reach the Editorial office by Monday morning, otherwise these corrections cannot be made in time for publication.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

[It should be pointed out that these stories are not offered as being all of equal value, and none of them is of the evidential quality required by the standard of the Society for Psychical Research. But they are of interest as examples of the ghost stories current in the days of our forefathers.]

APPARITION SEEN BY LADY PENNYMAN AND MRS. ATKINS.

At the commencement of the French revolution, Lady Pennyman and her two daughters retired to Lisle, where they hired a large and handsome house at a very trifling rent. During their residence in this abode, the lady received from her husband, Sir John Pennyman, a draft for a considerable sum, which she carried to the banker of the town, and requested to have cashed. The man, as is much the custom on the continent, gave her a large portion of silver in exchange. As Lady Pennyman was proceeding to pay some visits, she requested that the banker would send the money to her house, of which she described the situation. The parcel was instantly committed to the care of a porter; and, on the lady's inquiring of him whether he understood, from her directions, the place to which his charge was to be conveyed, the man replied that he was perfectly aware of the place designated, and that it was called the "Haunted House." The latter part of this answer was addressed to the banker in a low tone of voice, but was overheard by Lady Pennyman: she paid, however, no attention to the words, and naturally supposed that the report connected with her habitation was one of those which are raised by the imagination of the ignorant respecting every dwelling which is long untenanted, or remarkable for its antiquity.

A few weeks afterwards, the words were recalled to her recollection in a manner that surprised her: the house-keeper, with many apologies for being obliged to mention anything that might appear so idle and absurd, came to the apartment in which her mistress was sitting; and said that two of the servants, who had accompanied her ladyship from England, had that morning given warning, and expressed a determination of quitting her ladyship's service, on account of the mysterious noises by which they had been, night after night, disturbed and terrified. "I trust, Carter," replied Lady Pennyman "that you have too much good sense to be alarmed on your own account by any of these superstitious and visionary fears; and pray exert yourself in endeavouring to tranquillize the apprehension of others, and persuading them to continue in their places." The persuasion of Carter was ineffectual: the servants insisted that the noises which had alarmed them were not the operation of any earthly beings, and persevered in their resolution of returning to their native country.

The room from which the sounds were supposed to have proceeded was at a distance from Lady Pennyman's apartments, and immediately over those which were occupied by the two female servants, who had themselves been terrified by them, and whose report had spread a general panic through the rest of the family. To quiet the alarm, Lady Pennyman resolved on leaving her own chamber for a time, and establishing herself in the one which had been lately occupied by the domestics.

The room above was a long spacious apartment, which appeared to have been for a length of time deserted. In the centre of the chamber was a large iron cage: it was an extraordinary piece of furniture to find in any mansion, but the legend which the servants had collected respecting it appeared to be still more extraordinary: it was said that a late proprietor of the house, a young man of enormous property, had in his minority been confined in that apartment by his uncle and guardian, and there hastened to a premature death by the privations and cruelties to which he was exposed: those cruelties had been practised under the pretence of necessary correction. It was alleged that "He was idle, stubborn, inattentive, and of an untoward disposition, which nothing but severity could improve." In his boyhood, frequent chastisements, continued application, and the refusal of every interval of relaxation were in vain essayed to urge and goad him to the grave, and to place his uncle in possession of the inheritance: his constitution struggled with the tyranny of his unnatural relation, and, wasted as it was by the unmitigated oppression, still resisted with an admirable vitality the efforts which were ingeniously aimed against his existence. As he drew nearer the age in which he would have been legally delivered from the dangers and

impositions of his uncle, his life was subjected to more violent and repeated severities; every, even the slightest offence was succeeded by the most rigorous inflictions. The iron cage was threatened, was ordered, was erected in the upper chamber. At first, for a few weeks, it remained as an object of terror only; it was menaced that the next transgression of his guardian's wishes would be punished by a day's imprisonment in that narrow circle, without the possibility of rest, or the permission of refreshment. Twice the cage was threatened and remitted, from an affected show of mercy, and the better to cover and to palliate the premeditated enormities: the youth, who was about sixteen, from the dread of this terrible infliction, applied himself with sleepless diligence to labours difficult to be accomplished, and extended, purposely extended beyond the capacity of the student: his lessons were exacted, not in proportion to his abilities, but his endeavours and performance.

The taskmaster eventually conquered: then followed the imprisonment, and the day without food. Again the imposition was set; again executed with painful exertion: again lengthened; again discovered to be impracticable, and again visited with the iron cage and the denial of necessary subsistence. The savage purpose of thus murdering the boy, under the pretence of a strict attention to his interest or his improvement, was at last successful: the lad was declared to be incorrigible: there was a feigned necessity of more severe correction: he was sentenced to two days' captivity and privation. So long an abstinence from food and rest was more than his enfeebled frame and his broken spirits could endure: and, on his uncle's arriving, with the show of an hypocritical leniency, an hour previous to the appointed time, to deliver him from the residue of his punishment, it was found that death had anticipated the false mercy, and had for ever emancipated the innocent sufferer from the hands of the oppressor.

The wealth was won; but it was an unprofitable acquisition to him, who had so dearly purchased it: "What profit is it," demands the voice of Revelation, "if a man should gain the whole world, and lose his own soul?" His conscience haunted him: the form of the dead and inoffensive boy was constantly before him. His dreams represented to his view the playful and beautiful looks that won all eyes towards him, while his parents were yet alive to cheer and to delight him: and then the vision of his sleep would change; and he would see his calm suffering and his silent tears, and his patient endurance and his indefatigable exertions in attempting the accomplishment of difficult exactions, and his pale cheek, and his wasted limbs, and his spiritless countenance; and then, at last, there was the rigid, bony, and distorted form, the glazed open eye, the mouth violently compressed, and the clenched hands, on which his view had rested for a moment, when all his wicked hopes had attained their most sanguine consummation, as he surveyed the corpse of his murdered relative. These recollections banished him from his home; the mansion was left tenantless; and till Lady Pennyman had ignorantly engaged it, all had dreaded to become the inmates of a dwelling which had been fatal to one possessor, and shunned as destructive to the tranquillity of his heir.

On the first night or two of Lady Pennyman's being established in her new apartment, she met with no interruption; nor was her sleep in the least disturbed by any of those mysterious noises in the Cage Chamber (for so it was commonly called in the family) which she had been induced to expect by the representations of the departed servants. This quiet, however, was of very short duration: one night she was awakened from her sleep by the sound of a slow and measured step, that appeared to be pacing the chamber overhead: it continued to move backwards and forwards with nearly the same constant and regular motion for rather more than an hour—perhaps Lady Pennyman's agitation may have deceived her, and induced her to think the time longer than it really was. It at length ceased: morning dawned upon her. The lady naturally felt distressed by the occurrence of the night; it was in every point of view alarming; if she doubted its being the effect of any preternatural communication, there was only another alternative, which was almost equally distressing—to suppose that there were means of entering the house, which were known to strangers, though concealed from the inhabitants. She went down to breakfast, after framing a resolution not to mention the event.

Lady Pennyman and her daughters had nearly completed their breakfast before her son, a young man who had lately returned from sea, descended from his apart-

ment. "My dear Charles," said his mother. "I wonder you are not ashamed of your indolence and your want of gallantry, to suffer your sisters and myself to finish breakfast before you are ready to join us." "Indeed, madam," he replied, "it is not my fault if I am late: I have not had any sleep all night. There have been people knocking at my door and peeping into my room every half-hour since I went upstairs to bed: I presume they wanted to see if my candle was extinguished. If this be the case, it is really very distressing; as I certainly never gave you any occasion to suspect I should be careless in taking so necessary a precaution; and it is not pleasant to be represented in such a light to the domestics." "Indeed, my dear, the interruption has taken place entirely without my knowledge. I assure you it is not by any order of mine that your room has been looked into: I cannot think what could induce any servant of mine to be guilty of such a liberty. Are you certain that you have not mistaken the nature and origin of the sound by which your sleep has been disturbed?" "Oh, no; there could have been no mistake: I was perfectly awake when the interruption first took place, and afterwards it was so frequently repeated as to prevent the possibility of my sleeping."

More complaints from the housekeeper; no servant would remain; every individual of the family had his tale of terror to increase the apprehensions of the rest. Lady Pennyman began to be herself alarmed. Mrs. Atkins, a very dear and approved friend, came on a visit to her: she communicated the subject which had so recently disturbed the family, and requested her advice. Mrs. Atkins, a woman devoid of every kind of superstitious fear and of tried courage, understanding, and resolution, determined at once to silence all the stories that had been fabricated respecting the Cage Room, and to allay their terrors by adopting that apartment for her own bedchamber during the remainder of her residence at Lisle. It was in vain to oppose her purpose: she declared that no half measure could be equally effectual; that, if any of the family were to sleep there, though their rest should be perfectly undisturbed, it would have no efficacy in tranquillising the agitation of the family; since the servants would naturally accuse either Lady Pennyman or her son of being interested witnesses, and doubt of the fact of their having reposed in the centre of the ghost's dominions, without undergoing any punishment for the temerity of their invading them. A bed was accordingly placed in the apartment. The Cage Room was rendered as comfortable as possible on so short a notice; and Mrs. Atkins retired to rest, attended by her favourite spaniel, saying, as she bade them all good night, "I and my dog, I flatter myself, are equal to compete with a myriad of ghosts; so let me entreat you to be under no apprehension for the safety of Rose and myself."

Mrs. Atkins examined her chamber in every imaginable direction: she sounded every pannel of the wainscot to

prove that there was no hollowess, which might argue a concealed passage; and having bolted the door of the Cage Room, retired to rest, confident that she was secure against every material visitor and totally incredulous of the airy encroachments of all spiritual beings. Her assurance was doomed to be shortlived: she had only been a few minutes asleep when her dog, which lay by the bedside, leaped, howling and terrified, upon the bed; the door of the chamber slowly opened, and a pale, thin, sickly youth came in, cast his eyes mildly towards her walked up to the iron cage in the middle of the room, and then leaned in the melancholy attitude of one revolving in his mind the sorrows of a cheerless and unblest existence: after a while he again withdrew, and retired by the way he entered.

Mrs. Atkins, on witnessing his departure, felt the return of her resolution: she was reassured in her original belief in the impossibility of all spiritual visitations; she persuaded herself to believe the figure the work of some skillful impostor, and she determined on following its footsteps: she took up her chamber lamp, and hastened to put her design in execution. On reaching the door, to her infinite surprise, she discovered it to be fastened, as she had herself left it, on retiring to her bed. On withdrawing the bolt and opening the door, she saw the back of the youth descending the staircase; she followed, till on reaching the foot of the stairs, the form appeared to sink into the earth. It was in vain to attempt concealing the occurrences of the night: her voice, her manner, the impossibility of sleeping a second time in the ill omened chamber would necessarily betray that something of a painful and mysterious nature had occurred.

The event was related to Lady Pennyman: she determined to remain no longer in her present habitation. The man of whom the house had been engaged was spoken to on the subject: he became extremely violent—said it was no time for the English to indulge their imaginations—insinuated something of the guillotine—and bade her, at her peril, drop a single expression to the injury of his property. While she remained in France, no word was uttered upon the subject; she framed an excuse for her abrupt departure; another residence was offered in the vicinity of Lisle, which she engaged, on the pretext of its being better calculated to the size of her family; and at once relinquished her habitation, and with it every preternatural occasion of anxiety.

The above, like the Beresford story, has evidently been amplified by the fictions of some novel writer; but they are both founded on facts, and accredited by the families of the individuals to whom the events respectively occurred; and, since the "plain unvarnished tales" can no longer be obtained, the Editor has thought it right to give the purest versions of them which he had the power of obtaining.

(To be continued.)

THE MEDIUMSHIP OF MISS MacCREADIE.

To the Editor of LIGHT.

SIR.—The article in LIGHT of May 17th, under the heading, "The Mediumship of Mr. A. V. Peters," encourages me to send you an account connected with the mediumship of Miss S. W. MacCreadie, the well-known Scottish seer. She is the medium through whom the convincing messages were received which are dealt with in the book, "Rupert Lives," mentioned by your correspondent in the article referred to. The incidents, which I think would interest you, are these:—

(1) In October of last year a valued member of my household received a letter telling how her sister M., a few days previously, had met with a terrible accident in the West of Ireland. M. was riding a bicycle over a bridge; the bridge was under repair; what happened exactly no one can tell, but the girl was thrown over the parapet, some fifteen or twenty feet on to the stones below (the river had been diverted through a side arch); her head was badly damaged, there was much bleeding at the ears, etc. When taken to the hospital, some ten miles away, the doctors gave little hope of her recovering consciousness. Naturally my friend was much troubled as to whether she should go home to her sister or not. A doctor who was staying here, when I told him what we knew of the accident, said: "I do not think the girl can possibly recover; she might linger a few days." I wrote to Miss MacCreadie telling her what had happened. Miss MacCreadie did not know my friend nor any of her connections; she had no letter of hers, only my letter and the information it contained; nevertheless she wrote by return of post: "I am impressed to say that your friend's sister will recover. M. is having the very best care that can be had where she is; try and keep hopeful thoughts about her. It would not help at all to send the sister to her. This all came to me very clearly the moment I read your letter."

Early in this year, M. was well enough to go home, and is now living a normal life.

(2) The second case is of a boy, C. S., an artist, in whom I was interested. At Christmas-time I was in the North of

Scotland and he was staying with friends in the West of England. One day riding in traffic he was thrown violently from his motor-bicycle. That evening he was seized with fits, and these became very severe and frequent. His people lived abroad. His friends wrote and told me how things were with him. I wrote telling Miss MacCreadie how distressed I was about C. S. Again by return came this: "I am told you need not worry about C. S. at all. This condition will pass. Presently he will be home with his people. You can write to his friends and say you know this. Keep cheerful, healing thoughts about him and all will be well."

By the same post I received a letter from the boy's friends giving an absolutely deplorable account of him. It was just about as gloomy as it could be. I wrote as Miss MacCreadie had suggested, that I had reason to hope there would be improvement, and that it would be permanent. I know that C. S.'s friends (they were unknown to me) thought I was rather heartless to write so optimistically; but presently very gradually, things did get better. About a month ago I had a letter from C. S. telling how very well and happy he was, enjoying life in every way. In this case, too, Miss MacCreadie had nothing to go on, as the saying is, except my letter. She had no acquaintance with anyone concerned except myself. How did she find out that these two people would get well?

Certainly I told her nothing to encourage such a view. In the first case I knew only too well all the difficulties and drawbacks of a hospital in a little country town in the West of Ireland. In the second I knew intimately the temperament of my artist friend.

I have ventured to tell what I know only because accounts of my personal experience of others have helped me so much. And any word, however halting, that helps us to realise how closely our Spirit-friends watch over our ways and those of our friends is worth saying. Again and again they say to me, "Our eternal love, our eternal guidance is yours if you will have it so." It has lifted my heart many times to know that this personal message of love is true for all my friends, too, even if those friends are utterly unconscious of it. And I would add my mite of experience to do honour to one of our mediums who has voluntarily borne the heat and burden of the day.—Yours, etc.,

E. A. COLTMAN.

SURVIVAL AND ITS IMPLICATIONS.

ADDRESS BY MR. STANLEY DE BRATH, M.I.C.E.

On Wednesday evening, June 25th, Mr. Stanley De Brath, M.I.C.E., author of "Psychic Philosophy," delivered an address on the subjective proof of survival, the Rev. H. M. S. Bankart occupying the chair.

THE CHAIRMAN, in the course of his introductory remarks, gave an interesting account of some of his own personal experiences which we hope to reproduce in a separate article. He referred in high terms to Mr. De Brath's work in Spiritualism and Psychical Research.

MR. STANLEY DE BRATH said:—

I am asked to speak to-night on the main facts of survival and their implication in such a way as to be of special use to those who are interested but not acquainted with the study of Psychic Science.

I willingly comply with the request, though frankly I am a little tired of the elementary facts which anyone who is interested in the subject can see put in a popular form in Sir Oliver Lodge's "Survival of Man" and "Man in the Making," or in Myers' "Human Personality and its Survival of Bodily Death," or in Richet's admirable summary of those supernormal facts that he considers scientifically proven. There are scores of books in the L.S.A. Library which deal with various forms of the evidences.

EVIDENCES FOR SURVIVAL.

First, regarding the evidences for survival. These may be placed in the series here following:—

(a) Apparitions. The celebrated Census of Hallucinations, as the S.P.R. decided to call them when first taking up the subject in 1889, showed that the number of apparitions shortly after death as calculated from the replies given by 17,000 persons to questions on such experiences, is, on the severest and most sceptical basis of calculation, four hundred and forty times greater than mathematical probability would indicate.

Perhaps the most remarkable of such occurrences are those happening to children too young to have any preconceived ideas on the subject. Richet gives (p. 352) the case of a child aged two years and seven months named Ray, whose baby brother had recently died. Little Ray had repeated visions; he constantly saw his brother sitting on a chair and calling to him. "Mother," he said, "the little brother calls Ray, he wants him with him." Another day he said, "Don't cry, the little brother smiles at Ray. Ray is going to him." There are very large numbers of such cases occurring to persons of perfectly sane and unimaginative disposition quite unexpectedly, and unconnected with any apprehension of death.

(b) Ectoplasmic apparitions. I have myself seen a series of such faces at séances with Mr. Husk, recognised by the persons present. One of them was that of a brother of my own. I was then entirely sceptical and could not believe my own eyes. Not till the form had been seen at later séances by two other members of my own family whose impressions corroborated my own, could I believe the fact. The faces were *alive*, the eyes moved, the mouth smiled, and on one occasion I was touched. This has also taken place in laboratory experiments. In the experiment at the Metapsychic Institute (conducted in a locked laboratory) with the medium Franek Kluski ("Revue," July-August, 1921), one of the experimenters, Count Potocki, says:—

"... I felt a woman's hand trace on my forehead a cross with a circle round it as my sister used to do during her life-time when taking leave of me. I could see her hand by the light of the luminous card, placed on the table before me. ... Shortly after a luminous sphere took form near my face and I saw, to my surprise and joy, the fully recognisable features of my sister smiling as in life. She seemed to me younger, as she was at twenty-five (she died at fifty-four). The apparition lasted several seconds and her hand again traced the cross on my forehead, there was a kiss that all could hear, and the manifestation ceased."

This was seen by the three other persons present, one of them being Dr. Geley.

(c) Direct Voice. I have sat with Mrs. Wriedt, but I am not competent to say much on this because of my unfortunate deafness, which makes me an unreliable witness. But Sir A. Conan Doyle has given the most decisive evidence on this score, having heard his son speak to him many times. Many other persons have given similar testimony, and one of the most connected accounts has recently been published by Mr. Dennis Bradley, in his new book, "Towards the Stars." Mr. Bradley is widely known by his previous work, "The Eternal Masquerade," and to judge by the highly appreciative and voluminous reviews, his trenchant style exactly meets the need for startling the Press and the public out of their conventional somnolence in face of the facts which, just because they are facts, must revolutionise all our present modes of thinking, and even impel some of us to that unwonted form of exercise. He tells us in his graphic way how his sister's voice was

heard by him many times, among persons none of whom knew anything of her. He says:—

"She came and spoke to me again ... called me by name and again we talked, talked, talked; quickly, eagerly, wonderfully. Two souls had met again and were in close communion. ... What did we say to each other? Everything we could think of; and the topics could have been discussed by none but ourselves. ... Throughout our talk there was on her side a splendid spirit of virility; there was a joyfulness; often her clear voice and delicate laughter rang through the room. ... I asked her a momentous question concerning her life on earth. It contained a tragic element that only she could know. I put it casually without any suggestion of sentimentality and in such a form that it could convey *nothing* to anyone in the room. The effect was dramatic. She gave a sob, and in a broken voice said, "Why, oh why, do you ask me to talk of that? You know how I suffered. Don't bring the pain of it all back to me."

(d) Automatic Writing. Many of these automatisms evidently proceed from the subconsciousness of the writer; but also many give messages as full of personal memories and affection as that above-mentioned. It is true that in all cases the communicator can only use the kind of language with which the mind of the unconscious writer is stored, but there is abundant evidence of external personality, too. Take, for instance, the writings in Mr. Bligh Bond's "Hill of Vision." He is an architect and archaeologist deeply interested in the excavations at Glastonbury. The writings, which purport to be from certain of the old monks, revealed the position, description and dimensions of the old buildings of which no trace remained above ground. Actual excavation on the indicated lines brought the buried foundations to light and enabled the restoration to be made.

Perhaps the clearest proof of external personality lies in what are known as cross-correspondences, in which references are made to widely-separated recipients unknown to each other, which when put together show a single directing intelligence. A simple instance of this is given by Dr. Geley. Two ladies, Miss R. and Mrs. T., were both automatic writers. The former went from Paris to pass three weeks at the seaside (Wimereux, near Boulogne). They agreed to sit at the same hour—9.30 p.m. The alleged communicator, "Rudolph," promised to give a test of his personality by splitting his messages. The Wimereux portion was to be posted at once to Paris on receipt. The messages were severally given in this way. One of them runs (translated from the French):—

(At Paris) "Miss R. is in surroundings ... daily tasks and difficulties to be overcome. If it were not so I should not have undertaken this work. Charles also helps us; his gentle and calm influence ... which might put us off the rails."

(At Wimereux at the same hour) "different from her usual ones. Troubles are laid aside and she is not called back to ... isolates our effort from cross-currents ..."

Sandwiching the Wimereux portions with those received in Paris it will be seen that the result is a connected message.

(e) Supernormal photographs. These are no valid evidences unless every step of the process is closely followed by a witness who is expert in photography. This has been done many times by photographic experts and there is a Society of skilled photographers who have made this phenomenon a matter for special study. I have myself received the portrait of a lady colleague in the Unseen, taken at Crewe under test conditions on my own marked plates, never out of my sight till in the camera. I showed it to five persons all of whom knew the original in life quite well, three of these being non-Spiritualists, one of them the lady's own brother. I told him something about hyper-physical photography, showing him six such photographs, among which I had placed this one without making mention of it. He turned them over sceptically till he came to this one, at which he was much startled.

The exact means by which such portraits and also written communications, sometimes in the hand of the deceased, are obtained is little understood. Certainly it is not by an invisible form posing before the camera. Ectoplasmic effects are partly explicable, but how a portrait or a message can be produced on a sensitive plate when every detail of manipulation from the opening of the packet to its immersion in the developer is not only watched but often carried out by the sitter himself is incapable of any normal explanation.

These are the principal direct evidences, and there are scores of careful experiments and many hundred carefully guarded observations in each of these classes.

(f) Indirect Evidence. Last year I had the pleasant task of translating my friend Dr. Osty's "Supernormal Faculties in Man." This distinguished and highly cautious experimentalist has done far more than test sensitives under conditions that preclude normal knowledge; he has taken one single variety of clairvoyance as the subject of his investigations—that in which the sensitive can describe the bodily and mental states, details of past life, and in some cases, the future of persons seen for the first time, from their mere presence or even from some article belonging to them. He gives many instances

of such faculty, and also of the finding of lost property, detection of crime, analysis of disposition and prediction of personal events. From these he proves that there are latent in human nature faculties not limited by Time and Space which give correct information that does not come through the normal senses. He says, and I concur, that anyone can verify the fact for himself; he has only to go to two or three good clairvoyants and ask for a complete description of his own character and past life without any suppressions whatever. Curiously enough few persons seem to care to do this—perhaps they do not wish for a private rehearsal of Judgment Day.

THE PRIMARY REASON FOR SCEPTICISM.

And now as to the reasons for scepticism. The primary reason, of course, is the very unusual character of the phenomena, but there is more in it than that. Mr. W. R. Bousfield, K.C., F.R.S., writing in the "Hibbert Journal" of April last, remarks with respect to the psychology of Freud, that it has been demonstrated that the reception or rejection of evidence by a person on any disputable theme, depends chiefly on his mental complex. A mental complex that touches the theme on the emotional side entirely upsets not merely a man's judgment in matters of belief, but his intellectual balance and his power of correct deduction from facts. Current disbelief proceeds from two of these complexes: (1) The materialistic complex, which, dealing entirely with physical causes, cannot find a place for any that are not reducible to material forces; and (2) the theological complex, which having accepted a certain view of man and the universe, cannot accept anything that seems to traverse that view.

Personally, I cordially agree with Richet, who says: "As to the reality of the facts I do not need the assistance of journalists. I am no propagandist, and have no anxiety to persuade others; but I am supremely anxious not to be led into error myself."

I have myself seen nearly all of the phenomena I have mentioned, and I have no doubt of them whatsoever, but I never speak of them to those who are not interested. To those who are I merely state the facts I know; let who will, believe or disbelieve. If it pleases a man to imagine that four experimenters in a locked laboratory who get a mould of a child's foot in their own chemically prepared paraffin while holding the medium's hands, do not notice that he takes off a shoe, dips his foot into the wax and so produces a miniature foot, I do not try to convince him otherwise. If another tells me that all the phenomena are due to "expectant attention" I merely remark that a fisherman's expectant attention does not lead him to see fish if they are not there. I once had to follow a wounded tiger into a thicket at the head of a dozen men. It is said that a tiger will not charge a group of men, but one can never be quite sure, some of these animals are so ignorant of theory that they do the unexpected. Well, I can sincerely say that I put more expectant attention to the matter than to anything else before or since. My shikari said on a sudden, "There he is, quite near." But, for all my expectant attention, I could not for a few moments see the animal whose stripes blended with the tawny grass. Expectant attention did not even enable me to see what was there, let alone anything that was not there; and in many a blank séance when I was studying these things, expectant attention produced nothing at all. Another ingenious gentleman told me that supernormal photographs are produced by subconscious thoughts being photographed on the air and transferred to the plate. All I have to say is that his theory is rather more difficult to understand than the fact itself.

We can leave the question of reality and come to the inferences. When these are seen to give a consistent outlook on the world, the resisting complexes give way. The whole is seen to be reasonable.

INFERENCES FROM SUPERNORMAL FACTS.

These inferences are very far-reaching. They are:—

(1) *Scientific.* The human being is formed on the same model as the material world—of Matter (Body), of Energy (Soul), and Directing Mind (Spirit). The soul is an individualised and energy-carrying form that moulds the body to its expression, directed to an ideal by the indwelling Creative Spirit. By that individualised spirit we are linked with the Eternal. That link enables us to grow, to be healed, to be enlightened and guided.

(2) *Religious.* That Eternal Spirit is "the Power that makes for Righteousness," as Matthew Arnold called it. We can follow the evolution of the idea of God in the Scriptures from the Tribal Protector to the Father of Love manifest in Christ; we can see the development from human sacrifice to Love as the fulfilling of the Law. The new facts show that healing and prophecy and inspiration are real, but are always proportionate to the spiritual development of the recipient. Inconsistencies no longer frighten us. The facts enable us to distinguish between the true supernatural and myths and legends.

(3) *Philosophical.* Alfred Russel Wallace proved in his "World of Life" that Evolution shows a purpose—the development of a spiritual being fit to survive the death of the body. This spiritual evolution is the truly human evolution. It is of the soul rather than of the body. This brings us back to Survival.

Experiment shows that human beings as we know them do actually survive bodily death. Does this mean that the untold myriads of millions that have lived on the earth for the thirty thousand years since we know that man appeared upon it from the Pithecanthropus onwards, all the Stone Age men, all the savages, all the primitive tribes, are all existent somewhere? I cannot think so, and the facts do not warrant any such notion. I think that duration is in some way dependent on Spirituality.

It is often objected that many of the messages that come through automatisms and other modes of communication are below the level of ordinary intelligence. Well, let us set aside for the moment many that show a much higher level, such as those recorded in Stainton Moses' "Spirit Teachings," and admit that many of these messages are commonplace to a degree. What is more natural? Let us each consider how much would remain to the average man if all material interests—money, possessions, sport, food, drink, dress and the like were suddenly stricken out of his life. Not only so, but all our material modes of reasoning, all our material sciences are suddenly changed by the practical disappearance of their material foundation. How much is left?

One of the most cogent inferences from the supernormal facts that go to prove survival is that we reap exactly as we have sown. What is humanity at large now chiefly sowing? Simply Political Hate. Unless men learn to recognise the fact of their own spiritual nature, and that they are bound to reap as they sow, the result will be a poison gas war in which civilisation will go down in general ruin and destruction. We need to consider the path on which we are walking and apply to ourselves the legal motto, "Qui facit per alium facit per se."

After the speaker had answered some questions by the audience, the meeting concluded with the usual vote of thanks.

AN EVIDENTIAL EXPERIENCE.

The Countess Wilamowitz, of Sweden, who lately visited this country and paid us a call, related the following interesting and evidential psychic experience. She said:—

"I was dressing one morning in an hotel in Stockholm when I felt the presence of a spirit who evidently wanted to communicate, but I could not catch the meaning of what he said, and as I was in a great hurry, I said, 'Please come back another time when some medium is present.' Subsequently I forgot all about the matter; but three days later I was visiting one of my friends and amongst the persons present was a lady who had strong mediumistic power. We were all eating oranges at the time when this lady suddenly got up, took a pen and paper and began to write under spirit influence and the message ran, 'Ask the Countess Wilamowitz why she has forgotten me. I tried to make myself known to her the other morning.' The message stated that the communicator had been a well-known actor in Sweden who had been drowned some months before in the presence of his wife, who was also a distinguished actress. He was terribly troubled as his wife was suffering from insomnia to a degree that threatened her mental health. He said that he had tried time after time to approach his wife and quiet her, but that his attempts had only seemed to make her worse. He prayed for help and after a time there appeared a thin thread of light that seemed to guide him to me with whom he had had no previous acquaintance.

"I promised to do what I could, and after consideration concluded that helpful thoughts and prayer would be the best method, and I devoted half-an-hour a day to this exercise during the next few months without having an opportunity of meeting the lady. A curious sequel to my experience happened a long time afterwards. I was at a restaurant when two ladies entered, one of whom I knew, but the other was a stranger to me although I recognised her face as that of the famous actress in question. She turned round and looked at me several times with a rather questioning expression. After they were seated, my friend came up to me and said, 'Have you ever met Mme. — because she says she has seen you before somewhere?' She remembers to have seen your face in her visions during her illness."

We may add that the Countess Wilamowitz is a lady who has done much humanitarian work on the Continent especially during the war, and is deeply interested in the spiritual movement.

THE LIMITATIONS OF LOGIC.—The logical method of verification by consequences can never lead to absolute proof. The necessity which attends systematic coherence is only a special case of logical necessity: the angles of a triangle must equal two right-angles if we have adopted the Euclidean definitions about space; if we prefer those of Riemann or of Lobachevsky, it will follow no less glibly that they must be greater or less than two right-angles. Thus the "logical" necessity of a scientific system does not differ in kind from that resulting from the rules of a game; a "checkmate" is just as "necessary" as any truth of arithmetic.—F. C. S. SCHILLER, M.A., D.Sc.

WHAT REAL SPIRITUALISM STANDS FOR.

The following extracts are taken from an article by David Gow, Editor of *LIGHT*, in the "Pictorial Magazine" of June 21st, 1924, in reply to an attack on Spiritualism by Mr. Clive Maskelyne.

It is rather whipping a dead horse to attack Spiritualism on its "acrobatic" or physical phenomena side to-day. There is so little of it left, although most of its attackers (who I suspect know very little of the matter) make this their main objective even now. It would have been more in the picture in the 'seventies and 'eighties when these things were rife, and when at times the newspapers were full of them.

But let us put all these side issues aside for the moment, and regard Spiritualism in its large aspect. With all its blots and imperfections—for it is a very human thing—it stands for one great idea: the reality of a life beyond the grave, and scientific proof of the matter, as a fact and not as an article of faith or a pious opinion. That fact has been proven a thousand times over—the physical proofs being so slight a part of the question as to be almost negligible. It is my experience that the dead—who are really very much alive in another order of evolution—can, as a rule, only come into touch *physically* with our world with very great difficulty and that in a way so usually fumbling and uncertain that the results are often most confusing, and sometimes suspicious.

They have to operate through a physical medium and yet at the same time keep him (or her) from being mixed up with the attempt by a process of "short-circuiting." Hence a frantic amount of misunderstanding, not only amongst sceptics, but even amongst those Spiritualists who happen to be inexperienced.

Their most natural method of approach, as spirits, is by mental routes—by vision, impression, influences of all kinds. Not all of them return to earth, not even the majority of them, but those who do return come with the message that they still live, and the more advanced of them return to aid us in every way to make a better world than we have at present.

The great literature of Spiritualism and the experience of Spiritualists amply testify to that fact. It is these mental phenomena which form the great bulk of the evidence compiled by the Society for Psychical Research. It is this evidence which brings the truest conviction. It is superabundant—it is practically absolute. Even a small part of it was so clinching that it was sufficient to convince some eminent lawyers—I can mention one name here: Sir Edward Marshall Hall.

During the last half of the nineteenth century materialism was growing apace. People were beginning to question very much whether there was really any hereafter. Science scoffed at the idea; the Church was becoming discredited—it had no proof to offer—and its high priests were loud in their lamentations concerning empty churches and the spread of scepticism and materialism.

"Let us eat and drink for to-morrow we die," was, and still is, a very prevalent attitude. But everything in life moves by action and reaction. When any idea is driven too far in one direction there is a rebound—the pendulum swings back to recover its centre. So Spiritualism is quite a natural phenomenon. It can be carried to extremes like everything else, and then the very forces of Nature will drive it back again into conformity with reason and natural law.

There is a world-providence in these matters which concerns itself very little with our attacks and defences, and our squabbles over rival views and opinions. If Spiritualism spreads, grows and becomes established, it will be because it is true and for no other reason. It is this faith in the power of Truth that makes me very tolerant of all attacks.

I have no vested interests or sentimental prepossessions in the matter. If Spiritualism is not true, it is of no use to any of us—let it die! And I think I am in this expressing the sentiments of all Spiritualists of any courage and intelligence.

Meantime, we may reflect that during the last seventy years the subject has run such a gauntlet, and endured such a grueling, that if it had been intrinsically false it could not have lasted six months. A delusion may spread very widely (witness the fable about the Russian Army in England during the War) but it is always short-lived.

I can compare from personal observation the position of Spiritualism at the present moment with its position in 1884, and the contrast is not to be described in words. Even the most casual observer must be aware of the change. It has been mainly an interior change. The idea has been creeping into human minds. If the dancing of tables and rattling of tambourines which it is the fashion in some hostile quarters to represent as constituting the whole of Spiritualism—if these assisted in the process so much the better. The truth is that man, being a spirit, is eventually forced to recognise the fact, merely because it is a fact. If he were a mere animal—as Science claims

—he would never have troubled his head about the matter. He would have been no more concerned whether he lived again after death than the faithful dog or the patient ass.

That to me is the essence of the whole question, and not whether physical phenomena are false or true—that is on the fringe of the matter. So far as I find them true, they serve merely to clinch the conviction, just as flashes of lightning prove the existence of the electrical principle, although we can prove its existence in other ways.

Mr. Gladstone, who knew a good deal about Spiritualism, once said that Psychical Research was the most important subject in the world. He spoke truly. If there is anything more important than the knowledge that we shall go on after bodily death, as conscious sensible beings in a world as natural as this, I have never heard of it. When it is generally realised by humanity at large we shall see a very different world. Nearly all our troubles are due to the idea that man has only one life and must make the most of it at whatever cost to others.

We can never get a true picture of life while it is foreshortened in this way—it is out of perspective. When we enlarge the horizon we see things in their proper proportions. That is one of the ideas at the back of Spiritualism in its large aspect, and that is why it is coming to the front and influencing our lives to-day. Seances and phenomena are a relatively small part of the matter, important as they are to those who can be reached by no other methods.

"MAGGIE."

A SISTER'S COMMUNICATION AFTER THIRTY-FIVE YEARS.

BY MABEL A. GARDNER.

She was a beautiful blue-eyed girl, aged three years, with fair hair and lovely pink and white cheeks. My mother gently wrapped a white woolly shawl around her head, and carried her to hospital. That was the last I saw of her, my playmate, my sister, my Maggie.

Thirty-five years later, just four years ago, I was sitting with my husband on the beach at Hastings. He was reading the local paper, and remarked that the Spiritualists were having a first meeting at the "Haunted House" next morning.

"Shall we go?" he asked. "How silly," I thought. But we went.

A lady gave an address with her eyes shut. Later she commenced describing people whom, she said, she could see, and as persons present claimed to recognise these descriptions, I thought, "What poor, deluded fools!"

But now she is speaking to me. "There is a young lady with you; very beautiful; she is bringing you heaps of lovely flowers; large blue eyes, beautiful complexion, very spiritual. I'm afraid you won't recognise her, for she passed on as a baby many years ago. She is now just peeping through the folds of a soft, white material, which envelops the head." Why, it's Maggie!

Oh wonder! Oh joy! Maggie is alive! She is with me; she remembers me yet; she loves me still, I am no longer lonely. I am loved with an undying love.

I am now a Spiritualist out and out. I hear of people investigating for years, seeking the truth. Sir Arthur Conan Doyle has said, "Clever men often stumble over their own brains." Perhaps I have none, for it took me just two minutes.

Last November, when settled in London, I called together half-a-dozen friends for weekly sittings for development of our spiritual gifts. We have enjoyed intercourse with many spirit friends, and have learned to love them. But where was Maggie? On two or three occasions I was told she was present, but I longed to talk to her like the others. Last night, Tuesday, July 1st, 1924, I had my desire. There were only six of us present. We sat in a subdued light, but we could see each other clearly, and the circle was not broken during the sitting. "Maggie, Maggie," came a new voice through the entranced medium. Then, stretching out her hand to me, "For you . . . for you . . . sister . . . Mabel . . . I have brought one blossom . . . for you . . . I plucked it with my own hand."

