

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.

ADDISON'S "SPECTATOR" AND AFTER DEATH CONDITIONS.

We have from time to time in the past given extracts from some of the old writers like Sir Thomas Browne, Addison, and Defoe, showing that even in their time there were those who were sensitively responsive to influences from the unseen, communicating spiritual knowledge which we of to-day have brought into a more concrete shape. A correspondent, Mr. Henry R. Foskett, tells us that in reading lately an old volume of the "Spectator" of the year 1712, he came upon some passages which curiously coincide with our more modern psychic teachings, and we give the following from an extract which he kindly transcribed:—

The state of bliss we call Heaven will not be capable of affecting those minds which are not thus qualified for it; we must in this world gain a relish of truth and virtue if we would be able to taste that knowledge and perfection which are to make us happy in the next. The seeds of those spiritual joys and raptures, which are to rise up and flourish in the soul to all eternity, must be planted in her during her present state of probation; in short, Heaven is not to be looked upon as the reward, but as the natural effect of a religious life.

On the other hand, those evil spirits who, by long custom, have contracted in the body habits of lust and sensuality, malice and revenge—an aversion to everything that is good, just or laudable—are naturally seasoned and prepared for pain and misery. Their torments have already taken root in them; they cannot be happy when divested of the body, unless we may suppose that Providence will in a manner create them anew, and work a miracle in the rectification of their faculties.

OLD SPECULATIONS AND MODERN KNOWLEDGE.

The above passage shows that Addison (who was the soul of the "Spectator" of his day) had an ex-

cellent perception, gained doubtless through the intuitions, of after-death conditions. Writing of the "evil spirits" upon whose condition he is speculating, he proceeds:—

They may indeed taste a kind of malignant pleasure in those actions to which they are accustomed whilst in this life; but when they are removed from all those objects which are apt to gratify them they will naturally become their own tormentors, and cherish in themselves those painful habits of mind which are called in Scripture phrase, the worm which never dies.

These notions of Heaven and Hell, Addison remarks, are very conformable to the light of nature, and he refers to some of the divines of his own day whose ideas are very much in line with his own. If this were indeed the case it would show that here and there real and true glimpses of the truth had been gained by persons whom we are apt rather hastily to condemn as being submerged in a very dull and materialistic theology; but doubtless such ideas would have made no very vivid impression upon the rank and file of theology, who naturally translate them into the terms of their own circumscribed systems. We have noted that the finest and truest teachings on this subject of the world beyond usually come not through the Church so much as through the philosophers and poets of the past, and it is indeed gratifying to see how these illuminations, which in their day seemed to have so little effect, are in modern times being shaped and assimilated into the general body of thought.

THE EVOLUTION OF SPIRITUALISM.

As with all other subjects, there are two sides to Spiritualism. On its interior side it covers all the workings of insight and inspiration, whether in the mind of the scholar or of the unlettered peasant; in that shape it makes no distinctions. But in a world that has been so long nourished (after a fashion) on externals, it must needs make its appeal by objective facts. Those facts have poured into minds little fitted by their previous training to receive and assimilate them. They have been anathema to the scientist and to the pietist; the scholar has scoffed at them, and they have brought shudders to the sensitive mind of the artist. But amongst the common people there were those who heard them gladly and used them—not always wisely. Incidentally they brought a certain amount of grist to the mill of the sharper and the notoriety-seeker. And nearly always in their crude presentation they offended those of superficial culture and artificial training. All this is being altered to-day. The facts are being verified and brought into their due perspective. They are adjusting themselves to life. In the fulness of time they will be worked into the fabric of things. And when the result—a vast revolution in religious and social life—is apparent to all, there will be no more need for finesse, diplomacy and disputation in dealing on scientific lines with the question, "If a man die, shall he live again?"

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

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 115.)

OBSESSIONS.

A curious case which came under my observation in Norwich was that of a lady who went to London to consult Dr. Newton, the psychic healer. She was in such a state of chronic lassitude or weakness that she could no more than just crawl about. The effect of her treatment by Dr. Newton was that she recovered great power of movement, but her psychical sensitiveness seemed to have been excited, for, a little while after her return, a sister of hers came to me and begged me to go and see her, saying that she seemed absolutely possessed by evil influences, which played havoc in her bedroom at night, pulling the bed clothes off and hurling boots or any other articles they could find at her while in bed. I suggested that this was hallucination, but the sister said no; it was true enough, because she occupied the same bedroom with her, and knew the facts to be as stated.

I accordingly went to visit the lady, who repeated all these facts to me. She said she was constantly annoyed by hearing these spirits using all sorts of blasphemous and indecent language, so that she was distressed not only at night, but also in the daytime. I mesmerised her and ordered the unwelcome visitors to depart. Gradually she became somewhat calm, and told me that the influences were becoming less and less distinct, and that the last one to go was that of a man of whom she had known something during his lifetime, and whom the others called "Dick." He acknowledged my power in driving him away, but declared that in revenge he would stick to me. I replied that he was perfectly welcome to do so if he would but leave the lady. A few evenings afterwards I went as usual to see Miss A., and the moment I entered the room she covered her face with her hands and cried out that I had brought a number of bad spirits with me, one of whom the others seemed to obey, and who she stated was called "Dick." Now she could have had no possible connection with the other lady, or known anything of the matter. The result was that these bad spirits attached themselves to her for some weeks, and caused her immense distress, inciting her to get rid of her troubles by suicide. During these weeks I tried in vain to drive them away from her, but she said that the only relief she got was that while I was actually present they seemed further off than during my absence. Every time I visited her I found her in this melancholy condition; but one night, while my wife and I were holding a seance, my spirit daughter, Grace, came to the table with a request that I should go to Miss A. at once. As it was ten o'clock at night, and she lived a mile away, I said it was impossible for me to go then. However, my daughter insisted that it was very important, and that an opportunity offered of doing a great and good work, and I must go. I objected, however, that by the time I got there the house would be shut up, and there would be no getting in, to which my daughter replied, that if I went I should find the front door unfastened. She said that I was to go in, walk straight upstairs into Miss A.'s room, make a circuit of the room, and then in the name of the Lord command the evil spirits to depart, drive them downstairs and out into the street. My scruples being thus overcome, I departed on my mission. When I arrived at the house, I found everything as my daughter had stated, and was able to walk into the place without disturbing the occupants. I went straight to Miss A.'s room, and found her rolling her head from side to side in great trouble. I went through the act of driving the spirits into the street, and shut the door on them. On returning to the lady I found her face illuminated with a great joy and peace; her tormentors were gone, and they never troubled her again.

In reply to questions addressed to him by the interviewer, Mr. Rogers said that although he, of course, could see nothing of the invisible beings who tortured the lady, he seemed to feel an interior conviction of the reality of their presence. It was but one experience out of many in which he had had to deal with malignant spirits, but he had always found that their capacity for evil was limited by a higher power, and that in fact they were frequently, if not always, permitted to exercise their malevolence for a wise purpose.

Describing the circumstances under which he first met the Everitts, Mr. Rogers said that he was introduced to them by Mr. C. W. Pearce, whose acquaintance he had made in Norwich. In fact it was at seances with Mr. Pearce, which Mr. Rogers held in his own house, that he first became acquainted with Spiritualism. The mediumship of Mr. Pearce was of a peculiar character. He would sit at the

table, and thoughts and ideas would come to him, whereupon the table would move to confirm what was in his mind.

Thus, through table-moving in his own home and the revelations that came to him through Miss A.'s spiritual vision, Mr. Rogers was led by degrees to realise the fact of spirit communion. He was now to witness phenomena of a more startling character.

SEANCES WITH D. D. HOME AND MRS. MARSHALL.

In March, 1869, Mr. Rogers journeyed to London expressly for the purpose of attending a seance with Mr. D. D. Home, having obtained permission to form one of the circle through the friendly offices of Mr. Samuel Carter Hall, then editor of "The Art Journal." There were present at the sitting, besides Mr. and Mrs. Hall, at whose house in Victoria-street it was held, several distinguished visitors, including the Countess of Caithness, the then Master of Lindsay, and some personal friends of the last-named gentleman.

Mr. Rogers, it should be here noted, had all his life taken great interest in conjuring, being himself an amateur conjurer of no mean ability, and in order that he might satisfy himself that the phenomena were not to be accounted for in this direction, Mr. Home courteously consented to place everything at his disposal for the sitting. The sitters were gathered round a table covered with a cloth, in a room lighted by wax candles set on the table. They were scarcely seated when a shower of raps came, and Mr. Rogers listened with very mixed feelings while the Halls and the rest of the company conversed with these raps as intelligent beings, and got intelligent answers to their questions. Suspecting that there might be some mechanical arrangement by which the raps were produced, he asked that the cloth might be removed and the table itself taken to another part of the spacious room. This was done, and the raps continued without difference. He then asked that the table should be made lighter or heavier at request, and, the raps assenting, the table (a heavy old-fashioned round one) was first raised about a foot and suspended by no natural means, all three claws, as the careful investigator on his hands and knees assured himself, being away from the carpet at the same moment. At his desire it descended as lightly as a feather, and then he requested that it should be made heavy and that the sitters should just touch it with their finger tips. Getting on his knees again in such a position that he could see all the hands, and placing his shoulder to the table he found he could not stir it the fraction of an inch till it was restored to its normal weight. This was good evidence for a beginner.

His next experiment was with an accordion, an experiment subsequently made famous by Professor Crookes's report of his experiences with Mr. Home. Noticing such an instrument on a sideboard, Mr. Rogers asked whether it could not be played, having heard that the playing of an accordion by an unseen agency was amongst the phenomena obtained in connection with Mr. Home's mediumship. A reply having been received in the affirmative, he went over and fetched the accordion, and resumed his seat at the table on the opposite side of the medium. He then inquired into whose hands the accordion should be given, whereupon it was signified by raps that it should be handed to Mr. Home. He was about to rise in order to take it to Mr. Home, when it suddenly quitted his hands and floated across the table, over the candles, into the hands of the medium. Mr. Home held the instrument, bottom upwards, the keys hanging down, and several tunes were played upon it, some of the airs being chosen by members of the circle. Mr. Rogers intimated that the experiment was not entirely satisfactory to him, as, although he could see that Mr. Home was holding the accordion upside down, he could not see the lower end. Thereupon the medium invited him to come round to his side of the table and take a seat next himself. He was then able not only to touch the accordion, but to see it moving up and down, and the keys moving at the same time as though the instrument were being manipulated by some unseen performer beneath. Having thus satisfied himself that there was no physical contact of any sort to account for the playing of the music, he returned to his place, and then the accordion came to him under the table, playing as it travelled. On the way it got fixed in the claws of the table, and on his releasing it with his left hand it passed into his right. As far as physical phenomena were concerned these were satisfactory enough, but there were other occurrences in the course of the evening which were eminently convincing to the persons concerned. Mr. Home, for instance, wrote something on a piece of paper and handed it to a gentleman present, who seemed much startled by what he read, and told Mr. Rogers that

he had just arrived in England, and that the communication professed to be concerning a person he had left thousands of miles away, and contained particulars that could not possibly be within the knowledge of anybody in Great Britain besides himself.

While in London Mr. Rogers went incognito to Mrs. Marshall's, at Maida Vale, and was present at a dark séance at which every person present was a perfect stranger to him. Noticing a tube placed on the table, he quietly removed it as soon as the light was out, and placed it between his knees. The result was that no voice was heard, and Mr. Marshall, finally becoming impatient, expressed his surprise at John's (that is, "John King's") absence. Thereupon a hoarse whisper was heard with the inquiry, "Where is the tube?" "On the table," said Mr. Marshall. "No, it is not," came the whisper. "I am sure it is," said Mr. Marshall, "for I placed it there myself just before I put out the light." Thinking, at this point, that he had carried his test far enough, Mr. Rogers replaced the tube on the table. Immediately he was struck with it several times on the head, and a loud voice exclaimed, "Don't do that again, Roger." He asked if "John King" knew him, and got the reply that he only knew his name was Roger, and that there were two Rogers in the room, the other being "Roger Bacon," another control of Mrs. Marshall's.

(To be continued.)

"SEEING WITHOUT EYES."

To the Editor of LIGHT.

SIR,—I have been greatly interested in Sir Kenneth Mackenzie's article, *LIGHT* of February 9th, dealing with the experiments carried out by Dr. Farigoule. My attention has also been drawn to an article that appeared in the "Daily Courier" a few days ago by Prof. Jules Romain, who also claims to have made an important discovery. These startling announcements in both cases are to the effect that they have discovered a new phenomenon, namely, "seeing without eyes." It might surprise Sir Kenneth, Dr. Farigoule, and Prof. Romain to know that this class of phenomena, in an advanced stage, has been demonstrated in Glasgow during the last five years. I sincerely hope that Dr. Farigoule and Prof. Romain will make rapid progress, and convince a certain class of Spiritualists, who in the past have been too dense to appreciate it. I don't know whether they believe in Spiritualism, but your readers can rest assured that if they continue their experiments, the only possible result of their investigations is the discovery that the whole business is accomplished through spirit agency.