At the close of the sitting, there, placed on the seat of a large easy chair some distance from our circle, lay a beautiful large iris still wet with dew! A long straight stalk of 15 inches, crowned with a blossom four inches across.

The wonder of it! The glory of it! Why should I be so privileged?

Maggie loves me. Forty years have gone by since she passed on as a baby, but Maggie does not forget. She comes to me; she brings a flower, through brick walls, to me, in proof of her love and power.

Some people ask, "What is the use of Spiritualism?" "Maggie," to me, means love, joy, peace, hope, happiness. Others say, "These spirits are devils sent to deceive." Let them say. What matters it to me? I have Maggie.

THE "SCIENTIFIC AMERICAN" INVESTIGATION.

By "LIEUTENANT-COLONEL."

The search for reliable evidence by the Committee of experts under the instigation of the "Scientific American" has advanced another stage. The services of a non-professional medium have been obtained, in whom the Committee profess to have confidence, as far as her personal integrity is concerned, although at her own request her anonymity is to be preserved, at any rate for the present. The issue of this paper for July contains a preliminary account of the first series of tests, which are considered to be of a very promising and convincing nature, according to Mr. Malcolm Bird, the Secretary of the Committee.

The phenomena, which are principally of the physical type, are claimed to be the production of a deceased brother of the medium, whose identity is hidden under the name "Chester," the medium being designated "Margery."

The results obtained varied from movements of objects, interference with mechanism such as clocks, raps, musical sounds, including whistling, to "the direct voice."

The usual experience of interference by unauthorised intelligences was observed, while, on the other hand, any attempted traps on the part of the sitters were promptly recognised and repudiated by the control.

An amusing incident, which shows the sleuth-hound attitude adopted by some of the Committee, occurred when, after observation of a movement of a "piano stool across the room," a "piece of string" was recovered from the leg of the stool. Here was evidence of fraud! But on investigation by Mr. Bird it was found that the stool had passed over the fringe of the carpet, which was so loose that "if one so much as stepped on it, it came off in pieces of exactly the appearance and uniformly the length of mine." Mr. Bird states that he could not expect to drag the stool across this fringe without detaching one or more fragments, and another scientist remarked, "I can't seem to impress upon these impulsive young men that they mustn't get ahead of their evidence." A remark which might well be borne in mind by other psychical researchers.

However, it does not look as if any doubtful point is likely to be overlooked, in fact the chief ground of complaint appears to be that the sittings are held in the medium's own private house, which, for obvious reasons, cannot be stripped and pulled to pieces, although every normal opportunity is given for search.

If the medium succeeds in passing the series of tests to the satisfaction of this Committee, the evidence should be sufficient for all reasonable people. Even Mr. Bird, in a non-committal summary, says:—

In the cases of alleged physical mediumship which our Committee has met to date, I have found it necessary to preface my story with a few paragraphs making the reader familiar with the general features claimed to characterise the mediumship. Obviously this necessity exists in every case, since no two cases are closely parallel. With "Margery," our next medium, however, the initial probabilities of genuineness are much greater than in any previous case which the Committee has handled. Her mediumship is of such enormous apparent range, of such extreme import and importance if genuine, and withal so very interesting, that it becomes at once easy and necessary to spread the statement of what her manifestations look like over a complete instalment. I need not apologise for the absence of the critical attitude in the present story; obviously it is not called for here. It will be present next month, when I commence the story of the Committee's formal work with Margery—which at the moment of writing has covered several sittings, and which has been distinctly favourable so far as it has gone.

ANCIENT EGYPT AND EARLY SOUTH AMERICAN CIVILISATION.

To the Editor of LIGHT.

SIR,—In your issue of 21st June, one of your correspondents draws attention to the similarity between South American and Egyptian ancient civilisations. The connection is certainly a close one, but the recent researches of Professor Elliott Smith, Mr. Perry and others, point to the fact that the South American civilisation was derived from the Egyptian and not *vice versa* as your correspondent suggests.

The question of the origins of civilisations is of distinct interest to Spiritualists. Until recent years anthropologists have, on the whole, been of the opinion that the various civilisations of the world have arisen independently, and that the many similarities to be found between them have been due to what was vaguely referred to as "psychic unity," that is to say, that since the various races of men throughout the world are fundamentally the same, they will independently originate similar customs. In other words, civilisation is simply the natural flowering of the process of evolution. If, however, the researches above referred to are substantiated along their main lines, and to me the evidence appears almost overwhelming, this idea of civilisation as a natural growth disappears, and we are faced with

a totally different conception. According to these researches, civilisation appears first in Egypt at a definite point in human history, and is carried from there throughout the world. On account of certain rare conditions and combinations of favourable circumstances, civilisation was once for all invented. If civilisation disappeared from the earth we have no guarantee that it would ever appear again.

Now if the main tenets of Spiritualism are true—and one of these is the continued action on humanity of an external and superior intelligence or intelligences—it seems to me that we have here what must be (within the limits of our premiss) an example of this action. At a definite place, peculiarly adapted for the purpose, and at a definite epoch in the world's history, we have the awakening of that which distinguishes men from the lower animals. I leave the suggestion for what it is worth to those who are interested in developing the thesis.

One word more, Spiritualism, or as this word is too rich in emotional implicits, psychical research, regarded as the scientific study of extra-somatic intelligence, has long been in the "beetle-hunting and crab-catching" stage. If even the least of its discoveries be true and accepted as truth the whole of human history will have to be re-edited. Such a question as the origin of civilisation seems an excellent *point d'appui* at least for creative imagination if not yet for dogmatic assertion.—Yours, etc.,

SIGMA.

PREMONITION OF EARTHQUAKES.

By ABRAHAM WALLACE, M.D.

Some psychics are extremely sensitive to earth tremors while these are actually taking place, just as a seismograph records the vibrations, even at a considerable distance from the area of greatest intensity; but in the study of earthquake phenomena, it is very rare to discover a human instrument who gives premonitions of these occurrences.

Mrs. Margaret H. Irving claims to be able very frequently to predict their onset.

Experimentally, I have had experiences with Mrs. Irving in connection with the remnant of the old Psychological Society in regard to supernatural pictures, clairvoyance, demonstrations of telekinesis, etc., and have always found her extremely sensitive. I have had friends and patients tell me of the great help that she and her "controls" have given them as to the question of spirit identity and messages of comfort purporting to come from passed-on friends. It is only quite recently, however, that she very modestly informed me of her sensitiveness in anticipating seismic disturbances.

The most difficult of all phases of psychical investigation, that of prevision or prediction, has for many years engaged my attention. I was, therefore, glad to avail myself of Mrs. Irving's powers in that direction. I asked her if, and when, she had any strong indications of coming earthquakes, to write at once her impressions direct to me, so that I could witness to her statements having been made before the event.

These impressions, she says, often come to her as "dream visions," but fortunately she can bring back to her normal consciousness most of the details; and in some instances when she awakes, her clairvoyance is extremely active subsequently.

On Wednesday morning, the 18th June, I received a letter from Mrs. Irving, stating that between one and two o'clock of Tuesday morning (17th) she awoke in a very anxious and depressed condition, and she writes:—

"On fully awaking I felt that I had been through a double tragedy or disaster, one a violent earthquake and the other a train disaster. The words 'express train' and 'Scotch' came repeatedly."

On the afternoon of the 18th I met Mrs. Irving at the London Spiritualist Alliance and asked her if she could give me any fuller details regarding the earthquake. She said, "I have no doubt whatever that this is a future occurrence and it is a very severe earthquake." I inquired if she had received any idea of the locality. "It seems to be in line with Japan. I get an M. or Am. It is near a river. It is south of Japan. It is also under the sea."

In "The Daily Telegraph" ten days after the sensitive's experience, I find the subjoined paragraph, which, in face of what I received from Mrs. Irving, is extremely interesting, as the Fly River, New Guinea, is directly south of Japan, and in the same longitude as Tokio, both being 140 deg. East of Greenwich:—

SYDNEY, Thursday.

Dr. Pigot, of Riverview Observatory, Sydney, reports that a severe earthquake was recorded on the seismograph at 11.42 to-day. The location of the centre of the earthquake is about 1,740 miles from Sydney, between the mouth of the Fly River, New Guinea, and Port Moresby, probably nearer the Fly River than Port Moresby. Dr. Pigot states that it is the most severe earth movement recorded at Riverview since the seismograph was erected in 1910, possibly with one exception in 1916, when the severe earthquake occurred in New Guinea. He thinks Port Moresby was heavily shaken and severe damage done.

LIGHT.

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TOWARDS UNITY.

Nature always sees to it that when extremes meet they shall counteract each other and so correct the excess in each case.

A large part of the misery of the world arises from the fact that human minds at large have rarely developed to the extent of being able to take in two ideas at once, especially when those two ideas seem to be utterly contradictory and diametrically opposed.

So we get our warring schools of Religion and of Science, of Socialism and Individualism, of Spiritualism and Materialism, of Co-operation and Competition, and hence much futile and foolish fighting between the adherents of each of the conflicting doctrines, very few of them apparently having the faintest suspicion that what they are advocating is a half-truth—something which is untrue and incomplete without the inclusion of the half-truth against which they are fighting. However, being very patient with her blockheads, Nature has contrived that between them the rival factions should in a general way keep the balance of life so that the world shall not come utterly to shipwreck by the general following of some particular side of a question.

When nations after a long and bloody war have succeeded in partially exterminating each other and have grown sick and sorry by the exhaustion of their strength and resources, Peace comes in, at first to restore and recuperate, and later to produce luxury and degeneration until the extreme being reached fresh wars break out to renew the virility of the race, and, incidentally, perhaps to wipe out those degenerate communities who are becoming mere parasites on the rest. That is the usual process, made familiar to us by past history.

Of course there is a more excellent way of progress, but humanity is not sufficiently developed to take it. It remains the blind victim of the mechanical forces of action and reaction. It is swung to one extreme and then swung back again, having no power to control the pendulum or regulate the operations of the law by which it is tossed from one condition of life to its opposite.

Even in so small an instance as this journal's policy we are adjured by one set of partisans that it should be *Religious* and by the opposite set that it should be *Scientific*, as though the two were mutually exclusive and it were not possible to be both.

It is not easy in this imperfect world to preserve anything like exactness in our relation to the things for which we stand. LIGHT is described as a Spiritualist journal, but we are careful to observe that in this respect we are simply helping to keep the balance true, without being at all deceived into supposing that a purely Spiritualistic world, or even community,

would not be a disastrous thing—little better than a wholly materialistic one. On that point we have no doubts. The thing is plain as day. So long as a man has a material body, he will have material needs, and will have, to that extent, to pursue a materialistic policy. He may indulge in psychic debauches of maudlin sentiment, and work himself into foolish ecstasies over the fact that he is a spirit, but Nature will always be ready with a cold douche for the overheated imagination. Similarly he may scientifically or socially adopt the purely materialistic pose—it is always a pose—and proclaim himself a monster of practicality, matter-of-fact, the ruthless foe of all forms of Idealism and "Superstition." Before he has become quite petrified by his science, or withered by his indulgence of the flesh, the natural reaction will come—the grinding and pulverising effects of violated laws. Nature will always keep the balance true until man is fit to be entrusted with the work. The whole cosmic movement is towards Unity through diversity.

We can see the process going on all the time whether we contemplate the history of the past or of the present. A rigid Conservatism grows up, and driven to insane extremes, has its reactions in a violent Radicalism which runs its length until it is checked by a fresh outbreak of the Conservative principle. In the process of correcting the excesses of thought and conduct nations and even races may be exterminated. It is "the only way," until the human creature becomes intelligent enough to order his own earthly destiny instead of being the helpless puppet of forces which should be under his control—riding things instead of being ridden by them.

The conclusion is that while Man is a Spirit he does not yet manifest his native intelligence. To enable him to attain that position it is necessary to get him first to *recognise* and secondly to *realise* the fact. And that is the main purpose of Spiritualism. Meantime the human ape may make up his apish mind that he will resist the angels. But it will make no manner of difference (except perhaps to himself). He is only an ape. What he says or thinks on the question is ultimately of no consequence whatever.

FROM "IN MEMORIAM."

Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?

Shall he for whose applause I strove—
I had such reverence for his blame—
See with clear eye some hidden shame
And I be lessened in his love?

I wrong the dead with fears untrue;
Shall love be blamed for want of faith?
There must be wisdom with great Death;
The dead shall look me through and through.

Be near us when we climb or fall;
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all.

—TENNYSON.

STAND at night under a sky full of stars, and the awful vastness and depth of it will make you feel the appalling thing that makes men doubt the future of the soul. That still immensity strikes one dumb with a sense of the insignificance of mortal life. It is so frail, so fleeting, here to-day and to-morrow gone. Our faith and hopes and dreams seem to melt like a vapour into the void. Yet this tiny mind, hidden in the soft folds of the brain, makes a map of that sky, measures its distances, counts its stars and traces their orbits! Truly did Pascal say that if the heavens crush the soul it is yet greater than they, for it knows that it is crushed.—From "The Men's House," by H. L. HAYWOOD.

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THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A very lucid and impartial review of Mr. Dennis Bradley's new book, "Towards the Stars," by Sir A. Conan Doyle, appeared in the "Daily News" of July 3rd. Using a new method, Sir Arthur cuts out all historical evidence, and deals with the subject on the strength of modern experience, similar to that given in Mr. Bradley's book. In introducing this method, he says:—

Let me just say a few words which may clear the ground. The consideration of this question has been hampered by all sorts of side issues and it would be helpful if we were to eliminate them. To this end let us begin by cutting out the whole history of the psychic movement and confining our attention entirely to what has occurred in the last few years. In this way we need concern ourselves no longer as to whether Miss Fox could or could not crack her joints, whether Mr. Home did or did not rise to the ceiling or whether Mr. Slade did or did not deceive Professor Ray Lankester. We begin de novo. Also let us entirely cut out, as Mr. Bradley recommends, all physical phenomena.

In this way, the biased critic is reduced to something nearly approaching impotence, for the recipient is usually the only possible judge of the veridical nature of the communication, while the quantity of evidence in this direction is alone amply sufficient to substantiate the claim for survival.

The review, which fills a column and a half of the paper, dealt with Mr. Bradley's book in detail, its repeatedly confirmed evidence, and its outspoken acceptance of the all-important truth of survival, and concludes with the following definite pronouncement:—

What is there that has ever happened in the long progression of the human race which can compare in importance with a proof that signals, however broken and imperfect, may flash back to us through that mist which has ever shrouded what seemed to be the end of our road? The mere evidence of continued life is in itself of vast importance, but even greater is the prospect of receiving definite assurance of the conditions of that life, and of the relation of our thoughts and actions here to our fate in the Beyond. The whole movement makes for religion in the highest sense, but it is religion where faith is confirmed by knowledge, and hope by definite assurance. This is the prospect which has for seventy years been received with unworthy levity and ignorant incredulity, though in these latter days it advances with an ever-increasing force, to which this remarkable book makes a notable contribution.

Another review appeared in the "Daily Mail" of July 1st when half a column was given to "The Heart of a Father," by a "Well-Known Public Man," whose integrity is vouched for by several leading clerics, the preface being written by the Rev. Sir James Marchant. Although in this, as in other cases, the Press is not prepared to come out boldly on the side of Spiritualism—possibly a wise attitude until the general public have a better grasp of the subject and its true meaning—it is undoubtedly among the signs of the times that editors are giving so much space in their columns to reviews of psychic books, and supernatural episodes.

Mr. C. H. Mair is another of those critics of Spiritualism who "rushes in" with but little knowledge of the subject. In the "Sunday Express" of June 29th, he makes the following complaint:—

Whenever I examine the accounts given by students of Spiritualism, of the other world, I am confronted with a dilemma, and to the dilemma succeeds an immense pessimism. The dilemma is that on the one hand you are irritated and put off by the extreme vagueness of the reports which are alleged to be received from the spirits of the dead regarding their present circumstances, while at the same time you are invited to listen to the most trivial and mundane particulars of what they observe about you.

When will our critics learn that vague communications are sometimes a necessity of the conditions? And as for the complaint of triviality, "trivial and mundane particulars" are often of far more value evidentially than the mention of important events, which are likely to be public property. It is tiring to have to reiterate these points, but some people "learn nothing, and forget nothing" in the way of carping criticism.

An article in the "Birmingham Evening Despatch," by a Harley-street doctor, discusses the scientific explanation of Spiritualism. After quoting several cases, the article concludes:—

Chance, indeed, is just as improbable and just as absurd an explanation of these phenomena as is the idea that they are the "whispers of disembodied spirits."

The suggestion of a sixth sense is neither improbable nor absurd. For we are surrounded by examples of "special aptitude" in our daily lives.

The great musician, the great painter, the great poet, the great engineer, are all possessed of senses which the ordinary man lacks. By means of these they perform what seem to be miracles.

The dreamer of prophetic dreams belongs, probably, to the same order of specially gifted individuals.

The statement that "whispers of disembodied spirits" is an absurd "explanation of these phenomena," is a gratuitous assumption, for evidence points strongly, if not indisputably, in that direction in many cases. The idea of a "sixth sense" is not new, but it should be realised that it is in no way a physical sense, there is no such bodily sense organ. But if not physical, that is to say, temporal, it must be spiritual: there is no intermediary.

The "Society for Psychical Research" have issued a reprint of the séances with Daniel Dunglas Home, as recorded at the time by the late Lord Dunraven, and edited by the present Earl. A review of this work appears elsewhere, but the "Introductory Remarks" contain a passage which is markedly apropos to the misleading statement so often made, especially by clerics, that it is wrong to "call back" spirits of the dead. The passage, by the original author, says:—

A very common misconception on the general subject ought to be here pointed out. The idea seems very prevalent that Mr. Home invokes or evokes spirits. This notion is totally destitute of foundation. Neither Mr. Home, nor any medium, as far as I know, ever professes to call up spirits. Several persons sit round a table, and Mr. Home, while deprecating levity, desires to promote cheerful and social conversation on general matters, without any premeditated design or wish expressed that particular things should happen or particular spirits be present.

"Religion in the Gold Coast," an article by the Right Rev. Mowbray Stephen O'Rourke, D.D., in the July issue of the "Hibbert Journal," contains a statement which, unintentionally, provides an object lesson to those members of the Church who strenuously oppose Spiritualism and its evidences. No Spiritualist could have put the position better, and although the context leads up to a different proposition, it in no way invalidates the value of this statement as an argument for the tenets of Spiritualism. The bishop says:—

The Bushman has opened his mind to these educative rays of light and quickly abandoned his "superstition," but another consequence of vast import has followed. He turns upon his instructor and remarks most intelligently and logically, "I see now there can be no spiritual power in trees and rivers and fetiches; but the same method of study to which you have introduced me makes me ask, where is Spirit at all? When we come to examine and analyse it, is not everything in the Universe material? And if the method you have shown me is not valid to show me the truth of your religion, why is it valid to show me the falseness of mine?" There is no logical answer to him. If he would thereupon go back to his former apprehension of an unseen world and await some further and better revelation, all might be well; but he becomes an agnostic, and we who have taught him cannot blame him.

In the "Clarion" of July 4th, Mr. Robert Blatchford deals with a standing bone of contention between Spiritualists and their critics—the difficulty in obtaining the name of a communicator. He fails to see any cause for complaint or suggestion of fraud in this difficulty, and taking his own experience as an example, says:—

There is a pretty standard tea-rose in my garden. It is named Anna Olivier. Nine times out of ten when I am asked the name, I find it has evaded me. But I never forget the style and colour of its roses, the shape of its symmetrical head, or the spot in the garden where it stands. I could always say at once: "That pretty cream and pink tea-rose at the south end of the square bed is very graceful and decorative, and is always full of bloom." But I could not as promptly remember the words, Anna Olivier.

Now, if I have such trouble over a name when using my own brain, what would a control do with me if I were a medium?

W. W. H.

"EXPERIENCES IN SPIRITUALISM WITH D. D. HOME."

REVIEWED BY LESLIE CURNOW.

The Society for Psychical Research is to be congratulated on its re-issue of a famous book, by Lord Adare, describing séances held with the medium, D. D. Home, in the years 1867-68-69. It was published in 1869† "for rigidly private circulation," as the author informs us, and thus is unknown to the majority of Spiritualists. The book consists of letters written by Lord Adare to his father, the Earl of Dunraven, describing séances with Home, recorded immediately after their occurrence. Lord Adare (now the Earl of Dunraven) contributes a new preface, and the original Introduction contributed by his father, then Earl of Dunraven, is reproduced. In addition Sir Oliver Lodge has written an admirable Introduction.

It is interesting after this lapse of time to read a contemporary notice of Lord Adare's book. It appeared in "The Times," of December 26th, 1872, in the course of an important article on "Spiritualism and Science," occupying three and a half columns of leading type.

A volume now lying before us may serve to show how this folly has spread throughout society. It was lent to us by a distinguished Spiritualist, under the solemn promise that we should not divulge a single name of those concerned. It consists of about 150 pages of reports of séances, and was privately printed by a noble Earl who has lately passed beyond the House of Lords, beyond also, we trust, the spirit-peopled chairs and tables which in his life-time he loved, not wisely but too well. In this book things more marvellous than any we had set down are circumstantially related in a natural way, just as though they were ordinary, everyday matters of fact.

After some remarks on the character of the manifestations, "from prophesyings downwards," the writer goes on:—

What we more particularly wish to observe is, that the attestation of fifty respectable witnesses is placed before the title page. Among them are a Dowager Duchess and other ladies of rank, a Captain in the Guards, a Nobleman, a Baronet, a Member of Parliament, several officers of our scientific and other corps, a barrister, a merchant and a doctor. Upper and middle-class society is represented in all its grades, and by persons who, to judge from the position they hold and the callings they follow, ought to be possessed of intelligence and ability. Certainly it is time that a thorough and practical investigation cleared this cloud out of the intellectual sky, and the task need not be scouted by professors or other learned men, by Royal or other learned Societies.

While waiting for learned societies to clear the intellectual skies, we are content to say that this is a book which every Spiritualist should read, and, if possible, buy for his library. It gives particulars of a series of wonderful séances in which almost every phase of Spiritual phenomena was presented. Home was a brilliant medium, and his manifestations occurred in the light. He refused to take money for his services, and always insisted on the fullest investigation.

The Earl of Dunraven, in his original Introduction, writes:—

It is obvious that the chief value of such a record must depend upon the trustworthiness of the narrator. Fidelity of description is very rare, even where honesty of purpose is undoubted. I believe that in the present case scrupulous accuracy, a retentive memory, and an unexcitable temperament are combined in an unusual degree, forming just such a combination of qualities as is indispensable for one who undertakes to record phenomena of this exceptional and startling character. In several of the later séances, portions of them have been written by both Lord Adare and myself, and then carefully compared; some were looked over by more than one of the persons present, thus everything has been done to ensure the greatest accuracy.

Lord Dunraven further records that all those sitters who could be reached received a copy of the printed account, and that replies were sent by all affirming the accuracy of the reports. A list of these sitters is furnished. Thus his Lordship is inclined to think that he and his son have furnished "the fullest and best authenticated account of the phenomena of Spiritualism, which has as yet appeared in this country."

While recognising the great value of the record, that statement is open to question. D. D. Home's own book, "Incidents in My Life," appeared in 1863; Mrs. De Morgan's "From Matter to Spirit" in 1863; Dr. Nichols' "Biography of the Brothers Davenport" in 1864; Robert Cooper's "Spiritual Experiences" (Davenport Brothers) in 1867; and that splendid monthly periodical, "The Spiritual Magazine," which started in 1860, had for ten years been

* By the Earl of Dunraven. Reprinted by the Society for Psychical Research. (Simpkin Marshall and Co., 7/6 net.)

† The author (p. 26) gives 1870, but a notice of the book appeared in the "Spiritual Magazine" of October, 1869.

supplying copious mediumistic records which were thoroughly well authenticated. Still, the book is a unique record of séances held under very favourable conditions.

The present Earl of Dunraven, in his "Author's Preface" to this re-issue of his early book, explains that the original text has not been altered in any way. He does not claim to have been trained in scientific observation. "All I desire to say is that, to the best of my ability, scrupulously examined certain strange phenomena which came under my observation, and faithfully recorded the facts." His father, on the contrary, he says, was trained in science and was an acute observer. He also speaks of him as "a devout Roman Catholic and a very liberal-minded man."

Changes from the original book are the author's new preface, and a letter from him (pp. 152-53) in reference to the famous window levitation at Ashley House.

Sir Oliver Lodge, in his valuable Introduction, writes:—

One of the first things that a would-be investigator has to do is to make himself acquainted with the first-hand testimony of responsible and trustworthy predecessors, especially those who have had an opportunity of examining the more powerful mediums who, from time to time, have arisen in the past.

This record, or any other, he points out, will fail to interest those who have decided beforehand what is possible and what is impossible. To those with an open mind he considers the book must prove a useful compendium of first-hand observation with an exceptional medium.

Speaking of physical phenomena, he says we are not in a position to dismiss any fact in the universe.

We never know what the bearing may be of any scientific discovery, nor what applications it may have. Our sole business as scientific men is to explore and ascertain the truth.

In reproducing records of modern instances of some of the phenomena that occurred with Home, Sir Oliver quotes the striking case of Mrs. Champion de Crespigny handling with impunity a red-hot log.

D. D. Home's influence on his time was far-reaching, and although his death took place thirty-eight years ago, that influence is still with us. William White, the biographer of Swedenborg, said many years ago, after a séance with this great medium, "Two hours had passed away as ten minutes, and . . . I felt as if my faith in the other world had got a new rock for its foundation." Sir William Crookes had complete faith in Home, after exhaustive tests, and this book that is now for the first time available to all readers will help to do justice to one of the most wonderful mediums the world has known.

PAST AND PRESENT SUPERSTITIONS.

Superstitions are long-lived, and while they have usually had some original basis in fact, this has in many cases been lost, and only the supposed result remains as a belief or precaution which it is considered not wise to ignore. Many of them are of general acceptance, and date back to ancient history, while a few are personal, and, as a rule, offer no explanation of their cause; they may even have an influence beyond the control of the subject, who would fain ignore them.

Witches are in another category, for although probably possessed of some psychic powers, the accounts of these were exaggerated to an absurd degree, and no apparent explanation exists for many of the claims made. The following instances were given in an article on the subject in the "Glasgow Herald" recently.

Just as Napoleon had a superstitious fear of scent, and Lord Roberts an uncontrollable fear of cats, so King Edward would never allow a mattress to be turned on a Friday. The number "13" he had no dread of, but anything green in colour he considered highly unlucky. Everything of this hue was banished from his presence, and on one occasion a green satin bow in a lady's dress affected him most painfully.

The belief in the power of the horse-shoe has persisted through many generations. The origin of this superstition is obscure. Mrs. Coutts, the one-time actress who afterwards became Duchess of St. Albans, was a devout believer in its luck-bringing qualities. The beautiful steps of white marble at Holly Lodge, her noble house, are surmounted by two rusty old broken horse-shoes, which she and her husband had found in the road.

To be really powerful for good, horse-shoes must be picked up—not bought or given. Certainly, this lady was much loved by Dame Fortune, and had an extraordinarily successful life.

A friend of the writer's was cured of troublesome warts, which had persisted, in spite of every kind of treatment, for many years, by an old Cornish woman, who told her to pick a broad bean pod, remove the beans, and to rub the inner part of the shell on the warts nine times, making a cross each time and repeating:—

"What I now charm—shall cease to harm."

and then to bury the bean when no one was by. The white

witch further warned her that the ceremony must be carried out without the knowledge of a second person. Sure enough, on the ninth day, no traces of the warts were left!

The throwing over the left shoulder of spilled salt carries us back to the days of the Roman occupation of this country. The augers, or diviners, used to make a sacrifice to the gods for a propitious event—a journey, business engagement, and so forth—and salt was sprinkled to keep away the demons. But, if the salt in the act of oblation was accidentally spilled, it was considered most unfortunate. Repeating various charms, the auger would cast away the salt over his left shoulder. It is easy to understand that the common people saw the act, and connected it with a presage of evil—hence the superstition arose.

Wizards and witches are very plentiful in Wales and Scotland, even more so than in England. Ireland had a good many. These strange men and women practised dark arts, sold samples for curing all ills, and dabbled in dragon's blood for love philtres.

In the first year of the reign of Queen Victoria, a notorious witch was routed out of her nook in Epping Forest and brought by the constables before the Justices of Epping Town. She was accused of putting the "evil eye" on a child, and evidence was given that the father of the boy had reviled the woman. In return, she had "cursed" his offspring. A wasting illness followed. Other people testified that their cows had died; that the witch had been seen flying through the air on a broomstick; and that she had turned herself into a fox. She was dealt with as a rogue and a vagabond and ordered to be whipped, while the constables were told to keep her on the move. She treasured a lock of hair taken from the head of a man who had been executed.

A KEY TO THE REINCARNATION PROBLEM.

To the Editor of LIGHT.

SIR,—In answer to Miss Dallas' admirable suggestions of Group Consciousness as a possible explanation of the idea of Reincarnation, I would offer the following:—

Man inhabits the physical form but once, and whether as a bushman or a college professor depends upon his transitory need of expression. Then it passes to a higher expression in the scale of evolution, which in this case is an astral form.

To say that each needs all possible kinds of human lives and all possible experience is to assume Nature's aim to be uniformity. But no, it is obviously the production of specialities in innumerable departments. Responsibility can only be measured by opportunity. Human reincarnation is not, and never has been, an occult doctrine.

Practically the same methods have been used in the Orient, to enslave the people, that have been used more recently by Christian and Moslem hierophants farther west, with subtlety, to attain their ends.

When the human spirit is drawn to earth conditions it immediately, by attracting suitable atoms, commences to build for itself an organism in order to attain a self-consciousness all its own, distinctive and diverse from every other unit by which it is surrounded. This self-consciousness once attained is never again lost in other spheres of being, and has the power to connect and link up its experiences, by which it cognises not only itself but also its relation to others and its position in the cosmic life. The appearances which lead to the doctrine of Reincarnation by the idiosyncrasies of one personality being reproduced in another can thus be explained, viz., that the molecular atoms thrown off by the former, necessarily impregnated with his specific life-quality, have been used by the latter when building its own organic structure. It is the individualised spirit-proper, and not the personality which attracts human material atoms, for the purpose of clothing itself with an external structure in which it can express itself. These material atoms are being constantly thrown off—discarded—and this is the key to one part of the problem.—Yours, etc.,

MABON.

"GROUP-CONSCIOUSNESS."

E. M. H. (Herts) writes in reference to a statement made by Miss Dallas in a recent article in *LIGHT*:—

I do not quite understand the idea of "group-consciousness." I have—in common with the developed mediums of whom Miss Dallas speaks—been taught that spirits are grouped under advanced leaders who are in turn responsible to a still more exalted spirit, the chief of the band. An explanation of group-consciousness given to me impressionally might perhaps interest beginners. In reply to a question, I was told that the separate memories of all members of a group blended together and formed one vast reservoir, as it were, on which each member could draw. I objected that I must have misunderstood this explanation, as, if correct, it

would mean that the lowest members of the group would have access to all the knowledge possessed by the most exalted members, which is obviously not the case. I was told to think; and then I realised that the amount of knowledge acquired by individual spirits was in proportion to their capacity for containing it; a developed spirit contains more of the group-consciousness than one in a lower spiritual state. The chief of the group being the most exalted intelligence includes in his consciousness the whole of the group because of his more fervent love for Christ and consequently his greater love and sympathy for those under his charge.

THE EVOLUTION OF CONSCIOUSNESS.

To the Editor of LIGHT.

SIR,—In response to "Glenshesk," who asks if there is any spirit teaching on the idea expressed by the Persian poet: "Consciousness sleeps in the stone, dreams in the plant, stirs in the animal and awakes in man," I am pleased to send one or two short extracts from a valuable little book of spirit teaching now, alas, out of print, "I Awoke!" (published by Thos. Burleigh, London, 1900). The whole idea is fully developed in it.

Life has, broadly speaking, four forms of manifestation. First, the Unconscious; second, the Conscious; third the Self-Conscious; fourth, The God-Conscious. Its lowest forms may be seen in the bare granite; the second in vegetable life, the third in the animal, and the fourth in man. . . . Now these forms closely touch, and are inter-related to one another; there is no great chasm between each, and the life is essentially the same in all, in the lowest it is more motionless, more dormant, but as it rises in the scale motion increases. . . . Is it then the same life in me that is in the stone or the flower; in the wild beast or the singing-bird? Yes, precisely the same in greater fulness, or more highly developed. . . . As far as that side of you, your manifested being, is concerned you are absolutely at one with all nature. This life is ever seeking fresh manifestations; . . . pressed on by the will of its Father, it seeks constantly to manifest itself, and pulses through the chain of the universe, flowing ever round and round in great cycles from God to God.

With regard to that fourth form of life which I have called the God-conscious. . . . By God-consciousness I mean the power of worship, of faith in, and love for another, for the race: something higher than the affection of a dog for his master. . . . This God-consciousness has been found in all classes of men; in the heathen, in the philosopher, and in the babe in intellect. This is the seed of God, that can never perish, but must be immortal as He is immortal.

I have given but a poor idea of the method of dealing with this subject by my scanty quotations, but no doubt "Glenshesk" could borrow the book from the L.S.A. Library.—Yours, etc.,

M BIRTLES.

Westcliff-on-Sea.

June 28th, 1924.

"AN INTRODUCTION TO REGIONAL SURVEYS," by Sybella Branford and Alexander Farquharson (The Leplay House Press) is not associated with trigonometry nor with anything like it. They are wholly humanitarian—scientifically sociological. A Regional Survey goes naturally into three main divisions, a classification first developed by the French sociologist, Frédéric Le Play. He envisaged the social world as dependent upon the interaction of people and place through the medium of work, thus applying to human affairs the biological conception of life as the interaction between organism and environment through function. A Survey includes Place, Work, and Folk, with their interaction. Highly suggestive illustrations, schematic and pictorial, contribute to easy comprehension of the ends in view. Of the latter kind, for instance, the reproduced photograph of a squalid corner of Richmond, as it is, contrasts effectively with a drawing of the same place as it might be. Of the schematic form there is an extensive Historical Survey, or Survey of Place, Work, and Folk developing together, much too complex for even indication in *LIGHT*. It seems strange that the name of the great French Sociological writer, Charles Fourier, is not mentioned, especially as in the Preliminary to this booklet the authors write: "We who live in the England of the twentieth century have inherited from that of the nineteenth a legacy of doubtful value. In the foreground of the picture must be put the degraded material surroundings—slums, industrial areas, and suburbs—in contact with which most of us are compelled to pass our lives. . . . The defects of our material environment are paralleled by and expressive of defects in our social organisation. By those who recognise them these defects are often imperfectly summed up in the words 'class distinctions,' 'class divisions,' 'the class war.'"—W. B. P.

The A.B.C. of Spiritualism. GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

THE HIGH PRIESTS.

Several correspondents have drawn attention to recent statements on the part of some leading Anglican clergies and ministers of different denominations, regarding the subject of Spiritualism, its followers, and the phenomena which are produced as evidence of the survival of the human soul. These vary from absolute condemnation to the faint praise of those who fear to condemn and prefer to temporise "lest these things be of God."

It is easier to deal with the out-and-outers, for they make definite statements which can be equally definitely refuted; while those who sit on the hedge usually utter half-truths which are more difficult to meet, and which are more likely to deter those of their flock who would wish to investigate the subject, than the methods of the loud-voiced opponents who defeat their purpose by overstating the case, too obviously to mislead any reasonable person.

There is also an intermediate class who quote the sayings of a certain type of scientist, and state, what they claim to be, the decisions of common sense, and the views of reliable investigators, as evidence of the impossibility or fraud of the physical side of Spiritualism, while they quote long meaningless terms as explanatory of the mental phenomena.

Finally the Roman Catholics, who dare not deny the existence of "miracles," meet the occasion by asserting that everything of this nature, that is to say everything supernatural, is the work of the devil, if it happens outside the pale of "The Church."

The curious thing is, that these things which are so actively opposed by the more extreme, and evaded by the lukewarm, are not contradictory to their faith; on the contrary they are the best evidence that could be produced in support of the vital claims of that faith, and only deny those outworn fringes of the faith which no reasonable man, be he Church or Chapel, now accepts as parabolic, or faulty translation and interpretation.

Many of the original assertions of fraud, hallucination, hypnotism, and mis-statement, are no longer tenable, for not only have the various phenomena been investigated, and certified as facts, by well-known men of science, but these things are now far more available to the ordinary man who is no longer in priestly apron strings, and can think and judge for himself. It is therefore necessary to provide an alternative explanation, and no matter how improbable the alternative, this is accepted and preached from the pulpit and platform as the true and only explanation, which should be received by "the faithful" without question. Many of these men stick at nothing to bolster up their contention, and thus we are faced with the extraordinary position of religious leaders accepting the dictum, and calling in the aid of avowed materialists to disprove the evidences of their own religion. No statement is too doubtful to be employed, if convenient. No assertion too incredible to use if it suits its purpose, and as a rule this method is used from the pulpit, or on such other occasion, when reply is impossible, and the speaker knows himself secure from interruption through the courtesy, or respect for places, of his opponents.

In common parlance this method would be called "hitting below the belt" but this type of man reckes little if, by so doing, he can gain some advantage. It is the old Jesuitical maxim, that any wrong is condoned, if thereby what is right, in his own eyes, is attained.

Meseems all these methods appear to be but an echo of ancient history. In old Judea, a man appeared who taught the people ideas contrary to the laws and dogmas of the High Priests, and their lay disciples, the Pharisees, and supported His teachings with "signs and wonders." He must be put down at any cost. Some were for violent methods, others hesitated to take decisive action lest He should prove to be from God; they "stayed on the fence," to use the modern expression; and yet others called in the aid of the Sadducees, the materialists of those days. But when the assertions of fraud, hallucination (hypnotism was not known then, or it would have been included) and mis-statement failed, for the multitude had seen His miracles for themselves, they said that He had a devil, and did it by "the power of the devil."

It was justifiable to use any method against Him, and as the Government of that day would not intervene in their religious controversy, they brought false evidence against Him.

It was nothing to them that His teaching was love,

justice, and mercy, and that His acts were evidence of a future life and a spiritual world; His teaching was detrimental to their dogmas, and upsetting to their authority, and He must be destroyed at any cost.

But, even as in these days, there were some among them who counted truth above convenience, and who, often to their own detriment, sided openly with the despised Christians, and dared the anger of the orthodox Church and the interdict of secular authority. Time moves in cycles, the Jewish Church had its opportunity and failed to grasp it, and is scattered to the four winds of heaven. The modern Church still has the opportunity, and it rests with the choice which it makes in the near future whether its fate will be that of its predecessor, or whether it shall renew its strength by the same methods on which it was founded. There is no alternative.

PRIMITIVE CHRISTIAN BELIEFS.

By H. A. DALLAS.

In a volume called "An Early Christian Psalter," by the translator, Mr. Rendell Harris, we find some interesting testimony to the spiritual view of the body which was adopted by some Christians at the beginning of our era. Mr. Harris says of the Syriac manuscript from which he made his translation that these odes belong to a date that "cannot differ much from the close of the first century after Christ."

In Ode 21 occurs the following allusion to the spiritual body:—

"I put off darkness and clothed myself with light,
And my soul acquired a body free from sorrow or affliction
or pain."

Mr. Harris comments on this:—

"The writer is assuming a mystical explanation of the 'coats of skin' in the third chapter of Genesis, which are held to represent the ordinary human body which has replaced a body originally clad in light." He then refers to Ode 25, where "the same idea is more definitely expressed, of the acquisition of a light-body, and of its freedom from pain."

The passage in Ode 25 to which he refers runs thus:—

"Thou didst set me a lamp on my right hand and on my left:

And in me there shall be nothing that is not bright:
And I was clothed with the covering of Thy spirit,
And Thou didst remove from me my raiment of skins
For Thy right hand lifted me up and removed sickness
from me:

And I became mighty in the Truth,
And holy by Thy Righteousness."

On this Mr. Harris comments:—

"Here again we have the statement that the spiritual body, which the writer has recovered, was free from the ills which flesh is heir to."

The Eastern Church was much more mystical than the Latin. The spiritual conception of the body was not alien or difficult to the Hellenist Christian. It is Latin Christianity which has unfortunately coloured Western Theology. We owe to the Latins much which has been of great value, both to the civil and ecclesiastical developments of Western nations, but they have had the defects of their qualities, and Latinised theology has overlaid the spiritual conceptions of early Eastern Christianity to such an extent that ideas familiar to early Christians have since been regarded with suspicion as unorthodox.

This is shown very clearly in a valuable little book (now unfortunately out of print) called "Race and Religion," by Thomas Allin, D.D., who says, "To-day Hellenistic Theology is knocking more loudly than ever at the door of the Western Church, is more than ever bent on effecting an entrance."

History is wont to repeat itself. If Spiritualism is the means of forcing an entrance for some of the most primitive views of Christian beliefs it will not be the first time in history that those regarded as "unorthodox" have been champions of the truth.

Madame Alexandrina Home (D.D. Home's first wife) found no difficulty in being a sincere Christian and a member of the Eastern Church, and at the same time an avowed Spiritualist. The last sacraments were administered to her by the Bishop of Perigueux, who remarked that "though he had been present at many a death-bed for Heaven, he had never seen one to equal hers." She was, as Mary Howitt says in her memorial account, "the embodiment of her own Greek Church . . . the most ancient faith of which . . . has ever recognised the Saviour less as the Crucified than the Arisen . . . as the Victor not the

Victim." Her own mediumistic faculty blended with her husband's. For her there was no line of separation between the phenomenal manifestations which occurred when they sat quietly together and received raps and lights, etc., and the clairvoyant faculty which enabled her to see and converse with the friends who had passed on, and there was nothing in these experiences which interfered with her joyous trust in the Saviour she loved; on the contrary each experience strengthened the other. She talked about the change of dying "as invalids talk of change of air, and with hope in her beaming face." This account of her short and lovely earthly life and subsequent manifestations will be found in "Incidents in My Life," by D. D. Home, published 1863.

This book also is out of print. It is much to be regretted. An abridged edition, omitting the controversy with Brewster, would be a valuable means of promoting the knowledge of the best aspects of Spiritualism.

A REMARKABLE PREDICTION.

Mr. Frederick Streeter gives an account of a remarkable case of prevision in the "Occult Review" for July. As the result of an act of kindness to an unknown coolie, the latter offered to read his hand, and was permitted to do so, with the following result:—

"Sahib goes West, not East," he said abruptly.

"No, I go East."

"Sahib goes West to-morrow and will see many strange faces and places. He will be surrounded with gold in two moons' time, but will not own it; but later he shall have much money." He spoke rapidly, with a curious air of authority that impressed me.

"How do you know?"

"It is determined."

"By whom?"

"I cannot explain, and sahib would not understand."

"You are wrong; I have orders to go East."

He shrugged his shoulders slightly.

"Sahib goes West and will find a wife—marry there."

This was too much, for I was already engaged to marry as soon as I arrived in England. I explained this to Murti, but he merely said:—

"I can only tell you what is revealed."

The result was precisely as predicted by the coolie.

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6/- net

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WAYS AND REFLECTIONS.

I observe that in the "Clarion" recently Mr. F. R. Melton, analytical chemist of Nottingham, takes part in a discussion on the question, "Do we Survive Death?" and writes very scientifically on psychical phenomena, of which he claims to have had much experience and concerning the secrets of which he has mastered more than the Spiritualists.

Mr. Melton, indeed, is rather contemptuous of Spiritualists, for he says, "You will never get an explanation of spirit phenomena from the Spiritualists: they dearly love a mystery and guard it with bull-dog tenacity." This is very sad. If it is true, I am sure many of us will be glad to see Mr. Melton solving the secrets and plucking the heart out of the mystery. Personally I do not like "mystery-mongers," but I am bound to say that I have found very few of them amongst Spiritualists. They seem to belong to other schools of the "occult," who talk in a high and mighty way of the Spiritualist as dabbling in things which he does not understand but which they do. I have heard much of this pretentious talk but have never been impressed by it, for it usually turned out, in the long run, that the Spiritualist was the only person who could furnish the evidences upon which these important people founded their abstruse and often unintelligible "philosophies."

Mr. Melton is very emphatic on the non-existence "of the essence that is spoken of as spirit." It is "just a fancy term for a physical phenomenon." There, I think, most of us agree with him. It is common ground that we know nothing of spirit until it expresses itself in some form of substance. He has also something to say about the ether and ectoplasm, with which all educated Spiritualists I suppose would agree. So just where the indictment against Spiritualists has any force I fail to see.

Mr. Melton concludes by saying that he is not a Spiritualist, and that Spiritualists have "spiritualised" their subject "out of all material usefulness." However, it appears that "we are coming back," and that "the Scientific Socialist is showing them the way." Personally I am indifferent whether we are shown the way by a Scientific Socialist or a Socialistic Scientist. I would even accept the leading of an Unscientific Individualist if he could really show us the way. Let Mr. Melton get on with it, and if he carries the subject forward he can call us any names he likes.

If, as the ancients thought, the gods watch the lives and doings of men as an interesting spectacle, I imagine they must derive much amusement from one of its most comic features. I mean the tendency of the crowd to accept an impostor gladly and to be duped by him, while at the same time they regard the completely honest man with deep suspicion, never being quite able to understand either the man or his motives.

A correspondent sends me a story illustrative of the workings of the child-mind. It is of a little girl who was told that if she were good she would go to heaven and be allowed to play with the little angels. She was a very healthy and natural child, and the prospect, although pleasing, did not seem to her to represent the acme of enjoyment, for, after considering it for a while, she asked, "But if I am very, very good don't you think they will let me play with the little devils, too?"

D. G.

THE LATER MISSION OF JOAN OF ARC.—As to Joan, her influence has persisted in the world after her leaving it. It is by that influence that France was delivered from the English, not in one single campaign, nor by a steady process like the rise of the tide, as might have been the case had all men had the same confidence and faith as she, but after many vicissitudes and alternations of failure and success. The soul of Joan, so full of love and of desire for good, could not remain quiescent in eternal beatitude. At the present moment she is returning to us with another mission, in order to do upon the spiritual and moral plane, over a larger field, that which she did for France upon the material plane. She sustains and inspires the acolytes of the new faith and all those who bear in their hearts an unconquerable confidence in the future. Know, then, that a revolution greater than any ever known in the world has begun, a peaceful and regenerating revolution. It will tear human routine out of its age-long ruts and will raise the thoughts of man to the splendid destiny which awaits him.—From "The Mystery of Joan of Arc," by LEON DENIS. Translated by SIR ARTHUR CONAN DOYLE.

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A story of a man who marries beneath him and finally makes good through another woman.

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ZORA CROSS

"Vivid Pictures of various phases of Australian life."—Weekly Dispatch.

ANNA NUGENT

ISABEL C. CLARKE

"The story is a good one."—Sunday Times. "The book is worth reading."—Daily Chronicle.

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MARGARET BAILLIE-SAUNDERS

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"The Story is skilfully told and unsparingly realistic."—Daily Express.

FOOTPRINTS ON THE SAND P. N. PIERMARINI

Author of "Life Begins To-day." The story of a man who sacrifices love to fortune.

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Author of "The Silver Bridge," "Love and the Whirlwind," "Like Any Other Man."

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HELEN M. FAIRLEY

Author of "Holders of the Gate," A story which shows the racial antagonism between the Indians and English.

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E. M. DELAFIELD

Author of "The Optimist," "A Reversion to Type," One of these stories is concerned with a girl who does an appalling deed.

OCEAN TRAMPS

H. de Vere STACPOOLE

By the author of "The Blue Lagoon," "The Garden of God."

THE YELLOW DRAGON

ARTHUR MILLS

By the author of "Ursula Vanet," "Pillars of Salt."

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CYRIL WESTON

The story of an Englishman and his Chinese friend who meet with adventures in quest of their object.

MORRY

ROBERT ELSON

THE AMBER SUNK

MARY E. & THOS. HANSHEW

THE HOUSE BY THE WINDMILL

AGNES EDWARDS ROTHERY

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

THE LAW OF SPIRITUAL CONSEQUENCE.

True, that the spirit when "scaped from out the body's gate," when freed from the limitations, the impediments, and grossness of corporeal life, may, and we have every reason to believe, will, better discern the nature of good and evil, have stronger dispositions to repentance, be more susceptible to elevating spiritual influences, be endowed with larger capabilities of perception, as well as of enjoyment and of suffering, these may well be helps to greater progress in wisdom and goodness; but until the soul's ruling affection is towards good, and all that is contrary thereto has become hateful; until thus inwardly renewed, it must ever be lashed by the furies of remorse, and purged in the fire of suffering, "Where the worm dieth not, and the fire is not quenched."

If we could be made to understand and feel that this was veritably so; that character elaborates destiny, that our future state was made by us, not arbitrarily fixed for us; not the result of an involuntary faith on the one hand; or of an equally involuntary unbelief on the other; but that it was the necessary, inevitable consequence of our life and conduct; that we were so constituted by God, as to be our own just, inexorable judges; our developed characters and consciousness making our heaven or hell; that living here in time, our lives yet had infinite issues; that we were daily building up around and within us that spiritual state in which we should both now, and hereafter, have to dwell; surely in such teachings, open to the comprehension of all, there would be presented worthier views of the Great Father, views more in analogy with what we here discern of the principles of His moral government, than are now current in our traditional theology; and we should be offering the most direct and powerful inducement to men to live "soberly, righteously, and godly in the world," and to cultivate that personal "holiness, without which no man shall see the Lord."—From "Confessions of a Truth Seeker" (ANON., 1859).

THE VALUE OF UNCERTAINTY.

One beautiful thing about Life is, its uncertainty. If you knew the date and hour of your passing, you could not live in the same happy way. There is only too frequently a sense of mortal fear, lurking in the earth-mind of that glorious event called "Death." With many, the glad surprise comes suddenly without illness or pain. God means His Children to be always prepared to come to Him, and this is one of His chief reasons for keeping them ignorant of the moment of release. Some know they have only a short time left, but even those who are conscious of this, know not the moment of the call. Oh! when it comes, how well worth all waiting and suspense! I pity those who are snatched back from the brink of the grave by science, for they are defrauded and denied the greatest of all benefits. But it will always be the same while your world lasts. Men

and women fight the so-called enemy, without realising it is nothing but Nature giving the tired body its new garment of life which lasts eternally.—From "My Letters from Heaven," by WINIFRED GRAHAM.

A COLOUR SYMPHONY IN PARADISE.

Being a new-comer, and still so unlearned, I could not understand the Colour Symphony as many of the spectators did, while yet I enjoyed it intensely, as an untaught musical organisation may enjoy the most complicated composition. I think it was one of the most stimulating sights I ever saw, and my ambition to master this new art flashed fire at once.

Slowly, as we sat silent, at the centre of that great white globe—it was built of porphyry, I think, or some similar substance—there began to breathe upon the surface pure light. This trembled and deepened, till we were enclosed in a sphere of white fire. This I perceived, to scholars in the science of colour, signified distinct thought, as a grand chord does to the musician. Thus it was with the hundred effects which followed. White light quivered into pale blue. Blue struggled with violet. Gold and orange parted. Green and gray and crimson glided on. Rose—the living rose—blushed upon us, and faltered under—over—yonder, till we were shut into a world of it, palpitating. It was as if we had gone behind the soul of a woman's blush, or the meaning of a sunrise. Whoever has known the passion for that colour will understand why some of the spectators were with difficulty restrained from flinging themselves down into it, as into a sea of rapture.

There were others more affected by the purple, and even by the scarlet; some, again, by the delicate tints in which was the colour of the sun, and by colours which were hints rather than expressions. Marvellous modifications of rays set in. They had their laws, their chords, their harmonies, their scales; they carried their melodies and "execution"; they had themes and ornamentation. Each combination had its meaning. The trained eye received it, as the trained ear receives orchestra or oratory. The senses melted, but the intellect was astir. A perfect composition of colour unto colour was before us, exquisite in detail, magnificent in mass. Now it seemed as if we ourselves, sitting there ensphered in colour, flew around the globe with the quivering rays. Now as if we sank into endless sleep with reposing tints; now as if we drank of colour; then as if we dreamed it; now as if we felt it—clasped it; then as if we heard it. We were taken into the heart of it; into the mystery of the June sky, and the grass-blade, the bluebell, the child's cheek, the cloud at sunset, the snow-drift at twilight. The apple-blossom told us its secret, and the down on the pigeon's neck, and the plume of the rose-curler, and the robin's egg, and the hair of blonde women, and the scarlet passion-flower, and the mist over meadows, and the power of a dark eye.—From "Beyond the Gates," by ELIZABETH STUART PHELPS.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

As a solution of this difficulty a well-known expert in the art of public speaking has been for many years preparing a comprehensive, practical, and fascinating course of training in speaking which can be successfully imparted by a graduated series of postal lessons.

Should you contemplate improving your own speaking powers the A.B.C. Course in Effective Speaking is at your service.

It has the warm approval of many distinguished public men, including members of both Houses of Parliament. King's Counsel, Barristers and Business men, Lawyers, Doctors, and other professional men who are now taking this Course have written expressing their appreciation of the remarkable progress they are making.

Such thorough, practical, and efficient tuition (at a moderate fee) is not to be obtained by any other means. All students are personally trained, their work is carefully and competently criticised, and they are guided through the entire course by an authority on public speaking. "Everyone has Something to Say" describes the Course fully, giving details of fees, synopsis of lessons, etc., and indicating the best means of becoming an effective speaker.

Send for a free copy of this booklet without delay. It is sure to interest you.

The Principal, A.B.C. Course of Effective Speaking, The A.B.C. Correspondence Schools (Dept. L.), 34, Paternoster Row, London, E.C4.



ANSWERS TO CORRESPONDENTS.

A. HORNGATE.—We are interested in your letter on reincarnation, a subject the career of which we have watched for thirty years, and on which it is not easy to pronounce very positively. All we can say is that so far we have had no proof of it. With all the arguments for and against it we have long been familiar, but have concluded that there may be something in the *spiritual order* which lends some sort of justification to an idea which is rendered grotesque by materialistic interpretation.

M. S. J.—Of course savages have their "superstitious beliefs and barbarous practices," but there is more excuse for them than for the civilised races whose superstitions and barbarities are not less absurd because they are labelled "scientific" or "religious," and are upheld by the civilised equivalents of "witch-doctors" and "medicine men."

M. M.—Mrs. Hancock is the founder of a system of healing, the central idea of which is the clearance from the body of accumulations of mucus, these being the causes of much disease. The validity of the method is admitted by medical men, some of whom we have consulted, and a long list of cures of various maladies having their origin in mucous blockages serves to prove its efficacy.

IGNOTUS.—We should say that the evil is due to too much Science and too little sense. We certainly believe in "scientific investigation," using the term rather in the sense of accurate method than of precise knowledge; for we know so little. In these matters the simple man may be much more scientific than the most learned savant, for the subject touches life itself rather than any particular branch of learning.

INQUIRER.—How should all these marvellous happenings have been going on all these years and you know nothing of them till now? Heaven only knows! You are not by any means the first person who has asked us the question, and we doubt if you will be the last. The probable solution is that we never really perceive anything until we become interested in it; are never quite alive until we begin to observe and reflect; and never truly know anything until we have lived it as well as learnt it.

W. CAIRNING.—It rather suggests the mother's admonition to the nurse: "Go and see what baby is doing and tell him not to." We prefer to practise the doctrine, "Live and let live."

NEW PUBLICATIONS RECEIVED.

"Journal of the Society for Psychical Research." June.
"Proceedings of the Society for Psychical Research." June.

"Theosophy." July.
"Psychic Science." July.

"The Journal of the American Society for Psychical Research." July.

"Spiritual Healing." By Harold Anson, M.A. University of London Press, Ltd. (3/6 net.)

"Apart, Yet Not Afar." Song with words and music by John Bertram. Published by Bertram Chevalier, Amersham, Bucks. (Price 1s.) [Tuneful, of a popular type, and not difficult to play.]

THE EVIDENCE FOR FAIRIES.

To the Editor of LIGHT.

SIR.—Perhaps it is due to my frequent absences on the Continent, but when I see LIGHT here in England I am fated to find no further reference to Fairies. Many of your readers have in the past been interested in this question, and some have kindly sent me what they think may be evidences for the real existence of Fairies. I have a distinctly open mind on the matter and will gladly publish worthy accounts and evidences when they reach me. But the day has gone by for mistaking the imaginary for the real, and it is the real and certain evidence that child and adult must ultimately need.—Yours, etc.,

W. HARRIS SHADDICK

Ashington Lodge,
Near Rochford,
Essex.

AFTER DEATH

Enlarged Edition of "Letters from Julia," with W. T. Stead's important preface. The first letters tell of early experiences in the Spirit World, the later letters given after fourteen years tell of the greater knowledge gained. Published 5s. Our price (new) is 10d. post free. Cash refunded in full if not satisfied. Catalogues free. Mention Offer 228.

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FOYLES, 121, CHARING CROSS ROAD, LONDON.

Mrs. Annie Johnson, 18, Holland Park Rd., Kensington, W. 14, is pleased to announce that she has now recovered from her long and serious illness, and will resume her work at the above address from July 9th. Phone: PARK, 4225.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Baxter. Wednesday, July 16th, 8, Mrs. B. Stock.

Croydon.—Harewood Hall, 96, High-street.—July 13th, 11, Mr. Percy Scholey; 6.30, Mrs. Annie Boddington.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—July 13th, 6.30, Mr. T. W. Ella. Wednesday, 7.30, Mrs. Elliott, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 13th, 7, Mrs. Anderson. July 14th, 8, spiritual developing circle. July 17th, 8, Mrs. Barkel.

Shepherd's Bush.—73, Becklow-road.—July 13th, 11, public circle; 7, Mr. McLellan. Thursday, July 17th, 8, Mr. R. G. Jones.

Peckham.—Lausanne-road.—July 13th, 7, Mrs. Gladys Davies. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall adjoining Bowes Park Station (down side).—July 13th, 11, Miss E. M. Maddison; 3, Lyceum; 7, Dr. Vanstone.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—July 13th, 11 and 6.30, Mr. Harper.

Central.—144, High Holborn.—July 11th, 7.30, Mr. and Mrs. Humphries. July 13th, 7, Mrs. B. Stock.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—July 13th, Mrs. Barkel. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. July 13th, 6.30, Service. Holy Communion and Address. Healing Service, Wed., July 16th, 7 p.m.

HAUNTED HOMES: AN ENQUIRY.

To the Editor of LIGHT.

SIR.—Two or three people of my acquaintance who are troubled with hauntings in their homes are anxious, if possible, to get in touch with Mr. Hickson, on account of his remarkable reputation for success in the matter of laying unquiet spirits. The last I heard of him was in Australia. I should be much obliged if any of your readers could give me a clue as to his present whereabouts. You will greatly oblige me if you will kindly give publicity to this letter.—Yours, etc.,

RALPH SHIRLEY.

8-11, Paternoster-row,
London, E.C.4.
July 2nd, 1924.

"THE WORST FEAR IS OVER."

Whenever the question is asked: "What is the use of Spiritualism?" I think that the following passage from F. W. H. Myers' "Human Personality" supplies an answer which conveys to the casual inquirer that Spiritualism embraces a larger field for mental unfoldment than the mere phenomena-hunter ever imagines:—

In the infinite Universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The first fear was the fear of spiritual extinction or spiritual solitude.

The significance of these words becomes increasingly apparent when it is remembered that even to those persons to whom immortality is an article of faith, there comes, at times the thought that a "spiritual solitude" is an all too comfortless condition of the After Life. The joyful companionship of our beloved in the homes beyond, the many congenial activities, and the ever increasing opportunities afforded of intercourse, as portrayed in the proven truths of Spiritualism, effectively dispose of this fear of solitude for the enfranchised soul.

L. H.

Wanted, a lady assistant to Medical Herbalist in the North of England. Age about 32.—Apply Box X3, Hutchinson and Co., 34, Paternoster Row, E.C. 4.

Lady offers happy comfortable home to one or two paying guests.—Box M. J. 50, Hutchinson and Co., 34, Paternoster Row, E.C. 4.

"APART, YET NOT AFAR." Song just Published. "A devotional spirit is breathed through the lines, and the soothing melody fits them exactly." Vide Press. Post Free, One Shilling, Bertram Chevalier, Music Publisher, Amersham, Bucks.

Wanted, to get in communication with a medium, physical preferred, or I would join a private circle.—W. F. Hurdall, 211, Grove Lane, S.E. 5.

13, Marine Parade, Dover, Food Reform Guest House.—Excellent cooking—2s to 3 guineas weekly Facing Sea. Splendid excursion centre.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,271.—VOL. XLIV.

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SATURDAY JULY 19, 1924.

[a Newspaper.]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

EARTH gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

— J. RUSSELL LOWELL.

A CORRECTIVE TO DARWINISM.

Just as at various stages of a voyage it may become necessary to test the compass and correct the vessel's course, so is it with the progress of the world. Its philosophers have to take stock of the prevailing ideas, and see how far they are true. Such a process has been in active operation of late years in relation to evolution and its meaning. The world's thinkers have become painfully aware that the doctrine that there is no morality in Nature and that life is a matter of competition and the "survival of the fittest" is rapidly leading humanity to destruction. And not that alone, but that the doctrine is that blackest of lies—"the lie which is part a truth." Foremost amongst the new school of thinkers is Mr. H. Reinheimer, author of "Symbiosis," who in his new book, "Evolution at the Crossways," proclaims that there is co-operation as well as competition in Nature, that evolution does not favour rapacity whether in plants or animals, and that all forms of greed and selfishness in the lower organisms make for their ultimate extinction. He illustrates this tendency by many examples and shows its application to humanity in which the same laws prevail. Ruskin taught this as a doctrine of morality when he wrote that co-operation is the law of life and competition the law of death. That was of course overstating the matter, for, as Mr. Reinheimer points out, competition is necessary; its function is to keep co-operation efficiently in being. Prince Kropotkin, we believe, was the first to bring forward the idea that

co-operation—mutual help—was as much a law of life amongst animals and plants as competition—the struggle for existence.

* * * *

MORALITY A LAW OF NATURE.

To continue, it is hardly possible to exaggerate the importance of this idea of co-operation as a law of Nature as well as of human morality. It needs to be stated strongly and constantly as a counterbalance to the crude "Darwinism" of the last century. Mr. Reinheimer's book is one on which we shall have more to say, but in the meantime we may quote from it a passage which bears interestingly on the argument.

Every organism and indeed every biological unit has to make good. This is quite important to remember. But I would add, by way of re-interpreting the "struggle for existence," that in order to "make good," the organism or organ has to be good. It has to be good in a real sense since economic laws are eternal, since things refuse to be mismanaged long, since the good of the whole must take precedence of that of the individual, or even of the species.

Here we have the idea of morality in Nature which not long ago was insanely asserted to be indifferent to any human idea of morality; "red in tooth and claw" and favouring only the strong and ruthless, as though it were animated by a spirit of evil instead of a Divine Intelligence. Mr. Reinheimer well shows that in the lower order predatory creatures tend to have hideous and repulsive forms, and to become parasites which grow weaker and weaker and finally die out.

* * * *

THE MYSTIC LAND OF ERIN.

So long as the mystics and seers do not lose touch with the practical issues of life and so lack the sense of proportion, their visions and messages may be studied with profit. We have met those who, in the teeth of all the horrors which have beset the path of Ireland lately, remain obstinately of the conviction that the "Land of Saints and Sages" will yet be rejuvenated to provide a centre of inspiration to Religion and Art as it did in the past. We were reading the other day of the guardian spirits of the "mystic land of Erin," who for two thousand years have in certain sacred spots kept watch over its destinies and who are guiding it to a glorious future—a future about which some of our Irish friends, in view of its present state of hideous tragedy and unrest, are very dubious indeed. We read of these tutelary spirits as looking forth over the world:—

with wondrous eyes that shine like stars, full of the peace of those who live in the Eternal, waiting with the calm certainty of knowledge until the appointed time shall come.

We are reminded by the description of the accounts given in the Bligh Bond Scripts (through John Alleyne and others) of the mystic guardians of Glastonbury. Beautiful dreams, perhaps, but a refreshing change from too much scientific psychical research, useful and necessary as that may be.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription
22/- per annum.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

APPARITION SEEN BY RICHARD BOVET.

About the year 1667, I was staying with some persons of honour in the house of a nobleman in the west country, which had formerly been a nunnery. I must confess I had often heard the servants and others that inhabited or lodged there speak much of the noises, stir, and apparitions that frequently disturbed the house, but had at that time no apprehensions of it; for, the house being full of strangers, the nobleman's steward, Mr. C., lay with me in a fine wainscot room, called my lady's chamber. We went to our lodging pretty early; and, having a good fire in the room, we spent some time in reading, in which he much delighted: then, having got into bed and put out the candles, we observed the room to be very light by the brightness of the moon so that a wager was laid between us that it was possible to read written hand by that light upon the bed where we lay.

We had scarce made an end of discoursing upon that affair, when I saw (my face being towards the door, which was locked), entering into the room, five appearances of very fine and lovely women: they were of excellent stature, and their dresses seemed very fine, but covered all but their faces with their light veils, whose skirts trailed largely upon the floor. They entered in a file, one after the other, and in that posture walked round the room, till the foremost came and stood by that side of the bed where I lay (with my left hand over the side of the bed; for my head rested on that arm, and I determined not to alter the posture in which I was): she struck me upon that hand with a blow that felt very soft, but I did never remember whether it was cold or hot. I demanded, in the name of the blessed Trinity, what business they had there, but received no answer. Then I spoke to Mr. C., "Sir, do you see what fair guests we have come to visit us?" before which they all disappeared. I found him in some kind of agony, and was forced to grasp him on the breast with my right hand (which was next him underneath the bedclothes), before I could obtain speech of him: then he told me he had seen the fair guests I spoke of, and had heard me speak to them; but withal said that he was not able to speak sooner unto me, being extremely affrighted at the sight of a dreadful monster, which, assuming a shape betwixt that of a lion and a bear, attempted to come upon the bed's foot. I told him I thanked God nothing so frightful had presented itself to me; but I hoped (through his assistance) not to dread the ambages of hell. It was a long time before I could compose him to sleep; and, though he had many disturbances in his own room, and understood of others in the house, yet he acknowledged he had never been so terrified during many years' abode there.

The next day, at dinner, he showed to many persons of principal quality the mark that had been occasioned on his breast by the grip I was forced to give him to get him to speak, and related all the passages very exactly; after which he protested never to lie more in that room; upon which I set up a resolution to lodge in it again, not knowing but something of the reason of those troubles might by that means be imparted to me.

The next night, therefore, I ordered a Bible and another book to be laid in the room, and resolved to spend my time by the fire, in reading and contemplation, till I found myself inclined to sleep; and accordingly, having taken leave of the family at the usual hour, I addressed myself to what I proposed, not going into bed till past one in the morning. A little after I was got into bed, I heard somewhat walk about the room, like a woman in a tabby gown trailing about the room; it made a mighty rustling noise, but I could see nothing, though it was near as light as the night before. It passed by the foot of the bed, and a little opened the curtains, and thence went to a closet door on that side, through which it found admittance, although it was close locked: there it seemed to groan, and draw a great chair with its foot, in which it seemed to sit, and turn over the leaves of a large folio, which, you know, make a loud clattering noise; so it continued in that posture, sometimes groaning, sometimes dragging the chair and clattering the book, till it was near day. Afterwards I lodged several times in this room, but never met with molestation.

This I can attest to be a true account of what passed in that room the two described nights; and, though Mr. C.

be lately dead, who was a very ingenious man, and affirmed the first part unto many with whom he was conversant, it remains that I appeal to the knowledge of those who have been inhabitants or lodgers in the said house for what remains to justify the credibility of the rest.

APPARITION SEEN BY MR. B. L.*

It is not many years ago since Mr. B. L. accompanied some friends on a visit to York Cathedral: the party was numerous, and amongst them were a gentleman and his two daughters. Mr. B. L. was with the eldest of these ladies, exploring the curiosities of the building, rather at a distance from the rest of their companions. On turning from the monument to which their attention had been directed, an officer in a naval uniform was observed advancing towards them. It was rather an unusual circumstance to encounter a person thus accoutred in a place so far distant from the sea, and of so unmilitary a character. Mr. B. L. was on the point of making a trivial observation on the subject to his companion, when, on turning his eyes towards her and pointing out the approaching stranger to her notice, he saw an immediate paleness spread over her face, and her countenance became agitated by the force of the powerful and contending emotions which were suddenly excited by his presence. As the stranger drew more near, and his figure and his features gradually became more distinctly visible through the evening gloom and the dim religious light of the cathedral, the lady's distress was evidently increased: she leant on the arm of Mr. B. L. with the weight of one who was painfully afflicted and felt the necessity of support. Shocked at the oppression which he witnessed, but wholly ignorant of the cause—alarmed—hurried—supposing her to be suffering from the paroxysm of some violent and sudden indisposition, Mr. B. L. called to entreat the assistance of her sister. The figure in the naval uniform was now immediately before them: the eyes of the lady were fixed upon him with a gaze of silent and motionless surprise and a painful intensity of feeling; her lips were colourless and apart, and her breath passed heavily from the full and overburthened heart. The form was close upon them—it approached her side—it paused but for an instant—as quick as thought, a low and scarcely audible voice whispered in her ear, "There is a future state"; and the figure moved onward through the retiring aisle of the minster. The father of the lady arrived to the assistance of his daughter, and Mr. B. L. consigning her to his protection, hastened in pursuit of the mysterious visitor. He searched on every side: no such form was to be seen in the long perspective of the path by which the ill-omened stranger had departed. He listened with the most earnest attentiveness: no sound of retreating footsteps was to be heard on the echoing pavement of the cathedral.

Baffled in his attempt to discover the object whose presence had thus disturbed the tranquillity of time, Mr. B. L. resought his friends. The lady was weeping on the shoulder of her father: she avoided every inquiry respecting the cause, the seat, and the nature of her illness: "It was slight; it was transient; it would immediately be over." She entreated the party to continue their examination of the building, and to leave her again to the protection of her former companion. The request was granted; and no sooner had she thus possessed herself of an opportunity of confidential communication than she implored him, with a quick and agitated voice to conceal for a little while the occurrence of which he had been a witness: "We shall never be believed: besides, it were right that my poor dear father should be gradually prepared for the misery that he is destined to undergo. I have seen the spirit, and I have heard the voice of a brother, who exists no longer: he has perished at sea. We had agreed that the one who died the first should reappear to the survivor, if it were possible, to clear up or to confirm the religious doubts which existed in both our minds."

In due time the account of the event arrived to verify the spiritual intimation: the brother was indeed no more. His death had happened on the very day and hour in which his form was seen by Mr. B. L. and his sister, in the north aisle of York Cathedral.

* In the original MS. of this story, the name was given at length; but, while the sheets were passing through the press, a friend of the party stated to the publisher that making public the names would distress the feelings of more than one individual: they are therefore withheld.

FOR AND AGAINST SURVIVAL.

By PROFESSOR CHARLES RICHEL and SIR OLIVER LODGE.

A REVIEW BY W. BUIST PICKEN.

"The Proceedings" of the S.P.R. for May publishes two very notable contributions to the subject of survival. The first one is on

THE POSSIBILITY OF SURVIVAL FROM THE SCIENTIFIC POINT OF VIEW.

By PROFESSOR RICHEL.

He states his case with admirable candour, clarity, consistency and conciseness. It is in five sections. The first begins:—

In my numerous writings I have resolutely adhered to the position of not admitting as demonstrated the survival of consciousness. Nevertheless, it may be that my negative attitude is somewhat more strongly represented in my writings than in my intimate thought. There are facts so unexpected, so perturbing, continually cropping up as we continue to study the subject, presenting themselves with such disconcerting rapidity and complexity, that it would be inexcusable for me to deny, without hesitation, all possibility of the survival of consciousness.

It therefore appears to me wise to make a reserve in my negation. If it is true—as I have often maintained—that the most reasonable hypothesis is the unknown hypothesis X., which it will be for the future to develop, it is very possible that this hypothesis X. need not be antagonistic to the spiritistic hypothesis. In fact, I do not wish to expose myself to the chance of seeing my negations suddenly reversed by new experiments; so, although I do not expect this to happen, my attitude of prudence may be pardoned. At the same time, in spite of my prudence, I am forced to regard the spiritistic hypothesis, not only as undemonstrated, but, still more, as being in formal opposition to a great number of facts.

Let it be well understood that I am not at all concerned to know whether survival is agreeable or disagreeable, nor whether I am in accord or discord with any particular brand of religious opinion; it is not things of that kind which occupy my mind, but only a question of the fact—the truth.

There should be little difficulty in the advanced Spiritualist agreeing with Professor Richet as regards the "unknown hypothesis X.," because much of the popular data of Spiritualism is obnoxious to them both.

The second section, which deals with oppositional facts to the Spiritualistic hypothesis, presents difficulties that are more apparent than real, e.g., the unbroken parallelism between intellectual functions and the brain throughout the whole animal kingdom, and the common causes of mental disruption:—

Consciousness, mobility, sensitiveness, are functions of the nervous system; so that it is necessary to suppose not only the survival of the human consciousness, but also the survival of all animal memories. That is a grave consideration, and I am not resigned to it.

The survival of all animal memories would indeed be "a grave consideration," if it were necessary; but to this supposition the Spiritualist is no more resigned than is the scientist. Moreover, in affirming that the brain is only an instrument of mind, unable to respond unless it is intact, the Spiritualist does not imply that after death no instrument is necessary. Hence the matter is not as "if one were to say that in an electric lamp the passage of the current and the integrity of the mechanism of the lamp are not necessary for the production of its light." The lamp mechanism with its current are essential to the production of physical light, and a super-physical mechanism is requisite for production of spiritual light (or thought) both in this world and the "next." What the essential nature of this mechanism is, materialist and Spiritualist alike have occasion to inquire.

The third section treats of "direct proofs," from subjective or objective metapsychics:—

Now in subjective metapsychics we have a great number of facts proving that human intelligence has means of acquiring information other than through normal sensory channels; and that it acquires this information under conditions which exclude the attribution of this super-sensory knowledge (or cryptaesthesia) to the presence of an individuality which has survived the death of the brain.

When Ossowiecki reads the word "toi" that I have written on a scrap of paper held all crumpled up in my hand, or when he indicates a verse of Rostand that I don't know and that Mme. de Noailles had enclosed in a carefully sealed letter, there is no need to suppose the intervention of the soul of a deceased person. There is perception or knowledge of reality: that is all.