To give your readers some idea of the methods I adopt, I will describe them briefly. I place a large white (soft) muffler, folded like a bandage, over both eyes; this, to me, is sufficient, but to please the sceptic I place two pads of cotton wool, one against each eye. I then place two pieces of cardboard against the cotton, so as to touch eyebrows and reach down to the nostrils, then bandage round both. My boy can accomplish what the average person can do only by the aid of the physical sight. I never demonstrate unless under test conditions. My subject can play dominoes, cards, add up sums, copy any drawing, make a fairly good model, with plasticine, from any design placed at a distance before him. He will also point out on any map placed before him any place asked for, describe any photograph, read any book, large or small print, etc. What I consider to be our masterpiece is a feat with a rifle. I got this a year ago from my friend on the other side to act as an answer to sceptics. This abolishes code, hypnotic suggestion, thought transference, and the like theories offered to account for everything accomplished. I do his face up in such a manner as to satisfy the most sceptical. When he is blindfolded, he walks over and picks up the rifle, loads it, raises it to the shoulder, his fingers are placed on the trigger. I then allow anyone to place an object, large or small, anywhere they like unknown to the boy. I only say, "Are you ready?" and he then and there hits the object. Now in this feat he does not see the object, although anyone looking on would naturally say he does, or he would be unable to hit it. Again, ignorance is blessed. The sight has to be taken, but it is not taken by my boy; he merely waits until his fingers are pulled on the trigger for him. Over two hundred medical men have witnessed this experiment. Last April I gave a demonstration of physical mediumship and then concluded with the boy's feats before thirteen ministers from a town thirty miles from Glasgow. They were so keen on it, that some of them wanted to sit again in the evening. About a week later the Rev. W. A. Reid received a letter from them, in which they stated that they were unanimous in considering that what they had witnessed was most convincing.—Yours, etc.,

JAMES DOUGLAS.

42, Harcourt Drive,
Dennistoun, Glasgow.
February 11th, 1924.

THE LATE SIR WILLIAM CROOKES.

To the Editor of LIGHT.

SIR,—I beg the hospitality of your columns for the following:—

In the life of the above eminent scientist, by Dr. Fournier D'Albe, it is stated (page 392) that his son, the late Henry Crookes, was made bankrupt and that his father was unwilling to save him from that experience. These two statements are entirely incorrect, and Mr. D'Albe has expressed his regret for their appearance, and has undertaken that the erroneous allegations will be omitted from future editions of his book and corrections made in all unsold copies of the existing edition.

These calumnies have, however, travelled far and wide, and I am advised that I have no means of publicly correcting them, except by the kindness of the Press, as libellous statements about those who have passed away, however painful to those they have left behind, are not recognised by the Law as subject matter for action in the Courts.

I am,

Most gratefully yours,

M. G. CROOKES.

(Widow of the late Henry Crookes).

TUTANKHAMEN'S TOMB.

A REVERENT INVESTIGATOR.

Those who realise that the Pharaohs of Egypt are men whose spirits live before God, who may be conscious of what is now being done in connection with their tombs and their mummies, have had some feeling of regret mingled with the interest they have felt in the discovery of Tutankhamen's tomb; some doubt has disturbed the mind as to the legitimacy of breaking open these sealed resting places; some question as to whether the spirit may be painfully drawn back to thoughts of earth by the attention concentrated on him. The following extract may reassure those who have had this doubt; for it shows in how reverent a spirit some, at least, have approached the subject. If—as is possible—Tutankhamen and his friends were aware of the discovery, and if earth memories were revived it may have greatly helped them to feel the sympathy of this spiritually-minded Egyptologist; it may have been to them an uplift and an education.

EXTRACT FROM "TUTANKHAMEN AND OTHER ESSAYS," BY ARTHUR WEIGALL, LATE INSPECTOR OF ANTIQUITIES, EGYPTIAN GOVERNMENT, ETC.

At 1.30 p.m., as the first blows reverberated through the room, a thrill shot through me like something that burnt in my veins, and I seemed to see the Pharaoh in the darkness on the other side of the doorway suddenly wake from his long slumber and listen . . . Tap-tap: and as the first stone of the wall which blockaded the door was displaced, I felt with peculiar intensity that there must be some message to give to the Pharaoh, if only I could find it, some word of comfort to fortify him at this solemn hour of his summons from the sleep of oblivion. . . . Somehow of a sudden I knew that the message to be given to the awakening dead was that the Ancient of Days was still Lord of men's lives, that the passage of the years which had changed so much had left Him still the unchanged hope of the world. I suppose my Egyptological colleagues will call me a sentimentalist; but, nevertheless, I will admit that I was overwhelmingly conscious of the presence of God at that hour, and with all my heart I wanted the awaking King to know that he was safe in His hands and that there was nothing to fear (p. 55).

When the day's events were over and all the throng departed, I went over to the mouth of the tomb and stood there awhile in the gathering dusk . . . the haze of approaching night lay over the cliffs and hillsides around, enfolding them in a soft and muted peace. There came into my mind the words of Neferhotep, a minstrel who had lived in the time of Tutankhamen; and, in the stillness of the twilight, it was almost as if they were coming up to me out of the tomb:—

"I have heard those songs that are inscribed in the ancient sepulchres and what they tell in praise of life on earth and belittling the region of the dead. Yet wherefore do they this in regard to the land of Eternity, the just and fair, where fear is not? Wrangling is its abhorrence, nor does any there gird himself against his fellow. That land, free of enemies! All our kinsmen from the earliest day of time rest within it. The children of millions of millions come thither, every one. For none may tarry in the land of Egypt; none there is that passeth not thither. The span of our earthly deeds is as a dream; but fair is the welcome that await him who has reached the hills of the West." (p. 61.)

H. A. DALLAS.

A COMEDY OF DREAMS.*

We had a dream which was not all a dream (as the poet says) in which, sitting in our accustomed chair and musing on the tumult and the terror of the time, we were visited by a lady of gaunt exterior, high-nosed, peremptory, with inquisitorial eye-glasses and an uncompromising mouth. She intimated her desire to ask questions, merely "for information," after the manner of the celebrated Miss Dartle. Having expressed our willingness to answer to the best of our ability any question, whether it related to the letters of Junius or the letters of Julia, the lever of Archimedes, or the cantilever of Dr. Crawford, we awaited the ordeal before us, and never winced until she prefaced her questions with the statement that she knew all about Spiritualism. Then, indeed, we felt a cold shudder of apprehension, for the people who know all about any subject into which they are inquiring before they inquire, are appalling people to meet. We looked round at the door, we even thought of the window—but that was undignified. We saw we should have to face it out.

"My difficulty," said Miss Dartle (let us call her by that name) "is that in all these phenomena (which I don't deny) we have no positive proof of human survival of death. We don't know the powers of our own minds; we don't know how far some unknown faculty in us may go in producing all these things—materialisations, raps, voices, writings, lights and all the rest of it. I have read about them all, and myself seen many of the manifestations. Mind you, I grant their genuineness—they do apparently happen. I allow that."

We murmured our grateful thanks, and again she urged on her wild career, talking at a great rate and with a fluency which we cannot attempt to reproduce.

"What I ask," she said, "is, where is your proof? We know that many people are self-deluded. How do we know where this self-delusion ends?"

We attempted to reply that we have only human criteria for the existence of anything, ourselves included, and were proceeding to a consideration of the limitations of logic, but she cut us short.

"Oh, yes, I know what you are going to say. I have been all over that ground. We have to start by conceding something. I have to begin by assuming the reality of my own existence. But why should I assume anything else? Of course I assume also your existence and that of the other people I meet."

Again we thanked her, apologetically suggesting, however, that we and the other people had probably done the assuming on our own account.

We do not propose to follow Miss Dartle in all her convolutions, permutations and ramifications. She sounded on her dim and perilous way for an hour by Bloomsbury Clock. She ranged the field of Psychic Science like a female Newton, she strode the gulf between Mind and Matter like a Colossus. She quoted the psychologists, examined every department of supernormal phenomena. She talked of folk-lore, savage rituals, Berkeley, Sir William Hamilton, Sir William Barrett, atavism, The Fourth Dimension, the Seer of Patmos, the Seeress of Prevorst, Bake, Hallucinations, Hypnotism, the Subliminal Self, "The Golden Bough," and Mr. Edward Clodd. (She was a very accomplished woman.)

We nearly went down under it. We feared every moment she would unexpectedly produce something new—something or somebody we had not heard of before. She might have floored us with differential fluxions. But she did not know that . . . and we were saved. And then, as she paused for breath, we pulled ourselves together.

"You were saying, Miss Dartle," we remarked, "you were saying that you conceded your own existence and that of others. You did not ask us if we conceded yours."

"But—I don't quite understand. Of course you admit my existence?"

"Not at all," we replied; "speaking editorially we question your existence. We shall regard you as a figment of our imagination until we have positive proof to the contrary."

"But surely . . . I am here and talking to you, and you are talking to me."

"So it appears, but it may be only a mental phenomenon, due to some unknown faculty of our mind—pure hallucination, in fact. You assume you are here, assume you are talking to us, assume we are talking to you. We have decided to go beyond you and make no assumptions whatever, except that we are all of such stuff as dreams are made of. This interview is all quite probably a dream."

"But . . . you are joking, of course. We all know the precise difference between dream and reality. I do."

"There," said we, "you have the advantage of us. We don't. Madam, we once dreamt that we went to sleep and had a dream, and in that dream we reclined on a couch in a Theban palace, and there had another dream in which we were a sleeping child in some Elysian region. And we woke out of one dream into another, and so came back,

stage by stage, to the dream of our daily life. We have no proof that we are really awake yet."

"Then you refuse to accept my visit as a real experience?"

"In the absence of any criterion of ultimate reality, Miss Dartle, we are reluctantly compelled to take that step."

"Then you deny —"

"We deny everything except ultimate reality, of which we have no absolute proof. For the purposes of this interview we have accepted your doubt about things, and pushed it to its logical conclusion. Good afternoon!"

She seemed to retire, looking a little bewildered. We appeared to ourself as opening the door for her and returning to our accustomed chair. Perhaps she was real after all. . . . But we have no absolute proof of it.

D. G.

THE COMING OF THE VIOLETS.

By H. T. GARDNER.

The following is a copy of the record which I have written in the front of the family Bible:—

The violets preserved in this Bible are treasured because they were received in the following remarkable manner:—

Six friends—my wife and I, Mr. and Mrs. B., and the Misses D.—met in my dining room at 32, Beresford-road, London, N.5, on the evening of Friday, February 8th, 1924. We, believing that God is a Spirit, that man, made in His image, is a spirit, and hath everlasting life, had been meeting on Monday evenings for silent prayer, meditation and spiritual unfoldment. This Friday meeting, however, was arranged for us by a spirit who had long since cast off her mortal body. She wanted to show herself to us as Moses and Elijah had shown themselves to the disciples on the Mount of Transfiguration, her desire being to confirm our faith by proving to us the existence and power of the unseen heavenly hosts—the so-called dead—and to encourage us to continue our efforts to develop our spiritual faculties and break through the limitations of our physical bodies.

We sat in a small circle holding hands, the room being lit up by the glow from a good fire. After one hour—during which time Mrs. B. was in a deep trance—our angel friend came and, using the vocal organs of Mrs. B., said she had failed to do what she wished, but she would keep her promise and give us something to encourage us. "Keep your circle," she said, "they are coming." Then, a little later, "They are here; there are plenty for all of you; don't tread on them; you will be able to keep them; they will not vanish; they are earth-flowers; preserve them in a book."

We did not know what had come; we could not understand how anything could have come; and wondered what our friend was referring to. But, on lighting the gas, we found the room strewn with these violets. They were all round outside our circle, on our chairs, and on the table. My wife counted 57 when they were all gathered. They were quite fresh and beautiful.

Verily the days of miracles are not over. Science nearly killed belief in them fifty years ago, but facts are stubborn things. Scientific argument can prove the thing is impossible but that does not make it so. All things are possible to God. The miracles recorded in this Book are confirmed. God is the same yesterday, today, and for ever. How flowers can come into a room unseen when doors and windows are shut, science cannot explain and we do not know.

I merely record the fact, praising God and His angels for revealing to us, poor humble mortals, their presence, their power and their glory.

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all."—Ecclesiastes xi., 5.

THE UNFOLDING UNIVERSE.—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 reel 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 these changes appear to be still slower.—From "From Soul to Soul," by L. L. H.

* Reprinted by request from LIGHT of August 30th, 1919.

CLAIRVOYANCE AND THE ZANCIGS.

Mr. E. M. Sturgess, of 86, Murray-road, South Ealing, writes:—

I am sending this hoping that it may interest some of your readers, especially those who have read the two articles in your issue of February 9th, under the headings "Seeing Without Eyes," and "The Magicians Club Test the Zancigs."

That the phenomena described in both of these articles are allied, and also that they are purely psychical, I have not the slightest doubt, having myself exhibited the same class of phenomena, both in private and in public, as far back as the 'eighties.

It happened in this manner. Whilst making experiments, I came across a youth of seventeen, who, whilst in a state of somnambulism induced by myself exhibited all the phenomena now attributed to the Zancigs; and possessed as well the remarkable faculty of seeing without the eyes, and this to a greater extent than is recorded by Monsieur Romains in his recent published book, "La Vision Extra-retinienne."

I was nearly making the same mistake at that time that I feel M. Romains is making to-day. I mean by thinking that the visual area of the sensitive I was experimenting with was circumscribed, or restricted, to a certain portion of his anatomy.

But I soon found out this to be a delusion on my part; for, after a time, as the clairvoyant faculty became more developed, the sensitive was able to see around and about him everywhere, space and distance appearing to offer no obstruction.

It is suggested in the article, "Seeing Without the Eyes," that light must play the same process as it does in ordinary vision, and that this is shown by the fact that nothing could be seen in darkness which the eye could not perceive.

This is negatived entirely by the fact that somnambulists are known to see better in the dark than in the light; at least, I found it so in my case.

I found that my sensitive was able distinctly to see articles from which every ray of light, artificial or otherwise, had been excluded. I tested this on many occasions by enclosing articles in black wooden boxes. In many cases the articles placed in these boxes were unknown to any person present until they were declared by the clairvoyant. That the sensitive did not see by "ocelles" in the skin, or even by the impingement of what we know as rays of light on the retina, I am absolutely certain.