And this perception or knowledge is profoundly mysterious. We might say that it has, so to speak, no limit known to us. We are not leaving the scientific domain if we say that cryptaesthesia can reveal to us fragments of the real—fragments which seem to have no connection with space and time.

While it is true that in such experiences as those described above "there is no need to suppose the intervention of the soul of a deceased person," from the standpoint of one who has not any knowledge of similar occurrences in which ultra-terrestrial intelligence is engaged; it is no less true that apparently the same kind of phenomenon may be of different origins. In their differentiation the materialist and the Spiritualist should, and in fact do, co-operate. Cryptaesthesia only punctures the Unknown—does not reveal it. The term is a negative one, signifying a not understood sensitivity to the unknown; it is not so much a specific psychic power as a state or condition of a natural power (whether physical or psychical) yet to be studied scientifically. If "all the revelations of the discarnate about their old life can be logically attributed to this power of cryptaesthesia," they cannot always be so placed "factually." Lotze luminously says: "Logical laws hold good primarily of nothing but the thinkable content of conceptions; mathematical laws of nothing but pure quantities."

"Nevertheless," says Professor Richet, "I do not overlook two facts:—

"(1) That genuine mediums have an invincible tendency to attribute their answers to a spirit of the dead: all their phrases are saturated with the spiritistic hypothesis; and it was so even in the beginning of their career, when they had practically no knowledge of spiritistic literature. (2) We must admit—that is not very satisfactory—that mediums have a way of selecting minute details in the life and habits of a definite discarnate person in order to utilise or adapt them in their answers. Sir Oliver Lodge and E. Bozzano have insisted on the difficulty there is in understanding this selection in the messages. So much so that in certain very rare cases the hypothesis of survival is much less far-fetched than the hypothesis of selective cryptaesthesia."

"But these reasons, which I frankly bring forward in all their force, do not hinder me from concluding that by subjective metapsychics one cannot render likely the theory of survival."

If Professor Richet's natural clarity of thought fails him a little in the preceding excerpt there is excuse enough to be drawn from his remark that no account has been taken of "the wholesale nonsense furnished by automatic writing in thousands of experiments." The experienced and philosophical Spiritualist cannot but sympathise with him when he adds: "Even for the most hardened spiritist there is not one communication in a thousand which is not ridiculous: it behoves one, therefore, to be very cautious about the thousandth observation, even when it has rather striking features."

To the advanced psychologist the author there "gives away" the main cause of his obdurate scepticism, by which he comes very honestly indeed. Had he a tithe of all that is in positive spiritual knowledge derived from experience—his own or another's—its psychological action would be not only evident but striking upon his receptivity to spiritual truth.

The fourth section, only about half of a page, refers to the difficulty of Premonitions. The facts he admits freely, but does not attempt to explain them. The fifth one relates to the varieties of materialisation, between which phenomena and the survival of memory he is unable to see any connection. The sixth and concluding division is impressive. Professor Richet writes: "Unknown truths, immense unforeseen horizons, open before us. Let us not hasten to build up a fragile theory." But he errs in saying, "The further we advance the more the shadows thicken." He regards modern Spiritualism as "only a revival of very ancient superstitions," yet believes that "the evolution of science will lead us to more splendid truths." In one sentence he informs us of his dim but sure sense of the grandeur of the Universe and discloses his severe limitations in understanding the abysmal depths and heavenly heights of human Individuality: "Truth, under the profound veils which cover it, must be far more noble than this antiquated idea—the prolongation of our miserable individual intellectuality."

The brevity of this review of Professor Richet's paper is due not to the circumstance that it is in opposition to that for which *LIGHT* stands, but solely to the fact that we are considering a negative statement—in page-length about one-third of Sir Oliver Lodge's positive contribution to the subject.

THE POSSIBILITY OF SURVIVAL FROM THE SCIENTIFIC POINT OF VIEW.

By SIR OLIVER LODGE.

In opening the case for survival, Sir Oliver gracefully acknowledges the position and qualifications of his opponent in this discussion, his good and eminent friend Professor Richet; who, knowing facts that in some of their aspects conflict with materialism, is yet able to remain a materialist. Sir Oliver takes occasion to observe that no offence is intended by the term materialist, which denotes a definite philosophical position. Perhaps before long this term and its correlative, Spiritualist, will lose their false dichotomy. Even now there are Spiritualists who are more

distinguished materialists than the classical materialists themselves. What is troubling Professor Richet most, Sir Oliver penetratively says, is the lack of theory. As C. C. Massey observes, in the Preface to his translation of Du Prel's "Philosophy of Mysticism," "When we see how a thing can have happened, we are much more ready to give a fair hearing to evidence that it has happened, than when the material offered is quite indigestible by our intelligence. And thus an explanatory hypothesis is hardly less necessary for the reception of facts of a certain character, than are facts for the support of a hypothesis."

It is no wonder that from his present point of view Professor Richet finds spiritistic facts "strange, troubling, mysterious and incredible." It will be different when the ether is incorporated into our scheme of things—now "totally ignored by biological science, and indeed ignored by all science except one-half of the science of physics."

Sir Oliver declares that in this discussion his friend denies with hesitation, and asserts with vigour, himself denying with vigour and asserting with hesitation. He wishes his critics clearly to understand that in turning from denials to assertions it is only to formulate a working hypothesis of the manner and method of human survival.

The evidence for survival ought to stand on its own merits, without being hampered by effete superstitions. I wish to deny and repudiate some of these superstitions in a forcible manner; and in this I know that I am in agreement with all the more reasonable spiritists. Professor Richet, and perhaps some others in the physiological camp, seem to want to carry these superstitions over from "the dark ages" into the era of Science; but this must not be allowed. The subject is difficult enough without these unnecessary and impossible accretions.

My first denial then is of anything like the resuscitation of a corpse.

Sir Oliver goes on to say that the idea of a resuscitated body wandering about is absurd, and that holders of the spiritistic view are as willing as the physiologist "to admit all the facts about disintegration, decomposition, incineration, and the rest."

Medieval ecclesiastical beliefs were in many respects better than those of the Egyptian.

But with Ecclesiastical practices, science has nothing to do. It ought to regard the facts from a totally new and different aspect. We ought to maintain, and we do maintain, that the material body has served its turn and is utterly discarded and done with, that its particles can be used again for other forms of life, and that no sort of identity or personality remains associated with them.

As to what becomes of the personality, and what instrument now serves its turn, that is a matter for investigation; that is what we have to learn. No question of priestcraft should be associated with it: it is a straightforward scientific enquiry. It may be that we do not know. But on the other hand it may be that we can frame a working hypothesis. Such a hypothesis is growing in my mind: and the beginnings of it were in the mind of St. Paul, of Clement of Alexandria, of Origen, and other Greek Fathers of the Church. Very likely their ideas were condemned as heretical at the time; but that does not prove them untrue.

Although apparitions of the dead sometimes appear, it is certain that their material bodies do not revive. This being accepted, a crude materialistic explanation of the facts of apparitions is inadmissible. To reconcile our belief that we are sometimes in touch with surviving personalities whose bodies are to them as substantial as ours are to us, Sir Oliver offers an explanatory hypothesis that he is tempted to call "his" simply because (apart altogether from psychical bearings) he has made a life-long study of the Ether of Space, which to him is a more "familiar and substantial and practical entity than it is likely to be to people who have not made that study, and to whom it seems something indefinite, vague, and imaginary."

Among scientific men the Ether has only been studied by Physicists, and not by all of them. It has been ignored by Chemists, *qua* Chemists, and has probably never entered the thoughts of Physiologists, or Biologists of any kind, at all. And yet if it is a reality in the Universe it may have chemical and biological functions to perform, as well as its well known functions in the science of Physics. We know it familiarly in the phenomena of Light, of Electricity, of Magnetism. We are beginning to associate it also, rather definitely, with Elasticity, Cohesion, and Gravitation. And we are gradually learning that the greater part of the energy in the Universe, and certainly all potential energy, belongs to it, and not to matter at all. Atomic matter is one thing: the Ether is another. They may be related; in fact they are related. The link between them is electricity. But if it is possible ever to unify them, and to regard them as different manifestations of one thing, there is no doubt which is the more fundamental of the two. The Ether is the fundamental thing. Matter is a derived and secondary thing. And the electric charges which constitute matter are probably composed of modifications of the Ether.

This really is orthodox Physics, though it is not yet so substantiated that all Physicists must necessarily agree with it. There may be legitimate differences of opinion, but it is a recognised and reasoned scientific view. It is well founded, it is deduced from the facts, and is entirely independent of any psychic considerations.

If, then, the Ether in the physical universe has functions which most physicists attribute to it, ought we not to take it into account in philosophic discussion, and in biological theory also? Sir Oliver says his working hypothesis must be "held lightly, until the facts, studied long and carefully, are found to substantiate it, and constitute it a reasonable clue to phenomena which, though real, seem otherwise inexplicable." To the honour of Professor Richet, in spite of his repugnance, he is ready to accept "the facts." But "he will never understand them in terms of 'matter' alone."

Strictly speaking, we cannot understand anything fully and completely in terms of matter alone. By concentrating on matter we eliminate from our thoughts the greater part of the Universe. The Universe contains many things besides matter. It contains magnetism and electricity and light and Ether; it also contains life and thought and mind and consciousness and memory and personality, and character. None of these things are material; and yet, strangely enough, some of them have come into association with matter through the curious biological process of Incarnation. For a time intelligences do inhabit material bodies which, by barely known processes, they have unconsciously constructed. It is evident that there exists a *formative principle*, which is able to deal with the atoms of matter, or rather with the more complex molecules into which the atoms have already grouped themselves: and thus, by aid of the energy which these molecules receive from the sun, non-material entities are able to manifest themselves familiarly in association with matter.

The facts under discussion "now show that association with matter is not an essential of their existence." The working hypothesis is that they are more closely associated with the Ether than with matter, acting primarily and directly on the Ether, indirectly on matter, and are "able to continue in their Ether habitations when the material particles are worn out and discarded."

In justification for this I wish to say, as a physicist, that most, possibly all, of our actions on matter are exerted through the Ether: some obviously, like propulsion by electric motors, others less conspicuously, but just as really, wherever force crosses empty space. For atoms are never in contact.

Having no sense-organs correlated to the Ether, we know nothing about personalities possessing an ether-body only, unless they in some way operate on our senses through a special kind of matter. This is conceivable, our present physical body having been built up of food not in the least like it—the shape of the material body depending on the formative organising principle, not on the aliment it uses.

In this general way we may account for objective metaphysical phenomena, without assuming that deceased human beings are often engaged in their production.

The formative unconscious power or principle may be much more general than that, but it must also be specific. In an egg the formative principle exists which constructs a bird: from the ovum of a dog, a dog emerges; the formative principle in an acorn constructs an oak. The construction is in every familiar case specific. So if the human hands and faces are produced, or even if things like garments and veils are imitated, it is not unreasonable to suppose that some human element—in the latter case perhaps a conscious element—is somehow concerned in the production.

It is easier still to associate subjective metapsychics with human survival. For in this life we are able to operate on brain—to move muscles, to convey ideas, and so forth—and "it is a question of evidence whether this power of operating on brains can be extended to other brains, so that a personality which has lost the use of its own instrument may be able, with difficulty and by permission, to work similarly on the brain of some hospitable person who partially vacates his instrument in trance, or who allows part of it to be used for moving either his hand in writing or his organs of speech."

As with historical explanations of astronomical and other phenomena that were at first rejected because of an apparent excess of simplicity but eventually became authoritative:—

So I expect it will be with the spiritistic hypothesis in some developed form. Childishly simple as it appears, seemingly more appropriate to primitive man than to Fellows of the Royal Society, it may turn out not only to be true but to involve consequences of tremendous moment to mankind; indeed it may outweigh all other discoveries in its influence on human will and conduct!

There are a few sentences in Professor Richet's article to which Sir Oliver wishes to oppose a negative:—

"First, . . . that any reasonable holder of the spiritistic view would like to deny physiological and pathological facts if he were able."

Second, "that any sensible people hold that an instrument is not necessary for communication and response. On the contrary they hold that it is necessary, quite necessary, and that that is the use of a medium."

Third, "that nine hundred and ninety-nine communications out of a thousand are ridiculous. If we eliminate obvious nonsense and lunacy, the statement is not true."

In answer to objections to "the idea of the vicarious use of other people's brain-nerve-muscle mechanism for the transmission of messages from a surviving etherially-embodied once-incarnate personality," we read:—

The notion may also serve most naturally to account for the incidents of classical scholarship, and literary allusion, beyond the scope of the medium's learning or cultivation. But Subjective Metapsychics contains many other phenomena besides these. It contains travelling clairvoyance, for instance, when information is given about what is happening at a distance, or when apparently telepathic effects are produced across a continent; or, more puzzling still, when sealed documents and unopened books are read; and, most puzzling of all, when future events are predicted. Do I seriously claim to have the beginnings of a working hypothesis sufficient to account for these things?

Well, I do! Let me try to expound it tentatively in a few words.

The dissociation of personality from the restrictions of the material body need not only occur at death. Some people may have rather loose connection during life. Their animated ethereal vehicle, or some part of it, may indistinctly be conceived as able to wander during sleep, or to leave the main part of the body during trance. Usually only the spirit is supposed to leave at such times—by those who hold that there is such a thing as spirit—and possibly that may be sufficient for the purposes of travelling clairvoyance and for cryptæsthetic sensibility; but if it turns out that a spirit must have a habitation of some kind, I shall not be deterred from pressing an ethereal body into the service. The facts may not necessitate it, or they may. We shall see.

But how are we to account for the reading of sealed envelopes, the penetration of opaque obstacles? Well, opacity is a thing that can be treated physically. It means that waves of light cannot get through: they are either reflected back, or they are absorbed and turned into heat, by an opaque body. A conducting metal represents one type, a "black body" the other type of opacity; and there are all grades of obstruction to ether waves. But opacity does not mean that *nothing* can get through. I am not prepared with a physical explanation of how these clairvoyant things can be done. The phenomenon is to me the most puzzling of all. I doubt if it can be solved in terms of "matter." No adequate attempt has yet been made to solve it in terms of "Ether." X-rays give us a hint: but I am not sure that it is done in a physical way at all. There is some evidence—not much—that the contents of the book have to be, or have had to be, in some person's mind: and whether that which has once caused a mental impression can for that reason be more easily read, or whether the information is somehow mentally conveyed by other than a physical process, I do not know. I am not afraid of a physical explanation, but prefer to wait for more knowledge of the facts.

Reference is then made to Dr. Eugène Osty's book, "Supernormal Faculties in Man," which Sir Oliver says is well worth the attention of Biologists, as a compendium of cases illustrating a variety of subjective metapsychical phenomena, coming mainly within Dr. Osty's own experience, and attributed by him to a paranormal extension of purely human faculty—without anything of what is commonly called the supernormal. In that book the author quotes testimony from some of the clairvoyants themselves as to the way their impressions appear to come to them.

Perhaps the ordinary Spiritualist has very insufficiently considered such phenomena, and thus gratuitously credited the discarnate with much that rightly belongs to mundane sources, thereby aggravating natural scepticism like Professor Richet's.

Prevision to Sir Oliver is not encompassed with the difficulties it has for Professor Richet. The former does not at present see the necessity of modifying our notion of time to a more subjective nature. If survival is the reality of a rational universe that he believes it to be, there must be in the spiritual world those who have greater knowledge and power than we now possess; and for certain purposes they may assist us.

Scientific inference, even to us, is possible, and physical prediction can be based upon that. There are many kinds of prediction known to us here and now. A transit or an eclipse is one very simple type. A railway time-table is another. I can predict that I shall go by the 11.15 to Paris this day fortnight. Competent people can predict that Aldebaran will be occulted by the moon

at 4.7 a.m. on the 23rd of August, 1924; or that Mars will graze or rather dip under the left-hand top of the moon, and remain invisible from 8.3 to 8.23 p.m. on the evening of the 5th of November in this same year. One class of prediction is based on planning, which we may or may not carry out, and is contingent upon "strikes." The other is based upon calculation from present knowledge, and is contingent on their being no cometary or other disturbance to affect the equanimity of the moon. Predictions are always contingent, never infallible. Yet one may feel reasonably certain that frost will occur next winter, and I hope equally certain that France and England will continue good friends.

In that way higher beings with more developed intelligence and corresponding knowledge may be able to infer a plan and predict events far beyond our estimates of probability. The pointed question here is this: Are we in touch with these exalted intelligences, and are they likely to take the trouble to "come and talk domesticities through a medium here?" Sir Oliver answers:—

No, by no means; at least we need not look for such condescension. We are not in touch with them, but our friends on the other side are. They, let us suppose, want to give evidence of the reality of things which are strange to us. They want to wake us up out of our materialistic torpor: so every now and then our friends are allowed to glean information from some higher being, and to convey it to us.

We ourselves possess powers which our ancestors would have thought miraculous; and our descendants will smile at the satisfaction with which we view our petty achievements in, say, locomotion and inter-communication. Prometheus was regarded almost as a god for discovering fire. Yet any urchin with a box of matches could set—if not the Thames—at least a Thames warehouse on fire. It took a Faraday to discover magneto-electricity; but every electrical shop sells telephones and dynamos. It needed Maxwell and Hertz to discover electrical waves; but now, one can hear Paris concerts by a thing rigged up in an English or Scottish barn. To modify the well-known tag into something more certainly true: "There is nothing either new or strange but thinking makes it so."

MR. EVAN POWELL AND THE S.P.R.

Mr. Evan Powell writes:—

In reference to the letter in the issue of *LIGHT* for July 5th, where a lady reader objects to some remarks included in my recent lecture on Physical Phenomena at the London Spiritualist Alliance: First let me be frank and admit that my reference was to the Society for Psychical Research, and also state that I should not hesitate to repeat the statement under similar provocation.

This Society appears to think that mediums, and Spiritualists in general, should be grateful for any investigation on their part, and that no reliable record of investigation exists outside the fifty-five columns of their "Proceedings."

In minimising the value of the medium, does this lady recognise that the Society would be a "bung-hole without a barrel?"

The record of the past few years, especially including the "Hope case," has caused dissension, even among the members of the Society itself, and the fact that this lady received some amount of consideration should not blind her to the fact that others may have received little of this commodity.

Surely the records of Crookes, Wallace, Judge Edmonds, Smedley, and a host of others, are as scientific, and at least as valuable as the "Proceedings" and as useful in substantiating the truth of Spiritualism.

I am perfectly aware that a medium is but the instrument through which the "power" acts, or the evidence is given; but to require that the medium should "not be too sensitive of his dignity" is but one way of suggesting that he should submit to any treatment that investigators like to use with him. A medium has as much right to his personal dignity as any of his investigators.

The Society for Psychical Research have shown themselves to be very concerned about their own dignity; surely they do not deny an equal personal pride to their mediums.

The use of the term "hot-house plant" is not courteous, and does not imply much consideration for mediums, who although they should not claim "personal credit," have at least the right to point out that most, if not all, their time is given up to this work, while years of their life have been given to practice and investigation, often at some risk to health.

If this is designated a "hot-house plant," what are we to say of those investigators who damn any medium at the least suggestion of anything suspicious, the cause for which may be, and often is, their own unsuitability to investigate.

Your lady correspondent must make out a better case if she is to obtain the sympathy of most of your readers.

"EDWARD IRVING AND THE 'VOICES.'"

In the "Hibbert Journal" for the current quarter appears an article on "The Spiritual Wanderings of a Cambridge Literary Lady a Hundred Years Ago," by Miss Mona Wilson. It is an interesting sketch of a Miss Mary Ann Kelty, a literary woman, who was born in 1789, and whose writings, although hardly remembered at the present time, enjoyed some measure of admiration in their day. The following passage from the article will be of interest to our readers as bearing upon the subject of Dr. John Lamond's article on "Edward Irving and the 'Voices'" in *LIGHT*, of 28th ulto. It relates the experiences of Miss Kelty with one of the "Irvingites," after she had removed to Cambridge, and when she had abandoned novel-writing for books on religious subjects:—

For some years she was fairly happy, but then her health became impaired, and, finally, severe attacks of hæmorrhage from the throat made her doctor doubt the possibility of her recovery. She was obsessed by the terror of death; and failed to find comfort and support in her religious experiences:—

"I was yearning for something that came closer to the wound, and applied to it some more successful balm of healing, than I could find in expositions of doctrine. I wanted a living monitor, an ever-present rebuker, to still the irritated feelings which, in their present condition of perpetual pain, the slightest word of opposition would rouse to degrading exhibitions of ungoverned wrath, that added to my other sorrows the anguish of a wounded conscience."

While she was in this condition of bodily weakness and spiritual despair, her curiosity was aroused by reports of the miraculous gift of tongues, and she asked a friend to bring a Mr. Macar, who had spent the preceding summer at Port-Glasgow, where the gift had been manifested, to tea with her. His first visit was not an unqualified success, as although his account of what he had witnessed was calm and convincing, he followed it up by a prayer during which—

"he became very much excited and broke into the most awful unearthly burst of sound I ever listened to, and which actually made me shiver with fear. Both A., and I, as soon as he was gone, agreed that this could never be of God; and, if not, that it must assuredly be of Satan; for, beyond all question, it was not in the power of man, unassisted by some sort of spiritual agency, to send forth such a voice as, without any exaggeration, shook the room in which we were."

Soon afterwards she heard that Mrs. Caird, sister of the saintly peasant girl, Isabella Campbell, of Fernicarry, had come to live in the neighbourhood. Mary Campbell, a gifted and beautiful young woman, had herself, when apparently dying of consumption, been the first to whom the gift of tongues had been vouchsafed; and she had been restored to health by James Macdonald, of Port-Glasgow, who, having commanded his invalid sister to "arise, and stand upright," sent the same message by letter to Mary Campbell, who was healed from that hour, and went forth as a prophetess to manifest her powers in public. Mr. and Mrs. Caird had been recommended by Edward Irving to Lady Oliva Sparrow, who lived at Buckden, a village about eighteen miles from Cambridge, and wanted a married couple to look after her school and visit the poor; Mr. Caird also acted as her domestic chaplain. Her Ladyship, however, seems to have found Mrs. Caird's gift, which was liable to manifest itself at meal times, too disturbing an element, and the Cairds were dismissed. Miss Kelty visited them twice while they were at Buckden, and on the second occasion witnessed three exhibitions of Mrs. Caird's powers, two at Lady Oliva Sparrow's table, and one in her own house. Miss Kelty hints that the two former were strange and perturbing, and very different from the latter, of which she gives the following description:—

"She was seated by me on the sofa during the narration of this matter, which, having been amply discussed, some remark of mine occasioned her to take my hand, as if in token of sympathy with what I said. She retained it so long that I began to feel a degree of embarrassment, which was augmented into dread when I perceived her to cover her eyes with her disengaged hand, and sink into a long and profound silence. Mr. C— also ceased to converse. It was really an awful contiguity in which I found myself; but, being in a measure prepared for a demonstration at any moment, I was not so wholly taken aback, as I otherwise should have been, when she at length broke out with a loud and sudden burst of the unknown tongue. Wholly unknown indeed was it to me; but it sounded something like the Greek which I had occasionally heard recited in the Senate House. It lasted but a very little time and was succeeded by short and frequently repeated sentences in good intelligible English, and all of the most cheerful and encouraging nature.

"Ye are his witnesses—ye are his witnesses," I remember was one of them. After declaiming in this way some time with her eyes closed, she went off into singing a hymn in a voice of triumphant joy that was inexpressibly delightful.

"It strangely but profitably affected me. Mr. C— had long been kneeling in prayer before she ended; and irresistible was the impulse that inclined me to unite with him. I shall never say, nor think otherwise, than that it was a glorious, beautiful outbreak that had come upon us; and impossible was it for me then, and equally impossible is it for me now, to believe, but that whatever spirit might be the original prompter of the act, the mighty power of God overcame all evil in it, and rendered it one full fraught with blessing to the souls of His poor ignorant; helpless creatures. Never—no, never—had my parched spirit so satisfactorily drank of living water, and been refreshed. Tears, but not of bitterness—tears that soothed and benefited me, almost rained from my eyes; and when she ceased, it was an act of instinct for me to go up and kiss, and bless her, for the season of good she had been the means of bringing to my withered heart.

"She seemed herself to have derived new life from the exercise. Her very countenance was altered and lighted up with a radiance that had something divine in it. She was calm and happy, and, after a little quietness, the devotional fervour of her spirit being expended, she became so easy and social in her deportment, and Mr. C— so full of simple kindness, that I felt a liberty of conversation with them both which promised to render my visit a far more agreeable one than I had ventured to anticipate."

CLAIRVOYANCE AND SPIRIT IDENTITY.

THE MEDIUMSHIP OF MR. TOM TYRRELL.

By E. ADAMS.

Mr. Tom Tyrrell first visited the Cardiff First National Spiritualist Church in August, 1922, when I was unable to be present, but two of my daughters attended the meetings and gave me the following particulars. In addition to descriptions of a large number of spirit people by Mr. Tyrrell, accompanied in most cases by full christian names and earth-life addresses, the following had personal interest for myself:—

The Chairman (Mr. J. Woodland), thanking Mr. Tyrrell for his very convincing services, had remarked that he "hoped that before long the Church would have a building of its own in which to hold its services," when Mr. Tyrrell at once exclaimed, "Vincent Bird says, 'hear! hear!'"

Now "Vincent Bird" was an uncle to whom I am largely indebted for my earlier experiences in Spiritualism at his house in Devonport, with various then prominent mediums, between fifty and fifty-five years ago.

At the evening meeting, in the course of descriptions given to the general audience, Mr. Tyrrell asked: "Who is Frank B. Chadwick?" As recognition was not forthcoming, Mr. Tyrrell added: "He says, 'Ask Edwin Adams, he will know!'" and as I was not present it had to be left at that. I was associated with Mr. Chadwick in the earlier years of my connection with the premier society here, he being an ardent worker both as secretary and in platform work. As I had then never met Mr. Tyrrell and it was his first visit to Cardiff, it is practically impossible that he could have had any previous knowledge of my association with Mr. Chadwick. The following names of devoted workers in the cause here in the old days were also given: George Sadler, Robert Mark, Mr. and Mrs. Cooper, Mr. and Mrs. Paul Silby, and Francis Phillips, with descriptions which were all readily identified.

I refer to this first visit of Mr. Tyrrell to Cardiff, because it links up with his second visit to the above church on Sunday, June 22nd, when I was present.

The meetings, presided over by Mr. Woodland, were held in temporary premises at the Labour Hall, pending the erection of their own building by the church on a site which has now been secured for the purpose; a fact which, I am sure, gives special satisfaction to Vincent Bird as well as others.

Mr. Tyrrell's addresses, in the morning "Concerning Spiritual Gifts," and in the evening "Does Death End All?" were effectively delivered and illustrated by numerous personal experiences. Following each address, Mr. Tyrrell described a large number of spirit people giving, in nearly every case, full names and earth-life addresses, all but one or two being readily recognised.

With Mr. and Mrs. Hare was described a spirit child who passed on in infancy, and was recognised as their boy. Mr. Hare with joy-lit eyes, told me afterwards, "We have been waiting ten years for this!" With myself Mr. Tyrrell described a beautiful young spirit named Gertrude Miles, who passed on "many years ago with heart trouble." She has

been described to me on various occasions, and was a member of the Children's Lyceum here at the time I was leader.

At the evening meeting, which was crowded, many persons being unable to gain entrance, Mr. Tyrrell said there were quite a number of spirit people with me, anxious to make their presence known. He then described a spirit who gave the name Alfred Rooker who passed on many years ago at Beyrout. Asked if I knew him, I said that Mr. Rooker was my Sunday School Superintendent, was a member of an old established firm of solicitors, several times Mayor of Plymouth and did pass on at Beyrout as stated, while on tour in Palestine. Mr. Tyrrell then described a gentleman with me, having (among other details given) white side whiskers, and brown hair on the top of the head that "appeared rather funny," but was explained by the spirit friend removing a wig for purpose of identification, with the name Robert Mark—a dear old personal friend and zealous co-worker in the cause.

These meetings could not fail powerfully to impress any unbiased mind with the remarkable directness, insight, and trained efficiency of Mr. Tyrrell's mediumship.

PREDICTION OF A MINING ACCIDENT.

To the Editor of LIGHT.

SIR,—The following is one of my experiences in prediction, of which mention was made in LIGHT, some years ago. It may interest some of your readers who are not yet quite convinced of the truth of prescience.

At one time I had a large number of colliery workers calling upon me for advice and help in their daily work and affairs, and if this kind of work is to be classed as "fortune telling," then I am prepared to shoulder the burden of my offence. One group in particular I remember, eight in all, who called upon me together, although I received them one by one. There were happenings indicated in each case which resembled something revealed in the others, and rather puzzled me, for not one admitted any knowledge of what I had told them till the whole eight men had been dealt with. Then they stood in a group in my waiting-room and, before departing, said they were all mates working together in the same "shift," and that they certainly would remember what I had told them, as I had correctly described what they were doing and the exact details of their position in the mine, so they were sure I should be right in the prediction. This was that at any moment a large shelf of coal above their heads would suddenly fall; for which danger they must be constantly on the alert and ready at the slightest warning sound to rush from the spot. Within twenty-four hours the thing had happened. Four of the men jumped into a cul-de-sac and were afterwards released through a ventilation shaft, while the others were free to walk out through the main entrance of the mine. A "slant," over twenty tons of coal, had fallen on the exact spot where the men were working, but, owing to the warning, not one of them received so much as a scratch.—Yours, etc.,

S. J. FOOT-YOUNG (Mdm. St. Leonard).

"THE DRAMA OF EUROPE" AND THE IMPORTANCE OF CHARACTER.

By MRS. PHILIP CH. DE CRESPIGNY.

It is only necessary to look round and exercise the most ordinary powers of observation to realise the main truth underlying that most admirable series of articles by Mr. Stanley de Brath, "The Drama of Europe."

In them he emphasises—in fact it is the basic note of his argument—that character is the most important factor in the evolution of mankind; more important and of greater weight in the scheme of things than either circumstance, intellectual development, or might; that in the struggle towards civilisation character is the mainspring of all advance.

Linked up with character is that mysterious attribute which for want of a better name we call "personality," a quality the value of which there is a tendency to underrate and overlook, and it is an interesting question to what degree character and personality can be regarded as synonymous terms. Is the latter entirely the outcome of the former? It would seem not entirely, for persons of different character can have a very charming personality—of a superficial sort. Not infrequently the ne'er-do-well of a family is by far the most attractive member of it, to the superficial observer, and that he can influence those with whom he associates very markedly is common knowledge.

The reverse is no less to be met with. A man of sound sterling worth may be utterly wanting in that subtle quality we call personality, and through the absence of it fail in everything he undertakes. No matter how honest and admirable a character his may be, he has no influence at all with the people with whom he is brought into contact.

Personality will carry a thing through where sterling character may fail entirely.

Real personality has its roots in something deeper than mere outside charm or graceful manners; it should be the outward and visible sign of an inward grace. It radiates influence for the most part unconsciously, wherever it goes; it strikes an answering note in the least responsive breast; it can tame the wild beast in man and make him see reason where he has seen red; difficulties melt before it, and the most unsympathetic human teams will be persuaded into harmony when the man of personality holds the reins. And in the jargon of the conjurer, no one knows how it is done! For the successful running of any scheme, whether of earth or heaven, and the power of putting life into it, the man of personality is more to be desired than money or even perseverance. In it lies the magic that can turn copper into gold.

And yet, as it can neither be seen nor cut with a knife, it is a factor taken very little into consideration when ordering the affairs of the world.

But it must be the real thing, not the spurious article; it must have the qualities to back it that according to Mr. de Brath's arguments make for civilisation. He has shown us in "The Drama of Europe" how countries and races have risen through development of character, and fallen through its degeneration. Neither might nor mere intellect nor opportunity, nor legal codes will win prosperity or a civilisation worthy the name; it is the man himself that counts!

The "Drama of Europe" brings this out very finely, and it would be a good thing for mankind if the essential truth of it were realised. The wheels of evolution may start revolving, but it is man's character that sets them in the right direction, plus, so I would suggest, the subtle, mysterious quality we call personality, which is not necessarily the outcome of character only, but must spring from a genuine love for, and sympathy with, the rest of humanity.

For the working of inner laws it would seem that character also plays an important part.

When God gave His promise to Lot to save the city if even ten righteous men could be found in it, it suggests that character may be a focus without which the Powers for good are unable to do their work?

THE PROBLEM OF CONSCIOUSNESS.

To the Editor of LIGHT.

SIR,—In your issue of the 28th ult., a correspondent, "Glenshesk," enquires for information on a quotation from a Persian poet: "Consciousness sleeps in the stone, dreams in the plant, stirs in the animal and awakes in man." Permit me to add a little to Mr. J. Arthur Hill's reply.

We cannot assert the existence of consciousness in any organisms beyond ourselves. Consciousness in others is an hypothesis based on observed similarity of reaction to external stimuli. In recent years, however, science has made great strides in demonstrating the similarity of reaction in practically all forms of matter, organised and unorganised. Your correspondent may be referred to the remarkable researches of the Indian botanist Jagadis Chandra Bose. The British Museum possesses copies of all his works, amongst others: "Comparative Electro-Physiology," 1907; "Life Movement in Plants," 1918; "Physiology of the Ascent of Sap," 1903; "Plant Response," 1906; "Researches in the Irritability of Plants," 1913, and "Response in the Living and Non-living," 1902, all published in English by Longmans.

By means of ingenious instruments, and by patient observation, Bose has shown that both plants and metals react to electrical stimulus. He has proved the existence of pulsation in plants, shown in rhythmical movements of their leaves. The plants examined reacted to changes of temperature and to various chemicals. Chloroform tends first to excite the pulsations, then to calm them; it then slows them down, and finally causes death. The reactions are sometimes quicker than in "higher" forms of life. The time of contractile reaction of a mimosa, for instance, was .076 seconds, which is one eighth of the time required by a frog. With both plants and metals reaction became slower under fatigue, precisely as in the case of the human organism. In the case of both plants and metals there is a certain degree of temperature that gives maximum reactions: variations of this temperature tend to decrease reaction. Bose has even discovered in a metal reactions parallel to so specialised an organ as the retina. In this metal he noted all the known effects on the retina of repetitive or cumulative luminous excitation, and of temperature. His general conclusion is that all the characteristic phenomena of reaction are related to a fundamental molecular modification which is a general property of all matter.

The whole question is profoundly interesting. The demonstration of plant and metal reactions equal, and in some cases superior, to our own, must affect the theory of the survival of consciousness. The Spiritualist theory is too often open to the charge that it postulates a universe made especially for mankind.—Yours, etc.,

HENRY MEULEN.

19, Boscombe-road, W.12.
July 11th, 1924.

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THE "SCIENTIFIC AMERICAN" AND THE LOGICAL IRISHMAN.

Mr. Dennis Bradley's new book, "Towards the Stars," will provide the text for many sermons and combustible material for endless controversies. It is such a live book, and it contains so much of that critical probing faculty—that clear insight—that Mr. George Bernard Shaw asserts to be a peculiarity of the Irish mind.

A few days ago in a letter from an American correspondent, who is closely associated with psychical research, we were upbraided for mentioning George Valentine (or Valiantine) "with respect as a medium, regardless of the fact that he was exposed as a fraud by the Scientific American Commission."

This letter was received shortly after the receipt of Mr. Bradley's book, which should provide interesting reading for our critic.

The book shows Valiantine to be not only a genuine medium but one of outstanding powers, for some of the best of Mr. Bradley's evidences came through that particular medium.

Let us turn to the closing chapter of "Towards the Stars," "The Pitiful Negative and the Supreme Affirmative," in the course of which the author subjects Mr. Malcolm Bird and his fellow experimenters to a drastic examination.

We omit the onslaught on Mr. Bird himself which is in Mr. Bradley's most fiery manner. We merely pick out a few items from the account of the Valiantine experiment which show how severely our author deals with the "scientific" method. After recounting the first two experiments of the Committee, Mr. Bradley writes:—

Before the third sitting they engaged carpenters and electricians and fixed up mechanical appliances unknown to the medium. The chair in which Valiantine sat was arranged so that any movement he made would be recorded by electricity in the next room. This contraption was hastily constructed under the spur of desperation.

Despite the checking and, perhaps, disturbing contrivance, again phenomena occurred. There were many manifestations. Spirit voices became audible, and as Mr. Bird is forced to admit, he held a long dialogue with one of the medium's guides whose voice came from "high in the air."

Now this committee, largely of sceptical materialists, discovered that the full weight of the medium was not registered on the chair for fifteen seconds at one period and at odd times varying from one, three, six, nine and fourteen seconds.

On this "ridiculous and flimsy endeavour at explanation," says the justly-wrathful Mr. Bradley, the Committee discredited Valiantine:—

This scandalous decision was based on an insignificant point which neither proved nor disproved anything whatever.

Farther we read:—

By the slip of over-emphasis Mr. Bird naïvely discloses the fact that if the weight resting in chair was less than one hundred and twenty-five pounds, it would record the medium as being out of the chair. It does not require an infant's intelligence to realise that it is impossible for anyone to sit for half an hour without moving. The inclination is to change one's position slightly in order to relieve the tension of one's muscles, and, further, when one is listening intently to catch a sound or to follow a voice, one leans forward involuntarily. With one's hands on one's knees almost the entire weight of the body is easily sustained independent of the chair upon which one's thighs may be resting and the slightest movement will reduce the weight by half.

Mr. Bradley goes on to urge the further argument that it has been scientifically proved that during the course of physical phenomena the weight of the medium's body may be considerably diminished by the discharge of ectoplasm.

In that argument alone may lie the explanation of the medium's supposed absences from the chair, for we are not clear whether or not Valiantine sat with his feet on the floor.

All the same, we do not desire to take part in the onslaught on Mr. Bird and some of his associates. Mr. Bird throughout has been in a very difficult position. He was confronted with the dilemma which faced some of our great scientists in the past when they were asked to render a verdict on psychic phenomena, well knowing they would be socially and professionally damned if they dared to record a verdict in its favour. A few who were cast in the heroic mould spoke the truth and paid the price, as we know; although, thank Heaven, the penalties of telling the truth and shaming those who don't want the truth, are growing lighter every year.

There is in the best of us something of a disposition to trim and equivocate in certain circumstances, especially when our reputation and personal interests are at stake.

We may not be exactly cowards, but we try to soften things a little, to sophisticate, to diplomatised, to dissemble. That is at the root of much of the pompous verbiage and the hair-splitting arguments by which the reality of psychic phenomena is grudgingly admitted and the admission clothed and padded in a multitude of palliatives and soporifics—as "shock-absorbers"!

Very few at present of those who have tested the facts and gained full conviction are in the mind to come forward and hurl a Bradleyan challenge in the face of the world: "This thing is true and you who deny it are liars and imbeciles!" There are persons who deprecate Mr. Bradley's plain, blunt speech. But those who, like ourselves, have grown old in experience of the asinine and hypocritical elements in our opposition will see much to excuse it. As Mr. Robert Blatchford remarks in discussing the point:—

Spiritualists have had to endure a great deal of insulting ridicule and angry accusation, and one can surely be allowed a demure smile when a man with such a gift as Mr. Bradley's hands out a few lusty compliments in return!

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

"Psychic Science" for July contains an article by Mr. Stanley De Brath on "Inferences from the Phenomena of Materialisation." Dealing with the different phases of this subject, in reference to spirit photography he says:—

I must here allude *passim* to the "critics" who say that "photographs are easily faked." Their statements show one of two things: (a) either that they are so ignorant as to be unable to distinguish between flash-light photographs taken in a laboratory and the elaborate fakes of the cinema; or (b) they actually think that men like Richet are capable of a deception that would ruin a life's reputation. It is as stupid as it is malevolent. Illusion is out of the question, as the detail of the experiments shows.

And in conclusion, referring to the general want of realisation that exists among the general public, that the dead are as "living" as they are, he says:—

This realisation can, as I think, be brought about on the large scale, only on a scientific basis—by the true interpretation of supernormal phenomena, which proceed partly from the soul incarnate and partly from souls discarnate, but in all cases involve the existence of the soul in man—a soul which is very much more than "the sum of the functions of the nerve-centres."

So many of our critics stress the importance of an investigation of psychic phenomena by expert conjurers, that the following excerpt from an article on Mr. Frederick Montague, M.P., in the "Evening Standard," of July 5th, may be of interest to them. Stated to be "one of the most accomplished amateur magicians in London," his opinion should have considerable weight with these critics. Mr. Montague says:—

"For a number of years I was an investigator of Spiritualism. I was definitely convinced to the point of absolute assurance that there is some kind of extramundane intelligence which can be 'tapped' as it were. There is something which ought to be scientifically investigated without bias. Everybody is mediumistic. I developed myself at the time of these investigations but I dropped it because it took so much time."

The "Daily Sketch" of the 7th inst., contains an account of an investigation by fifty doctors into a reputed "Miracle Cure" at Lourdes. The account states:—

The inquiry lasted for some hours. The woman's hand was medically inspected, and three English doctors who saw her at Lourdes, together with the nurse who was with her at the bath, were subjected to intense cross-examination; and it appeared that, while the sores on the hand had entirely disappeared, it could not be said that the fingers had completely regained their freedom of movement.

At the close of the inquiry a statement was issued to the Press that, on the evidence submitted, the case was not proven.

The italics are mine. We all know the type of investigation into subjects of this nature, where disproof is an *a priori* necessity of the terms of investigation. This enquiry appears to approach that method very closely. If doctors could not obtain their fees unless the patient were completely cured, they might give a different verdict on the above evidence, or else their right to their fees might also be "not proven."

The canard about the abnormal amount of insanity among Spiritualists dies a lingering death, despite the unquestionable disproof of official data. It is resurrected in a paragraph in the "Daily Herald," of July 5th inst., dealing with the inquest on a case of supposed suicide. The account says:—

Mr. Ingleby Oddie, the Westminster Coroner, who held an inquest yesterday on a man who committed suicide, observed that people who became Spiritualists often became insane, and he thought that the man, dwelling on Spiritualism and delusions of persecution by the police, decided he would end his troubles by taking his life. He had a form of religious mania.

Those who sit in the seat of justice should be very careful in their statements, lest, as in this case, the statement may constitute a very grave injustice to those to whom they may refer.

The "Clarion" of the 11th inst. contains another clear and decisive article by Mr. Robert Blatchford on "Scepticism and Evidence." While recognising the reasonableness and advantage of honest, unbiassed criticism, he attacks without mercy that type which speaks without full knowledge of the subject, and points out the absurdity of the often quoted objection of the "triviality" of communications. The article commences with the following sound advice:—

I think all honest and intelligent enquirers will agree that the vital question of human survival should be dealt with in a scientific spirit, and that we should not be over-credulous on either side. I mean that while we should test all evidence, we should not be lenient to mere excuses. Telepathy, for instance, as an explanation of spiritual phenomena, is as incredible and unsubstantiated as any theory of survival.

Let us clear our minds of prejudice and anger. The case for survival cannot be disposed of by allegations of fraud or self-deception. On the other hand, we should remember that a man cannot believe what he is asked to believe, but only what to his own reason seems true. Opponents of Spiritualism utter a great deal of nonsense, make reckless and untrue assertions, and permit themselves too much licence in the matter of ridicule.

The twenty-second annual conference of the Spiritualists' National Union was held on July 5th at the Midland Institute, Birmingham, some two hundred representatives being present. The proceedings were continued, on the next day, at the Birmingham Spiritual Church in three sessions. Mrs. Jessie Greenwood was re-elected President, and Mr. R. A. Owen Vice-President, Mr. T. H. Wright remained Treasurer, while Mr. E. W. Oaten and Miss M. Stair were elected to represent the Associate Members. Vacancies on the Council were also filled up. Three meetings were held at the Town Hall on Sunday, at which addresses were given by Mr. Frank Blake at 11 a.m., Mr. H. E. Hunt at 3 p.m., and both Mr. E. W. Oaten and T. Woodland at the evening meeting at 6 p.m.

The "Belfast News Letter" recently contained a trenchant article by "Interpreter," who we understand to be a clergyman, on "Doubters of the Spiritual." The writer deals with the paradox that so many Christians accept the psychic events of ancient days, but refuse to recognise those of the present day, although the latter are often better attested than the older phenomena. He also points out that "doubt" was a characteristic of those days, but doubt gave way to conviction, and continues:—

The world of to-day is confronted with much of a similar character, and the influence of this now on religious thought is enormous, as it was then. Once again we are getting into touch with spiritual surroundings which, though they were there all the time, the prevailing materialistic outlook had largely caused us to be unmindful of. Why do we accept the testimony of those who lived ages ago, and yet refuse that of others equally truth-loving who are alive to-day? Some of the Apostles had their doubts in regard to the Risen Christ; but had they surrendered to that spirit of Agnosticism, that neither knows nor takes the trouble to know, they would not have been pioneers of this great Spiritual truth. Unlike so many modern Christians, they were of another mould. Truth must come first at whatever cost to their previous ideas and accepted doctrines.

The issue of "John Bull" for July 12th contains an article by Earl Russell, in which he discusses whether there is any foundation for the statement that "the country is going to the dogs," and comes to the conclusion that the old religion is dead, but that "the necessity for a religion survives." He proceeds to state:—

Half-baked substitutes flourish, such as Christian Science and Spiritualism, but these are even more irrational than the older forms which they have displaced. Some new religion must be found, and it must satisfy three conditions; first, it must not be rejected by reason; secondly, it must give a purpose and a meaning to life, and thirdly, it must give emotional satisfaction.

But does not Spiritualism meet these very conditions? Without discussing the point whether it is a religion or not, we can claim that Spiritualism is accepted by those who study it in a reasonable manner; it certainly gives a "purpose and a meaning to life"; and what more "emotional satisfaction" could be desired than the knowledge that our loved ones, who have left us, are still in close touch, and can prove their presence in many ways? Earl Russell can find his new "religion" if he but takes the trouble to look for it.

W. W. H.

ST. PAUL AND PSYCHIC PHENOMENA.

A MODERN EXPLANATION. HOW PRAYER IS ANSWERED.

BY I. TOYE WARNER-STAPLES, F.R.A.S.

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"The Lord said unto him in a vision, Ananias! . . . Arise and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus, for behold he prayeth; and he hath seen a man named Ananias coming in and laying his hands on him that he might receive his sight."—Acts ix., 10-12.

This incident is of particular interest to Spiritualists as illustrating the method, or rather, one of the most common psychic methods by which an answer to prayer is given, and as such the record is of great importance and comfort for us to-day. For what was done in the past can be, and often is, done now, and what was possible then is equally possible and just as probable now. We must briefly study the complete account to comprehend its true significance.

Saul of Tarsus was on his way to Damascus with letters to the synagogues giving him authority to search out and bring bound to Jerusalem any who professed the name of Christ. He journeyed on his mission with the bitter hatred of a righteous Pharisee for a despised sect, his thoughts being full of "threatenings and slaughter against the disciples of the Lord." There was nothing lukewarm or mean about this young persecutor, had he been less in earnest he would not have troubled whether this sect spread or not, he had even "consented" to the stoning of Stephen just before, and appears to have felt no pity at that good man's martyrdom—verily, nothing makes a man so cruel as *belief without love*! But with it all he was open and above-board in his dealings, there was nothing of the reputed Judas Iscariot nature, or even the timidity of a Nicodemus about this young and learned man—there was no middle course possible to such a nature.

THE "LIGHT OUT OF HEAVEN."

Then the turning point in his career came. "Suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me? And he said: Who art thou, Lord? And he said: I am Jesus Whom thou persecutest, but rise and enter into the city, and it shall be told thee what thou must do." And the men with Saul heard the voice, but saw nothing save the great radiance of this heavenly visitant—as we should now say, they were not sufficiently clairvoyant to see the Form of the owner of the voice. Compare St. Paul's own account of his vision in Acts xxii., 6-21.

Then Saul found that he was blind and his state of misery and complete bewilderment as to his future course may be gathered from the fact that for three days he "did neither eat nor drink." Then, in the depths of his despair, he prayed! We can conjecture many of his thoughts—he had believed he was serving God by his persecution of the Nazarenes, that their Master was a justly punished blasphemer who had died for His sins—for Christ was put to death for "heresy," and by highly "religious" people—yet this same Jesus had spoken out of that blinding radiance at noonday on the Damascus Road, and flatly reproached him as His "persecutor"! Had his life hitherto been all a mistake? His religion mere formalism? Was the despised Jesus indeed right? The dying look and prayer of Stephen yet rang in his ears. "Lay not this sin to their charge!" He had purposed further persecutions, but by some terrible power this Christ had stricken him blind and helpless.

He no doubt thought himself without guidance, yet even at that moment—the moment that he prayed—means were being taken to quickly and completely answer his prayer, the reason for this help being "for behold, he prayeth."

Now for this answer to prayer Christ used the willing mediumship of a fervent Christian Ananias. (Acts ix., 10.) There was a certain disciple at Damascus, one whom Saul would probably have bound and brought to Jerusalem! and he had seen in a vision that his help was needed and willingly kept his mind passive to receive instructions as to how to act. Then Christ gives him a commission which is a great test of this good man's own faith, for he is told to literally run into danger of arrest and final death! "Arise, and go to the street that is called Straight, and enquire . . . for one named Saul . . . for behold, he prayeth." We are told that Saul meanwhile had seen this man in a vision and been told (psychically) that he would restore his sight.

A CHOSEN VESSEL.

Ananias is filled with consternation! What! go to this man and probably be arrested? This persecutor whose evil fame had preceded him into Damascus? Surely his vision was a snare and a delusion! Yet again the Lord commands: "Go thy way; for he is a chosen vessel unto Me!"

Then Ananias without further delay, obeys most bravely this request, which must indeed have seemed of all things the hardest to believe! So unfaltering is his faith that he

reveals himself right away, to Saul, as a disciple and thus puts himself in the latter's power if it should please him to deliver Ananias to the authorities. "Brother Saul," he says, "the Lord, even Jesus, who appeared unto thee in the way which thou camest, *hast sent me that thou mayest receive thy sight and be filled with the Holy Spirit.*" And straightway there "fell from his eyes, as it were, scales, and he received his sight." Impetuous as ever he hesitated not but was baptised, thereby proclaiming himself a disciple.

I want to point out that St. Paul was no credulous fool; he was not predisposed in favour of the new Faith, but he had received evidential proof. How could he doubt such evidence? Here was a man, the very man of his own vision, who came against all seeming reason or likelihood to give the necessary sign to the man Ananias had so much cause to avoid and dread! Viewed from the standpoint of a modern psychic scientist, this evidence was very convincing and free absolutely from any suspicion of collusion or fraud. Saul and Ananias were strangers and until their meeting in this strange manner they had only reason to fear on the one hand and hate and despise on the other; in education, position, taste, and creed they were opposed, yet in the wisdom of God they thus played a part of vast importance in each other's lives and in the history of Christianity itself. Saul would have been converted by some other means but, humanly speaking, had Ananias failed in his faith and obedience at the critical moment, Saul would not have had this crowning piece of evidence.

THE CALL TO SERVICE.

We cannot all be as Paul, but we *can* all be as Ananias, to each one of us at some time or other there comes a chance to "Arise and go . . . and enquire" and speak the word or give the help that will change the life of another.

The Christ Who had spoken to Saul on the first occasion could have answered his prayer again in the same manner, but in His wisdom He knew that such a course would not be one half so convincing, to a critical trained theological mind like that of the Apostle, as the method He took to answer that prayer. St. Paul would have thought he had dreamed or imagined it all, that it was merely an hallucination of the brain and a trick of overwrought sight or nerves. Many such visions have been so "explained" by the foolishly "wise" ones of this earth. But when a stranger—a humble man—unknowingly supplies the missing links in the chain, completes the evidence and brings about the desired and foretold results, how attribute it to aught but a real manifestation of the Lord—the Divine Person Who claimed to have spoken?

This deeply instructive narrative affects us but little if we persist in relegating all its phenomena to a long past age. Its vital interest for us is that such things can and do happen *now*, revelation is continuous, visions occur to-day as of old, and guidance is given by supernormal means.

When we pray for a right object and in sincerity, that prayer is heard and help given, but not always an angel from heaven direct is sent! For our small concerns such celestial messengers are not always needed. We must be more humble in our expectations, for our prayers may be, and often are, answered through the intervention of some quite humble individual. It is as if—to use a crude analogy—we desire a favour from a person of authority. We use the telephone and make our request and the message goes through many hands until it reaches the exalted person. But he does not reply direct to us; rather, if he thinks fit, he speaks to his secretary and the secretary directs some other person in charge of the particular department required, to see to the affair and our request is answered finally.

ANSWER TO PRAYER.

So with prayer, we send the petition forth over the psychic telepathic wires, it reaches its object, the Person to whom it is addressed—in our case the Christ, but He does not reply by His Own direct voice, we are not all blessed with a vision like St. Paul—but He sends one of His followers to supply the help required. It may be an incarnate or disincarnate friend acts as His messenger it may be a little child or a complete stranger to us who speaks the word of comfort, it may be by means of a book, a poem, a flower—for His ways are manifold and the particular one He chooses is always the best for the purpose. There is this difference between the individuals He may use to answer prayers—they may act as blind agents without seeking to do good, in which case they receive no benefit themselves, or they may perform His work willingly and joyfully, filled with the noble desire to really help on His purpose and thus receive the blessing pronounced on all who "did it unto the least" and therefore did it unto Him!

The fact is, we too often pray, expecting a special intervention of Providence to answer us, and we despise the humble form in which it may come. Our part is to pray with faith, then it will be said, "Behold he prayeth. Arise, Ananias (My Messenger) and go to him that he may receive his sight." And to those who receive this call to help, I would say, "Arise," and give whatsoever help is required and He Who gave the command will also show you the way you shall carry it out—what you shall do or say to be His instrument in answering prayer.

THE VIOLET TRAIL TO A GRAVE.

THE EMPRESS EUGENIE'S MYSTIC EXPERIENCE.

(Reproduced from LIGHT of November 6th, 1920, by request.)

One of the best psychic stories we have met with for a long time appears in "Blackwood's Magazine" for November, where Dr. Ethel Smyth tells how the Empress Eugenie found the grave of her son, the Prince Imperial, in Zululand. The story is corroborated by Sir Evelyn Wood and Dr. Scott, who were present.

The spot had been marked by a cairn of stones, but by the date of the visit the jungle had encroached so that even the Zulu guides, who had been among the Prince's assailants, could not find it.

"The Prince had a passion for violet scent; it was the only toilet accessory of the kind he used. Suddenly the Empress became aware of a strong smell of violets. 'This is the way,' she cried, and went off on a line of her own.

"Sir Evelyn Wood said she tore along like a hound on a trail, stumbling over dead wood and tussocks, her face beaten by the high grass that parted and closed behind her, until, with a loud cry, she fell upon her knees, crying, 'C'est ici!' . . . And there, hidden in almost impenetrable brushwood, they found the cairn.

"The Empress told me that the first whiff of perfume had been so unexpected, so overwhelming, that she thought she was going to faint. But it seemed to drag her along with it; she felt no fatigue and could have fought her way through the jungle for hours."

The "Daily Mail," after reproducing the story we have given, makes an attempt to explain it by hinting that "there may be in human beings a sixth sense which manifests itself in conditions of extreme mental strain." Presumably the "Daily Mail" appreciates the fact that a sixth sense would be of little value if there were nothing upon which it could operate. In this case it was the scent of violets. But how did the scent arise, and what related it to the grave?

The incident is unique in its combination of discovery by means of psychic faculty, the bringing to bear of discarnate influence, and the means used to do so. The first and second aspects have innumerable examples, but the affecting of the sense of smell is a rare phenomenon; much rarer than touch, hearing, or sight. Curiously enough, however, out of the very scanty group of instances we find violets concerned in two. In Miss E. K. Bates' "Seen and Unseen," p. 34, a friend materialising with "an indescribable atmosphere of freshness and purity," who had loved and worn violets much, brought with her the distinctive scent. "I smelt them distinctly while speaking to her." (1885-6). In Carrington's "Death: Its Causes and Phenomena," p. 390-392 (1913) he refers to the scent of violets indicating an unseen presence.

STRONG CALL FOR THE "UNIVERSAL RELIGION."

MONK'S SPIRIT MESSAGE FOR ROMAN CATHOLICS.

By W. H. MOYES.

A message of special interest to those who desire the extension of the knowledge of revealed truth, with reference to the life hereafter, to members of the Roman Catholic Church, has been received at Westcliff-on-Sea, from a monk of that Church who was generally regarded, and described by the people of Buenos Ayres, as "the holy man" after his transition at Rosario on September 19th, 1884. The message was given, through an experienced trance-medium, to the oldest member of the circle, by a priest who came, with the sign of the Cross, and revealed his identity to her as that of her uncle, the Rev. Don Luigi Botto, a tribute to whose unselfish and self-sacrificing life-work is in her possession, in the form of a copy of a newspaper record which enabled her to recognise him at once.

"THE HOLY MAN" IN BUENOS AYRES.

In this tribute, "The Italian Workman," of Buenos Ayres, spoke of him as a monk of "great piety and large intelligence, and, moreover, as having been so highly charitable as to give the poor whatever he had, thereby depriving himself of strict necessities. He went to Buenos Ayres (about twenty years previous to his decease) with a small band of Sisters of Mary at the Garden, who had many houses there, and he remained to help them in their sacred mission. How he did it, is best proved by the demonstration of esteem and affection bestowed by the population on the occasion of his death. We know it was the general saying that 'the holy man is dead' and that the newspapers, even the most radical and contrary to the clergy, gave him the highest praise."

When this interesting monk manifested, he said: I have come to speak to you to-day about the teaching of the Roman Catholic Church. I wish to make known the truth, and to show that the teaching which is to uplift humanity will be the teaching of one religion. That religion will be the highest and purest conceivable by the human mind. We

have come to say that pomps and vanities must be put aside.

MAKE KNOWN REVEALED TRUTH.

Temples and churches, and other edifices, are built, but if the truth cannot be demonstrated in them, it is better to pass from door to door, taking the message of truth that will enlighten the people. How many of God's poor, ragged, and forsaken children have been neglected on earth! I did what I could to uplift some of them while I was there, but there is much to be done in so many ways, remembering always that the truth lies at the door of each soul. All holiness is from God, and it will come to all who will seek for Him and for the Spirit of Christ, Who was the example for everyone who wishes to live the perfect life.

Let your religion be the universal religion. Let the Popes and other dignitaries who cannot reach the people be put aside, for the truth must come to all mankind. You have here a great and Divine truth, and because you have sought for it, from your heart, so shall it come unto you. This teaching is an expression of devotion to the Master, with the desire to follow in His footsteps, and it will bring a great reward.

SPIRIT TEACHING AND MANIFESTATION.

Replying to questions, as to the best way in which to bring the truth of the After-Life, and all that it represented in kindred ways, to Roman Catholics, while that Church was so strongly opposed to it, although it was known to keep secret records of manifestations for its own purposes, Don Luigi said: "Go on with your work. Let your teaching be that of the universal religion. When I refer to the universal religion, I speak of the truth that cannot be divided, but must stand alone.

"We must all stand for this Divine teaching and manifestation. It really astonished us, or it did me, when I came to this World of Spirit, to realise that, although we had what was called 'communion with saints,' we did not know the fulness of the truth of this teaching until then. Remember, that it does not matter what we were on earth, but it does matter if we walk as God the Father would have us walk, in the spirit of self-sacrifice in regard to the things of the flesh. By doing that, we bring to us the love of our fellow creatures, and when we come to this World of Spirit, we shall find He Who led us into the way of truth and righteousness.

NOT DEATH, BUT SURVIVAL.

"Thank God for the unfoldment of the greater knowledge that has come to you. You know that we live again, while we only knew that, when we were on earth, in a much smaller sense. You have here a sacred communion with souls and spirits in the Divine consciousness that has come to you. I have been endeavouring for a long time to make my presence known to you, and I am glad that I have now been able to manifest to you."

When listening to this earnest and impressive message for the enlightenment of the people, and especially of Roman Catholics, the words of the Eastern poet came forcibly to the mind:—

"Life cannot stay: life is not slain;
Never the Spirit was born;
The Spirit shall cease to be never;
End and beginning are dreams;
Birthless, and deathless, and changeless,
Remaineth the Spirit for ever:
Death hath not touched it at all,
Dead though the house of it seems."

GHOSTS.

I live in a haunted house. Scared? not a bit. I love every ghost in the place; there are three, and they go from room to room.

As a little child, I lived in this house, with my father and his kindly sisters.

In those days there were no ghosts; warm reality reigned.

One by one those whom I loved went quietly away, until I alone remain, the sole flesh and blood possessor of my home, yet I am never alone. From morning until night their spirits are with me and I live in the happy past.

At breakfast time, by a slight adjustment of the mind, I see hands, other than my own, pouring out coffee—and, listening, I hear talking and laughter. My morning meal is by no means the solitary affair that some people might suppose.

There are books on my shelves, well worn books; I pick up a volume, between the pages I find a dried leaf, or a piece of faded ribbon. Gently and reverently I replace them; not for worlds would I remove them from the place where one or other of my dear ghosts have put them.

A door quietly opens, and I listen for a well remembered footfall.

Night comes, and as I lie down, familiar voices outside my door whisper, "Hush! the bairn is asleep." Three kind faces bend over me, an elderly man and two women. Very gently they kiss me, I sigh contentedly, and drop into oblivion.

I would not exchange my beloved ghosts for any house where they would not come.

BORDERER.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

BIRTH AND DEATH THE TWIN PHENOMENA.

Our knowledge of events is generally considered to be confined to this physical life, a period contained between the two great events of birth and death. As Shakespeare says, "Our little life is rounded with a sleep." The existence both "before" and "after" is in the realm of things uncomprehended—indistinct, as in a dream.

The veil of death has thinned, until at times we can faintly see glimpses of the other side, catch an echo of voices speaking from there, and even gain some knowledge of what awaits us when we ourselves reach that other side.

But what of the other side of birth, that other veil through which we enter this life, that unknown from which we have come, and where we have acquired the knowledge, and capacity of knowledge with which we start our physical existence?

Materialists will tell you that it is the result of evolution, but that explains nothing. Matter has evolved to its highest state of cognisance in man, but of itself it can do nothing; where no cognisance was, there could have been no recognition of a beginning.

Re-incarnationists will explain the period antecedent to birth by previous lives, but that is only putting the difficulty further back, not explaining it, for every human life, or series of human lives, must have a commencement. Just as there is no real break in continuity of existence at death, neither can there be a break at birth, the individual personality does not spring into being like Minerva from the head of Jove, as told in Grecian mythology.

Matter was provided for our education, a means by which spirit can obtain individuality, and gain that experience of good and evil which is necessary for its progress towards the God-state, where everything is known. Spirit cannot begin to learn from itself, there is no interior means of commencing knowledge; a means of comparison is necessary, and that must be something exterior to itself; an environment. There is much wisdom in the saying that spirit "sleeps in the mineral, dreams in the plant, stirs in the animal, and awakes in man."

It is even possible that the presence of spirit is the cause of the existence of matter; that it provides itself with the environment which is necessary to commence learning; or that matter is the effect of its first effort to learn.

But everything must conform to law, that is, Divine control, and spirit gains its first experience by what happens to its chosen environment, its garb of matter.

When the necessary amount of experience has been absorbed in the lowest grade—the mineral world—it aspires to a rebirth into a higher degree of existence where its environment will be more plastic, and capable of higher results—the plant world. Here it obtains some tentative control of the lesser laws, some choice among the hitherto arbitrary conditions necessary for its purpose. Again the experience is gained, the lesson is learnt, and again it aspires to conditions of greater freedom, and enters the animal world, with its enlarged opportunities.

But it has not yet gained individuality; individuality must know its own existence, and not only its surroundings. It must realise "What I am," as well as "What I do," and be able to think apart from the senses; to realise the "interior being" as well as the exterior world; and to know that "I am—I must continue to be, even though all that is now exterior to me should pass away." To obtain this condition, a rebirth into humanity is necessary, for the animal mind is not capable of the expansion requisite to grasp the idea; it is too much tethered to the brain and its sense-perceptions.

In what manner the transition from one level of life to another is made, we have no knowledge, no memory, and by memory only could the information be retained, for it is a personal matter in which no other being has any part. But memory, until the human level, is purely a sense-record, and fades with the sense-perceptions, or is but faintly retained as a trait in character. When mind can function apart from sense-impressions, it retains the memory of that functioning, although the sense-impressions have ceased, for it was not dependent on them; and we may hope to have knowledge of our next "birth" in a manner which was impossible on previous occasions. The progress of spirit must be continuous, without break, for each "birth" is but a phase, and not a break in continuity; it must be continuous, in some such method as I have suggested, from the point when spirit, with the power of acquiring knowledge, commences to do so, and enters on that path of evolution the end of which is lost in the mystery of infinity. When and why this evolution was started is another mystery, also beyond our comprehension. But to understand the ways of God, we must know God,

and only to the degree that we learn to comprehend Him, shall we ever begin to understand His ways. But the very fact that we have commenced to comprehend Him, makes it a certainty that we shall survive to increase that comprehension. He permits nothing to be incomplete, for that would mean failure on His part, an impossibility.

Erratum.—In the "A.B.C. of Spiritualism," page 444, the paragraph which ends ". . . which no reasonable man, be he Church or Chapel, now accepts as parabolic, or faulty translation and interpretation," should read ". . . which no reasonable man, be he Church or Chapel, now accepts, except as parabolic," etc.

REVELATION PROGRESSIVE AND CONTINUOUS.

By H. ERNEST HUNT.

We have most of us met with the remark that "had we been intended to know about these mysteries of life and death, they would have been revealed to us." This objection is generally advanced by those who consider that the full, final, and complete revelation is in Holy Writ; it is also usually accompanied by the idea that Inspiration has been solely vouchsafed to the Prophets of Biblical times. However, those who thus object would probably be willing to admit that Revelation is the word of God, and we may most cordially agree with them. But we may quite reverently inquire where those words are to be found.

In the first chapter of the book of Genesis these words are written for our learning, and the phrase: "And God said . . ." occurs no fewer than ten times. These are the "words," it may be suggested, of revelation to humanity. They are God's teachings inscribed in earth, sea, and sky; they lie hidden in the life of the grass of the field and the fruits of the earth; they vibrate through the deep waters, and pulsate alike in the atom and the stars; they are buried deep in the hearts of men. These are the parables that we so often see without perceiving, and hear without understanding; we are content with the form and fail to discern the spirit. Here are revelations, continuous and limitless; here indeed speaks God, without gloss or distortion, without translation or commentary, that all may hear and live. For this life comes not by bread, but by every "word" that proceedeth out of the mouth of God; and even if we look no farther than into the heart of one who loves us, we can in that human love catch some echo or glimpse of that greater love which energises and enwraps the world. So Science to-day is studying these words of Revelation, and, as Sir William Bragg has said: "Science is not a Religion, but it is an act of religion."

But not only is Science giving us progressive revelation of the words of God, and in so doing rendering to Him—even unwittingly—all Praise and Glory, but Art also is working to the same end. All Music, Painting, Poetry, as well as the sister Arts—all these have Inspiration for their life, and their technique for their expression; again the soul and form. In every true work of Art something of truth and beauty is contained, and it is this that the Artist has apprehended with an ear attuned to the word of God, and has given out—as a prophet—to his fellow men. Both Science and Art are progressive, and what can this mean but that they are progressive in revelation? And what is there to reveal but that which became when "God said . . ." and it was so?

We have suggested that Revelation is limitless, but it is ever conditioned by our own ability to receive. We have little enough of this receptivity now, but yet incomparably more than in the days of humanity's childhood. We can picture the early man, not far above the beasts that perish, whose spirit within, whetted by conflict with circumstances without, attained by slow degrees to greater expression; first he would fashion his stone implements at the demand of impent spirit, then he would rise to bronze. So climbing and growing, exercising his wit and revealing his own powers, after unceasing struggle, man has now at his command fine instruments of research that bring fresh revelations to him, faster indeed than he can assimilate them. The telescope, the spectroscope, the microscope have each revealed new meanings in the words of God. Hypnosis and mediumship are parallel instruments in the realm of mind for more and greater revelation; and with the development of our own powers of spiritual discernment again we learn of many things that would otherwise remain hidden.

"Seek and ye shall find." This is the key; and it is by our own honest efforts and search, by our study and mental activity, that revelation comes freely to us. It is the poverty of our own minds that makes the world seem bare, and until we make the most of the talents we all possess it is idle to desire that greater gifts shall be ours. If we say that revelation is finished and that God has ceased speaking to men, we are right indeed so far as we ourselves are

concerned. We have free-will to cut ourselves off, as well as to conjoin. But if we try ever to fit ourselves to become more sensitive instruments to pick up the vibrant words of God that never have ceased sounding, nor ever will, then revelation will come to us in increasing measure because we have supplied the necessary conditions in fitting ourselves to receive. It is only by becoming spiritual in the worthy meaning of the word that we can accomplish this, and herein lies the meaning and the message of Spiritualism to-day. It is good to learn that those who have gone on are living still, but it is a better thing to learn how to live while we are yet alive; and when we learn this, Inspiration will be a vital force in our daily lives, and the Revelation of the Word of God in our own hearts will be progressive and continuous.

THE MUSIC OF GENIUS.

Chopin's music rendered his name on earth immortal. He was a spiritual medium from his earliest childhood, as the following account of him given in a monthly magazine abundantly proves:—

One night, when about five years old, the nurse, hearing a noise, rose from her bed just in time to see Fritz-Frycek, as he was called, marching downstairs into the drawing-room in his long, white nightdress. Following him, she saw him, to her amazement, a few minutes later standing and playing upon the piano—playing the very pieces that had been played in the previous portion of the evening. Hastening back to the master and mistress of the house, she told them that their child was "either mad or possessed by an evil spirit," for surely no child could play like that!

Madame Chopin soon appeared and, listening in the doorway for a few moments to the marvellous melody his fingers evoked from the piano, was as charmed as surprised, and with motherly love she threw her arms around him, and taking him back to his room said, "Sleep now, my dear child, and you shall play the piano tomorrow all you desire!"

The mother of Chopin was a magnificent pianist, and here was a genius, a sensitive, with an inherited tendency for music; and musical spirits from the higher spheres, seeing it, influenced him to discourse or evoke those sweet and heavenly strains of music. In after years he had visions and entered a mental state generally denominated ecstasy.

—F. V. H.

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RAYS AND REFLECTIONS.

It is eloquent of the general impartiality of mind of Spiritualists that some of the best stories against Spiritualism I have heard have been related by Spiritualists themselves. Or perhaps I should say not against Spiritualism, but against certain perversions of it which pass current as the "real thing" among the uninstructed.

That old and sore subject of great names—the illiterate Shakespeares and the ridiculous Platos—is the foremost theme in these tales. This is a fault that used to be bitterly lamented by intelligent Spiritualists, but our subject has advanced so much and psychological problems are so much better understood, that we can nowadays afford to smile at the thing.

A funny story in this connection was that related by an American concerning a gentleman in New York who, having lost a valuable umbrella, had the odd fancy of visiting a professional medium to see whether he could gain any clue to its whereabouts. The medium's guide "came through." It was some distinguished personage or other, but not Tutankhamen because he had not then been heard of, and consequently his name was not in the popular mind to create a psychic suggestion. Anyway, whoever it was, on learning the errand of the visitor he introduced another spirit, no less a person than Queen Elizabeth! The American, a stranger to the subject, did not care to speak about his umbrella to such an august visitor, and when Queen Elizabeth was followed by Sir Walter Raleigh he was so much interested and impressed that he forgot all about the umbrella and felt that he had had his money's worth, and that after such a dazzling experience the umbrella really did not matter at all!

I should imagine that episodes of this sort are gradually dying out. There has been a great growth in popular intelligence, and the rubbish that passed current as spirit communication in the old days is being rapidly discarded.

Even so, we must go warily, for a great deal of what was set down as nonsense thirty years ago is now found to have a firm basis of reality. There is a substance behind it which may on occasion cast a very disconcerting shadow. As regards the general question of great names, I have sometimes thought we have a great deal to learn concerning the nature of personality. It is a very deep subject indeed. When we understand more about it we shall have more light upon this vexed question of the reality of the claims made by some spirit controls to have been great personages when on earth.

Roughly, at present, the subject may be divided into three classes: (1) Spurious personalities created in the mind of the medium by suggestion or otherwise; (2) Mischievous and fun-loving spirits who delight to play on the credulity of sitters; (3) Real communications actually coming from great personalities, although not always directly but through a series of intermediaries: in such cases there are naturally "errors in transmission" and a good deal of misunderstanding. This is well illustrated in the case of Mr. W. T. Stead as a spirit. At one time he seemed to be ubiquitous, so great a hold had his name on the general mind—the mediumistic mind in particular. But in a vast number of cases which were apparently spurious, there were some which answered every test. It was really W. T. Stead—the rest were merely psychological echoes, the product of suggestion and fancy.

Mr. Leigh Hunt writes:—

"The word cryptesthesia always suggests to me some sort of malady, and really it might be worth considering (apropos of the suggestion of the person who wrote of keeping an automatic pistol with which to deal with the writers of automatic scripts) that if such writers were quietly sent to a seaside home of rest they could be notified as suffering from a complaint which could be described as scriptesthesia!"

D. G.

INDIAN PLAYS.—Under the auspices of "The Union of East and West," three short Hindu plays, by Rabindranath Tagore, and the famous Hermitage scene of "Sakuntala," by Kalidasa, will be presented on July 24th and 26th at 4 p.m. in Viscount Leverhulme's garden, Hampstead. The cast includes Moyna MacGill, Florence Saunders, Colette O'Neal, Gordon Bailey, and Henry Oscar. Further particulars can be obtained from Miss Clarissa Miles, 59, Egerton Gardens, S.W. Telephone: Western 802.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

"TOWARDS THE STARS."

In the incomprehensible scheme of life the part that one plays is insignificant. All that we can do is to tune ourselves to a sensitive refinement that responds to the delicate vibrations of emotion.

The philosophy of the author [of "Towards the Stars"] is not that of a cloistered ascetic, produced in the solitude of dreams. It is the philosophy of a prancing puppet immersed in the effervescent swirl of a fashionable metropolis, before whose eyes there suddenly appeared an immense gulf which involved a leap into the Unknown.

Only in the spaciousness of thought can the magnificence of reality exist. Materialism is death. All those things that are visible and we imagine to be actual are transient and perishable. All that is material in conception is still-born and abortive.

This frail but devastating materialism has threatened the ruin of our civilisation. It is the pitiable exhibition of mankind as an assembly of fools. It is bloody in every sense of the word. Its instinct is that of a primitive animal and it is the enemy of learning and thought.