Candidly, I do not accept M. Romains' theory of eyes in the skin as it does not fit in with my experience. It seems to me to be an attempt to explain a wonderful psychological fact by a physiological theory. Seeing without the eyes is soul-sight; not bodily sight, and does not depend for expression on the retina of the physical eye, or upon any minute form of optical organisation connected with Ranvier's corpuscles.

That it does exist, and also that Telepathy is a fact, I have proved over and over again many years ago, and I still possess cuttings from newspapers of the period giving details of my performances; thereby anticipating the performances of the Zancigs by a good many years, and also bringing to notice once more, not a "new discovery" but an old, old faculty of the human soul, clairvoyance or soul-sight.

A VOICE FROM THE PAST.

The name of the Rev. John Page Hopps is still remembered for the fine work he performed in the latter part of the last century, as preacher, writer and reformer. He was for many years connected with LIGHT as a regular contributor. Lately we came upon an article written by him many years ago on the subject of scandal-mongering, a mischievous habit from which even Spiritualism is not free. We give it here, not necessarily for reproof. It will at least stand for a good example of his vigorous and graphic English:—

CONCERNING TITTLE-TATTLE AND TALE-BEARING.

One of the meanest, paltriest, and most mischievous things in this wicked world is a habit of tale-bearing; a small, insipid, shallow love of tittle-tattle. It is the wasp-sting of society, the frost-bite of friendship, the curse of the church, and the "abomination of desolations" everywhere. It is really wonderful that such huge results can follow such a trivial cause; and one can only account for it by reckoning it among those freaks of nature that allow any silly wasp to plague a lion into madness, or sting an elephant almost to death.

It takes a wise man to build up, but any shallow-brained, insipid meddler can pull down. It takes an artist to paint a true picture, but any miserable make-believe can smear and spoil it with his unsanctified thumb. Have you anything to say about any one that you do not like, or do

not dare to say before his face? Be you sure that is just the thing you ought not to say at all! A candid, healthy, noble nature, that delights in realities, and loves to be real, is sickened to live in an atmosphere of whisperings and innuendos—of romantic tales and foolish small-talk. And yet how we dote on a bit of real scandal—not bad enough to be positively disreputable, and yet not good enough to be likely or lovely? How we glory in a secret when it is told us in the ear! and how we exult to cart it off to the nearest friend, all tinged with our poor little imaginings, and charged with our panting surmises, wonderments, and scarlet exaggerations. How we slide into magnification, and slip into falsehood, and glide into multiplication, long before we are conscious of it! And when it strikes us—if ever it does—how we have tinged, distorted, and exaggerated the tale, how we bolster up our little castle of evil with the very charitable and consoling reflection that after all, we dare say it is true, if we only knew; or, most likely if that is not true, something else is; or some other paltry huckstering with conscience of the same kind; all along forgetting that the worst of all falsehoods are those that have only a shallow heart, a silly head, a neglected conscience, and a prating tongue to thank for their being—the worst of all falsehoods, we say, because there is no excuse for them, and because no one knows what mischief may come of them. They do damage of the worst kind. They injure the conscience, and sully the soul of the tale-bearer; they degrade the spirit of the listener; they wrong the character of the absent, just in a way they can least know of and meet. They have the essence of a libel without its courage, the sting of slander without its spite, and the poison of lying without its shame.

About this matter, then, of tittle-tattle and tale-bearing, these two very plain and understandable rules will be observed by all healthy, sensible people:—

1. Never to listen to it.
2. Never to practise it.

Never to listen to it, because to do so is only to encourage suspicion, falsehood, envy, and strife; and never to practise it, because it is mischievous, cowardly, faithless and mean.

J. PAGE HOPPS.

"SPIRIT COMMUNICATION: A PRACTICAL RESULT."

SOME FURTHER DEVELOPMENTS.

IN LIGHT of the 9th ulto., page 83, under the title quoted above, we published a remarkable letter from Mr. Harry Fielder, in the course of which he stated that he had met an old member of the theatrical profession, Mr. Charles Howard, of Battersea, a very earnest Spiritualist with psychic gifts. He told how Mr. Howard, discussing one day the subject of Spiritualism with his landlord, who was very sceptical, it was suggested that they should test the matter, and accordingly a sitting was held at which the landlord's father communicated, saying that he had done his son a great wrong in keeping back from him a sum of money running into thousands of pounds, left in trust by an old aunt, and giving the address of the persons who would be able to give information. This was followed up, the address was found to be correct, and in the result a visit was paid to Somerset House, and the will was found, leaving money as stated in the communication. We got Mr. Fielder to follow up the matter and obtain verification from the two parties principally concerned. Mr. Charles Howard, who acted as the medium at the sitting, confirms the truth of Mr. Fielder's statement, and reports that the business of Mr. Pike (for that is the name of his landlord) has been brought to a successful issue. Mr. Pike had interviewed the trustee, who is his uncle, and a meeting with the solicitors was satisfactory. We have also a letter from Mr. Pike, whose name we are now able to give with his permission, who writes:—

"I have great pleasure in testifying that our sittings were marvellous, for Mr. Howard had no previous knowledge of me or any of my family. The account Mr. Fielder gave is quite correct and the dates we got were all correct, even the addresses of my mother and sister were astonishing to me as I had no knowledge of the street or even the number. The will was found correct, and under instructions my solicitor is acting for me at the present moment."

It will thus be seen that though the matter is satisfactorily in train it is not absolutely complete, but we gather that there is no doubt it will be brought to a successful termination.

Out of consideration for Mr. Pike, we are refraining from giving his address, but it is at the disposal of persons genuinely desirous of investigating the case, and Mr. Fielder will be happy to answer any enquiries regarding his part in the matter. There for the present we leave it. We have given only a general outline of what has transpired, and there are many interesting details.

"THE GREATEST ADVENTURE OF ALL."

REPORTED MESSAGE FROM ERNEST SHACKLETON.

[From time to time we receive communications stated to have come from those who in their life on earth bore famous names. As the only interest attaching to most of these messages resides in the identity of the alleged communicator, and that is usually more than a little doubtful, we have perforce to reject them. We do not ask that the famous man—whenever it may be—shall speak or write exactly as he spoke in life, but that he shall at least have something worth while to tell us. And if the message is a good one, then the identity of the particular communicator is of little importance. In the present instance, Mr. W. H. Moyes, of Westcliff-on-Sea, sends us the following article, and we gather that he is satisfied that the message is genuine. It is of a higher quality than most of such messages. It may be authentic. We give it here as it has an interest of its own.—Ed.]

An interesting spirit message has been received from Sir Ernest Shackleton, the well-known Antarctic explorer. Speaking through a trance medium, the Control said:—

I am one who is a name to you only, but I am here. It is Ernest Shackleton, and to-night I have made a big effort to speak. I have done it in spite of forces utterly beyond your knowledge. It is for a great purpose that I come. Freed from the body, my soul was allowed to continue its quest, and to-night this is one victory point—a victory point which was not mine during those voyages and journeyings into the great White Unknown.

I speak to this woman because we are linked together—linked together by what would seem to you, and certainly to me before I gained my freedom, the slenderest cord there could be—a few words thrown across a third person in the midst of busy life: a chance—no, not a chance—but a God-given opportunity to make it possible to come back like this.

FINDING THE UNKNOWN.

It is of the regions of the spirit that I wish to speak, because, those who take the lonely way during physical existence, in order to find out the unknown—these are permitted to cross vast tracts of glories and wonders when they come to the unlimited Continent which is of God.

How can I say in a few words all that is in my heart and mind to-night? You are out on a much bigger quest than ever came my way. I knew some of the dangers and the difficulties that lay in front: you, like little children, have gathered up your luggage—such as it is—and with no thought of weapons, have set out to find that which lies beyond. And to the children who go forward in faith and trust and ignorance, the help comes, the guidance is there; and, all unconsciously to yourselves, One there is Who walks behind with outstretched arms, controlling, influencing, and seeing that you do not miss the unbeaten track. That One, as you know full well, is Christ—I shrink always from mentioning that Name because it is so dear.

I draw your thoughts back again to my own experiences. You can visualise quite easily something of what they held. You can imagine the loneliness and the desolation, and you can picture the sore distress of mind and body which each one was too proud to tell the other. Just as we went on, many times blindly, absolutely incapable of judging whether we were right or wrong, so you have got to go on as well; and you shall find, even as we did, that the Presence is there which will guide you into a security which you thought for ever beyond your reach.

Now I wish I had known more, and yet, out in the frozen wilderness God seemed very close indeed—so close at times that I used to wonder whether I was still in the body, or whether the cold had overcome me and I was free. You see out there you lose touch with everything except the one big thing, and that is to go on in spite of everything and not to fail.

"UNDREAMT OF EXPLORATIONS."

My last journey was taken from me, so the world thought, but to me it was the beginning of a series of such undreamt of explorations that I never cease to wonder how the little ones—which seem so big to you—should ever have satisfied that longing within me to be up and over the horizon. Up and over the horizon of the world I went at last, but instead, as in my past experiences, gaining a height only to see nothing but desolation and danger in front, when I reached that summit which you call death, the vision of the Eternal was unfolded before me in that degree that my ambition now was to be counted among one of the workers in the great plan already unfolding; to do my bit—not as a leader this time—but as one of the outer crowd who has much to learn and is glad to do the humblest job there is.

"THE MEANING OF IT ALL."

Oh, it is strange, but so wonderfully true, that I am here to-night, speaking to you and to many others you cannot see—speaking to you of that greatest adventure of all—the knowledge of the Love of God and the trying to understand the meaning of it all. I call it an adventure

in the sense that when studying that which is Divine, it is the unknown always, for, however much you explore, and seek to understand, in front is Infinity itself.

I will go now, because there are others waiting to take my place, but that one rush of sympathy between two strangers is going to produce a lot.

THE PROBLEM OF PHYSICAL MEDIUMSHIP.

So many statements have appeared recently in *Light* with reference to physical mediumship, that I think it may be interesting to see what view is taken in the Note Books of Stainton Moses. In Book No. 20, page 56 (typewritten copy in the L.S.A. Library), Stainton Moses asks his controls whether the undoubted dangers of physical mediumship could ever be avoided, and the following conversation is reported:—

ANSWER: The dangers attendant on lower forms of mediumship are very real: and that for two reasons, principally. First, because this phase of mediumship is so apt to fall into use as a mere gratification of wonder or curiosity or to be sold for gain. Next, because the mixed circles and want of proper conditions invite the presence of lower and more material spirits who are more fitted for the work needed than the more progressed intelligences are. There are other reasons, but these predominate. Perhaps, however, we should say that the lack of proper guidance and protection for the medium leaves him open to deterioration. He is liable to become the sport of the elementary spirits who are attracted to him.

STAINTON MOSES: Then you consider that all physical mediumship is risky. Can these risks not be minimised?

ANSWER: . . . They can be greatly reduced by attention to precaution even in the case of a public medium, but they can never be altogether removed when the medium is brought into contact with a number of persons of varying magnetic influences, and of various degrees of spiritual health. The danger of magnetic rapport is serious when it is promiscuous. Attention to conditions will partly remove but cannot wholly dispel danger. Let the medium be kept pure, healthy, and secluded. Let the intellectual, spiritual and bodily health be attended to. Let the circle be selected with equal care; and let harmonious conditions prevail. Let the spirit that pervades be one of aspiration, and desire for communion with spirits who are charged to instruct, and they will come, if it be wise to do so.

But they will not, cannot come to mediums who are earthy and sensual . . . or surrounded by falsehood.

Neither can they always act under good conditions of the circle, where the atmospheric earthly conditions are bad. All this you should know. The attempt to force communications in such conditions ends surely in invoking the presence of the class of spirits which alone can live in such an atmosphere.

It must of course be borne in mind that this was written in April, 1876. Moreover, the controls of Moses were particularly anxious to prevent him from coming into contact with the low class of spirits, who might act antagonistically to the moral and religious teachings, which the controls were pouring on the doubting Moses.

J. P. C.

SOME SUPERNORMAL EXPERIENCES.

We take the following from a letter received from a correspondent at Shoreham:—

For the fourth time in five years we have "spooks" in the house. People say we are both so mediumistic that we shall have them wherever we go! However, we do not mind them as long as they are not vindictive. My little daughter feels no fear when she sees "a tall grey thing" go through the room, or "shadows walking round" our bedroom. I must say I do not like my bed-clothes tweaked from my chin in the night, but each time I jerked them back and showed no fear, so the new "spookie" here has not done it again.

In one cottage I hung up a crucifix and the next day saw three old monks praying ecstatically and heard one say, "No one has ever given us one before." I walked through them again and again and believe they guarded me from danger as I had a lot of fear and trouble while there from outside sources. I used to hear them singing Gregorian Chants at night.

The next house I fled from in terror, as I awoke to find myself being smothered by iron hands in the bed-clothes, loud raps half a yard from my head, and each night at 2 a.m. these things took place.

I have had strange presentiments which came true in my life, such as insisting on going into mourning for apparently no rhyme or reason, and the hearing over three weeks later that my brother had been killed in America the very week I "put on black."

I do not know if this letter will be suitable for your valued paper, which I have taken in for over twenty years, but hope it may be.

THE FAIRY PHOTOGRAPHS: A REPLY TO DR. LINDSAY JOHNSON.

To the Editor of LIGHT

SIR,—I have read with interest Dr. Lindsay Johnson's hypothesis regarding the much-discussed "fairy" photographs (LIGHT, December 8th, 1923). I had hoped, and tried hard, to arrange to meet him and discuss it with him, but his telephone yielded no reply on successive occasions.

It seems to me possible that Dr. Johnson has put forward a possible explanation if the experiments he refers to are undisputed—possible, that is, in the general nature of his conclusion.

It has always seemed to me that the fairies, as such, were a physiological absurdity by the mere fact that, in addition to arms, they had wings which would never have lifted a quarter of the weight of the bodies in question; for it does not require a doctor to know that wings are modified arms or arms modified wings, or, to put it more correctly, that both wings and arms are evolutions of the same pair of fore or upper limbs actuated by the same pectoral and dorsal and other muscles, which could not be duplicated.

But I do not follow Dr. Johnson's argument from the Stereoscope. The stereoscopic camera is an imitation of the double lens of the pair of human eyes. If we close one eye, we see all objects in the same vertical plane, and distances between them from front to rear disappear in our perception of them. This is due, not to the fact itself that we have two views of the object, but to the fact that the two views are from slightly different angles. The stereoscopic camera, by taking two views of the scene from two different angles, by means of two lenses about the same distance apart as the two human eyes, produces two different views of the same scene. The leaf, which in the left-hand picture, reaches to the end of the brick some distance behind it, in the right-hand picture only reaches halfway across the same brick. When these two diverging views are brought into the same focus by the stereoscope, again, imitating the human pair of lenses, we get the same effect of distance as we do when looking at the view itself. If one were simply to take one view with one lens, and put two copies of it behind the stereoscope, we should merely see one flat picture, with all objects in the picture appearing in the same vertical plane. And if we put two stereoscopic views of a landscape reversed in the stereoscope, so that that which ought to be on the right is on the left in the stereoscope, we get the odd effect of a reversed distance, the nearer objects appearing to be larger and yet to be behind the distant objects. I have done stereoscopic photography for some years.

In any case, it does not seem to me that the argument from the stereoscope is at all necessary to Dr. Johnson's theory. If thought can—I say if it can—produce an image on a photographic plate, then the stereoscopic effect is not needed. But Dr. Johnson seems to imply that he suggests that thought can go a step further than this, and create a semi-materialised image in space in front of the camera. This seems a tall order. I doubt whether even if his argument from the stereoscope is quite sound, it will help him here, because while it seems just short of impossible that thought should create a flat, two-dimensional image, it seems hardly possible that thought should create the solidity which is only perceived by us through a double-lens view from two angles of sight of three-dimensional solids. Unless, that is, we are to suppose that thought of our own can generate an actual ectoplasmic semi-material body which is three-dimensional. It would have been interesting to see what would have happened if Conan Doyle's fairies had been photographed with a stereoscopic camera. Such an experiment would have been crucial in importance, for it would have done something to determine the nature of the pictures appearing on the plates.

I am of course assuming, "without prejudice" and for the sake of argument, that there was no trickery of any kind in the production of the "fairy" negatives. Granting that, we must either admit that these fairies exist, which is physiologically impossible if they have physical or semi-material existence, because of their wings, or that they are imagined images produced mentally in some manner by some thinking entity, human or otherwise. Of the two, the last seems the less grossly improbable. It seems to me, therefore, that Dr. Johnson is thinking on the right lines, though I do not entirely follow his reasoning. Had Conan Doyle's "fairies" shown distance and solidity in stereoscopic photographs, that would have been at least definite proof that the plates had not been tampered with.

Indeed, I commend this procedure to Mr. Hope and all producers of psychic photography. If plates had been tampered with, a stereoscopic camera would reveal it past possibility of dispute. If the stereoscopic result were obtained in the extras, the sitters having chosen their positions and furniture-background, I think any stereoscopic photographer could, by examination of the two views containing sitter and extra, detect whether the latter had been photographed simultaneously with the sitter and furniture or not. If not, the extras would be obvious frauds.

I would earnestly commend this last point to your notice and to the consideration of the Alliance and of the Society for Psychical Research.—Yours, etc.,

"TERTIUM QUID."

Transvaal.

January 20th, 1924.

RELIGIOUS EXPERIENCE.

BY H. ERNEST HUNT.

Religion is no matter of externals but of interior experience. Doctrines and dogma, founded upon the historical events of the Bible, are dry bones; consequently the world is passing them by. The spirit of the Bible would point to these great epochs and events of scriptural record as typical of the life story of each and every one of us, and when so regarded religion then commences to wear a personal aspect and to enter as a living force into the life.

Creation is the Bible story, and the story of us all. From whirling vapour this planet was born, and in the efflux of time life was inbreathed into matter; then in the long course of evolution the forms of life grew ever more and more complex at the bidding of the inpent spirit, that more and more of spirit might be manifest. At the summit of this evolutionary climb is man with all his opportunities of manifesting his spiritual wisdom and stature. So into the earthly matter of the body there is inbreathed that spirit which makes man a living soul. As mankind uses the things of the earth for his spiritual purposes, fashioning from the wood and stone the edifice of his House of the Lord, his Church, so, too, a man must of his earth-body build a temple worthy of spirit. By training and tuning his forces, bodily, mental, and spiritual, he must learn to follow his evolution for the better expression of spirit and of his latent divinity. So climbing upward through the agency of matter, he puts his talents out to use and brings back to his Master other talents also.

Pent as divine spirit in matter, he looks out as a child upon the world of experience through the five windows of sense. Succumbing to their evidence of seeming-reality he learns to accept material standards, and forgetfulness begins to draw a veil over the fine freedom of spirit and to dim the trailing clouds of glory that were his. Education stereotypes him, foolish parents stifle his imagination, the crowd beckons him, the lure of pleasure entices him, and the sorry business of making a living saps his energy, leaving but little time for the all-important things. So one by one he follows after these false gods of material aims and ends, he accepts the spurious standards of gold, of pomp and circumstance erected by others. He loses hold of the Spirit; and this is the Fall in all our lives.

Redemption alone can restore that precious standard of spirit, and redemption means paying the price. That price we must pay by working out our own salvation, and the Way is the Way of Him Who first trod these footsteps that we tread, and Who bore all that man can be called upon to bear in life and in death—all that, and more. It is the way of self-sacrifice, the way of repentance, of the change of heart spoken of by the prophets of all time. The abandonment of the false standards of materialism is the crucifixion of the things of the body, and it must precede our ascension into the finer realm of spiritual values. It is not in external things that ever our salvation can be found; the phenomena of life are the appearances and not the reality. Reality can never be apprehended by the senses, though the phenomena may serve to draw attention to it. The scientist, by his discovery, draws aside some of the veil and reveals to us more of truth and more of God, but the outer is ever the world of seeming and the gloss upon Reality. Religion to be apprehended must be lived inwardly rather than sought in evidence of any sense whatever. The price of our redemption is heavy; the following of the narrow way is more difficult than treading the world's high road, the cross of self-denial is weighty, but no man may refuse it and live.

So in this inner way rather than the outer do we discover that Kingdom of Heaven which is ever within us, closer than hands or feet. Our own minds give us pattern and clue. In our consciousness we look outwards, but in the undermind we receive our intuitions and our inspirations. Our consciousness is positive, male, intellectual, and the seat of wisdom; our subconsciousness is negative, female, emotional, and the harbourage of love. These two conjoined, male to female, positive to negative, give the vital spark of regeneration and new life. The consciousness is the organ of separation, but the subconsciousness that of unity; and in this inner world we know ourselves part of the divine, and part of one another. We are at one in the new life and in the new conception of life, and this is our atonement and our resurrection.

Creation, Fall, Redemption, Crucifixion, Atonement and Resurrection, these in the Bible are the poetry and the facts of life; no higher criticism can touch them, for their warrant of truth is in your experience and in mine. But when we grasp this meaning aright Religion ceases to be a thing of formularies and creed, and becomes a very part of us and a perpetual inspiration.

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JAN GUZIK AND OTHER MYSTERIES.

We observe that the "Journal" of the American Society for Psychical Research for February reprints many of the letters and articles which have appeared in *LIGHT* of late dealing with the mediumship of Jan (or Jean) Guzik. This is with our entire goodwill: we want to see this question threshed out thoroughly.

Naturally there are some comments from the Editor of the "Journal," the Very Rev. Frederick Edwards, who discusses acutely and pleasantly some aspects of the matter.

He remarks that—

It will seem unfortunate that, after eighty séances carefully held under the auspices of the Institut Métapsychique, Mr. Price should come along and jauntily upset them by telling what he thought went on at two sittings at Warsaw. In a sense it is unfortunate; in another sense it isn't. For this is what is continually happening in the study of mediumship.

That is certainly the case. It has been so ever since we first made acquaintance with the subject. We watched it going on in the 'eighties, in the 'nineties, and indeed all the time up to the present year of grace. We were concerned in some of the cases, and joined ardently in the controversies. Nowadays we have somehow lost the old controversial spirit, and are almost tempted at times to yawn over the discussions, for so far they have never seemed to lead anywhere or to settle anything for the generality of the inquirers.

This realm of Psyche will doubtless in the fulness of time be reduced to planned order. At present it is full of possibilities of illusion, deception and perplexity. Some of the explorers succeed in crossing it safely by dint of sturdy common-sense and a resolute disposition to go straight on; but others become hopelessly "bogged," led astray by seemingly pleasant by-paths, deceptive mirages or some tricky Jack o' Lantern. Others seem to go round and round like travellers lost in a forest, constantly returning to the starting point. Some abandon the journey and return to the country they left, and a few seem to be held by a kind of morbid attraction. They suggest the ideas of flies with their legs and wings clogged with syrup.

Jan Guzik is a fraud—Jan Guzik is a genuine medium. We have heard the same story concerning almost every medium we have ever known. We hear it every day. One of the shrewdest Spiritualists we know—a man with many years' experience as a crime investigator—once visited and examined minutely into the case of a medium whose name was almost a by-word for imposture, and reported him to us as an absolutely honest man. It was no news to us, for we

had years before settled the question for ourselves—but it was satisfactory to have confirmation from such a quarter. Later we gave him an introduction to a medium through whom some of our finest examples of evidence had been obtained. He was a medium of the first rank. Our detective friend reported him a fraud! That was how it seemed to him. His one séance with the medium had been both unsatisfactory and suspicious.

What is wrong? A variety of things. In mediumship we have to deal with a quantity infinitely variable and fluctuating. It is never a "constant." We are dealing with a chemistry of personality in which some of the elements are will, feeling, thought, mood—all the things that make up the subtler side of human life. You may mix your ordinary chemicals—oxygen, hydrogen, nitrogen and what not—and get given results, always the same. But put together Brown, Smith, Jones and Robinson for the first time in a psychic experiment, and you may get—Heaven knows what! There will possibly be a Brownate of Smith or a Smithate of Brown. (We recall some quaint remarks of Oliver Wendell Holmes on this question of the chemical compounds of personality.)

There are laws and principles in this study of psychic science. They can be discovered and followed. For the most part they seem to be ignored. An American seer, one Andrew Jackson Davis, tabulated them many years ago, but for the most part they are unknown. Yet there was never any statement of the science of mediumship more comprehensive or more sound. They have stood every test by those who have studied them. Some of us, too, have found out many things for ourselves which made the way reasonably plain and straight.

But in this, as in other matters, the generality of men seem to prefer the method of "muddling through." That is a troublesome and time-wasting way of doing things. It is especially mischievous in voyaging on this unknown sea of psychic phenomena in which the heedless mariner may quite easily get capsized or foundered altogether.

Jan Guzik, we are told, resorts to trickery. Yes, we can well believe the story. Also he is a genuine medium who produces genuine phenomena under fraud-proof conditions. Yes, we can believe that, too. We have seen so many like examples. Nowadays we are apt to describe them in the words of the label on the medicine bottle: "The mixture as before!"

We stand by the reality of a spiritual world of spirits and of spirit communication not in spite of frauds, impostures and delusions, but, in part, *because of them*. We are content that this should be set down by some as an example of invincible credulity—because we know it is *not* so.

TWO ROADS.

One road goes north, one road goes south
Where the hedgerows bloom anew;
One country gleams as a realm of dreams
With skies of stainless blue—
And moon and star with their call afar
My steps lead on to you!

One road goes south, one road goes north,
And the day is overcast;
One country's shade makes the heart afraid
With sorrows of the past—
But your pure white soul decides the goal,
And Home is sure at last!

J. M. STUART-YOUNG.

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LIGHT BENEVOLENT FUND.—The Committee have to acknowledge with thanks the following contribution: Mrs. Thomas Ritchie, £2 2s.

ERRATUM.—Referring to her letter, "Goethe's Faust," on p. 99 (Feb. 16th), Mrs. Jessie Vesel points out a misprint in the latter part of the letter due to wrong punctuation. The lines quoted, she tells us, should run, "Saved from evil is the noble member of the spirit-world. Who without ceasing constantly strives him we have power to redeem."

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The Church, or rather we should say the Churches, are vastly disturbed at the rapid spread of Spiritualism, and are employing any and every method to oppose it. Instead of welcoming this evidence to the vital part of their creeds, they prefer to base their whole position on man-made dogmas, and to risk everything on the hopeless attempt to defeat any cause which endangers those dogmas. The latest example is the Bishop of Exeter:—

Preaching at St. Sidwell's Church, Exeter, yesterday, in memory of the late Rector, the Bishop of Exeter said many people were making a serious error in trying to find out what took place after death by attending spiritualistic séances with the intention of trying to discover that which God would not have them know. Such people were meeting the just reward of their temerity. He believed that in spiritualistic séances the veil was lifted, but not by the Holy Spirit, and what people saw there was not what God would have them see, but what God allowed them to see so that their temerity should be properly rewarded.