The counteracting forces of higher intelligences will now protect the foolish herd—which includes peers and peasants—from destroying themselves.

The omnipotent force is spirit. Its irresistibility demands acceptance.—From "Towards the Stars," by H. DENNIS BRADLEY.

THE WONDER OF LOURDES.

In this matter of Lourdes I have been a doubter—simply because I really knew nothing about it. But, having seen it all with my own eyes, and sensed it all with my own heart, I am brought up against the tremendous and overwhelming fact and import of it.

The cures which make its name a household word throughout the world can hardly be doubted. They rest upon the testimony of the greatest surgeons and physicians—testimony in many cases given unwillingly and only perforce. There is the attested case—here is the attested cure. You did your best with the case, and failed. Here is the cure. Examine it fully and satisfy yourselves. Then acknowledge that God's ways are greater than man's. Facts are facts, and these facts are inexplicable by any of the canons of the medical profession.—From "The Wonder of Lourdes," by JOHN OXENHAM.

IDEAL SITTERS.

Some people are especially suitable as sitters. The ideal is one who is equable, calm, well controlled and receptive, with an alert mind that grasps a point quickly, and an affectionate disposition. Neither hysterical, nor cold, calculating people are much good; they both affect us ad-

versely. The ideal medium has no very pronounced nor prejudiced views on any subject, and cultivates an open mind as far as possible. To have good results sitters as well as mediums should be trained, and should study to get the best conditions. Once good conditions are thoroughly established between spirit, medium, and sitter it makes all subsequent sittings easy, unless there is any physical cause, such as great fatigue or illness on the part of either medium or sitter, and then the check would only be temporary. A sitter who specialises in one particular direction is "difficult," for the mind in this case is not apt; it is set along certain lines, and it is not easy to make a satisfactory "link." Clever people are often very self-centred. Love makes the most satisfactory "link." Sitters should realise the limitations are often their own, and should learn to control themselves physically and mentally and to cultivate that calm that comes, not of a lethargic mind, but of great self-control and self-knowledge. This is essential if the sitter is to benefit through spirit communication, to learn something of the beauty of spiritual truths which are intended to be taught through it, and to get a step nearer God.—From "Claude's Second Book," Edited by L. KELWAY BAMBER.

JUDGE EDMONDS' MIDNIGHT VISION.

Martin Van Buren, in whose law-office the Judge had once been a clerk, appeared at his bedside the very night after death.

"My father had died thirty-six years before," the Judge said, in telling of his vision, "and he and Mr. Van Buren had been friends in life. When I saw their spirits, my father was standing in the middle of the room, on my left. He had an alert, cheerful look, and was easy and unconstrained in his attitude. Mr. Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognised me and my father. He knew that my father was dead, and that I was not, and that he, too, was dead. I did not observe what first took place between them. My attention was first particularly attracted by Mr. Van Buren's saying: 'I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country: and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this to be my life after death for ever?' This thought seemed to goad him into action. He had felt a strong but undefined attraction towards his right hand, and he turned in that direction, and bending over again with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me."—From "Letters on Spiritualism," by JUDGE EDMONDS.

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NEW PUBLICATIONS RECEIVED.

"The Surprise and Other Poems." By Elise Emmons. Arthur H. Stockwell. (3/6 net.)
 "Brotherhood." July.
 "Experiences in Spiritualism with D. D. Home." By the Earl of Dunraven. With an Introduction by Sir Oliver Lodge, F.R.S., D.Sc. Published by The Society for Psychical Research, 31, Tavistock-square, W.C.1. Can be obtained from: Francis Edwards, 83, High-street, Marylebone, W.1; Maclehose, Jackson and Co., 73, West-street, Glasgow; Simpkin, Marshall and Co., Ltd., 17, Ave Maria-lane, E.C.4.
 "The Theosophist." July.
 "Rational Mysticism." By William Kingsland. George Allen & Unwin, Ltd. (16/- net).

INQUIRERS AND CONVERTS: SOME REFLECTIONS.

An ever-increasing number of persons are becoming interested in Spiritualism. Hence it is important that advice should be easily available for those who wish to form home circles. Much good counsel is given from time to time in the pages of *LIGHT*, as, for instance, in the instructions for the conduct of circles as framed by "M.A., Oxon," which is reprinted at intervals for the benefit of inquirers. These rules are quoted by Miss H. A. Dallas in her book, "Objections to Spiritualism Answered," a work which should be read by everyone interested in the subject, and she adds some hints which are so valuable as following on those of "M.A., Oxon," that I venture to quote them here:—

1. Avoid experimenting too frequently. If attempting automatic writing, two or three experiments a week with intervening days are sufficient. For physical phenomena, materialisations, etc., this would be too frequent.
2. As a rule, abstain from experimenting when health is not good, or the body exhausted: and particularly if the nervous system is out of order. Psychical development should not be attempted unless the nervous system is healthy and the brain orderly.
3. Do not attempt experiments in a casual way. Have a fixed day and hour, limit each experiment to a definite time, about an hour at most, and keep to the limit determined upon.
4. If told to stop by the controls, do so at once; to prolong experiments after the usual controls indicate that they should cease is very unwise, as the psychic force, no longer directed by those who have proved themselves capable controls, may then be utilised by irresponsible, and possibly mischievous, spirits if the opportunity is still given for communication.
5. Avoid experimenting in public buildings, which are the resort of all sorts of people, and where the influences may be very mixed.
6. Do not join a circle for development without knowing something of the characters of those who form it.
7. Begin every experiment in a prayerful spirit, desiring protection, guidance, and the blessing of the Highest; and try to maintain a quiet mind.

The concluding words of Miss Dallas recall Andrew Jackson Davis's "Magic Staff" as expressed in the aphorism, "Under all circumstances keep an even mind." As a rule of life and conduct, Davis's maxim is a "magic staff" indeed, and one easily to be grasped by all who have realised their spiritual value and destiny. None the less, it is regrettable when those who seek to preserve an even mind, appear to lose that measure of enthusiasm which, properly guided, is of such advantage in the promulgating of any great truth. I am not philosopher enough to know how much truth there is in the saying, "It is well to be prejudiced in a good cause," but I do know that it is not well to be lukewarm or apathetic. We may not always preserve the flaming ardour of the new convert, but it is well that when it abates it shall not sink into cold ashes but burn with a steady glow, or, to change the metaphor, our faith should be as in Denham's famous lines on the Thames. "Strong without rage, without o'erflowing full."

LEIGH HUNT.

AN ELFIN SONG.—Here on the windswept hill I weave my garlands; daisies and speedwell, bramble and ripe corn. Sometimes the purple nightshade twines its bloom amongst them. I stretch my lithe limbs on my couch of grass, and watch the bright stars looking down at me—my shining friends that keep the life and laughter warm in me. Sometimes I sing; such wild sweet songs; the busy wind pauses to hear the passion of them. My songs are dear and living things that bear me company when I am lonely. I string the moonbeams for my pleasure, singing the while, until my songs are lost in their pale gleaming. The night is nearing dawn, the faithless dawn—dawn that is for love's awaking. I draw my veil about my face to shut away the faithlessness of dawn. Only my songs are true. They dwell beyond the stars, hid in the night's great heart.—ETHEL KNOTT.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 20th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Worthington. Wednesday, July 23rd, 8, Mr. A. Clayton.
 Croydon.—Harewood Hall, 96, High-street.—July 20th, 11, Mr. Percy Scholey; 6.30, Mr. F. L. Brown.
 Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—July 20th, 11, open circle; 6.30, Mr. A. Nickels. Wednesday, 7.30, Mrs. Redfern, at 55, Station-road.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 20th, 7, Mr. J. Stewart. July 21st, 8, spiritual developing circle. July 24th, 8, Mr. Melton.
 Shepherd's Bush.—73, Beeklow-road.—July 20th, 11, public circle; 7, Mr. and Mrs. Gribble. Thursday, July 24th, 8, Mrs. Holloway.
 Peckham.—Lausanne-road.—July 20th, 11.30 and 7, Mrs. L. Harvey, also Monday, 3. Thursday, 8.15, Mrs. Podmore.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—July 20th, 11, Mr. H. G. Swift; 3, Lyceum; 7, Mr. H. Wright.
 Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—July 20th, 11, and 6.30, Miss Thompson.
 Central.—144, High Holborn.—July 18th, 7.30, Mr. Abethell. July 20th, 7, Mrs. Sutton.
 St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—July 20th, 7, Madame Orlowski. Wednesday, 8, service and clairvoyance.
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. July 20th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., July 23rd, 7 p.m.

PERVERSE TELEPATHY.—"Two souls with but a single thought" have much joy in telepathic communion, but there are times when for some inexplicable cause telepathy becomes perverse and the result is unexpected, grotesque, or even annoying. Two life-long friends whom time and circumstance have kept apart, suddenly think of each other with intense desire to meet and clasp hands once more. Impulse seizes them at the same moment; opportunity makes the way clear, and each starts a twenty-mile journey to pay a happy surprise visit to the other—to find closed doors and a shut-up house in each case! The breadwinner's flagging appetite giving cause for uneasiness; the wife plans, early in the forenoon, a dinner fit for the gods, delicate, expensive and unusual, arguing "better pay the storekeeper than the doctor." The breadwinner arrives home with no appetite at all—dry biscuit and a glass of malted milk is all that he takes, and that sadly! At mid-day it "came into his mind" to break from his custom of a light luncheon, and so he had lunched elaborately at an exclusive hotel and had chosen exactly the menu his wife had provided for dinner; and woe to tell, the meal was not digested, as he had risen directly from the table to re-assume his more than ordinary heavy day's "darg." This is a distinct case of perverse telepathy, causing waste of time, energy and money—to say nothing of the disastrous effects on health. These two experiences are given here only with the design of bringing to notice other such records, to interest, instruct, or amuse.—E. K. G.

GLASTONBURY ABBEY.—"The Morning Post" of Monday last contained an article from "A Correspondent" on Glastonbury Abbey as "a neglected property of the Nation" with a special reference to Mr. Bligh Bond's work of excavation. This plea for the safeguarding of what is called "a treasure of Christendom" is enforced by a leading article from which we quote the following: "Our correspondent is unable to explain what seems to have been the rather sudden cessation of the extremely valuable archaeological work, which has been performed by Mr. Bligh Bond, an architect and antiquary of eminence; nor for what reason his offers to renew his labours have been declined."

SPIRIT, the inmost and eternal is the source of sanity and power. Force is animal, and is liable to exhaustion and insanity. The soul is composed of motion, life, sensation, and intelligence. In the animal, little; in the man, much.—From "THE TEMPLE."

Wanted, a lady assistant to Medical Herbalist in the North of England. Age about 32.—Apply Box X3, Hutchinson and Co., 34, Paternoster Row, E.C. 4.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

Look what a company of constellations!

Say, can the sky so many lights contain?

Hath the great earth these endless generations?

Are there so many purified through pain?

—F. W. H. MYERS.

UNCANNY EGYPTIAN RELICS.

An English friend of Miss Lilian Whiting, the well-known American author, sends us the following:—

Miss Lilian Whiting writes that while visiting a distinguished artist in New York, she was presented with a necklace of old Egyptian beads—very curious—each one different. "A bronze-green and green-blue were the prevailing tones. They are very rare and beautiful, but they refuse to be worn! I put them on and after two or three days the string broke, and they came raining down! I was in a shop in a throng of people, but I think we found them all and picked them up. Then I had them re-strung on perfectly new strong silk floss. Again they came raining down! This time I was in my room. Again I re-strung them on new floss, and the night before last as I was crossing the street they again came down! Once more I picked them up—one or two passers by stopped to help me and I think I have them all—isn't this curious? An Egyptologist here tells me that such things [Egyptian ornaments] are very uncanny, and often will not let themselves be worn!

We have heard many curious stories about Egyptian antiquities, and the uncanny effects they may produce; but the testimony is usually treated with contempt by the specialists on Ancient Egypt; especially when it is a question of the evil influences alleged to be associated with certain mummies. We have evidence that some of these stories are popular fiction—as in the case of the mummy which was said to have been on board the "Titanic" and was the probable cause of the disaster to that steamship, a sufficiently absurd tale. But there are other stories not so easily to be dismissed as fables, and these are worth attention.

THE TRAGEDY OF ALEXANDER AND DRAGA.

Many of our readers will recall the story related by Count Miyatovich, the former Serbian Minister in England, and Mr. W. T. Stead, of the prediction given by a medium, Mrs. Burchell, of the murder of King Alexander and Queen Draga of Serbia. The Count, we believe, conveyed a warning to his King, but it passed unheeded, and in June, 1903, the world was horrified with the news of the great tragedy. In an article dealing with the matter in "Great Stories of Real Life," Mr. Herbert Vivian, although he does not mention the prediction, tells a curious story in connection with Queen Draga. It seems that a travelling Englishman who was staying at her birthplace, an humble inn near the Danube, at the time of her birth, amused himself by casting the child's horoscope—he was evidently something of an astrologer. He found, according to the tale, that her future was much the same as Cleopatra, the Egyptian queen. She was destined to occupy a throne and afterwards die a violent death. Doubting the truth of these starry fore-shadowings, he took counsel with a peasant in the village, a man credited with powers of prophecy. The peasant, by his own prevision, was able to confirm the prediction, which in due time was fulfilled. It may be only one of the fantastic stories that gather around most of the romantic and tragic figures of history; but it would be interesting to learn (possibly from Count Miyatovich) whether there is any substantial evidence for it.

* * * *

THE RISING TIDE.

In the course of an article on the now well-known book, "The Heart of a Father," to which we have made several allusions of late, a writer in the "People" remarks:—

The extraordinary thing about Spiritualism is that while, a few years back, nobody dared to mention it, people of all sects now discuss it openly. The recent conversion of Sir Edward Marshall Hall, Robert Blatchford and Dennis Bradley, all of whom have written or spoken on the subject, has astounded many people, for they are all so dissimilar in their outlook.

In the course of his concluding remarks the reviewer says:—

If the author of this latest work ("The Heart of a Father") is, as the "Christian World" suggests, the Rev. F. C. Spurr, Nonconformity, which, hitherto, has tabooed the subject, will shortly be inquiring into it with the most rigorous investigation.

Mr. F. C. Spurr, we may add, is the famous Baptist clergyman and President of the National Free Church Council, but the identity of the author of the book has not yet been made officially public.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

NOTICE:—Corrections to Authors' proofs should reach
the Editorial office by Monday morning, otherwise these
corrections cannot be made in time for publication.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

[It should be pointed out that these stories are not offered as being all of equal value, and none of them is of the evidential quality required by the standard of the Society for Psychical Research. But they are of interest as examples of the ghost stories current in the days of our forefathers.]

APPARITION OF MRS. BUTTON. RELATED BY MR. EDWARD FOWLER, PREBENDARY OF GLOUCESTER, AFTERWARDS BISHOP OF THAT DIOCESE.

Dr. Button, late Rector of Ludgate and Deptford, lived formerly in Herefordshire, and married the daughter of Mr. S——. This gentleman was a person of extraordinary piety, which she expressed as in her life, so at her death. She had a maid that she had a great kindness for, who was married to a near neighbour, whose name, as I remember, was Alice. Not long after her death, as Alice was rocking her infant in the night, she was called from the cradle by a knocking at the door, which opening, she was surprised at the sight of a gentlewoman not to be distinguished from her late mistress, neither in person nor habit. She was in a morning gown, the same in appearance with that she had often seen her mistress wear. At first sight she expressed very great amazement, and said, Were not my mistress dead, I should not question but that you are she. She replied, I am the same that was your mistress, and took her by the hand, which Alice affirmed was as cold as a clod.

She added, that she had business of great importance to employ her in, and that she must immediately go a little way with her. Alice trembled and beseeched her to excuse her, and entreated her very importunately to go to her master who must needs be more fit to be employed. She answered, that he, who was her husband, was not at all concerned, but yet she had a desire rather to make use of him; and in order thereunto, had several times been in his chamber, but he was still asleep, nor had she the power to do more than once uncover his feet towards the awakening of him. And the doctor said, that he had heard walking in his chamber in the night, which till now he could give no account of. Alice next objected, that her husband was gone a journey, and she had no one to look to the child, that it was very apt to cry vehemently, and she feared if it awaked before her return, it would cry itself to death, or do itself mischief. The spectre replied, the child shall sleep till you return.

Alice, seeing there was no avoiding it, sorely against her will, followed her over a stile into a large field, who then said to her, Observe how much of this field I measure with my feet. And when she had taken a good large and leisurely compass, she said, All this belongs to the poor, it being gotten from them by wrongful means; and charged her to go and tell her brother, whose it was at that time; that he should give it up to the poor again forthwith as he loved her and his deceased mother. This brother was not the person who did this unjust act, but his father. She added, that she was more concerned, because her name was made use of in some writing that related to this land.

Alice asked her how she should satisfy her brother that this was no cheat or delusion of her fancy. She replied, Tell him this secret, which he knows that only himself and I are privy to, and he will believe you. Alice having promised her to go on this errand, she proceeded to give her good advice, and entertained her all the rest of the night with most heavenly and divine discourse. When the twilight appeared, they heard the whistling of carters and the noise of horse-bells. Whereupon, the spectre said, Alice, I must be seen by none but yourself, and so she disappeared.

Immediately after Alice makes all haste home, being thoughtful for her child, but found it as the spectre had said, asleep as she left it. When she had dressed it and committed it to the care of a neighbour, away she went to her master the doctor, who, enraged at the account she gave him, sent her to his brother-in-law. He, at first, hearing Alice's story and message, laughed at it heartily. But she had no sooner told him the secret, but he changed his countenance, told her he would give the poor their own, and accordingly he did it, and they now enjoy it. This, with more circumstances, hath several times been related by Dr. Button himself, who was well known to be a person of great goodness and sincerity. He gave a large narrative of this apparition of his wife to two of my friends. First, to one Mrs. Needham, and afterwards, a little before his death to Dr. Whicheot.

Some years after I received the foregoing narrative, viz. (near four years since), I light into the company of three sober persons, of good rank, who all lived in the city

of Hereford, and I travelled in a stage coach three days with them. To them I happened to tell this story, but told it was done at Deptford for so I presumed it was, because I knew that there Dr. Button lived. They told me, as soon as I had concluded it, that the story was very true in the main, only I was out as to the place. For it was not Deptford, but, as I remember, Pembroke near Hereford, where the doctor was minister before the return of the king. And they assured me upon their own knowledge, that to that day the poor enjoyed the piece of ground. They added, that Mrs. Button's father could never endure to hear anything mentioned of his daughter's appearing after her death, but would still reply in great anger, that it was not his daughter, but it was the devil. So that he acknowledged that something appeared in the likeness of his daughter.

This is attested by me, the 16th of February, 1681.

EDWARD FOWLER.

APPARITION OF MAJOR BLOMBERG TO THE GOVERNOR OF DOMINICA.

Early in the American war, Major Blomberg, the father of Dr. Blomberg, was expected to join his regiment, which was at the time on service in the island of Dominica. His period of absence had expired, and his brother officers, eagerly anticipating his return, as vessel after vessel arrived from England without conveying the looked-for passenger, declared one to another, "Well, at all events, he must come in the next." His presence in the island now became indispensable; and the governor impatient of so long an absence, was on the point of writing a remonstrance on the subject to the authorities in this country, when, as he was sitting at night in his study with his secretary, and remarking on the conduct of the absentee, with no very favourable or lenient expressions, a step was heard to ascend the stairs, and walk along the passage without. "Who can it be?" exclaimed the governor, "intruding at so late an hour." "It is Blomberg's step," replied the secretary. "The very man himself," said the governor; and, as he spoke, the door opened, and Major Blomberg stood before them. The major advanced towards the table at which the gentlemen were sitting, and flung himself into a chair opposite the governor. There was something hurried in his manner; a forgetfulness of all the ordinary forms of greeting; and abruptly saying: "I must converse with you alone," he gave a sign for the secretary to retreat. The sign was obeyed. There was an air of conscious superiority about the manner of the visitor that admitted no dispute. "On your return to England," he continued, as soon as the apartment was cleared of the objectionable witness, "On your return to England, you will go to a farm house, near the village of —, in Dorsetshire; you will there find two children; they are mine; the offspring and the orphans of my secret marriage. Be the guardian to those parentless infants. To prove their legitimacy, and their consequent right to my property, you must demand of the woman, with whom they are placed at nurse, the red Morocco case which was committed to her charge. Open it: it contains the necessary papers. Adieu! You will see me no more." Major Blomberg instantly withdrew. The Governor of Dominica, surprised at the commission, at the abrupt entrance, and the abrupt departure, rang the bell to desire some of his household to follow the major and request his return. None had seen him enter; none had witnessed his exit. It was strange! it was passing strange! There soon after arrived intelligence that Major Blomberg had embarked on board a vessel for Dominica, which had been dismantled in a storm at sea, and was supposed to have subsequently sunk, as she was never more heard of, about the time in which the figure had appeared to the governor and his secretary.

All that Major Blomberg had communicated was carefully stamped in the memory of his friend. On his return to England, which occurred in a few months after the apparition above described had been seen by the governor, he immediately hastened to the village in Dorsetshire, and to the house in which the children were resident.

He found them; he asked for the casket; it was immediately surrendered. The legitimacy and the claims of the orphans of Blomberg were established, and they were admitted to the enjoyment of their rights without any controversy or dispute.

This tale was related to the late Queen Charlotte, and so deeply interested her that she immediately adopted the son as the object of her peculiar care and favour. He was brought to Windsor, and educated with his present Majesty, of whom he has through life been the favourite, the companion, and the friend.

(To be continued.)

AN OPEN LETTER TO MR. MASKELYNE.

A CANDID COMMUNICATION ADDRESSED TO NEVIL MASKELYNE, ESQ., ILLUSIONIST, ST. GEORGE'S HALL, W.I.

By HARRY PRICE.

DEAR BROTHER MAGICIAN,—I was glancing through a pile of clippings from a Press-cutting agency the other day when my eyes alighted upon the words "spoof" and "Maskelyne." At last, I thought, here is something of real interest, and proceeded to read some articles from the pages of a popular weekly magazine, written by your son, Mr. Clive Maskelyne.

The articles in question dealt with the relation of "spoof" to Spiritualism, and to say that I was disappointed with the writer's lack of knowledge of modern psychic events would be putting it very mildly indeed. I was astounded at the paucity of real information contained in the articles; and was grieved, as a magician, that a scion of such a famous family of conjurers should put up such a poor show against the psychical researchers. Apart from a description of a few moth-eaten tricks of the seventies, the reader of the articles is left absolutely ignorant of the real problems of psychic science; and the brilliant phenomena (which, under similar conditions, cannot be duplicated by any known means of legerdemain) recorded by the foremost living scientists are not even mentioned. But Mr. David Gow has already ably dealt with the articles in question, so I will say no more.

It has always been a mystery to me why you and your illustrious father, the late John Nevil Maskelyne, should have set your faces so determinedly—almost aggressively—against the reality of the indisputable phenomena of psychical research. Is there anything derogatory in a conjurer declaring his belief in the proven miracles of the séance room? Would it affect his prestige as an entertainer, or cause a shrinkage in the box-office receipts? Are you afraid that your own very necessary and material "ghost" would not do his usual "walk" on Saturday nights? Assuredly not! And yet it seems the fashion for professional conjurers to openly gibe at all mediums—fraudulent or otherwise—and ridicule the world's most learned scientists in their efforts to determine the laws governing psychic phenomena, and in their honest endeavours to elucidate the mysteries of the human mind.

Don't you think it a little too bad that men of brilliant intellect like Sir Oliver Lodge, Sir William Barrett, or Professor Richet should become the butt of tuppenny-ha-penny magicians whose colossal ignorance of the whole subject is equalled only by their amazing foolishness in proclaiming it?

But not all famous magicians have refused to admit the proofs of abnormal happenings when presented to them. I will name some of them.

THE TESTIMONY OF FAMOUS CONJURERS.

Samuel Bellachini, the Berlin court conjurer, made a statement in the form of an affidavit before Gustav Haagen, a notary, on December 6th, 1877, in which he says: "I have thoroughly examined the phenomenal occurrences in the presence of Dr. Slade with the minutest observation, including the table, etc. I have not in the smallest instance found anything to be produced by means of prestidigitation or by mechanical apparatus," and he further states that "any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation is absolutely impossible."

Now Bellachini was as famous in Germany as Robert-Houdin was in France, and was certainly as esteemed in his own country as your father was in England. He was so esteemed in fact, that he was presented by his royal master with a magnificent gold medal for his skill in his art. This medal is now in my collection.

But your retort to Bellachini's affidavit will be: "But Slade was a convicted trickster, and Zollner, who investigated him, was afterwards found to be mad."

Only one of these statements is true. It is a fact that Slade was convicted of fraud because your father was a chief witness for the prosecution, and declared that a certain table that Slade used was a "trick table," although the fact remains that no one else has ever found anything "tricky" about the table, which is still in existence, and which I have thoroughly examined.

But if Slade was proved fraudulent in London on one occasion, it does not follow that he was fraudulent in Leipzig upon another, months afterwards. Unfortunately, some of the best mediums "help out" when the investigators let them, or when they resist control. A shining example was Eusapia Palladino, who was absolutely genuine or absolutely fraudulent, according to whether the control was good or bad. As every phenomenon must be genuine or fraudulent, it is here that the conjurer's training is of inestimable value, if the magician himself be honest. And in any case you will hardly presume to assert that Bellachini was a less skilful observer of alleged magical effects than Sir Ray Lankester, who was responsible for Slade's prosecution.

You will probably tell me that Zollner was quite mad when experimenting with Slade, and that his records are valueless. But Zollner has been proved to be sane when he made the famous experiments which are still talked about in the district.

I was in Leipzig myself in September, 1922, and took the trouble to make some enquiries concerning Zollner. Knowing that Sir Arthur Conan Doyle was collecting data about Slade, I sent him the following letter, which I hope will also interest you:—

October 8th, 1922.

DEAR SIR ARTHUR,

I was in Leipzig a few weeks ago, and took the opportunity of making some enquiries concerning Zollner and his state of health when experimenting with Slade. One day (Sept. 13th) I had lunch at the Thüringer Hof Restaurant, a very old house, and got into conversation with an old *habitué* of the place who knew Zollner well at the time of the Slade experiments. Although my informant was but a young man at the time, he assured me that Zollner was quite normal till within a very short time of his death, and that he appeared absolutely natural in every way during the period of the experiments. I gathered that my informant was at that time something to do with the University, and knew Zollner personally right up to the time of his death. He informed me as a matter of interest that Zollner wrote a great deal of his *Wissenschaftliche Abhandlungen* at the Thüringer Hof during his meals there.

As a matter of fact, Zollner died quite suddenly on April 25th, 1882, from a hemorrhage of the brain. The Seybert Commissioners were responsible for promulgating the "inanity" myth.

Robert-Houdin, like Bellachini, was a firm believer in extra-normal phenomena, and Carl du Prel, in his *Experimental Psychology*, asserts that Daniel Dunglas Home was tested by Robert-Houdin and Bosco and "both denied the possibility that the phenomena which took place could have been produced by prestidigitation."

Kellar, the famous American magician, closely watched the medium, Eglinton, during a slate-writing sitting and detected nothing fraudulent; and Howard Thurston who, next to Houdini is the most noted illusionist in America to-day, has publicly avowed his belief in Spiritualism. Stuart Cumberland, the wonderful "thought-reader" and entertainer, once told me that he could not account for some of the psychic happenings that occurred at his entertainments; and Mr. Will Goldston, the well-known London conjurer and manufacturer (who, like yourself, is a Vice-President of the Magicians' Club) is a firm believer in the spiritual philosophy and has often conversed with the entity representing his sister who "passed over" some years ago. Mr. William Jeffery, of Glasgow, is also a well-known amateur magician who has proved to his own satisfaction that phenomena happen which cannot be accounted for by normal means.

MANIFESTATIONS WHICH CANNOT BE DUPLICATED.

It has always been the proud boast of some professional magicians that every mediumistic phenomenon can be duplicated by trickery under the same conditions. This assertion is a preposterous lie and no one knows this better than the opponents of psychical research. Let me give you some examples, Mr. Maskelyne. As we are fellow-members of at least two magical societies, I feel I can speak plainly to you. I will give you details of some psychic happenings of recent occurrence which under the same conditions, cannot be duplicated by the combined skill of every conjurer in existence. Every trap, "pull," wire and mirror used in the St. George's Hall illusions could not produce the "miracle" I am about to relate to you:—

At a reception given to the delegates to the Psychical Research Conference held at Warsaw last August, some private mediums were introduced to the company. Some of the visitors were invited to have sittings with these mediums, a small private apartment being reserved for the purpose.

Among the psychics present was a little Silesian peasant girl named Anna Pilch, aged about twelve years. She at once attracted me by her demure appearance and unsophisticated demeanour—which, of course, you will say is part of the game. But wait!

Anna, who is clairvoyant, could converse only in her own dialect, and did not even understand Polish. I decided to test her, and a Posen University professor, Dr. Adam Zoltowski, kindly acted as interpreter. After a very few preliminary observations, in which she perhaps made some lucky shots, Anna told me the following facts which startled me by their uncanny accuracy. (I must add that I did not utter a word during the whole of the sitting): (1) That when I was a little boy I fell down and broke my left forearm, pointing to the exact spot on her own arm where the fracture occurred. (2) That soon after, I had a violent shock (not accident) on a small boat, and (3) that I lived in a "square house by a river in the country." She also told me other facts of a personal nature.

Every incident that Anna mentioned was correct in every detail, and yet the "broken arm" and the "shock on

the boat" (which nearly was a fatal accident) had almost faded from my memory, having occurred so many years ago.

Consider the "conditions," Mr. Maskelyne! A poor little Silesian peasant girl giving the life-history of a stranger residing over a thousand miles from her home in the mountains—a stranger who had arrived in Warsaw but a few hours previously, and who had almost forgotten the very existence of the facts she mentioned. Moreover, not a living person but myself knew of the facts as she related them.

Could you duplicate that "trick," Mr. Maskelyne? If you marshalled your assistants and illusionists; your mechanics and gadget-makers, what intimate details of my boyhood's days could they relate to me? What facts would they tell me that would shake my conviction that there are miracles of the mind a thousand times more wonderful than our miserable contraptions of three-ply and piano-wire? What would your men have to say to me to convince me that all mediumistic knowledge does not emanate from the apocryphal Blue Books supposed to be at the elbow of every medium? What trivial incident of my early youth could they tell me? As, Mr. Dennis Bradley would say—not a blasted thing!

A NOTABLE INSTANCE.

I will give you further examples of supernormal phenomena which no conjurer in the world could duplicate, under the same conditions.

Two years ago, Mr. E. J. Dingwall, our fellow-member of the Magic Circle (of which you have the honour of being President), and myself journeyed to Munich at the invitation of a prominent investigator in order to solve the mystery of a young boy medium who was startling the scientists of Europe by the extraordinary phenomena which occurred in his vicinity. We went prepared to put our finger on the "tricks" as reported to us, and to expose, if necessary, the scientist as much for his credulity as for his incompetence in not detecting the alleged fraud.

We made our own conditions. We stripped our host's séance room; we sealed the doors; we examined every room adjacent to the test chamber; we pulled our host's instruments to pieces, and introduced our own tests; we scrutinised his family, his friends and his servants; we controlled the medium, stripped him, held on to him like grim death, and put him in one-piece tights; we kept the medium yards away from the phenomena; we demanded many red lights so that we could see everything plainly; we insisted upon the circle joining hands—and then what do you think happened?

What would have happened to one of your men under the same conditions? Nothing, and you know it, Mr. Maskelyne! What would have happened to your famous illusion, "Oh!" (invented by your father over forty years ago, but still occasionally presented) if you had staged it in that gentleman's laboratory under the circumstances enumerated above? Nothing! and "O" would more accurately describe the situation! Your illusion would have remained an inanimate mass of sheet-iron and gas tubing! No assistants, "off," to help you; no tra—. But I won't divulge professional secrets! What a sorry spectacle your "spirit-painting" act would have made in this little private room of which I am speaking! And how quickly your "masked medium" would have been unmasked; and your "spirit photo mystery" would not have remained a "mystery" long! And the same with your other pseudo-psychic stunts.

How many of your illusions would stand the light of day being shed upon them; or survive the critical examination of men who have spent their lives in the unravelling of mysteries—especially magical ones?

And yet the wonders we witnessed in that house among the foot-hills of the Bavarian Mountains would shame the greatest magician that ever drew breath. Why? Because the "miracles" we witnessed were the work of forces which we, for want of a better term, describe as supernormal.

I will not detail the phenomena we saw as I have already given a lengthy account elsewhere,* which, if you are sincere in your quest for psychic knowledge, you will most certainly read.

But I will state briefly that a musical-box in a gauze cage, a few inches from me, was started and stopped by invisible forces at the word of command, and wound itself up by unseen hands. My handkerchief, by my feet, was picked up by some intangible power, and waved about the circle; refreshingly cool breezes swept the room, though it was a hot, still June night outside in the open; a handbell—but minus the hand—was frequently carried round the circle, often at request; diminutive black "paws" or pseudopods crawled over a luminous slate; complete levitations of a table and evolutions of a luminous bracelet were of frequent occurrence; we experienced the sensation of an unseen force which successfully resisted the combined strength of two strong men, and other phenomena were seen, equally wonderful.

And all this in a good red light, at request, and repeated night after night, with everything and everybody under our control, and the medium (the outline of whose body

was made luminous) was held by two persons, and visible all the time, right away from the phenomena.

A PROBING QUESTION.

Could any magician outside of Hell stage an entertainment like this, under identical conditions, and defy detection? I will not insult your intelligence by replying.

Think of the list of "props" that you or I would require in order to simulate this "show" in a normal manner! And how many confed—I mean assistants, should we want to work our cartload of "fakes," only by means of which could we produce our entertainment?

Are you convinced now, Mr. Maskelyne? No? Well, I will have one more try.

Supposing you and twelve of your trained assistants were taken to an apartment (insulated against any changes of the temperature from without) you had never seen before, locked in, and shown a new Negretti and Zambra self-registering thermometer hanging on the wall out of reach of every person in the room. After your party had been there an hour or so, what do you think would happen to the mercury in the sealed tube of that thermometer? Obviously, owing to heat-radiation and the combustion-products of you and your helpers, the mercury would rise.

And again supposing that some all-powerful being entered that room and commanded you, upon pain of death (or, worse still, on pain of becoming a Spiritualist), and without anyone going near the instrument, to make the mercury in that thermometer fall—or, in other words, demanded that the room should become sensibly cooler. What would you do then, Mr. Maskelyne?

You would be in a pretty pickle and no mistake! It would be no use writing to the magazines then and telling them "how it is done," would it? You would probably protest that you could not do miracles.

But this particular "miracle" has happened not once, but a dozen times within a stone's throw of your own "home of mystery," and under far more rigid scientific test conditions than your own "miracles" are produced in Langham Place.

And the "wizard" responsible for the marvel was not a prominent member of a magical society, but a young girl whose psychic exudations were the cause of the marked drop in the mercury—once to the extent of nearly twenty degrees Fahrenheit below the normal temperature of the room.*

I have a library of five thousand volumes devoted to deceptions of every kind and of every age—from the three-card trick to fraudulent rabbit-breeding—and I defy you to point to any one of these books and tell me how this particular "illusion" can be produced normally under the identical conditions as stated above.

THE METHOD OF HONESTY.

You are probably wondering, Mr. Maskelyne, why I have adopted this attitude towards psychical research as my name is so often associated with the negative or fraudulent side of the subject. The explanation is simple: It is because I try to be scrupulously impartial in my conclusions, when I inform those who are interested of the results of my experiments—whether good, bad or indifferent.

If I see a scrunched-up handkerchief masquerading as a pithecanthropus, I say so in no uncertain voice; also, if my judgment, experience, and training as an observer tell me that the table in front of me is being levitated by means which are not recognised as normal, I am equally emphatic when recording my opinion.

I was as great a sceptic as yourself, Mr. Maskelyne, before I took the trouble to honestly investigate the subject and sift the evidence for myself. This means time, of course, but isn't it worth it?

No one but a madman would deny the fact that fraud and folly are rampant in Spiritualism and psychical research, and human nature being what it is, chicanery will always have to be encountered. But a great deal of the conscious fraud upon the part of mediums is the fault of the investigators themselves; they are often too indifferent or too ignorant to know how to prevent it. But this should not stop an earnest student of the subject from pursuing his enquiries. Before me, as I write these words, is a framed counterfeit Bank of England note which I keep as a curiosity. But the possession of this "fraudulent" note does not prevent me from welcoming the genuine article when it comes my way. Is the analogy clear?

If you scoff at the tricks of the mediums, Mr. Maskelyne, you are not slow in turning them to account. If "imitation is the sincerest form of flattery," as we were told in our copybooks, the mediums must really be feeling very pleased with themselves.

After my little experiment with Hope, you boosted an act called the "great spirit photo mystery," or words to that effect. The "masked medium" fiasco provided you with another "draw" (?), though Mr. Dennis Bradley informs us that he was told by your representative that this particular turn was "only a children's entertain-

* Convincing Phenomena at Munich, "Psyche," April, 1923.

* See Journal May, 1924, of the American Society for Psychical Research.

† Towards the Stars, p. 127.

ment" (1). Mr. Bradley says he found it "silly" and I rather agree with him. In fact, the afternoon I was there I had to point out to Mr. Selbit one or two weak spots in his illusion.