Not only does this prelate take upon himself the authority to state how much God intends us to know, but he implies that the Deity lays a trap for our minds, with the idea of due punishment if we do not rightly judge His intention. Is God a man that He should trick those whom He has created? Let the Church beware lest the half-empty pews be further emptied of those who must choose between Truth and Dogma.

The following newspaper extract speaks for itself:—

The Rev. C. H. Valentine in lecturing to the members of the Arundel Mutual Improvement Society on Monday evening, treated the well-worn subject of ghosts in a strictly scientific manner, and after giving the established phenomena associated with the "supernatural," he then advanced the explanation given by science of these phenomena. The lecture took the form of legal procedure, Mr. Valentine being in turn counsel for the ghosts, in popular meaning of the word; then counsel for the scientific explanations, and finally he gave a judicial summing up of the evidence and contentions drawn from that evidence.

We have read the address, which is too long to produce here, but would note the following flagrant examples of how these clerical courts of enquiry (?) are conducted. As counsel for Spiritualism—for that was actually the subject on trial—the speaker chose the "Proceedings of the Society for Psychical Research!" As counsel against, he produced all the scientific materialistic theories with which he was acquainted. And then, as judge, his *a priori* judgment was given, viz.:—

Psychic phenomena could offer nothing. The actuality and desirability of immortality were questions which were outside the scope of Spiritualism, but within the domain of religion.

Such methods are not just: they are not even clever.

Unexpected confirmation has reached us of M. Paul Heuze's contention, that once a man is dead he must never be permitted to prove he is alive. Evidently this point of view is not confined to this author's opinion, but is a national habit, as may be seen from the following account:—

Although very much alive, a French soldier named Paul Francois Charles Flour is consistently regarded by army authorities as dead. They go so far as to ask what epitaph over the grave would be preferred.

When Flour was home on leave in 1916 his wife received official intimation of his death.

After explaining the mistake he rejoined his regiment and came safely through the war.

The family last year were astounded to receive a request that they should claim a medal posthumously awarded.

Flour wrote to point out in all diffidence that he was alive.

Early this year the family received a further letter notifying them to be present at the exhumation of Flour's remains, which were to be reinterred at Bar-le-Duc Cemetery.

Once more Flour wrote to the Record Office stating that he was well and healthy. But it was no use, the only reply being a request to state what inscription over the tomb would be desired.

Considering that the man was officially certified dead and buried, he takes up an impertinent and most unscientific attitude in claiming to be alive, and should have considered himself highly favoured in being permitted to choose an epitaph. We would draw the attention of Mr. Mc.— and Mr. — (no, wild horses would not drag the names out of us) to this new method of evading scientific conclusions by mere assertion. To think that a man who has become dead, no matter how, can pretend to be alive—"What rot!" as all good parrots would say.

Of course we still have the rabid minority against us—why is it that the more ineffective a minority is the more virulent it becomes?—but with the exception of most of the theological papers, this minority is composed of "correspondents," and it is noticeable how certain of these "correspondents" repeat themselves in different papers to make a show of strength. This type is by no means particular over the exactness of its statements; but while solidly sceptic to any psychic explanation its followers open their mouths like nestlings to swallow any statement that suits their argument. A sample of this class is given, and he signed himself *Sanitas!*:—

While reading a review of a recently published work, "Among Wild Tribes of the Amazon," I came across the following passage: "The author tells of a savage tribe in Columbia who make a curious drink from a plant called yagé, which has the singular effect of placing anyone who takes it in a condition in which full consciousness is lost, and the subconscious mind is thus open to receive telepathic communications. In later stages, says the author, the victim becomes semi-cataleptic, and is able to describe events of which, in full consciousness, he can never have heard or seen! (the italics are mine). 'European cities, music, and current events are described in detail, unprovided for by the meagre vocabulary of the native dialect with the aid of rough drawings.'"

Surely this disposes of the Spiritualist claim, and, while there may be no question of "yagé" in civilised England, it is evident that mediumistic phenomena have nothing to do with the absurdity of supposed spirits controlling mediums.

The italics may well be "his own," for they stress his credibility. We have no objection to opposition of this nature, for it hastens the time when this class of person will be informed that "there is no public demand for their views" by all respectable papers.

A considerable part of the Press is showing an increasing interest in psychic matters, and it is by no means the "dull season" when space has to be filled by any methods. They are finding out that these things really happen, and to quite ordinary people, in fact quite often; and they are a little excited over it. On the whole the Press of the country is giving a fair hearing to the subject, and cases like the following, taken from the "Evening News," are published, at any rate, without discouraging comment:—

A strange story is being related in Theatreland concerning a "vision" which was seen by Mr. Donald Calthrop, the actor-manager (a friend of Mr. Lionel Monckton), shortly before that brilliant composer died.

Some actors were talking together in the Green Room Club, Leicester-square, W., of which Mr. Monckton was a well-known member. Suddenly one of the party, Mr. Donald Calthrop, interrupted the conversation with the startling remark: "I believe something has happened to 'Lallie' Monckton!"

The actors knew that their fellow-member had been ill with influenza for a few days, and in the circumstances Mr. Calthrop's remark was really perturbing. Shortly afterwards he exclaimed: "Why, look, there is his dog!" The others looked in the direction, in which Mr. Calthrop pointed, expecting to see the dog, for Lionel Monckton often brought his pet to the club, but they saw nothing. It was then an hour at which the composer often looked in to chat with his friends. He passed away a few hours later, at 6 a.m.

To-day, when approached by an "Evening News" representative, Mr. Calthrop broke away for a moment from rehearsing his new ballad opera production, "Kate," at the Kingsway Theatre, to speak of his strange experience. "I was talking to Paul Arthur and Huntley Wright at the time," he said. "I saw the dog distinctly, but they could see nothing, and thought I was joking."

"I saw So-and-So last night," a very ordinary remark, the only unusual point about it being that "So-and-So" had been, what we call dead, for some time. But whether it is just a "vision," or some form of warning, or even, occasionally, an undible message is given, it is usually taken as a matter of fact, and not even mentioned outside the family circle. The Psychical Researchers who take themselves so seriously, have little idea of the frequency of these events, and the last thing most families would wish is to have them tested, verified and recorded. They themselves accept them as natural if not normal. The following case, mentioned in the life of Spurgeon is an example where no investigation could strengthen or lessen it; and methinks even the materialist who tried to belittle it would find himself strangely unpopular:—

A widower and his three children were looking over a house. Whilst their father was talking to the owner, the children wandered down some steps, and at the bottom saw their dead mother waving to them to go back.

They did so, and thus saved their lives, for at the bottom of the steps was a disused well.

W. W. H.

LIGHT: ITS MYSTERY AND MEANING.

POETRY, PARABLE AND FACT.

By A. J. Wood.

It is not without significance that the first recorded spoken words in the Bible are attributed to God, and that they were, "Let there be light"; not "Let there be life"—that came later. Light is a prime necessity of life. We cannot conceive of life without it. Think of a world in a state of perpetual darkness! Imagination shrinks from the picture.

God "said." Speech is an externalisation of thought. God's words are acts. "God spake, and it was done." Yes, let there be light, by all means. But what is light? We are all so familiar with it; it is such a universal and common-place thing, that the wonder and mystery of it escape us.

St. Paul says—and it is more a statement than a definition—"Whatsoever makes manifest is light"; and "Arnel," in the Vale Owen Script, adds very truly, "Whether the thing manifest be material or spiritual." Indeed, the analogy between the two kinds is so perfect that we use the same term with perfect propriety in speaking of either one or the other. We see, both physically and mentally; but the light in this latter case is what we perceive as knowledge or truth. What truth is to the understanding—the eye of the mind—so natural light is to its physical counterpart; it is that which makes manifest or reveals something previously hidden; something that was there, but unsuspected.

LIGHT AND TRUTH.

But there is something more than analogy merely, between light and truth. Their connection is much closer than a fancied resemblance. There is consanguinity between them. Natural light is spiritual light in natural form or expression. Both Swedenborg and the Vale Owen Scripts make it very clear that light in the spiritual world—that radiant and ambient atmosphere in which angels and spirits move—is indeed a form of truth: or, more interiorly, of good; for the greater their good, the greater the light in which they dwell. Did the Psalmist see the connection between natural and spiritual light when he said, "Send out thy light, and thy truth, let them lead me"? Without the blessing of natural light, it is difficult to see how we could be led into spiritual light on this plane of existence. The one is the complement of the other.

We say that the source of natural light is the sun. This is true, but only in part. The true source of all light, whether natural or spiritual, is He Whom James refers to in his epistle as "The Father of Lights," and Who dwells eternally in the midst of that radiant orb of life and energy, the Spiritual Sun; which, according to Swedenborg, is the "first proceeding" of the Divine Love and Wisdom which God essentially is. The Psalmist's words were, therefore, something more than a figure of speech when he said, "Who coverest thyself with light as with a garment." It is rather a curious thing that many expressions which we look upon as purely poetical figures, are, in the light of revealed truth with respect to higher states of existence, literal facts. This, however, by the way.

LIGHT AS A FORM OF MATTER.

Light, as I said before, is so commonplace a phenomenon, that we rarely stop to think about it; and yet, to the scientist, it is one of the greatest mysteries of the universe. It travels through space at the rate of some 186,000 miles a second, and is assumed to be of the undulatory or vibratory order of phenomena; and so, like heat, is a mode of motion. And yet the old corpuscular idea is showing signs of revival once more in a new form in the quantum theory, which is a theory of minute forms, or pulses of energy; and also in the fact that light has been shown to possess weight. According to Professor Eddington, the earth receives from the sun in twelve months, some one hundred and sixty tons weight of light! But the sun, like light itself, is a mystery; its fire being altogether unlike any sort of fire we have on earth; that is to say, it is not due to combustion. Professor Thomson, in his "Outline of Science," says:—

The sun is not burning, and combustion is not the source of its heat. No chemical action of the nature of combustion, as we know it, will explain the sun's energy; nor indeed, will any chemical reaction of any kind. If the sun were composed of combustible material, it would burn itself out in some thousands of years, with marked changes in its heat and light production as the process advanced. There is no evidence of such changes. There is, instead, strong evidence that the sun has been emitting light and heat in prodigious quantities, not for thousands, but for millions of years. This makes the wonder of its energy greater.

He then goes on to describe the various theories held by scientists to account for this energy, theories, of course, which are all built upon physical causes. But scientists, as scientists, are materialists; and have not yet reached the

point at which they may explain the universe in terms of spirit. That lies ahead, but circumstances are slowly impelling them in that direction. The end is inevitable; *veritas praevaleret*. However, as we are not bound by the "traditions of the (scientific) elders," and, for good reasons, find the materialistic hypothesis untenable, we are prepared to accept information from other than purely worldly sources, providing it does no violence to reason. This being the case, let us glance for a moment or two at other explanations which have been given to account for the Sun's energy, and leave the scientists to their own theories. They are doing a useful and necessary work, and preparing the way for a New Synthesis.

If it is true, as has been stated, that the material universe is an outbirth from, and a clothing upon, the spiritual, and that its substances are but transmuted and lifeless forms of living spiritual substance, and its forces, whether physical or mechanical, forms again of living spiritual forces; then there is nothing at all unreasonable in the view that the sun's perpetual energy is derived from the prime source of all energy, the spiritual world, and its Sun.

THE FINER FORCES.

If such be the case, we may regard all the suns of the material universe as so many collective centres, and "transformers" of spiritual forces into the first and subtle forms of physical forces, i.e., magnetism and electricity, of which solar heat and light are forms again; and which are thence radiated or distributed throughout their various systems. These things, solar heat, light, electricity, etc., are so constituted as to maintain the grosser forms of material substance in a condition fit for the reception and operation of life itself, and provide the necessary media for its manifestation on the physical plane, especially of that property which life alone possesses, the power of organisation. Heat and light of themselves have no organising powers; they simply dispose and maintain matter in a state of accommodation for that which has, namely, spirit, which alone is living and directive, and capable of working to definite ends.

"Arnel," in the Vale Owen Script, makes some curious and interesting observations with regard to the sources of energy proceeding from the stars, or suns of the universe.

The stars (he says) receive their power of transmitting light from the presence of myriads of spiritual beings about them . . . and it is from them that the energy proceeds which enables the star to do its appointed work.

Again:—

Not a ray of light, not an impulse of heat, not an electrical wave proceeds from your sun or any other star but is the effect of a cause; and that cause is a conscious cause; it is the will of some conscious being energising in a certain and positive direction.

However one may regard the above statements, they are of interest as insisting upon the spiritual origin of all physical energy. How spiritual energy is converted into physical and mechanical, may not be so easy to determine; and, though we may not understand the process, we at least know that it is done, and have means of illustrating it. Take "wireless," for instance; say the transmission of a speech. The speaker's will-power emerging as thought, first flows into, and acts upon, that wonderful organ, the brain, and through this again into his organs of speech and is converted into sound (speech). This sets up a series of molecular vibrations in the atmosphere, which affect the recording diaphragm of the transmitting instrument, and is converted into mechanical vibrations. These again are changed by appropriate means into electrical vibrations, and pass into the ether of space as etheric vibrations until they reach the receiving instrument, where, by reverse processes, they are again reconverted into sounds. Thus, what was first a motion in the mind becomes, by influx into suitable receivers and transformers, something of different quality at each step in the process, according to the nature of the recipient "organism" or instrument. It is an illustration of how life, which is spiritual, is modified and conditioned according to the nature of that into which it flows; in other words, all life is influx into organisms formed by it, and adapted to its reception. To quote Bergson, "Life is like a current passing from germ to germ, through the medium of a developed organism."

RADIANT CENTRES.

Turning once more to our more immediate subject, light, there are many messages received through independent sources from the world Beyond which affirm that all things there radiate light; and not only radiate it, but would appear to be composed of it. If such be the case, and the laws of God are the same in both His kingdoms, in first things as in last, albeit differently conditioned, one would expect to find corresponding phenomena in this world. It is therefore of interest to read the following words, which are taken from the work of a French scientist, Gustav le Bon's "Forces of Nature." He says:—

There does not exist in Nature in reality any dark

(Continued at foot of next page.)

"SPIRITUALISM WITH THE SPIRITS."

By LEIGH HUNT.

The subject of Spiritualism at the present day appears, at times, to be so hemmed in, and its limits so proscribed by the experiments, findings, and tentative conclusions of investigators of a scientific turn of mind, that the average inquirer may well be pardoned if he temporarily loses his way in the maze of theories and conflicting conclusions. Whilst greatly appreciating the importance of and indeed the necessity for such methods in studying psychic matters generally, and Spiritualism in particular, it becomes apparent at times that there is a danger of this mode of investigation becoming so much the rule that the facts of spirit-return are likely to be overlooked and the truths which that fact carries with it may lose, thereby, their significance to "the man in the street," who is, too often, liable to become the prey of the last speaker or writer, especially when a subject of such wide range as Spiritualism is under discussion.

To the experienced Spiritualist, there is ever present the thought that spirit-people are at the back of this mighty movement, which on all sides is regarded as the heaven that is likely to leaven the whole of the philosophies and religious teachings of the present day, and so, even when the necessity of continual and close scientific study is emphasised, one is strongly disposed to emphasise, with equal intensity at least, the fact that the spirit-operators "at the other end of the line" are intent on something more important than supplying the scientific thinker with material for his erudite theories and his hypothetical conclusions. It is, indeed, far from the present writer's idea to seek to disparage, in any way, the methods of the scientist or to attempt to minimise the importance of his experiments and his deductions therefrom, but, with the fullest admiration for the patience shown, and the results achieved, I can unhesitatingly say that a Spiritualism which does not recognise the activities of discarnate human beings, and the truths deduced from spirit-intercourse, will not prevail for good, in a world that is, even now, too materialistic in its outlook, and too blinded by "the needs of the moment" to trouble to plough through the almost untrodden fields of scientific speculation in order to find a way out of the many mysteries of life. In this connection I would like to quote the following from an article entitled, "Has Spiritualism Settled Anything?" by the late Dr. J. M. Peebles, whose life-work for Spiritualism, in all its aspects, earned for him the respect and appreciation of all classes of thinkers the world over. Dr. Peebles wrote:

"While conversing with the dwellers in the invisible world for over half a century, and personally conscious of their presence every day of my life, I beg to state, shunning all metaphysical distinctions, Oriental soul-theatings, and dreamy imaginings, that spirits have revealed, or satisfactorily settled for me, the following subjects beyond question.—

1. Man, a conscious entity, related in his inmost to the Infinite Spirit of the universe, continues his conscious, individual life after the event called death.
2. He takes with him to the great beyond, consciousness, memory, all intellectual and moral attainments—in a word, his individuality plus personality.
3. His life in the invisible realms is just as real as, and more spiritually substantial to him than, it was in this primary earthly sphere of existence.
4. The future world affords equal opportunities to all, and brighter, better facilities for progress than does this selfish, competitive, warring period of time.
5. Man, as a thinking, rational being, and moral actor is inspired and aided by higher unseen intelligences,

(Continued from previous page.)

bodies, but only imperfect eyes. All bodies whatsoever are a constant source of visible and invisible radiations, which, whether of one kind or another, are always radiations of light.

And so, to quote Swedenborg, "The objects of the natural world are like a mirror which shadows forth the objects of the Spiritual."

In the Vale Owen Script, "Arnel" expresses himself somewhat similarly as follows:—

"Phenomenal effects in the scenic conditions of the planet (Earth) must have causes appropriate to the conditions they display. All effects are true mirrors of their peculiar causes."

If then, all things in this world, and in the next, radiate light—and all radiations are forms of their parent substance—then, on the principle that you cannot get out of a thing that which it does not contain, it may be no exaggeration to say that all things are made of light; that this, indeed, is their essential nature; and consequently that light is, at least, a form of the Ultimate Reality.

and he may be also subject to low degrading influences. The choice rests with him, and the consequences too!

6. Within the physical body there is a refined soul-body, the intermediary between the conscious Ego, the immortal spirit, and the coarser physical body.

7. The future life is a conscious, thinking, reasoning, acting, exploring, discovering, unfolding life; and all the true and the beautiful, gained and practically out-lived here, is retained beyond death's peaceful river."

Such teachings as are embodied in the extract just quoted are eminently calculated to help on poor, suffering humanity to some explanation of "the whys and wherefores" of existence, and while the researches of the scientist into realms occult are of immense value, the recognition of the fact of spirit-return, and of the truths which it carries with it, are of at least equal importance—nay, I think, of paramount importance, to all who seek for that knowledge, which is calculated to be of lasting benefit to the race, especially at this stage of its evolution.

SPIRIT MINISTRY: A NOTABLE EXAMPLE.

The following experience, fully authenticated, and easily verifiable, may interest readers of *LIGHT* as an example of the watch kept over us by friends on the other side.

The incident (one of several of the same kind) occurred at a home circle consisting of three persons, instituted some three years ago on the death of a very dear relative. It has since then sat twice a week, at hours arranged with the band of spirits, now regarded as dear friends. A room has throughout been entirely set apart for sittings, and every care has been taken to ensure good conditions; to this may be attributed the rapid development of this wholly amateur circle's power, and the ease and clearness of the communications, which are spelt out by a stick and alphabet-board. The circle have made it a rule to seek neither tests nor material information, but to submit themselves unreservedly to the guidance of the communicators.

The case itself is as follows:—

At a sitting, on January 11th, 1924, the guide spoke, and the following conversation ensued (spelt out by the communicators and spoken by a member of the circle):—

GUIDE.—For me will you send a sufferer some soothing lozenges. You will find her in Ward 18, Seagrave Hospital; her name is Joyce Lord.

SITTER: Yes, I will. Do you mean the same sort of lemon ones I brought to-day?

GUIDE: Yes, I have been there to-day.

SITTER: All right, we'll send them.

GUIDE: Many thanks, friend—Joyce Lord.

After the sitting the lozenges were bought and taken to the hospital, which was found to be one for infectious cases in West Brompton. The patient could not therefore be seen, but was said to be in the Ward 18, as stated, and the official promised to give her the sweets.

A few days afterwards, enquiries were again made, and we were told that Joyce Lord (a bright child), had been convalescent two days, and had gone to the country.

At the next sitting after this, January 26th, we asked:—"Can we do anything else for Joyce Lord?" Another spirit on this occasion replied. He said: "To the Guide you have given the greatest of pleasure; you gave joy when needed."

It may be added that the hospital, its Ward 18, and the name of Joyce Lord, were entirely unknown to any of the circle.

C. P.

*. The narrator of the above incident is well-known to us as a gentleman of probity and a careful and sincere student of Spiritualism.—Ed.

RELIGION AND REALITY.

The fundamental conceptions of biology, since they take into account more than those of the physical sciences, bring us nearer to reality, but fail to take into account the facts of conscious life or personality. When we take into account all that appears in conscious life, in our conscious fellowship with one another, with those who have gone before or will come after, and with Nature, God is revealed as the ultimate and only reality. God and God's love and omnipotence are within and around us behind what appears as space, time, the material world, organic life, and individual personality. The material world as such is an imperfect appearance, and the only real world is the spiritual world, the only real values spiritual values. In this knowledge we find inward reconciliation and can go forward without fear.

Such teaching is not new, but very old. It seems to me that the development of knowledge, including scientific knowledge, has only served to establish this old teaching on a firmer basis, and to free it from confusion. It gives an answer, and, so far as I can see, the only possible answer, to an equally old question: What is reality?

—DR. J. S. HALDANE (in the "Hibbert Journal").

AT QUEEN'S HALL.

ADDRESS BY SIR A. CONAN DOYLE.

LARGE AND ENTHUSIASTIC GATHERING.

A great audience and a spirit of hardly repressed enthusiasm marked the fourth and final meeting in the large Queen's Hall, London, last Sunday morning, of the series arranged by Sir Arthur Conan Doyle. It is probably within the strict bounds of fact to say that there was on that day no gathering in London, or even in England, which could compare with it in size or importance. And it was devoted to an exposition of the claims of Spiritualism.

Now it is obvious that considerable interest attaches to the question, whether those who attended these four meetings, averaging about two thousand people each Sunday, were convinced Spiritualists, or whether the initial purpose of reaching those hitherto unacquainted with the subject had been achieved. Inquiries from a number of prominent officials in various Spiritualist organisations elicited the opinion that about half the total of those who were present on the four Sunday mornings were non-Spiritualists. If that estimate be correct, then about four thousand people heard for the first time simple but eloquent presentations of the truths of Spiritualism.

At the close of the first meeting the writer had the fact of the presence of strangers brought vividly before him. When a lady, who inquired for what journal he was reporting, was given the name of *LIGHT*, she replied (with some asperity, it seemed, because it entailed a confession of ignorance), "*LIGHT*, I never heard of it." She was gently informed that it could be purchased as she left the building. It did not seem necessary to tell her that *LIGHT* had been in existence for more than forty years.

The four addresses delivered presented an admirable variety in style and matter and in the personality of the speakers. The Rev. G. Vale Owen was calm, unemotional, restrained, a little austere, and chose a Biblical aspect of the subject. When Mr. Vale Owen, in 1920, spoke at St. Paul's, Covent Garden, the "*Christian World*" made the comment that sensation-mongers grumbled because he was "just the same as any other preacher." Next came Mr. Ernest Oaten, "half bulldog, half apostle," who gave a powerful and moving oration. The Rev. C. Drayton Thomas followed with an interesting and scholarly address. The series closed with a discourse from Sir Arthur Conan Doyle, in which this great leader probably surpassed all his previous efforts. He was in turn comprehensive, forcible, witty, moving, as well as intensely interesting throughout. Time after time his hearers broke into applause.

The three speakers at the closing meeting formed a powerful combination. The Rev. Dr. Lamond, from his rich and varied experience, spoke out manfully for the truth he knew, and his mention of those three great pioneers, J. J. Morse, David Duguid, and W. J. Colville, aroused many memories. Miss Estelle Stead, devoted daughter following in the footsteps of a great father, spoke with power and feeling, and moved many hearts. It was a wonderful meeting in many ways, and at the close large numbers of people seemed unwilling to leave, and Sir Arthur Conan Doyle had many people to interview. Miss Louise Dale gave a delightful rendering of Gounod's "*Ave Maria*," with violin obligato by Miss Marjorie Hayward, and Captain F. C. Dimmick, as before, ably presided at the organ.

The Rev. Dr. Lamond, who presided, expressed his pleasure at being present to bear testimony to the overwhelming facts of Spiritualism, facts which had so often been misrepresented. He wanted to make it clear that he regarded those facts mainly from the Christian standpoint. It was well to remember that there were many portions of the Scriptures which, apart from those facts, would be well-nigh unintelligible and inexplicable.

Reviving his memories of by-gone days, the speaker recalled that it was forty-six years ago, in 1878, that he first came in contact with the Spiritualist movement. "I am still a young man," said Dr. Lamond, "but naturally I was a younger man then. It was in the city of Glasgow that I saw Mr. J. J. Morse was to deliver a trance address, and I went, though what a trance address was I had no conception. I listened to one of the most powerful and eloquent orations I ever heard in my life. At its close I ventured to approach the speaker, and to my astonishment I found that he was not conscious of a single sentence he had uttered." On the following evening he attended a séance with David Duguid, the painting medium, who, while bound to his chair, produced a picture in a few seconds. The speaker was prepared to give his oath that that picture was not produced by mortal hands. "And if that is so," added Dr. Lamond, "we have to modify all our ideas regarding what is possible and what is not possible." Eight years later he met, in London, Mr. W. J. Colville, who, in what he termed the superior state, had access to such knowledge that he (the speaker) felt a child in comparison. These experiences led him to investigate for himself, and in that investigation he had spent some of the most solemn hours of his life. Whereas once he believed, now he knew.

Referring to Sir Arthur Conan Doyle, Dr. Lamond said, "We reverence—I use that word advisedly—we reverence

his spiritual courage, we reverence his fidelity to truth. I regard it as one of the greatest honours of my life to stand beside him on this platform to-day." (Applause.)

MISS STEAD read a portion of the Fifteenth Chapter of the First Epistle to the Corinthians, with a comment by Dr. Ellis T. Powell, from his booklet, "*Psychic Research and the New Testament*." She also read a message received from her father intended for that occasion:—

Those who are faithful, and out and out for light and truth, are feeling in one way or another adverse circumstances. Bid them remember it is a tremendous crisis in the history of the world, a tremendous time of transition, tremendously wonderful times in which to live. There are many difficulties to endure, but bid them realise what a privilege it is to be in the van helping on the banner of light.

All you who are working for truth, for spiritual force and light, remain faithful. No matter what forces are arrayed against you, let no temptation make you turn aside.

ADDRESS BY SIR A. CONAN DOYLE.

When SIR ARTHUR CONAN DOYLE rose there was a great burst of applause. He said: "When I originally proposed to hold a series of services in this hall my best friends told me it was the small Queen's Hall, not the big one, that I should take. However, I had a larger faith, believing that in this great city of London there must be a sufficient number of people interested in this enormously vital subject to warrant me taking the large Queen's Hall. The small hall holds only 400, and as our audiences have averaged about 2,000, you must all admit that my action was justified." (Applause.)