But no one will deny that these pseudo-psychic entertainments are of advertising value to "the Hall," and I understand that during the controversy with Archdeacon Colley and the "£1,000 ghost," your father was "playing to capacity" for months on end.

So do not be too hard on the poor mediums, Mr. Maskelyne, as *they*, too, have to live, and cannot exist (as some people fondly imagine) entirely by consuming their own ectoplasm!

I am wondering whether the inherited antipathy to mediums upon the part of your family has anything to do with professional jealousy. Are you afraid of the genuine phenomena competing with the glue-and-canvas imitation? Well, there *may* be some grounds for fear upon your part, for as sure as the sun will rise to-morrow morning, so it is as certain that the great psychic truths are gradually percolating through the masses, who will much prefer to see a human being levitated by genuine psychic means, than witness a man rise three feet in the air surrounded by a ton of hidden machinery.

A POSSIBLE DEVELOPMENT.

Will conjuring then become one of the lost arts? Perish the thought! But assuming I live long enough, it would not greatly surprise me to wake up one morning and find the following addition to the St. George's Hall program:—

The Management respectfully informs its numerous Patrons that all the effects incorporated in its Program are due to the Skill and Ingenuity of Real Live Human Beings, and it is hereby Guaranteed that none of the Illusions is of Psychic Origin or the work of a Discarnate Intelligence.

You may smile, Mr. Maskelyne, but there is the germ of probability in the fantasy.

It is a thousand pities that so many of our magical confrères assume such an air of intolerance towards psychic phenomena, as the training of a conjurer makes him peculiarly suitable for the detection of deceptive methods; and it is the investigator with a magician's knowledge of "ways that are dark and tricks that are vain" whom the public will trust in regard to alleged psychic phenomena. But the magician must not be biased. He must have no axes to grind; and he must not make a laughing-stock of the medium on the public stage.

Ridicule will not carry the magician far along the high-road to conviction. But undoubtedly before an investigator can determine whether or not a phenomenon is genuine, it is necessary that he should know if the same effect can be produced by normal means; and this is where members of our craft could be of splendid service. But they must be honest.

Every trick requires conditions, and when a conjurer boasts of his ability to reproduce a given psychic effect, the conditions invariably floor him! The Naples report on Eusapia Palladino would not be half so valuable and conclusive except for the fact that at least two of the investigators were fully acquainted with deceptive methods.

So think it over, Mr. Maskelyne. Try and cultivate a more generous spirit towards the whole business, and read the literature of the subject. Start with Dr. Gustave Geley's new book, *L'Ectoplasme et la Clairvoyance*,† and learn all about M. Stephan Ossowiecki, a Polish engineer, who can read sealed messages almost as easily as you can read this letter. I know you are laughing at me, but just get that book and ponder over it. And, above all, cast out from yourself that "little devil, Doubt," because does not Shakespeare say:—

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

For the benefit of those of our readers who do not know Mr. Harry Price, we would explain that he is an amateur magician of very wide experience. Starting as a sceptic, he has investigated the different types of psychic phenomena with an unbiassed mind, and has reached the conclusion that they are realities and not the compound of fraud and prestidigitations as asserted by certain professional magicians and conjurers. He claims that the latter, if they are stating their honest conviction, have not given the subject that degree of careful investigation which it requires to reach a true decision.—Ed.

ASKING FOR TROUBLE.

By FRANK LIND.

He was a very sensitive child, quickly responsive to good or evil influence. Very few people understood him. The majority described him as "tricky."

One day temptation assailed him, and he fell. He was left alone in the house while his mother and grown-up sister went to call upon a neighbour. Before starting, they cautioned him as follows:—

"There is a large pot of home-made jam on a shelf in the kitchen-cupboard," announced his mother. "You could easily reach it by standing upon a chair, but you must resist the impulse to steal." To which his sister added: "It is plum jam, which we know is the sort you like best. If you only took a spoonful or two we probably shouldn't notice the difference; so of course, being so greedy, you will help yourself. What a pity it is you are such a little thief!"

"But why don't you lock the cupboard, mamma?" asked the boy.

"Certainly not," was his mother's reply. "You must learn to control your evil instincts. However, talking to you is only wasting one's breath—you're sure to steal the jam directly our backs are turned!"

When the elders arrived back home, it was just as they had anticipated. They found the boy sitting on the floor, with the open pot between his legs. He had eaten about half the jam. Wherefore his mother thrashed him, his sister watching with grim approval.

"It's all your own fault," wailed the child. "You shouldn't have made me think of it!"

The powers of a celebrated medium were under test. Present at the séance were, unfortunately, one or two hardened sceptics, who had come merely to carp and scoff. They were convinced beforehand, and made no effort to disguise the fact, that the whole thing was "fraud."

"It's pure trickery," they remarked astutely to one another. "Any clever conjurer could accomplish everything he does—and in the dark! Works a hand free, of course. Skilfully shifts objects with one of his legs. Employs luminous paint, a thin collapsible rod, bladders, and so forth. All these mediums are humbugs and rogues!"

The séance was a complete fiasco. Unhappily the medium was caught cheating. He pleaded that the deception was quite unconscious, one in a state of trance being so open to suggestion. Who, then, was to blame?

"THE EVIDENCE FOR FAIRIES."

To the Editor of LIGHT.

SIR.—If your correspondent, Mr. Shaddick, has not yet read Sir A. Conan Doyle's "Coming of the Fairies," he will find in this epoch-making work most valuable information as to the little people and their ways. It is, I suppose, the first attempt to treat this fascinating subject seriously and is a book which will doubtless be much sought after in years to come, illustrated as it is with most interesting photographs of fairies, taken in their favourite haunts, and is supported by excellent testimony.

The first fairy to be photographed was, I believe, taken by the late Mr. R. Boursnell about the year 1895. A beautiful spirit appears floating in a horizontal position above the head of the sitter (Mrs. S.); and resting on her shoulder is a lovely little creature presumably from fairyland with one arm outstretched and the other hand as if throwing a kiss. The same spirit was also taken on two other plates which are also in my possession, but on these she is without her little companion.

Several most important articles on "Fairies and Their Work" were contributed by Mr. E. L. Gardner to "The Herald of the Star" in December, 1922, and the early months of 1923. All lovers of Nature are greatly indebted to this gentleman for having devoted such scrupulous care to collecting and preserving this remarkable evidence of another of God's wonders and in proving the existence of another beautiful world that is within our midst.

About 1904 several charming little fairies were seen, in my own home, on three occasions, and, curiously enough, by three different sensitives who happened to be non-professional—two ladies and one gentleman, an American business man. The little visitors, about two or three inches high, were seen playing in and about some bowls of sweet-peas and also around the head of one of the sitters. One of these ladies, Mrs. A. W. Jones, is happily still with us, and notwithstanding her 35 years' loving and constant service in the cause, her power of vision is still unimpaired. Some months since she saw and described to a small circle several charming fairies. They appeared to be about ten to twelve inches in height and she also heard a musical twittering proceeding from them. A spirit friend, commenting upon this, explained that it was their mode of communication.—Yours, etc.,

H. BLACKWELL.

43, Brownwood-road,
Finsbury Park, N.4.

* Ibid, p. 125.

† Paris, Alcan, 1924.

‡ Measure for Measure, Act I., Sc. 4 (Cambridge Ed.).

DEATH OF DR. GUSTAVE GELEY.

We learn with regret of the transition of Dr. Gustave Geley, who was killed by the crashing of a biplane in which he was travelling between Warsaw and Paris. We take the following from the "Times" of the 17th inst.:-

Shortly after a Spad biplane belonging to the Compagnie Franco-Roumaine left Warsaw for Paris yesterday it crashed, and the pilot and Dr. Gustave Geley, the only passenger, were killed.

Dr. Geley, who was over 50 years of age, was well-known as an expert in Spiritualism. Before the war he had a medical practice at Annecy, and had interested himself for many years in psychological studies. He came to Paris during the war, and soon became associated with leaders of the psychic movement. Towards the end of 1920 he began the publication of the results of his sensational experiments with mediums, which aroused the opposition of the world of Science and led to an inquiry into the subject by M. Paul Henzé. Fresh experiments were tried at the Sorbonne with the mediums Eva, Guzik, and Erto, which gave rise to renewed controversies. Dr. Geley was the author of various works on metaphysics, including "L'Etre Subconscient: de l'Inconscient au Conscient; l'Ectoplasme et la Clairvoyance."

The object of his visit to Warsaw was, indeed, to discover, on behalf of the French Metapsychic Institute, new "subjects" for the study in which he was so greatly interested. Dr. Geley leaves a widow and two daughters, one of whom is the wife of Professor Leclainche, of the French Academy of Science.

The sudden demise of Dr. Geley has come as a painful shock to his many friends in this country. He was to have been in London on Sunday next where, at the British College of Psychic Science, he was to have carried out some experiments in psychic photography with Mrs. Deane, the well-known medium.

We have received the following letters of regret and appreciation regarding the tragic exit from mortal life of Dr. Geley:-

FROM MR. STANLEY DE BRATH.

It was with actual consternation that I read the telegram on the 16th instant containing the brief notice: "Dr. Geley killed—airship accident." Of my personal loss there is no need to speak: he was a friend of the type that a man can trust in all the contingencies of life, warm-hearted, sincere, cautious in coming to conclusions, and as fearless as he was courteous. To me, and I feel sure to a large circle of other friends, his death is an irreplaceable loss.

It will not be less so to metapsychic science to which he devoted the recent years of his life. Almost alone among writers on these subjects, he showed a constructive and philosophical ability which is rare in the present stage of this science. Analysis, always necessary, has many exponents, and in this branch, his work as seen in the last book he published, "L'Ectoplasme et la Clairvoyance," is acute and discriminating; cautious in experimentation and fearless in deductions; but he will be chiefly remembered by his philosophical and constructive ability. His book, "From the Unconscious to the Conscious," is perhaps the only philosophical expression of the new science. Its essence can be briefly stated as harmonising physical and metapsychic facts. It presents all evolutionary phenomena as products of directed energy. It agrees on the religious side with the idea of the Divine Immanence, which he calls the Directing Idea; and it presents the soul of man as an individualised energy acting subconsciously to produce, maintain, and repair the physical organism. Essentially monist, he presents each of these modes—the physical, the psychic, and the higher controlling purpose in individual and cosmic evolution—as graded representations of a single primordial substance; in contrast with the Platonic "body, soul, and spirit, linked to the Divine Reason."

He was led to this presentment by the metapsychic facts (chiefly those of ectoplasmic materialisation), though his philosophy is not dependent on those facts, which nevertheless give to it the experimental basis which is necessarily absent from Plato. In profound agreement on the scientific side, with the analytical work of Alfred Russel Wallace, his work is entirely original and experimental, singularly free from merely speculative conclusions.

We have yet to learn how great a man has been taken from among us, but his work will last, and future discoveries will certainly be interpreted by the light of the principles he has presented with such logical clarity.

His place as Director of the International Metapsychic Institute will indeed be difficult to fill, and all the many friends who acutely feel his loss will wish to convey their

most heartfelt sympathy to his wife, who devoted herself entirely to her husband's pursuits and labours.

This brief appreciation is inserted as preliminary to the more extended notice that we hope to present later on.

FROM MR. HARRY PRICE.

Readers of LIGHT will deeply regret to learn of the death, in tragic circumstances, of Dr. Gustave Geley, Director of the Institut Métapsychique International, Paris.

Dr. Geley had been spending a short holiday in Warsaw in order to procure, if possible, fresh mediums for experimental work at the Institut. Having achieved the object of his visit, he decided to return home by air. The machine, a Spad biplane, belonging to the Compagnie Franco-Roumaine, and used by them on the Paris-Warsaw air mail service, left Warsaw on Tuesday, the 15th inst., the machine crashing almost immediately after leaving the Polish capital, both the pilot and Dr. Geley (who was the only passenger) being killed. No further particulars of the accident are available at the time of writing. By a curious coincidence, Miss May Walker very nearly met with a similar accident on her way to the Psychical Research Congress at Warsaw last August.

Dr. Geley was due in London at the end of this week, and a reception had been arranged for him on Monday, the 28th inst. It was his intention to have had a series of sittings with Mrs. Deane and Mr. William Hope, of Crew; and it is to be regretted that he did not live long enough to have added his contribution to the spirit photo controversy.

Dr. Geley came into prominence in 1913, when he was appointed Director of the Institut Métapsychique International. Previous to taking up his residence in Paris, he was a medical practitioner in Annecy (Haute-Savoie), where he was much esteemed. He was a Laureate (1er. prix de thèse) of the Faculty of Medicine of Lyon.

Psychic science has lost one of its ablest researchers and exponents of physical phenomena. Dr. Geley was one of the very few "live wires" of the movement. Many mediums, including Eva C., Kluski, Stephan Ossowiecki, Guzik, and Erto were investigated by him, and the reports of his experiments gave rise to violent controversies. Orthodox science was bitterly opposed to him, and the negative results of the Sorbonne investigations into the alleged phenomena of Eva C., Erto and Guzik did not strengthen his position among his scientific confrères in the French capital. It is believed that he felt their suspicions very keenly.

His published works include: "L'Etre Subconscient," "De l'Inconscient au Conscient," and "L'Ectoplasme et la Clairvoyance," recently issued. All were published by Félix Alcan, of Paris. The last-named book contains the reports of much of his work at the Institut. His contributions to periodical literature were very numerous.

Though we did not invariably see eye to eye, and our conclusions regarding the phenomena of a medium did not always agree, Dr. Geley was the embodiment of kindness on the numerous occasions when I visited him in the Avenue Niel, where his séance room and laboratory are the last word in efficiency.

Dr. Geley, who was fifty-five years of age, leaves a widow and two daughters (one of whom is married to Professor Leclainche, of the French Academy of Science), to whom our deep sympathy will be extended in their sad bereavement.

FROM MRS. HEWAT MCKENZIE.

I would like to add my word of tribute to the memory of Dr. Geley, who was in close touch with the work of the Psychic College during the last two years.

Dr. Geley had made arrangements for a visit to the College during the week July 20-27th, when he intended to investigate Psychic Photography through the mediumship of Mrs. Deane, and Mr. Hope and Mrs. Buxton.

He was always a patient and persevering investigator, who understood the psychology of mediums, and could make due allowance for failure on occasions, and will be greatly missed in the field of Psychical Research.

It is hoped that his tragic passing will stimulate others to carry on his work, and that someone will be found to worthily fill his chair of Director of the Institut Métapsychique.

A SYMPATHETIC TRIBUTE AT THE ÆOLIAN HALL.

On Sunday evening, at the service held by the Marylebone Spiritualist Association at the Æolian Hall, New Bond-street, W., Mr. Horace Leaf, in a sympathetic reference to the passing of Dr. Gustave Geley, paid eloquent testimony to the great work he had accomplished in the realms of psychic science. At the conclusion of Mr. Leaf's remarks the congregation rose and remained standing for a few moments in token of their deep sympathy with Madame Geley and her two daughters in their bereavement.

THE WONDER OF PERSONALITY.

By C. V. W. TARR.

I.

In my article on "The Mystery of Atlantis," *LIGHT*, page 28, I referred in the conclusion to the fact that two remarkable tendencies of scientific thought could be distinguished at the present time. We find on the one hand a determined and persistent scientific attempt to lay bare the origins and processes of human evolution, and on the other, an equally determined attempt to understand the innermost nature of human psychology. It is inevitable, as I pointed out, that any light thrown upon the nature of human personality must at the same time illuminate the problems of history and anthropology. The subject is capable of immense expansion, but for the purpose of this article I will symbolise the scientific tendencies distinguished above, by the terms Time and Eternity.

TIME.

Since theological ideas of the time-factor in creation and human evolution have been superseded by the scientific, the antiquity of the world and man has been enormously extended. Not only is an inconceivable age attributed to our physical globe, but by slow and sure degrees a greater and greater antiquity has been attributed to man himself. More or less successfully the historian, the archaeologist and the anthropologist have unfolded the wonderful story of human development. There is a growing consciousness among men, outside the scientists, that if we would successfully solve the problems of modern civilisation, we must seek out the true path by which human institutions have come to be what they are at the present day. To thousands of thoughtful men and women, no doubt, some vague, generalised ideas of evolution are sufficient to explain the growth of human society. But the birth of modern Spiritualism and Psychic Science has led to a searching examination of the fundamental ideas of the older evolutionists, and it is no longer felt that these ideas have given a true view of human and cosmic development. That the study of human origins and evolution may be of real utility to mankind may be illustrated by the theory of Mr. W. G. Perry in his work, "The Growth of Civilisation," that war is a social product. If the researches of present-day anthropologists should disprove the theory held by many men, especially the apostles of the "sharp sword" and its "glittering prizes," that war is a condition natural to mankind, we shall then be in possession of facts which will form a scientific basis for social and religious idealism. For what is a mere product of the conditions under which human society has developed, though it may appear inseparable from it, to our limited views of human history, must logically be regarded as capable of elimination by the intellectual and spiritual unfoldment of our race.

Such is the hope which a purely historical method of research gives to men, unenlightened by the knowledge of psychic science. The study of man and all his works illuminated by our modern knowledge of the soul and the spiritual universe, reveals human personality with all its mysterious and immemorial past as the wonder of the world.

It yet remains for the true influence of the data of psychic science on human origins and development to be worked out along proper scientific lines. To those scientific workers in the field of anthropology, whose theories are still strongly coloured by a materialistic conception of life, it will seem mere dilettantism to apply the psychic theory of man to the interpretation of human evolution. But try as we will, we cannot avoid the discoveries and conclusions of modern psychic science, as factors of fundamental importance in accounting for the main features of human society. When we reflect upon the origin and development of the religious ideas of the world alone, a new attitude is forced upon us, when we bear in mind the evidence for human survival. And there are other views possible of the development of the arts and crafts, than those which account for them on purely materialistic and utilitarian grounds. It may well be that the more science probes into the depths of man's mysterious past the more the conviction will grow that spiritual powers have played a great part in the education of mankind. I shall be able to illustrate my attitude to this question quite clearly if I refer to a statement of Dr. Rudolf Steiner in his "Atlantis and Lemuria." He describes how the Lemurians, under the leadership of "wise women," communed with the spiritual powers of Nature. The priestess is the medium of these spiritual forces which are communicated to the circles of men and women sitting round her. "Slowly and in a rhythmic cadence flow from her lips certain wondrous sounds which are repeated again and again." Where the sounds are mighty, men move around her in "rhythmic dances." Thus something noble and divine played upon these men of the ages past.

Now if we consider for the moment, the established position of psychic science, the whole tendency of advanced psychological thought, and the definite philosophy of Man and the Cosmos based upon psychic phenomena, we shall see that Human Personality stands in the centre of the

psychic reality of Nature. Something divine and noble plays upon the souls of men to-day; the spiritual universe, consciously or unconsciously to us, is a living factor in earthly civilisation, but it is a different mental type of men, reacting differently to their environment who are played upon by the spiritual forces. Is not the invisible man the real man? and the invisible universe the real universe? The world is full of traditions of gods who have taught men the beginnings of culture and nourished their religious life. These traditions are being more and more subjected to scientific and historical criticism, and their true basis in the facts of human evolution determined as far as is possible by men who take no account of the supernatural factor in the growth of human society. Dr. Rudolf Steiner says that divine beings instructed mankind in "sciences, arts and the construction of tools." Just as there are more profound meanings underlying the world-wide ideas of death, rebirth and immortality than are recognised by many orthodox anthropologists, so I am convinced the equally widespread tradition of divine beings who visited and assisted mankind has a foundation in spiritual facts. Again and again we must remind ourselves that the shortened views of human and cosmic development which an obsolete theology has forced upon us, still influence us, unconsciously perhaps, in our so-called "evolutionary" outlook upon man's history. Why should it be thought mere "fiction" and "supernaturalism" to admit that mankind has been subject to spiritual visitation, that there are real "gods" and that the idea of immortality above all is not a "fiction" but man's discovery of his eternal self? The simple answer is that a rational idea of the human soul and its relationship to the spiritual universe has still to gain a really wide currency among men. No one can deny the fundamental importance of the idea of immortality in the growth of human society. It is the central idea of all religions around which revolves the whole system of their theology. If then, we can show that it is no longer necessary to presuppose some materialistic basis for the birth of this tremendously potent idea in human affairs, but that all its grotesque and fanciful elements apart, it is rooted in the psychological reality of Nature, we shall reveal the spiritual man shining through the mists of time. Our civilisation is still pre-eminently intellectual. This very intellectuality may obscure for the time being the deeper truths and realities of human evolution. Yet science, which has been born of this intellectual development, is recovering the spiritual knowledge of human personality. How unfathomable must be the depths of that spiritual self which lives for ever! I believe that time will bring a wider acceptance of the deeper spiritual view of human development through untold ages. The whole study of man will not approximate to the truth, the growth of civilisation will not be truthfully interpreted until the light of spiritual facts shines upon history and anthropology.

"A LITTLE CHILD SHALL LEAD THEM."

To the Editor of *LIGHT*.

SIR,—On the occasion of a funeral I was recently on duty keeping the usual crowd of children about the church gate in order, when a little fellow of about six summers attracted particular attention. He was isolated from the others, standing quite close to me, and thus opened an interesting colloquy: "You're here to stop people from goin' in, ain't you, mister?"

With a smile I answered, "Yes, and I'll stop you, too." Said the youngster, "I can go in when I dies, can't I?"

"Yes."

"Do everybody go in when they dies, mister?"

"Yes."

"That's a church, ain't it?"

"Yes."

"Then they goes to Heaven, don't they?"

I might have replied that some of them do, but just said, "Yes."

"Heaven's a long way up there, ain't it? It's ever such a long way, ain't it, mister?"

"Yes."

"There ain't no end to the sky, is there?"

"No."

After a pause came the revelation: "My daddy's dead, he is, mister. I wish he hadn't died, I loved my daddy, I did. My mummy took me in to see 'im when he was in 'is coffin, and I kissed 'im. I did, and he spoke to me. He said, 'We don't die, I ain't dead.' He whispered it to me, he did."—Yours, etc.,

W. H. W.

MANKIND are affected physically, socially, intellectually and spiritually, by solar and stellar storms which occur at particular seasons of the year and in different ages of the world. . . . Our entire solar system—our sun, its planets, all the asteroidal bodies, and the related bodies more remote—all, as one body, has swung nearer than ever before to that desirable quarter of the heaven of space that causes the currents of the Summerland easily and momentarily to touch and blend with the general life of the earth.—From "THE TEMPLE."

LIGHT.

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A CRITICAL POSITION.

We have been reading an article in a popular American magazine which has a large circulation in this country. It is by an able writer, Mr. Richard Washburn Child, who discourses in graphic style on the fallibility of human testimony. He gives many illustrations of how little reliance can be placed on such testimony as a general rule. His examples of the lazy sheep-like way in which the "human herd" swallow unthinkingly all kinds of religious, political, social and commercial lies and shams, the hollowness of which might be detected by a little intelligent examination; his scathing analysis of the amount of bad observation, bad memory, emotional bias, and various other defects which distort the simple truth about things—we have read them all with interest. We were already quite familiar with these things from observation and experience in many fields of activity. But it was interesting to hear them summarised and satirised by a skilled pen.

Very naturally the question of Spiritualism came up for drastic treatment, and we studied closely the criticism of this subject and its followers, in the light of the writer's text which was "the shocking fallibility of human testimony."

We had not gone far into the article before we found our own text, which is the shocking fallibility of uninformed criticism.

Let us take one of his points, regarding automatic writing. He finds that anybody can close his eyes, work himself into a kind of hysteria, write a message and then say that it was done by spirit influence. But does he really think that this is a discovery of his own, that no one else thought of it, and that the fact of automatic writing is always accepted by "the mere power of assertion" without close, careful and intelligent examination?

He goes on to remark on this question, "We accept mere assertion in a curiously simple, child-like way." It depends on who is meant by *we*. Our critic curiously undervalues the judgment of the intelligent Spiritualist and himself furnishes an unconscious illustration of the "shocking fallibility of human testimony." For this is his testimony on a matter regarding which he has obviously neglected properly to inform himself.

Let us take another instance. He knows a lady who related the testimony of a famous author (also a lady) who "has seen furniture walk, heard furniture give forth intelligent rappings [and] received messages from the spirit world which contained information no one could possibly know." The woman who told him this, he says, believed it all—which only goes to show the power of assertion over the credulous mind! And then he proceeds to analyse the statements made. Here is an example:—

It is said that a table or chair walked. Walking

implies locomotion from within. Walking suggests human motion and flexibility of legs.

Let us put it to the critic with all the delicacy in life that when he argues like this he is "talking through his hat." It is mere quibbling. To say that a chair "walked" is simply to use a common phrase which everyone understands. Of course the lady ought to have said that she saw a chair *move*, and in circumstances which could not be explained.

Here is hypercriticism, if you like! The argument is diverted from the main issue to consider a little verbal inexactitude of statement. But our author does not overlook the main issue, and indeed his argument seems to boil down to this: Human testimony is not trustworthy; it is constantly weakened and distorted by many infirmities of mind—therefore, psychic phenomena are untrue.

It is a curious example of logic, because it contains a premiss the truth of which is not investigated by the critic, whose reasoning apparently carries him into this position: Supernormal manifestations do not happen: therefore all testimony to them is untrue. He does not put it in this way, of course. His argument is that they are untrue because of the general disposition of mankind to mislead and to be misled by shams and untruthful statements (the deceptions, he admits, are usually unconscious).

"Really good reporters are rare," he tells us, quoting from his Press experiences. Hardly any of us observes anything accurately. We readily agree. We only dispute the sweeping conclusion that the human tendency to mis-statement gives any person the right to deny the existence of anything of which he has had no personal experience.

"Hearsay evidence," the "will to believe," "unconscious exaggeration," "bad observation"—with all these things we are familiar, seeing instances of them every day not only in Spiritualism, but in almost every other subject with which we concern ourselves.

We suggest that our critic examine the subject of psychic phenomena at first hand, thoroughly and impartially, as many of our leading minds are now doing with results entirely convincing to themselves. If he arrives at the conclusion that they really do occur, and proclaims the fact, we shall watch with interest the attitude of all the remaining uninformed critics who will not hesitate to describe him as being himself the victim of all those errors and fallacies of observation and statement of which he has written so eloquently.

"To err is human," but the aphorism has not a wholesale application. Even the most foolish deviate at times into wisdom and the most erratic man is sometimes singularly accurate even on the matter of statements which may sound impossible or improbable but are nevertheless true.

The tendency to accept untested affirmations is doubtless sheep-like, but so also is the disposition to endorse and repeat negations which may easily contain fallacies of their own.

ABIDING.

(Triolet.)

You and I together, dear,
In one home abiding,
Shall Death part us? Never fear,
Rather keep us very near,
Till we dwell with vision clear—
Nothing more dividing.
You and I together dear,
In one home abiding.

—E. K. G.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The "Journal of the Birmingham and Midland Society S.P.R." for July contains an editorial on "Science—Language—Proof," dealing with the position and duties of Psychical Research. The writer deals with the fact that everything which happens in the Universe must be rational, and in reference to the proof of facts, he says:—

The moral for us as psychical researchers, should be obvious. We are all of us seeking new facts. Many of us are seeking personal conviction of the survival of the soul, and—though this is frequently not the same thing—are seeking also to obtain proof that such survival is a fact. Let us remember that these facts if they are to be finally accepted as such, need proof. Let us remember also, that the proof of such facts, as of all facts, implies something more than mere personal conviction; it implies that they must be accepted by the entire system of knowledge itself. If the facts which we offer are facts indeed, that is, if they are true, no power on earth, or elsewhere, can resist their inclusion.

The same journal contains a lecture by Mr. Clifford Best, on his own "Experiments in Psychic Research." As many will know, Mr. Best has installed a laboratory for investigation of psychic phenomena, his first investigation being of the human aura. The condensed report of his lecture states:—

The outcome of Mr. Best's researches was that he was able to design an apparatus which, when in active use, contained vaporised mercury. The aperture of this apparatus contained glass of such a nature that, with the exception of about five per cent., ordinary light rays could not pass through it. The result was that the rays which could pass through it were composed mainly of ultra-violet light. Mr. Best then ascertained that when human hands were placed in front of the aperture, around those hands there appeared a radiation or emanation that could not normally be perceived.

After mentioning that the apparatus had been "examined by many visitors of scientific standing" of whom "96 per cent." could see radiations from the human body, as a result of using his apparatus, the report continues:—

Not only can the emanations which have been described as observed by means of the above apparatus be seen emerging from hands, but also from any part of the human body. Some of the observers appear to see more than do others, and these have described a spark-like effect flashing within the emanation, sometimes indeed giving the appearance of coloured flames. These spark-like effects also seem to vary with the state of health of the subject. They appear to represent something very vital.

Several papers are giving attention to the apparent lack of interest, or obstruction, of the Advisory Committee of Glastonbury Abbey, in connection with the archaeological discoveries hitherto carried out by Mr. Bligh Bond, F.R.I.B.A. The local paper, the "Central Somerset Gazette," gives a summary of the position, and the harmful effect of delay. The "Daily Chronicle" gives a denial to the assertion that the work had so far been undertaken on the strength of monkish apparitions, and gives Mr. Bligh Bond's statement:—

"No 'ghostly monks' have ever appeared to me at any time, and I have not sought to encounter such apparitions."

The "Morning Post" of the 14th inst. contains an article under the sub-headline "Regrettable Apathy," and after pointing out the national value of the ruins, the excavations that have been made, and their wonderful result, continues:—

Now this work has not only ceased, but much that has hitherto been revealed and displayed in orderly and instructive fashion is disappearing under a distressing tangle of rank weeds and briars, pavements being broken up and masonry lifted and burst asunder by the power of the roots. Moreover many architectural fragments that have been recovered and collected lie in need of skilful arrangement and classification before the knowledge of their origin, which their finder, Mr. Bond, alone possesses, has passed away. But it seems that the trustees are taking no steps in this direction.

The "Referee" of July 13th, contains an editorial on "The Unknown Force," the reference being to the causes of psychical phenomena, and the evidence produced or assumed as to the nature of these causes. While admitting that the reality of facts has been proved by "strictly scientific investigation," the writer continues:—

But we must beware of allowing ourselves to be carried beyond the point to which the facts lead us. There is strong evidence for the existence of the force; there is none on which we can unreservedly depend to show what its nature is. There are three possible hypotheses, all of which are consistent with the facts which have been established by such apparently unimpeachable methods as those employed by M. Flammarion.

What has been actually observed may be due to the working of some "natural" force, akin perhaps to electricity; it may be due to intelligences which are not and never have been human and whose existence we can neither affirm nor deny; it may be due to human souls which have survived what we call death. Beyond that we are not as yet entitled to go.

The obvious remark on this statement is, that an ample sufficiency of evidence for human survival already exists, evidence that would be accepted as conclusive in any other subject. However, it is a good sign that some of the leading papers are giving this subject serious consideration.

The whole of the civilised world has been anxiously waiting for news of Squadron-Leader MacLaren, the plucky British airman, who is continuing his flight round the world in spite of his many mishaps. On Friday, the 18th inst., the "Evening News" received a telegram announcing his safety, and gave an account of an interview with the officer's wife, in which she said:—

"My little boy has cheered me wonderfully. Last night I could not sleep, and my child came into the room and said:—

"Mummy, do go to sleep. I know that daddy is safe. He has got a nice cabin on board a Japanese destroyer, and to-morrow morning the telephone will ring about five o'clock and tell you he is all right."

"After that I went to sleep; and at about 7.30 to-day the telephone did ring, and I had a message from the 'Evening News' telling me that my husband was alive and safe.

The boy himself, a little fellow of six years of age, said:—

"I don't know why mother worried. I knew daddy was perfectly safe, and when I grow up I'm going to fly round the world, too."

Most of us are in closer touch with the unseen world in our childhood than afterwards. The sceptic would probably remark something about "intelligent anticipation," but—I wonder!—

"John o' London's Weekly" of July 19th contains some "reminiscences" of Major-General Sir Francis Howard, among which is the following remarkable incident. When the General was a boy at Dr. Bridgeman's school at Woolwich, a boy called Godley passed for an Army commission, and left the school. At a later date two of the boys of the school attended a cricket match, with the following result:—

At tea that evening, when Dr. Bridgeman was presiding, Carter told him that at the match he had met Godley, who wished to be remembered to him and to Mulcaster, the head mathematics master, and regretted being unable to look them up as he had to catch a train and wanted to call at the Gores' on the road to the station. The Doctor, who looked much perturbed, called Carter and Menzies up after tea and questioned them closely as to Godley's appearance, dress, etc. Their descriptions agreed; Menzies had been introduced to Godley by Carter, both had shaken hands with him and said that he looked fit and well. The Doctor was puzzled, as he had received a letter from Godley's parents saying that their son had returned to them in London and was very seriously ill. The next morning, on hearing by wire that Godley had died during the night, he wrote to inquire what he had been doing on the day of the match. The answer stated that he had been in bed desperately ill, with two nurses by his side, and had kept on repeating in his delirium that he must go and look up his old pals at school. Inquiry at the Gores' proved that he had not called there. We worked out that, if he had been unobserved for three hours, he might possibly have got to Woolwich and back again, but this seemed incredible, as he had two nurses and his mother looking after him. Moreover, being on the point of death after a long illness, he would have been physically incapable of such exertion.

W. W. H.

NOTABLE SPIRIT COMMUNICATIONS.

SELECTED BY W. BUIST PICKEN.

II.—FROM GALEN, THE RENOWNED PHYSICIAN, MEDICAL ADVISER TO MARCUS AURELIUS.

The first of this short series of psychic communications was chosen especially in answer to the frequent allegation that from the Great Departed nothing worthy of them is ever received. The beautiful message from Solon was given by him expressly to enlighten the living "regarding that sublime resurrection which mankind has misnamed death." Describing the process of dying and re-birth, from personal experience, he tells us how astonished he was on recovering consciousness, and looking around for the friends who had been in attendance upon him, to find that instead of seeing their physical forms he "beheld their interior life and read their inmost thoughts." *Only in their thoughts could he see his deserted body.* So important is that psychological key to acute spiritualistic problems that attention to it is again directed here. As regards the present communication, the special purpose of the first one holds good. Galen is initiating the unlettered boy Davis, then about 18 years of age, into his system of medicine, which in later life the latter practised as a "fully qualified M.D." The conversation between the ancient physician and the nineteenth-century youth took place during the marvellous dedication of the modern boy to his world-mission. They were both in the same psychic state, hence the accuracy of the following report, taken from "The Magic Staff," p. 238 *et seq.* As Galen approached Davis, writes the latter, "As by instinct I observed that he was a lover of Nature and truth—had a constant thirst for knowledge—and was endowed with strong powers of investigation. His quick, natural perception, sustained by his highly-cultivated faculties of intuition and reflection, presented a combination of intellectual powers seldom witnessed. He was a being whom I felt constrained to love—for love was prompted by his superior wisdom. I felt quiet and happy. And it is a truth, that I conversed with him, and he with me, for a long period, and that, too, by a mutual influx and reflux of thought! His discourse was substantially on this wise":—

I lived on the earth, in the form, among the inhabitants thereof, for a length of time determined by my obedience to natural law. From youth I imbibed the impressions made upon my mind by my parents, the religious world, and philosophy. But artificial education served more to retard my mental progress than as an auxiliary to useful advancement. I discarded, early, these unfavourable influences, and commenced interrogating and communing with Nature and her productions—within the circumference of my vision and mental capacity—whereby I became acquainted with truths of deeper importance and of greater magnitude. It was demonstrated to me that all the diversified external forms in this, as in other universes, are unfolded by virtue of an element or spiritual principle, contained in each, which is their life, or soul; and this essence by men is called God; also, that the external corresponds to the inner or productive principle; that forms are determined, as perfect or imperfect, by the specific character of their prompting soul, which actuates them to life and development.

By this I learned that the gross matter and minerals of our earth are formed and governed and sustained by a law—an *inherent principle*—which also operates in higher worlds of material organisation. And as this principle, in various modifications, ascended in the order of Nature, higher and more perfect forms were unfolded—being actuated and perfected by inner life, to which the outer existence corresponded. These forms constituted the vegetable kingdom. From this established basis I perceived those laws breathing forth the animal kingdom; and, in their next stage of ascension, developing, sustaining and perfecting man. And all this came to me (as it will come to you) by discovering and meditating upon corresponding truths, dwelling within, about, and above me.

In my analytical investigations, also, I discovered a threefold or triune Power in every compound—three essential parts to every established organisation—which is absolutely necessary to all things, in order that they may be perfectly organised.

This knowledge led me to reflect upon the many physical violations, occurring every hour, among the inhabitants of the earth—and impressed me that these frequent transgressions of laws sustaining the human form, called for some effectual remedy to relieve the diseases caused thereby. Accordingly I founded a system upon these principles and considerations, which may be called a "medical system of the trinity." In this system I maintain the proposition that every particle in the human body possesses a close affinity to particular particles below in the subordinate kingdoms—and that these latter particles, if properly associated and applied, would cure any affected portion or organ of the human frame.

To establish this theory I laboured diligently; and now I have the satisfaction of knowing that my system was a germ enlivened by interior truth; whereby new and more truthful systems were developed, to bless the earth's inhabitants! Now I love truth because it begets wisdom; for my love has become wisdom; and my wisdom substantial knowledge!