Introducing his remarks with the explanation that if he spoke with assurance on the subject before them, it was as the result of thirty-six years' of investigation, Sir Arthur gave an outline of the aim and purpose and character of spiritual revelations. He traced the changes, good and evil, which had come about at the Reformation, leaving religion like a lake without its springs. In tracing the growth of Spiritualism through humble channels, he spoke of the difficulty some men had in accepting it. He said he could understand that, because it took him so many years to grasp it. While some received the truth at once, intellectual men seemed to encounter special difficulties. They were always tripping up over their own brains. (Applause.) If men would only lay aside bigotry and prejudice they could not fail to be convinced. Truth had to be approached on one's knees. "You cannot expect," he said, "nature's laws to adapt themselves to man. Man must adapt himself to the laws." (Applause.)

The speaker satirised newspaper committees of investigators sitting round a table, saying, "Come on, produce your miracles." Such foolish people never seemed to understand that what occurred did not come from, but through, a medium. In this respect the greatest minds were often the greatest offenders. As a case in point, Tyndall's attitude in the early days towards raps was cited. In such cases the only exposure was that of the ignorance of the investigators.

The speaker then proceeded in a brief view of the subject to explain the nature of the revelations that had come to us through Spiritualism. A good evidential story was related of a woman whom the speaker had sent to a well-known medium. She went as a complete stranger and was told in a message from her deceased husband on no account to carry out her proposed plan, as it would inevitably place a chasm between him and her. It appeared that she had been contemplating suicide. Mention was made, also, of a belief in Spiritualism by one of his Majesty's judges, who was averse from avowing his belief, not so much on personal grounds, as on grounds of public policy.

Sir Arthur told a story related to him by Dr. Cushman, the well-known American scientist, who said to his wife, "If I cross over first I will sit with my legs dangling over, waiting for you." But it was his wife who passed over first, and in a message to her husband she said, "You see, my dear, it's my legs that are dangling over." (Laughter.)

The speaker, after referring to the testimony forthcoming from Sir Edward Marshall-Hall, Mr. Robert Blatchford, and others, said he had refrained from giving his own personal experiences, but in passing, he might say that he had seen his mother and his nephew, both deceased, more clearly than he could see those before him in the audience.

In an eloquent peroration Sir Arthur looked forward to the League of Nations to cement human relations, and the active principle in that bond to be Spiritualism. (Applause.)

L. C.

SIR ARTHUR CONAN DOYLE has been offered and has accepted the Honorary Presidency of the Executive of the Federation International des Spiritistes of Paris.

THE Official Report of the Liège Conference (*Congrès Spirite International de Liège*) has now been published—a volume of some 216 pages. It gives a very full account of the various meetings and discussions with verbatim reports. It is to be obtained of M. L. Moret, General Secretary of the Union Spirite Belge, 12, Rue de la Loi, Liège, Belgium, at the price of 8 francs, or 9 f. 40 c., post free.

PSYCOGNITION."

To the Editor of LIGHT.

SIR,—I should like to ask your correspondent who thinks the proposed term "psycognition" a "horrid hybrid" (because it is half-Greek and half-Latin), whether he would regard a beautiful human child of Greek and Latin parentage as "a horrid mongrel"? The principles and laws of Nature apply to both examples, for language is *per se* a product of Nature, although languages exhibit the frailties of man in their conventions, artificialities and arbitrariness. When the learned authors of "The King's English" published that excellent work, nearly twenty years ago, they showed how "purists" were then scandalised by the word *racial* and others. But that mongrel, as is the way with mongrels generally, has been received in the most polite society, and will likely continue to rub shoulders with the purest of verbal patricians. The members of every human race being equal in origin and destiny, the human "mongrel" has for me become a concept having no validity in *ordine ad universum*. A similar process of thought has much modified for me the regulations respecting some other types of mongrels that were taught as authority in my youth. It is not according to any natural law but by a mere convention of language that words such as "racial" and "psycognition" are ostracised. For in the relation of language to thought the latter is the natural positive, the former its negative. To inhibit or determine the positive by the negative, in any sphere of action, is to do wrong. It is as a correct form of human thought that I have submitted the new term for consideration—not as a correct convention. Orthodoxies, of every kind, are notoriously unprogressive; heterodoxies are mostly the children of Progress.—Yours, etc.,

W. BUIST PICKEN.

West Hampstead, N.W.
February 25th, 1924.

JEWELS AND ROSES AS "APPORTS"

From Mr. T. D. Forsyth, of 19, Glendoune-street, Girvan, Ayrshire, as representing the Girvan Circle, we have received a communication dealing with some remarkable phenomena occurring in connection with this Circle. Mr. Forsyth writes that about fifteen months ago they heard some mysterious knockings, and as his family were all grown up it occurred to him to hold a sitting and see if any communication could be obtained. The first result was that one of his sons commenced to write automatically, giving a message from an aunt. More of their friends got interested in the matter, and it was found necessary to remove the Circle to a larger room in the house of a friend. Mr. Forsyth continues: "The first meeting we had in our friend's room was on the 31st December, 1922, and we had by this time quite a large circle. One of my sons having developed into a trance medium, at the sitting that night many spirit friends gave token of their presence. The medium described clairvoyantly the deceased father of one of the sitters. He is a gentleman who lost a finger and thumb, and the medium described this quite accurately, although he knew nothing of it, never even having heard of the father. As our sittings went on a lady in the circle developed automatic writing, and is now a trance medium also. Through her mediumship there have been several 'apports' in the shape of gifts from spirit friends. The first was a small cross cut in mother-of-pearl and a quarter-moon of the same substance. Then we got a ruby and an amethyst, also a diamond in the shape of a star edged with gold, and two beautiful full-sized roses." The communication is signed by all the members of the circle as follows: Thos. Forsyth, senr.; Mr. and Mrs. Drain; Mr. and Mrs. Thomson; Helen Macdowall; Mr. and Mrs. Waugh; Cissy Forsyth; James Forsyth; Thos. Forsyth, junr.; James Waugh; Lizzie Templeton.

TRICK, OR MENTAL TELEGRAPHY?

To the Editor of LIGHT.

SIR,—In LIGHT of 23rd ulto., I read that the Magic Circle hold that the Zancigs' performance is just a conjuring trick, and they state that the Zancigs make no psychic claim.

Mr. Zancig, however, does claim that it is mental telegraphy, and he stated this many times in the article he and his first wife wrote, which was published in the "Royal Magazine," in 1908, a copy of which I have preserved.

Surely mental telegraphy, or as we now call it, telepathy, is a psychic power or condition, although Mr. Zancig in this article says there is nothing "occult" in his wife's achievements. I think that he will not admit the "occult," like most if not all psychics who make a living on the music-halls, because there is more money in the business if people are led to believe it is a trick only.—Yours, etc.,

A. P. HODGES.

71, Albert Palace Mansions,
Battersea Park, S.W.11.

PSYCHIC SCIENCE IN DENMARK.

By HORACE LEAF.

I am writing this article in a railway train on my way from Esberg to Aarhus, two rather important seaport towns in Denmark. On either side stretch extensive snow-covered fields, dotted with pretty farmhouses, each contributing its quota towards Denmark's fame as an agricultural and dairy-farming country. There is something very peaceful about this land and charming about its people, and a sense of security derived from the fact that, among the great warlike nations of the world, it is too small and weak to hope to succeed in military and naval exploits; and is therefore comparatively immune from the devastating effects of war.

This is a great blessing, as it enables the nation to devote its energies to the worthier ends of peace. The result is that it has a magnificent Poor Law system that successfully eliminates the beggar and ensures comfort for the impecunious aged during their declining years.

Education is one of Denmark's principal considerations, and it proudly claims to be, in this respect, inferior to no other country. The good effect of this system is seen in the cheerful, intelligent appearance of a naturally fine race, and in the keen interest that is everywhere shown in intellectual subjects. Probably no other country invites so many foreigners to come and lecture to them, and so earnest are they that language is no barrier. If the lecturer cannot speak Danish, the service of an interpreter is requisitioned, for if the lecturer has anything to teach, have him they must.

I could not help marvelling last night when addressing my first public meeting in Esberg during this tour, at the deep earnestness with which the audience listened to my lecture, broken by the pleasant voice of the interpreter. Their desire to learn all they could about Spiritualism and Psychic Science appeared to be insatiable. It is splendid to know that our Cause has sufficient power to overcome the limitations of distance, language and custom, and make the Briton a real brother to his Danish co-believer. Past experience assures me that this sympathetic reception will be manifest in every town I visit. No praise is too great for the "Pysisk Oplysningsforening," and its capable President, Mr. J. S. Jensen, for their enterprising spirit in bringing speakers and mediums from other lands, so as to enable their fellow-countrymen to know what is occurring in Psychic Research and Spiritualism beyond the borders of their own country.

BABERS method

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BABERS are Foot-Fitters before they are Shoe-Sellers. Their service is based upon the theory that the usual heel-to-toe method of measuring a foot is fundamentally wrong. Put very briefly, Babers method necessitates the measure of the foot from heel to ball, and the fitting of shoes (or boots) which



fit all that part of the foot closely, thus giving support where support is needed, particularly under and at the side of the arch, whilst the toes and toe joints are allowed complete freedom of movement (see diagram).

To enable this accurate fitting of the foot to be achieved, it has

been necessary to stock shoes in as many as eight widths to each size and half size in each of the usual two or three widths. The complete comfort of Babers-fitted shoes is astonishing, especially to those who have suffered in any way from foot trouble. The vital difference between shoes fitted correctly on

Babers method and shoes fitted, or rather misfitted, by the ordinary method can readily be proved by your feelings of foot comfort when

Babers-fitted, and also by the evidence of your own eyes by means of the special X-Ray machine at Babers. Babers are renowned for the smartness of their styles.

Whether actively suffering from feet trouble or not, you owe it to yourself to wear correctly fitting shoes. And don't forget the vital importance of seeing that your children also wear only correctly fitting shoes and boots. Booklet "M" fully explaining Babers method will gladly be sent post free upon request.

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RAYS AND REFLECTIONS.

It is an ungrateful but necessary task to be continually pointing out that spirit-messages (real or alleged) gain nothing by the addition of great names. Indeed, the addition of such names to entirely commonplace matter rather seems to me to add to the offence.

It is not necessary to assume that communications from spirits who were distinguished persons on earth must always be of the same high quality as their writings or speeches, if they happened to have been authors or orators. That would be to shut them off from all ordinary conversation. The great poet would be unable to mention the gout from which he suffered on earth or his fondness for meat pies, which might conceivably be "evidential matter." He would be required to produce poetry, and how can anyone make poetry out of gout and meat-pies?

This is where the value of such scripts as those ascribed to Oscar Wilde is apparent. Wilde must sparkle at any cost and all the time. In his earth-life he hardly condescended to converse except in epigrams. He was the supreme *poseur*. Some of his writings ceased to interest me after a while. I became surfeited with the "beaded bubbles" of his wit and longed for something simple and ordinary. It was like a meal composed of nothing but champagne and truffles. How like the original man is the presentation he gives of himself through Mrs. Travers Smith and others! There is the same lofty contempt for anything commonplace and mediocre, the same ring of brilliant and cynical insincerity.

The associations of this particular communicator are not exactly savoury. But how valuable is a character so unique when it is a question of conveying evidence of survival. When we compare such a case with the absurdities of alleged Nelsons who come back to say that "England expects, etc.," or alleged Wellingtons to talk about "Up, guards, and at 'em!" its interest is clearly apparent.

"The Weekly Scotsman" occasionally pays us the compliment of reproducing articles and paragraphs from *LIGHT*. I observe also that it has adopted the same title for a column of gossip as that which appears at the head of this column. Of course the heading "Rays and Reflections" in this paper has a particular allusion to *LIGHT*; but apparently the title is regarded as good enough to repeat; and we may well feel honoured by that imitation which is the sincerest form of flattery.

In his new book, "Our Second American Adventure," which is full of interest not only to Spiritualists but to the general reader, Sir Arthur Conan Doyle refers to his friend, Sir Frederick Treves, who claimed that there is no evidence at all of what happens after death. Sir Frederick has passed to the world beyond, and has thereby, I trust, gained abundant evidence. The reference to him calls to mind that it was his close friend and colleague, Sir Malcolm Morris (who succeeded Sir Frederick as head of the Radium Institute) who induced Sir Arthur to give up his medical practice entirely and turn author.

In the "Sunday Times" of the 24th ulto., Lady Grey of Fallodon has an entertaining article, "Influenza and Convalescence," in which she describes, with many quaint and vivid touches, the sensations of an influenza patient. Her literary allusiveness is remarkable—there are some apt quotations. One of them, from George Herbert, might serve as a motto for "Notes By the Way." But I cull it, as a flower, and set it in this border:

And now once more I bud again!
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing. O! my only Light!
It cannot be
That I am he
On whom thy tempests fell all night.

Lady Grey's article concludes with the word, "Daffodils." Certainly the end of influenza may mean daffodils for some. For the others, amaranths!

D. G.

"LA REVUE SPIRITE."—We are asked to announce that the offices of "La Revue Spirite," of which M. Jean Meyer is editor, have been transferred to 8, Rue Copernic, Paris (XVIe). A library of books and journals dealing with Psychic Science is to be seen by inquirers on application at the offices.