Astonished at this learned discourse—his mind filled with thoughts concerning revelations of which the novitiate had never before heard anything—the boy individualised a thought that Galen instantly perceived and answered. The mental question was: "Can I become acquainted with you, kind stranger, and with your system, too?" Galen said it was just for this purpose they were together there, handing over a full synopsis of his system and practice to the new pupil, with the injunction that after understanding its fundamental principles he would gently and justly apply its teachings to the good of mankind. Those who are acquainted with the life of Andrew Jackson Davis know how faithfully he fulfilled his illustrious teacher's behest. The "Magic Staff" was published in 1857.

STRANGE STORY OF A PHOTOGRAPH.

To the Editor of LIGHT.

SIR,—A young nephew of mine, whom we will call E., fell at the Battle of the Somme on July 1st, 1916.

I am slightly clairvoyant and clairaudient and E. has often appeared to me after he left us. On one occasion—the night of January 18th, 1918—I became aware of his standing by my bedside. He took from his breast pocket a packet of photographic printing paper. The sheets were all dark brown and showed in places the greenish sheen that is noticeable in printing-out paper that has been exposed to a strong light. E. did not speak, but I was strongly impressed by a feeling that he was promising to make some manifestation to me through the medium of photography.

With this in mind, when having my photograph taken a little later, I "called" to him and he "came" to me. I hoped that his figure would appear on the plate, but to my disappointment there was no trace of it and I felt that his intention had failed in fulfilment.

However, in the late autumn of 1923 a friend of mine in London was visited by a friend of hers (Miss Y.), who was a complete stranger to me and my affairs. At my friend's house, Miss Y. saw a photograph of me which had been taken some years before the war hanging on the wall, framed and glazed. In this picture Miss Y. saw two figures—not only my figure but that of a youth standing by my side. She did not, however, comment on this at the time. A little later Miss Y. saw the photograph again and noticed with surprise that the second figure was now upon the *other side of the picture*. She pointed this out to my friend, and was then told that there was only one figure in the picture—my own. Miss Y. persisted in her statement and described with great clearness and detail the figure that had changed its place. She said that the figure was that of a young man and that two things about his appearance especially impressed her. The one was that the nose was particularly short and the other was that the lounge suit he was wearing was of a definite colour—brown. When asked how it was possible to tell the colour of the suit in a grey photo print, she replied: "I don't know, but I am certain that it is brown—I feel it is so." Now both these things exactly fitted E.'s appearance. The shape of the nose would probably at once strike an observer, and he always wore, when on leave, a lounge suit of a distinctive rich brown colour. What she saw was an exact picture of E. as he last appeared in England before his death. (It should be noted that he was only a boy at the time the photograph of me was taken in which he now appeared.)

In May, 1924, I went to stay in London with my friend and met Miss Y. for the first time. I was anxious to know more of her strange experience and to confirm, if possible, the identity of the figure she saw standing beside me in the picture. Miss Y. drew a pencil round the outline of the second figure that she saw in my photograph, so clear was it to her sight though quite invisible to mine and that of my friend. I then showed her photographs of seven different relatives of mine who had served in France, carefully covering up anything that might give a clue to identification. She at once pointed to E.'s photograph and said: "That is the figure I can see beside you in your photograph, with this difference—the moustache is clipped in the military way and not grown full as it appears in his photograph." The fact, totally unknown to Miss Y., was that E.'s photograph was taken in the early stages of the war before his moustache had been clipped in the military fashion of the time. The evidence of identity was complete.

In this strange way, though long deferred, E.'s promise made to me at his appearance on January 18th, 1918, was completely fulfilled.—Yours, etc.,

H. MARGARET DIXON.

36, Harborne road,
Edgbaston.

SEANCE CONDITIONS.

Comparatively few people, even amongst Spiritualists, are aware of the best conditions for a seance. The arrangements are usually limited to physical conditions, a quiet room, cool, dry weather, and occasionally some choice of sitters, the medium is then expected to "function," as if he or she were a machine wound up for the occasion. If there is total failure or unsatisfactory results, the blame is put on the medium, or on anything but the sitters themselves.

It is not recognised that the medium is, or should be, a delicate instrument, without personal volition; or, if conscious, with personal volition held in check; an instrument so delicately balanced, and so free from local interference that it responds to spirit influence, and registers that influence, and that alone.

On occasion, the medium may be to blame, when had health, overstrain, or desire to obtain results, throw this mechanism out of balance, and it gives faulty, perhaps entirely false indications. But more often the fault lies with the sitters, who are not fair to their instrument. What would these sitters think of a circle of people, gathered round a galvanometer to find the direction of an electric current, but who had predetermined opinions as to the direction it should take, or desired it to be in their direction, and therefore supplied themselves with magnets to ensure it being so? The result would probably suit no one; it certainly would not be a right result.

This illustration holds good, for the instrument (the medium) if properly balanced, is neutral, so that it can record any influence brought to bear on it by a spirit mind; and yet how many of the sitters are expecting this, hoping for that, and even, some of them, actually "willing" the medium to give them a message.

Do you not realise that you are spirits, although clothed in flesh, and that your wills and desires affect the medium, in the same way as the minds of incarnate spirits? The wonder is not that many messages are unsatisfactory under these conditions, but that true messages are ever obtained. What is the value of a message received as a result of your desire, and but an echo of that desire?

Is it remarkable that with actively objecting, sceptical minds present, the results are poor, or nil? Or that with minds scenting fraud, expecting, and hoping for it, that the indicator points to fraud? How could it be otherwise, unless the powers on the other side can, and choose to, over-rule that influence? You expect the medium to have an unbiassed, neutral mind; what is the advantage of this if he is surrounded by other minds which are pulling his mind every way, each trying to get the mastery?

The contention that a medium reads your mind, by telepathy, is absurd, for this does not and never has been known to act in that way. Telepathy is a message sent to a receiver; the receiver cannot search for the message, for it is inert. The medium's mind, if alert, which it should not be, might send you a message; but in that case you would only receive the message sent, nothing more, and the fact of your receiving it would certainly not give the medium any insight into your mind.

But there is no doubt that messages are sent in this way, and the more inert the medium's mind, the better receiver it becomes. This is clearly shown in hypnosis, where with the more sensitive subjects, the order can be given mentally, and yet be as effective as if given by spoken word.

It is therefore obvious that if reliable results are to be obtained, the sitters must suppress all desires, all opinions, and be content to accept just what comes, whether of personal interest to each one or not; otherwise the result can only be judged by evidential matter, after every possible source of "interference" has been discounted; and such satisfactory results are likely to be few and far between. It is also advisable to exclude any person suspected of hostile scepticism, for the results may be neutral, if not even misleading. Honest, unbiassed scepticism is harmless, for it contains no active principle, it is only a negative condition of waiting for results; it is even preferable to an excited condition of expectancy.

W. H.

A STORY FROM LIFE.

By A. V. PETERS.

While in Birmingham on my visit to the National Union Congress, I heard a very simple and touching story of the consoling power of Spiritualism and how it may appear in unexpected ways. The account was given me by a lady, and I will try and give it in her own words:—

My baby was only nine weeks old and I had not yet left my bed. One day my husband was brought home dead (at midnight), a barrel having fallen upon him in a cellar. I cannot describe my terrible grief and pain.

The first day after the nurse left, I was sitting on the edge of the bed thinking that I should like to die, and take baby with me to join my husband, when I distinctly felt a grip upon my shoulder and my husband's voice

spoke to me, telling me not to grieve, but to find out some Spiritualists and he would communicate with me. I was alone in the house and I wondered whether my grief and loneliness were turning my brain, and when I recovered enough to resume my home duties I was still grieving. I tried to find any Spiritualists in the town in which I lived but I could not do so.

One day I was in the back garden when a neighbour spoke to me, across the wall, and said: "Unless you stop grieving you will soon join your husband, and what will your baby do?" I said: "Can you tell me where the Spiritualists meet?" and told her of my experience. She said: "Good God, lass! I wish you had told me before. I have been a Spiritualist for the last four years."

That evening she took me to a service in a Spiritualist church, when the medium gave a description of my husband, and messages so personal that they could only have come from him.

That was twenty-five years ago. I have remarried in the meantime, and a young man lives with us as a lodger. At first he was frightened of Spiritualism, but now he sees that Spiritualists are just like ordinary folk. One day he said to me: "Mrs. —, if the spirits can show themselves to clairvoyants, why cannot they be photographed?" So after our Sunday morning circle he focussed the camera on me in our sitting-room and on the plate appeared another face which I fully recognised as a relation. This has occurred two or three times, but he will not sit for professional spirit photography, although we have obtained at home sufficient proof that it is a fact.

All this, related to me in a 'bus going towards Birmingham by a simple working-man's wife shows that Spiritualism coming to the broken-hearted and disconsolate is truly a revelation from God and a light in the dark places of the earth.

THE FOUNTAIN OF BABYLON.

I had just come home from a Spiritualist meeting with the medium whom I have known for the best part of my life. We were resting, when suddenly she heard a voice. And the voice said: "I sat by the Babylonian fountain." She saw a strange spirit, she said, and these were its fugitive words, borne like a fragrance on a sudden breeze. Somehow these fugitive words haunt me, so that I fall to wondering who that spirit could be, where he lived in that Babylonia far from me in time and distance; and how sweet and enduring must be the beloved memories of men, ages and ages past, who now in the spirit-world speak softly to us out of the etherial air of their sacred past. The fountain is gone long since. Time lays the earth in mouldering ruins. Men grub amongst earth, and fallen and buried stones, striving to reconstruct lost cities, mighty temples, tombs of the great dead. But this voice out of the Invisible leaps the barrier of ages, unites with human spirits in the present and makes history instinct with humanity and spiritual meanings. "I sat by the Babylonian fountain." The fountain is vanished. No more its waters glisten in the light of the sun. Gone the hanging gardens of mighty Babylon. Gone the might and splendour; and gone the children of Babylon. But the voice that speaks out of the memory of a long, long past, bids us to remember that though the children of the past are gone out of the shadow of time, in eternity they are only "gone on." With what memories, then, is the spirit-world lighted as by a myriad lamps. They who in the alchemy of the spiritual life have been transformed into gods, the more behold the sweetness of the sorrowing earth. I can imagine Jesus passing by some earthly pilgrims and His voice coming to the quick of ear. "I caught the people by the shores of Galilee," so beloved is the earth, so sacred its memories, so living His present love for humanity. We marvel at the wonders of the past, but they be still here who wrought them. The song may be lost but the singer is here! Man's love to man may languish in the shadows on the road of progress, but a little way on the light shines again from man's lovers beyond the veil.

The Past of Earth like a prism breaks up the common humanity of the spirit-world. Memory shows us Babylonians, Egyptians, Greeks, Romans, Britons. The voice of the Babylonian here in our midst telling us, "I sat by the Babylonian fountain" is the voice of sweet memory, but the soul of the voice is with us to declare man's immortality, man's humanity. The lilac is faded, but Nature knoweth the secret of its entrancing fragrance. It will come forth again in the rounds of time. Fallen and rain-washed are the starry blossoms, but Nature keeps their image in her heart. So man falls from the Tree of Mortality. But his image shines out from the eternal spaces, his spirit is resurrected from the dust of Time, his eternal voice is calling, calling, burdened with sweet memories, triumphant with divine hope.

C. V. W. T.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

PAST, PRESENT, AND FUTURE.

There are many curious opinions on the nature of the divisions of time known as Past, Present and Future, notably the idea that the first and last are in some manner non-existent, and that the only reality is that which we call Present. As a matter of fact it is the Present which is non-existent, for it is but the point, or time-surface, where the Past and Future meet; it has no duration, but is only the instantaneous change of a happening from "that which is to be," to "that which has been"; an instant when the happening, in each detail, passes through our observation. To say that anything existed only in the Present would be to imply that it had no existence at all, for it would have no duration.

This, then, must mean that each happening existed in the Future before it entered the Past, for otherwise it must have been created at the instance of our perception of it, an impossible conception of continual miraculous intervention, and logically absurd, for the events which led to the happening may be obvious.

But if events exist in the Future, it is only reasonable to suppose that they would be within the perception of beings with sufficiently extended vision—that prophecy would be a possibility. Actually, our ordinary perception is confined to the Present, that moment of transition from the Future to the Past, for this perception is obtained through the physical senses, which are limited to the moment. But our sources of knowledge are not confined to those received from the physical senses; it is largely so, for by habit we have come to depend on the latter, and we make little use of other means; our capacity for using other means is rusty for want of use. Still past experience has shown that this capacity not only exists, but can be increased by use, once its existence has been recognised, often by an accidental use of it.

This power exists in that part of man which is usually known as his spirit, a part which is not subject to physical limitations, and which can act without physical aids. But if the spirit in man can use the power—faintly, for he knows little of its existence, or how to use it—how more certain that it exists in the spirit when freed from the constant necessity of judging by physical perception, and when the necessity for using other means arises?

Like a child, man has no knowledge of many of his powers, until he is compelled to use them; and like the education of a child, the full vision of the Future will not be acquired on release from the physical body, but will be gradually acquired with spiritual growth.

But some will say that if events already exist in the Future, it is evidence of predestination, and events cannot be altered or prevented. Not at all! Happenings are changing while they are in the Future, just the same as they do under our ordinary observation; and this probably explains why so many of our prophecies "go wrong," they were correctly "seen," but they have changed, or been changed, since then, and we only see them in their changed condition when they have reached the Present. It is even probable that we, as a result of our actions, or desires, influence future events more than we suspect.

Even the general conception of the Past is incorrect, for many people confuse it with Memory, which is but a record of what has been the Present, and not a picture of the Past, as it may now exist. We have no grounds for claiming that the Past has remained the same unaltered series of events that we experienced, or that it is unalterable. If that were so, no power could alter our past thoughts and actions, or their results, they would be in eternal evidence against us, and we should have the eternal consequences to bear. But if we, or those who can help us, can modify the Past—right that which was wrong, then the effect would be removed, for the cause would no longer exist. It is a noticeable fact that prevision is never extended, that is to say, it never gives a "history" of what is to be, but only shows isolated events, or parts of events, but not the connection between them. It is of the same nature as our present perception, momentary, but unlike the latter, there is nothing resembling memory to connect these advanced perceptions, they are only perceived as isolated "pictures." It is as if prevision contains the physical limitation, of only being able to see one item at once, and not a continued vista of the Future.

We can see a simile of this idea in the kinema film, which, although it deceives us with the appearance of motion when shown on the screen, is really seen as a series of rapidly changing pictures, changing too rapidly for the eye to recognise the intervals; but if we obtain an "advance view" of the film, we should see only one of the pictures-to-come at a time. It would be an even closer simile if the pictures could change their nature between

your "advanced view" and the moment when they reach the lantern.

Your "prophecy" would have been quite correct, and yet the audience would hail you as a false prophet.

NOTE.—The Editor invites questions of general interest for this page, under the conditions mentioned on page 221 in the issue of April 5th.

THE EDINBURGH PSYCHIC CENTRE.

The Edinburgh Psychic Centre 5, Carlton-street, was opened on October 11th, 1922, and has steadily increased in its membership and its work.

Mrs. Falconer, the resident medium, is one of the finest trance mediums in Scotland, and through the mediumship of two of her sons, Craig and George (the former has developed power for materialisations), beautiful spirit-photographs are obtained, an exhibition of which is to be held at this Centre in the autumn.

The Centre holds public and private séances, developing classes, an afternoon for spirit-healing, and a service on Sunday evenings followed by clairvoyance.

The closing service of the session was held on Sunday, the 29th ult., Mrs. Falconer giving the address on "Children in Spirit Life," which was specially written for parents and children.

Clairvoyance was given. Mrs. Begbie played the harp and Mr. A. W. Geddes sang "He shall wipe a tear from every eye," and "The Children's Home."

At our first meeting Provost Dyer took the chair. He said Spiritualism was a subject he knew nothing about, but was asked to take the chair by a very old friend (Mrs. McIntyre, a member of the Edinburgh Psychic Centre) and had consented to do so, and that his mind was quite open to hear what Mrs. Falconer had to tell him.

A superintendent and a sergeant of police were in the room and the medium and all present were pleased that the two officers each received messages and descriptions of friends which they recognised.

At the close of the meeting Provost Dyer said he had been greatly interested and would like to know more about the subject.—G. H. H.

FAREWELL TO THE REV. LILY LINGWOOD-SMITH.

On Saturday evening, July 12th, Westbourne Hall, London, was filled to overflowing on the occasion of the farewell social held in honour of Mr. and Mrs. Lingwood-Smith, of Adelaide, South Australia, on the eve of their departure for South Africa. These well-known Australian Spiritualists are on a world-tour, having already visited U.S.A.

Songs, recitations and musical items were contributed by the various artists, and the Rita Mandoline Orchestra gave several excellent selections.

An interval was allowed for speech-making, during which Dr. Abraham Wallace, who presided, referred to the splendid work done in the cause by various leading Australian Spiritualists, including the guests of the evening.

After a bouquet of flowers had been presented to the Rev. Lily Lingwood-Smith by Miss Mina Steintal, Mr. Horace Leaf, on behalf of the numerous friends and admirers of Mr. and Mrs. Smith, presented them with an illuminated address, a silver dressing-table-set, and a gold-mounted fountain pen and pencil. Referring to his experiences during his recent tour through Australia, Mr. Leaf said that these gifts were the expression not only of the affection and appreciation felt by all for Mr. and Mrs. Smith, but also a token of fraternal feeling from the Spiritualists of the "Old Country" to those of the new.

Great praise is due to Mrs. K. Summerton, Mrs. D. Steintal, and Mr. Mussard, for the excellent way in which they co-operated with the honorary organiser in making the social so great a success.

The Rev. Lily Lingwood-Smith, ably assisted by her husband, has done much good for the cause of Spiritualism during their brief stay in England, and it is the hope of their numerous English friends that they will be blessed in their work wherever they may go.

"OBJECTIONS TO SPIRITUALISM ANSWERED."

To the Editor of LIGHT.

SIR,—I am grateful to Mr. Leigh Hunt for his kind recommendation of my little book, "Objections to Spiritualism Answered," but unfortunately the second edition is now out of print, and I see no prospect of a re-issue, as publishers are rather shy of accepting small books of this nature.—Yours, etc.,

H. A. DALLAS.

Innisfail, Crawley, Sussex.

A CLERICAL CHAMPION OF PSYCHIC SCIENCE.

A FEW REMEMBRANCES OF THE REV. H. R. HAWEIS, M.A.

By LEIGH HUNT.

Under some circumstances there is much sadness in remembrance; but in remembering the utterances, and referring to the writings of one who was an intellectual giant of his time, there is surely unalloyed gladness. Such an one was the Reverend H. R. Haweis, M.A., and I remember with what gladness I listened to his remarks as he spoke to me in his vestry at St. James' Church, Westmoreland-street, Marylebone, where I had been looking over his collection of spirit photographs. His deep interest in Spiritualism made a great impression upon his congregation, and indeed upon the public at large; and although his detractors (and they were many) sought every means in their power to cast ridicule upon his teachings, he again and again silenced them by arguments which, enforced by his own personal experiences, were admitted to be "sane, sound, common sense deductions from what were claimed to be observed facts." (Those words were—grudgingly—used by a member of his own congregation!). In many of his sermons, Mr. Haweis showed how greatly his knowledge of spirit return had influenced his mind concerning theological teachings. Many instances of this could be given, but I must here be content to quote some passages from a sermon of his preached in December, 1895:—

Remember that if this is a time for modifying the old statements it is essentially a time for rescuing and re-setting the Truths which they once enshrined, but which they now conceal.

Remember that the reason why people are so angry at any attempt to restate Dogma (or a crystallized form of statement once alive now dead) is not because the new statement is untrue or that it will not be helpful and is not eagerly accepted—but because it not only disturbs "the deep slumber of a decided opinion"—(J. S. Mill)—but interferes with vested interests, as a threshing machine interferes with the wielders of the flail—or an engine-driver with a coach-driver—both aim at doing the same thing and do it after a fashion, but the one does it better than the other—the new supersedes the old.

I want to make it impossible for the old sermons to go on being written—I want to make the Clergy feel ashamed of talking the kind of superannuated nonsense in the Pulpit which they themselves would look shy at on their own hearth-rug or at the dinner table of a friend.

"I want to make the dear old text-books—(well as they have served their purpose in times past)—as impossible as the old wooden men of war and the old flint-lock gun. Anyone who wants to sell such things so exactly suited to the old times must be very angry with me and those who think like me. Well, let them sell—wherever they can find a market—but let us have no more of these antiquated wares. Sell out the old stock and have done with it.

The following passages from the same sermon also serve to illustrate a phase of sardonic humour, by which he "drove home" particular points in his discourses:—

When a particular sort of button ceases to meet a public demand the Tradesman parts with his old button and soon exposes on his counter a new sort of button. The Clergy have no new buttons. The Clergy don't like not to be able to preach their old sermons over again.

And then he would conclude his sermon by words which, as they came from his lips, had the added fire of that inspiration which only comes to the truly devout and earnest teachers of mankind—as witness the concluding words of the sermon referred to:—

Before One, who is the Truth, let all lies shrivel up—before One who is Love, let envy, hatred, and malice, and all uncharitableness flee away—in the presence of One who is Justice and Mercy, put away from your heart and your home all cruelty, selfishness and injustice—to wife, to child, to servant, to friend—and one day when suddenly in a moment, in the twinkling of an eye—you shall find yourself standing before Him free of earth-life, and the body of this death—you will have come to your Great Assize—to the Lord of Glory, to the innumerable Company of Angels and to the spirits of just men made perfect. But to you nothing of all this will seem strange. "Lord," you will be able to say, "I stood before Thee yesterday, and the day before, and many days—and Thou didst judge me—and Thy Judgment was my purification and my joy. Oh! purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow.—Art not Thou 'the same yesterday, to-day, and forever'?"

I like to think—and despite outward seeming in the world to-day—I feel assured, that such teachers as the Reverend Hugh Reginald Haweis have not lived and died in vain, but that their teaching "lives on" as, assuredly, do they themselves; and from that "brighter clime" they are continuing the great work they began while yet in the flesh.

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WAYS AND REFLECTIONS.

A contributor, whose opinions I always esteem, complains that a good deal of Spiritualism is rather dull stuff. Well, it all depends on the method of presentation. A person with the right gift can present the dreariest subject in a bright and interesting way. He will touch nothing which he does not adorn, as Dr. Johnson wrote of Goldsmith.

But some writers will take the most romantic theme—and Spiritualism is full of romance—and make of it something as dull as ditchwater. Instead of a few bright sentences illuminating some point of view, one is presented with a column of stodge—very good stodge of its kind, perhaps, deep, precise, methodical and well-balanced, but just a little oppressive to the reader who having enough of the solid prose of life in his daily work is looking to Spiritualism to provide him with some poetry and a glimpse of the sunny side of things.

These writers represent what may be called the ballast of life, and they have some valuable uses. They are a necessary counterpoise to irresponsible frivolity. They provide the solid stuff—the dough into which the currants and spice have to be inserted. If Spiritualism is still rather lacking in lightness and humour, we must blame the past. The old Spiritualists had very little to laugh at. Their experiences tended to make them rather grim. They were the cause of much laughter amongst those who did not regard the matter seriously, but who are now finding that it is the Spiritualist who is likely to have the last of the laughing, and to laugh the longest.

The old malignant opposition whose mirth was always of the derisive kind is dying out. In the end it may be another version of the menagerie story in which the proprietor, noting a strange silence in the cage of the laughing jackass, inquired of his boy what was the matter with the creature. The boy visited the cage and returned with the statement: "Well, he ain't got nothing to laugh at to-day—he's dead!"

An Australian professor, according to "Punch," states that dreams "are merely afferent impulses from enteroceptive, proprioceptive and exteroceptive sources" and have "no psychological significance whatsoever." Of course not—how could they in such difficult circumstances? It is no use being a professor unless you can put simple facts into learned words. But if "enteroceptive," etc., are the terms he uses for simple dreams, what on earth would he call a nightmare? I should imagine the dictionary would be hardly equal to the occasion.

It would seem that the Australian professor has been taking a leaf out of Herbert Spencer's book on Evolution, and has decided to "go one better," for even the mighty theme of Evolution only extracted from the mind of Spencer the following illuminating definition:—

"Evolution is a change from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, through continuous differentiations and integrations." A flippant humorist of the time translated this definition into plain Anglo-Saxon speech as thus: "Evolution is a change from a nohowish, untalkaboutable all-alikeness, to a somehowish, and in-general-talkaboutable not-all-alikeness, by continuous something-elsefications and sticktogethurations."

D. G.

A "SPECIAL PROVIDENCE."

When "Studies in the Field of Psychic Science" was finished, my guides advised me to publish it myself. As then situated, I dared not take the risk. Then they advised me to publish by subscription and I might rely on them to sustain the venture. With hesitation I followed their advice and secured about five hundred subscribers. Owing to crop failures, the subscriptions did not come in promptly, the printer's bill was due, and my receipts did not equal more than half the amount required. The last night I was too nervous to sleep. The only way out was a loan, and as the book was apparently a failure, how would I be able to meet the loan? In the morning a man who worked for me stopped at the post office for my mail. In crossing a deep creek he slipped into the water and when he gave me the letters they were a sorry lot, saturated and covered with mud. One forlorn envelope bore the postmark of London, England. It contained a hundred pound note of the Bank of England. There was not a line, word or mark on the sheet in which it was wrapped. I never learned from whom it came. This I know, it paid the bill.

I have related the above experience in the hope that, even at this late date [1908] it may meet the attention of the unknown benefactor to whom I would like to express my gratitude.—DR. DENSMORE in his Introduction to Hudson Tuttle's "Arcana of Nature."

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

THE FLUIDIC BODY.

The existence of this double or phantom of a living presence is established by innumerable facts and witnesses. It can disengage itself from its fleshly envelope during sleep, whether it be natural sleep or hypnotic, and so show itself at a distance. The cases of telepathy, the phenomena of duplication and of materialisation, the apparition of living people at points far from the spot where their bodies are lying, chronicled so many times by F. Myers, C. Flammarion, Professor Charles Richet, Dr. Darriex, Dr. Maxwell, and others, have established the fact beyond all question. The records of the Society for Psychical Research of London, collected by eminent English authorities, are rich in facts of this description.

The fluidic body is the true seat of our faculties and of our consciousness, and is that which the religious in all ages have called the soul. The soul is not a vague metaphysical entity, but rather a personal centre of force, and of life which is for ever contained within its subtle form. It pre-existed before our birth, and death has no effect upon it. It finds itself on the other side of the tomb with all its intellectual and moral acquisitions still intact. Its destiny is to pursue across time and space its evolution towards ever higher states, always growing brighter in the light of justice, truth and personal beauty. The entity reaps in its psychic state the fruits of all the labours, the sacrifices, and the griefs of its successive existences.—From "The Mystery of Joan of Arc," by LEON DENIS. (Translated by SIR ARTHUR CONAN DOYLE.)

THE WORLD CRISIS.

We, from our side, feel we are looking on at a most critical time in the world's history, and we believe that on the next few years will depend the weal or woe of the coming centuries. One of the most needed reforms, but for which only a certain number of people would be competent to work, is the turning of science from methods of cruelty and false aims into the true science of the legitimate study of nature's laws. Scientific attainments may be possessed by few, but all can have a knowledge of right and wrong, and the science of the present with its cruelties of poison-gases, its vivisection, and its deadly submarines and aerial methods of the destruction of life is of the lowest hells and not of God. Let us endeavour, both from the spirit-side of life and that of earth, to bring about the antithesis of all this, and to ensure that knowledge shall go hand in hand with mercy, pity, and compassion. A strong consensus of public opinion can alone effect this change, and all are bound to give it their spoken or written aid. Let there be light, but the light must be of Heaven and not of Hell; then we can look forward to a new era on earth. Pray that the reforms we have indicated may soon become realities.—From "The Progression of Marmaduke."

A SPIRIT'S PLEA FOR THE COUNTRY OF HIS BIRTH.

Doubtless, as you know, our people of the oft-called Flowery Kingdom, known to you as China, esteem education and moral culture and intellectual refinement as amongst the highest of the graces that pertain to life. It is a common supposition, we know, to esteem us as pagans, ignorant and barbaric; a great mistake, to say nothing of injustice. The followers of the Buddha can scarcely be considered as inferior in intellectual culture and ability, and the records of our own land, when truly read and understood, will, we think, certainly compare favourably with those of any other country of the same intellectual calibre and ability. Vast, indeed, as you know the land is, containing something like one-twelfth of the inhabitants of the earth, having millions of square miles, and some hundreds of millions of people over so wide an area, containing so many different characteristics, and still feeling the effects of many errors handed down from barbaric times, it is easy enough for those untrained in the ways of thought peculiar to so great a country, and not knowing all its peculiarities, to come to the rash conclusion that all of its people are paganish, heathenish, barbarous and ignorant.

Time will do our nation justice, and wiser sense and deeper counsels prevailing in those who claim to be very exalted will, we think, put a different complexion upon the history of the land as you understand it, even now.

So much of the history of the land which you have received has filtered through partisan and opposing religious channels, that it is largely tinctured with the idiosyncrasies and personalities of the people who have given it to you, and it can scarcely be considered an accurate presentation of the people, their customs and religion.—From an Address by the Chinese Control, "Tien Sien Tie," through Mr. J. J. Morse.

THE MOST HUMAN OF BOOKS.

My brethren, here is a Book whose scene is the sky and the dirt and all that lies between—a Book that has in it the arch of the heavens, the curve of the earth, the ebb and flow of the sea, sunrise and sunset, the peaks of mountains and the glint of sunlight on flowing waters, the shadow of forests on the hills, the song of birds and the colour of flowers. But its two great characters are God and the Soul, and the story of their eternal life together is its one everlasting romance. It is the most human of books, telling the old forgotten secrets of the heart, its bitter pessimism and its death-defying hope, its pain, its passion, its sin, its sob of grief and its shout of joy, telling all, without malice, in its Grand Style which can do no wrong, while echoing the sweet-toned pathos of the pity and mercy of God. No other book is so honest with us, so mercilessly merciful, so austere yet so tender, piercing the heart, yet healing the deep wounds of sin and sorrow.—From "The Men's House," by H. L. HAYWOOD.

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ANSWERS TO CORRESPONDENTS.

ANTONIO ALONSO (Havana, Cuba).—We have your letter but the subject has been so often discussed in *LIGHT*, and we have dealt with it so frequently in the past, that there is no real necessity for recurring to it, and "Lieutenant-Colonel" is of the same opinion. It stands to reason that, on passing over, people retain, for a time at least, very much of their old opinions and follow up some of the doctrines in which they were trained on earth. Some spirit communicators believe in reincarnation, and others say they have no proof of it; so we are just very much in the same position as in dealing with people on earth.

NEW PUBLICATIONS RECEIVED.

"The Witness." Written down by Jessie Platts. Hutchinson and Co. (5s. net.)

"Healing Thoughts." By Heather B. L. N. Fowler and Co. (2s. 6d. net.)

"Psyche." July.

"A Message to the Churches." By Annie E. Cole. A. H. Stockwell. (4s. net.)

"Shadows in the Mirror." By Mrs. Bessie A. Forbes. A. H. Stockwell. (2s. 6d. net.)

"Etudes et Reflexions d'un Psychiste. Translated from the works of Professor William James by Professor E. Durandaud. Payot, Paris (15fr.).

THE ACTION OF THE SOLAR SYSTEM ON MANKIND.

Man's mental organs and sympathetic ganglia vibrate with self-registering undulations, like the magnetic instruments in telegraphic stations, and like the needle in the compass, whenever the sun is magnetically storming upon its stellar bodies in space. The sun's atmosphere becomes loaded with clouds compounded of elements evolved and evaporated from its general constitution; then it must have relief (which the earth and all the planets also need) in the shape of electrical and magnetic showers; the magnificent influences whereof stream in every direction through all the millions of leagues which divide Saturn and remoter orbs from the parent sun.

The effect of these periodic solar and stellar storms is manifested in mental disturbances among the most impressive races of mankind. Any excitement existing among men before the solar rain commences is immediately and alarmingly increased by the storm when in full operation. Discharges of forces from the magnetic batteries of the sun will be responded to instantly by excitements and vibrations in the corresponding batteries in man's brain. Because man's brain and its organs and the sun and its planets are constructed and governed upon principles exactly and mathematically identical.

At intervals of three, seven, eleven, and twenty-eight years, the human world is perturbed by (apparently) unaccountable manifestations. Religious agitation, social excitability, changes in moral feelings, preponderance of the war spirit, powerful political excitements, revolutions, depression of public spirit, or its exaltation to a high pitch of enthusiasm a sudden panic affecting the clearest and strongest minds, a physical epidemic, a contagion striking the ganglia of the lungs and brain, a strange propensity to eat opium or to drink excessively of stimulants, a homicidal frenzy or frequency of suicides, lunacy, insanity—between these phenomena occurring in the human world and the periodical storms of the sun and stars there is a connection, a chain of cause and effect, as intimate and as positive as that which exists between the operations of the brain and the resultant processes in the organs and fluids of the human body. And yet I would not advocate the astrology of the early epochs; although, to a certain degree, the birth, life, death, and destiny of every man are interlinked with sun, moon, and stars, and with every change in their relative positions.

We can now recapitulate and bring the general causes of insanity before the reader's mind:—

1. Erroneous impressions, misdirecting the judgment.
2. Erroneous reasoning, misdirecting the impressions.
3. Vibrations in the brain in excess of the natural movement.
4. Exertions continued and expanded beyond the natural capacity of the brain.
5. Transmission of insane aura through the organs of reproduction.
6. Intemperance in mental habits and in physical practices.
7. An arrest of development in the superior parts of the brain.
8. Abstraction confirmed by indulging too long in the inspiration of one new idea.
9. Disturbances emanating from magnetic changes in the various centres of the solar system.

—“THE TEMPLE.”

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Times Hall, Limes Grove.*—July 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Stevenson. Wednesday, July 30th, 8, Mrs. Maunders.

Croydon.—*Harewood Hall, 96, High-street.*—July 27th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter.

Cambridge.—*S.E.—The Central Hall, High-street, Peckham.*—July 27th, 11, open circle; 6.30, Rev. G. Ward. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 27th, 7, Miss Maddison. July 28th, 8, spiritual developing circle. July 31st, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—July 27th, 11, public circle; 7, Mr. Hunting. Thursday, July 31st, 8, Mrs. Brooks.

Peckham.—*Lausanne-road.*—July 27th, 11.30, open circle; 7, Mrs. E. A. Cannock. Thursday, 8.15, Miss L. George.

Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—July 27th, 11, Mr. Wm. North; 3, Lyceum; 7, Mr. Taylor Gwinn.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—July 27th, 11 and 6.30, Mrs. Stock.

Central.—144, High Holborn.—July 25th, 7.30, Mr. A. Clayton. July 27th, 7, Mr. Osborn and Mrs. Neville.

St. Paul's Christian Spiritualist Mission.—58, Dagnell Park, Selhurst, S.E.—July 27th, 7, Madame Merrale Collins. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. July 27th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., July 30th, 7 p.m.

DISHONEST BELIEF.

All the great systems of authoritative belief, by which the world is controlled, are supported and pervaded by dishonesty, and perverted to serve the interests of those who manipulate them. Priestcraft and statecraft and pedantry poison the world with the arts of propaganda and suggestion, and flood it with dishonest beliefs. Religion, politics, education, morals, history, business, are all corrupted, and have nothing genuine in them but what can be, and is, undersold and undermined by spurious imitations. They have all to change their functions and to adapt themselves to alien purposes. Thus every religion professes to aim at the spiritual salvation of the believer; every religion soon sells itself to the rulers of this world, and becomes an instrument of government, undertaking to teach its votaries their station and its duties in return for a comfortable establishment. Nothing has been more striking of recent years than the decay of the universal religions and the pullation of "auto-cephalous" churches; this means that the modern State is rapidly ceasing to recognise any but its tribal god.

—From "Problems of Belief,"

by F. C. S. SCHILLER, M.A., D.Sc.

OBITUARY: MAJOR H. W. THATCHER.—We learn, with regret, of the decease of Major H. W. Thatcher, who passed away on the 27th ulto. He was a contributor to *LIGHT*, and for some years a personal correspondent.

We are informed that the third edition of the Rev. C. L. Tweedale's book, "Man's Survival After Death," enlarged and with twelve fine plates, is now in the press, and will probably be issued in the autumn.

We take from the "Journal of the American S.P.R." the following: Miss Gertrude Tubby, for many years Dr. Hyslop's private secretary, and after his death in 1920, until the end of 1923, Secretary of the Society, has resigned to go into other work, the resignation taking effect on June 1st. She leaves with the best wishes of officers and members for success in her new undertaking.

THE thoughts we cultivate place us in rapport with corresponding spheres or planes of thought, and the man or woman who habitually lives on a good moral plane is impervious to the intrusion of mischievous and immoral influences from either the borderland or the mortal plane. —"Harbinger of Light."

Amateur Vocalists. Specialist seeks Promising Voices for training English and Continental engagements. Distinguished Patronage Guaranteed.—Letters, Mr. George Hall 86, Cambridge Gardens, London, W. 10.

Wanted to get into communication with lady or gentleman medium with a view of starting small private seance.—W. F. Hurndall, 211, Grove Lane, S.E. 5. Phone: Brixton 1022.

MRS. ANNIE PATTERSON, the well-known Northern Psychic, Clairvoyante and Psychometrist, will be glad to make appointments at her temporary London address 16, Denbigh Road, Bayswater, W. 11, during the next few weeks, for interviews either at the above address or at the homes of interested enquirers. Garden Parties and At Homes attended.—16, Denbigh Road, Bayswater, W. 11 (near Notting Hill Tube Station).