MISS GLADYS Ffolliott AT THE L.S.A.—As announced elsewhere, on Monday, March 18th, the L.S.A. will hold an At Home, 3.30 to 6 p.m., at 6, Queen-square, when Miss Gladys Ffolliott will speak on "Outward Bound," the famous play in which she took a leading part. Lady Molesworth will preside. Members will be admitted on payment of 1/-, friends 2/-. Early application should be made for tickets (accompanied by a stamped addressed envelope) to Miss Phillimore, General Secretary, L.S.A., 5, Queen-square, W.C.1.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

THE ELBERFELD HORSES.

The story of these wonderful steeds is told in "The Unknown Guest," by M. Maeterlinck, published by Methuen & Co. some ten years ago. We cannot give the full story here, but may simply state that the horses were owned by a jeweller whose hobby it was to train them to perform astonishing mental feats. He taught four of them arithmetic, and they would work out intricate problems, some of which would need the powers of trained mathematicians—such as the square roots and cube roots of given numbers. They rapped out the answers on a board, and it was said of them, "the harder the sum set, the quicker the answer." Also they spelt out names and messages, and even offered remarks of their own. One day Zarifa, an Arab stallion, stopped in the middle of his lesson, and when asked why, replied, "Because I am tired." Another time he complained of a pain in his leg! It is indeed an astonishing story. We believe Mr. Horace Leaf has some acquaintance with the subject, gained at first hand, and may be able to supplement the information given.

CHILD MEDIUMS.

This question revives the memory of a bitter attack on Spiritualism a year or two ago. It emanated from the Roman Catholic Church, and like some other attacks had a little justification, for we have seen instances in which children in the hands of foolish people have been stimulated to develop psychic gifts in a morbid and generally unhealthy way. But what are we to say where the gift comes spontaneously and proceeds on lines natural and healthy? What of the infant Samuel as a medium? What of the great painter Thomas Sidney Cooper, who, when a poor

boy, wandering in the fields, heard the spirit voice encouraging him to go on. That "voice" young Cooper regarded seriously and he went on, to become a Royal Academician and the greatest painter of his time. There are two instances out of many. Our own standpoint in such matters is that just as with science, music, literature and other vocations, there are child geniuses whose gifts will not be denied. It must be the same with the child medium of the psychic order. If the gift—whatever it may be—is not of the finest quality it is foolish and mischievous to force the cultivation of it. We must trust Nature in these matters. She knows her business much better than we can instruct her. Our part is to co-operate with her sanely and sensibly, using only the necessary safeguards that the development does not become one-sided, and unfit its possessor for the duties of daily life.

SPIRIT RAPS: THEIR JUSTIFICATION.

To the unthinking there is something comic about spirit rapping, and perhaps naturally so. For the main element in humour is incongruity. Assuming the idea that all spirits are supernatural creatures and that the good spirits are exalted angelic and superhuman beings then there would certainly be something grotesque in the idea of their rapping on tables and walls. But if we take it that they are human beings in a world unseen to us but very near, and can communicate usually only by signals, the rap becomes natural enough. There comes a rap at our door sometimes; it signifies perhaps the arrival of some distinguished contributor to *LIGHT* who thereafter walks in. He does not fly in or appear suddenly in a fiery flame, and he knocks beforehand to indicate his presence. He is a human being in the flesh, but also he is an "advanced spirit." If after he had departed to the unseen world he returned to us and contrived to rap on the table it would be to us just as natural as that he should have previously rapped on the door. Much of the apparent comicality of Spiritualistic phenomena arises from ages of false teaching concerning the nature of the next life and the condition of the dead. It is customary to blame the parsons for this and talk contemptuously of priestcraft. Priests are men, and if they mislead other men surely the others should bear part of the blame for their gullibility. We might paraphrase what the poet wrote about war and kings, and say:—

Death is a theme which were their hearers wise,
Priests would not play with.

YOU SHOULD READ THESE BOOKS

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Sketches of his life and some writings given by him after his passing to the Spirit World

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Through the hand of
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How a human soul suddenly freed out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly awakens to the horror of great darkness as it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record. (*Occult Review*.)

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ANSWERS TO CORRESPONDENTS.

"OLD PIONEER."—Thanks very much for your letter on the origin of evil, which we have read with interest; and much appreciate your commendation of LIGHT.

J. H.—Mrs. Cannock's address is "Hydesville," 73, Earl's Court-road, Kensington, W.8.

"PERPLEXED."—Your problems are old and familiar ones which have long since been solved by those who have passed through the same experiences. If you follow the articles in LIGHT in this and succeeding issues, you will find the questions are dealt with. But they have been handled many times in the past.

W. PHILLIPS.—Our answer to your letter is rather late—we have been much pressed with work recently. We can only say that the paragraph to which you refer was inserted to fill a corner as a quotation, and the source of it, given at the foot, got detached from the rest. Otherwise you would have seen that it was an extract from a book, for the statements in which we can take no responsibility. Shortly after receiving your letter we raised the question with the author, who maintains that the statement you query is quite correct.

REVIEWS.

"THE QUEER SIDE OF THINGS." By Mary L. Lewes (Selwyn and Blount, 7/6 net). This is a most readable little book, dealing with ghost stories, dreams, fairies, and witches, the greater part of which were obtained during a residence in Wales. Without any attempt at explanation or theory, the authoress carefully refrains from any occult deduction, but the book will provide pleasant thrills for an hour or two before bedtime, when a little of that "creepy feeling" is most appreciated.—W. W. H.

"A CONCISE ENCYCLOPEDIA OF PSYCHOLOGICAL ASTROLOGY," by Charles E. O. Carter (W. Foulsham & Co., Ltd., 5s. net), is the latest addition to the astrologers' library. Mr. Carter, who is one of the leading exponents of the occult science of the stars, makes a remarkable contribution to the subject in publishing the results of his studies of the effects on character, health and temperament of the Zodiacal and planetary influences. His conclusions are set out in a concise and convenient way, and students of the deeper side of astrology cannot fail to find it of interest.—E. K. G.

The Church of the Spirit, Croydon, is holding its first Lyceum Service on Sunday, 2nd inst., at 3.30 p.m. The Lyceum is in charge of Mr. J. M. Stewart, of the Glasgow Association of Spiritualists, who has lately come to Croydon.—P. S.

OBITUARY: MRS. GIBSON.—Just as we go to press we learn with deep regret of the decease of Mrs. Gibson, who, it will be remembered, was the first to bring to public notice the mediumship of "Miss Rose" and the powers of her control "Dr. Beale." We have no particulars of her passing, but we are promised these in a day or two, and shall doubtless be able to give them in our next issue.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 2nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symons. Wednesday, March 5th, 8, Mr. E. Abethel.

Croydon.—Harewood Hall, 96, High-street.—March 2nd, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—March 2nd, 11, open meeting; 6.30, Mrs. Hull. March 3rd, 3, Mrs. Ball. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 2nd, 7, Rev. G. Ward. March 6th, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—March 2nd, 11, public circle; 7, ————. Thursday, March 6th, 8, public meeting.

Peckham.—Lausanne-road.—March 2nd, 7, Mrs. E. Eder. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 2nd, 11, Mr. F. L. Brown; 3, Lyceum; 7, Mrs. Maunder.

Worthing Spiritualist Church, Ann-street.—March 2nd, 11 and 6.30, Mrs. Redfern. Thursday, March 6th, 7, Mr. R. Gurd.

Central.—144, High Holborn.—February 29th, 7.30, Mrs. Clements. March 2nd, 7, Mrs. Crowder.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, March 2nd, 6.30, Mrs. Barkel. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 2nd, 6.30, Service, Holy Communion, and address. Healing Service, Wednesday, March 5th, at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR MARCH.

FURTHER information respecting the Itinerary will be given next week.

ONE OF THE OLD GUARD: JUDGE EDMONDS.

Amongst the most famous of what may be termed the "Old Guard" of Spiritualists was John Worth Edmonds, Judge of the Supreme Court of New York, who passed to the higher life in 1874, aged 75 years. He was one of the most eminent lawyers of his time, deeply respected alike by members of his own profession as by the public at large. During the last twenty-three years of his earth life he was a believer and advocate of Spiritualism, and his contributions to its literature remain to the present day as amongst the most noteworthy and able utterances upon the subject. (See his book, "Letters and Tracts on Spiritualism"; and "Spiritualism," which he wrote in collaboration with Dr. G. T. Dexter.) He was no half-hearted Spiritualist, and being convinced in his own mind of the reality of spirit return, he never flinched from a public avowal of his belief, though it brought him much trial. For a year he was roundly abused and was even called upon to resign his office as Judge, and indeed right up to the time of his death he was subject to much ridicule which he bore with characteristic fearlessness and goodwill. He never missed an opportunity to trounce his ignorant opponents, and was always willing courteously to enter into discussion with the many eminent men of his time, who, although they could not see eye to eye with him in his Spiritualistic beliefs, yet had a deep respect for his learning and ability and forbore to join in the derision which his championship of Spiritualism provoked amongst the prejudiced and ignorant section of the public. So noble and clean was his character, so exalted his mind, and so supreme his ability throughout his distinguished career, that he lived down the bitter opposition of his time, and men and women of all shades of opinion united in paying tribute to this fearless advocate of Spiritualism, when, in the fulness of years, John Worth Edmonds passed to the higher life. Even the London Press—in especial the "Times"—contained laudatory notices of the Judge on his decease becoming known in this country. There seemed to be a disposition to condone his Spiritualism in view of his high character and great mental attainments. It was not then realised that they were all more or less interdependent.

L. H.

MR. HORACE LEAF IN DENMARK.—We learn, that Mr. Horace Leaf is making a good impression in Copenhagen, where he lectured and demonstrated in the fine Spiritualist Temple there. The Danish Press is most friendly in its attitude.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—The first half of the term's lectures, just concluded at the British College, have been of the utmost value to serious students. Miss Violet Firth's psychological lectures are most thought provoking when applied to psychic science of which she is a careful student. Colonel Peacocke's and Mr. Stanley de Brath's lectures on "Fundamentals of the Universe," and "Science and Reality," provided food for the deepest thinkers. Lighter fare follows in the next half when experienced psychics and investigators will continue the study of the mental phenomena, and Mrs. St. Clair Stobart will give a series on "The Psychic Factor as Revealed in the World's Great Teachers." Non-members are welcomed.—B.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT"—Psal.

No. 2,252.—Vol. XLIV.

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SATURDAY, MARCH 8, 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.

EVERY soul in its sphere has charge of a light-house for which there is more or less need.—MAETERLINCK.

TELEPATHY AND THE ZANCIGS.

The little "breeze" between the two bodies of "magicians" on the subject of the Zancigs and their "thought transference" is a matter of mild amusement. As we understand it, one party admits that it was "baffled" by the test given at the Magicians' Club last month, when it was claimed that every precaution was taken against the use of any code. The other party indignantly denies that there was anything baffling to its own members, although we have not observed that it has offered any alternative explanation of the trick—if it was a trick. There is a kind of undercurrent of suggestion that the test was not above suspicion—that it might not have been so strict a test as it purported to be. On that question we have nothing to say. We have long given up as hopeless any attempt to arrive at proofs of the supernatural which shall be absolutely convincing except to those who are personally concerned. Many of us are in this position. We have verified the question for ourselves, but our testimony seems to carry very little weight—as a rule—except to those who have had the same experiences. As to those persons who think that the integrity of the Zancigs and the reality of telepathy stand or fall together, we can only class them with that strange order of minds of whom it was said that they supposed that Spiritualism was invented by Sir Oliver Lodge and it was only necessary to discredit his testimony to bring the whole subject to the ground!

"PSYCHOMETRY" OR "PSYCOGNITION."

Mr. W. Buist Picken, in his letter on this subject last week (p. 141), makes a distinct point when he says in defence of the word he has coined—"psychogni-

tion"—that although it is of mixed parentage—half Greek and half Latin, it is no more to be described as a "horrid hybrid" than would be a beautiful child of Greek and Latin parentage. Language, he remarks, is a product of Nature, "although languages exhibit the frailties of man in their conventions, artificialities and arbitrariness." But we gathered that his plea for "psychognition" was not its beauty, but its accuracy and comprehensiveness. Perhaps it is the obstinacy of old custom, but we go on preferring the word "psychometry"; it is certainly a more euphonious name. But we are entirely with Mr. Picken in his claim that language is a product of Nature. Artificial languages, or ancient tongues—like Erse and Gaelic—are always difficult of propagation, for popular usage at least. They are out of touch with the laws of growth; they are not in the full sense living languages. Purists are often concerned with the task of keeping language undefiled, and are well occupied so long as they do not endeavour to enforce arbitrary rules. Language is primarily of the spirit. It "flows and grows," and doubtless keeps pace with the evolution of the human mind. It is always imperfect and always changing, new words are coined and old words die out. The work of keeping a language pure and consistent is a hopeless one unless carried on along the lines of Nature, which ignores all mechanical rules and artificial canons.

FRANCIS SCHLATTER, THE HEALER.

Mrs. F. E. Leaning kindly sends us the following note referring to the article by her in *LIGHT* of the 23rd ult. (p. 118), and we commend her request to our American readers:—

A correspondent writes to me that she was in Canada in 1918 when the supposed remains of the healer were discovered. She says, "The large staff he carried with a little wallet and Bible were found, and a few bones of a skeleton, on a lonely mountain side, and were adjudged by those who knew him to be the remains of Schlatter, identified by the Bible and staff, and accounted for his disappearance."

This is interesting in view of his prediction that he would live for a thousand years; and it also disposes of earlier rumours of his death, as, if the skeleton were his it would not have been left undisturbed by previous comers. As America is not a land where wandering "holy men" are at all common, there is the more reason to think that this identification was genuine. If this should reach the eyes of any reader in the Western World who can give further details as to the exact date and publication of the finding, I should be very glad to have them to put on record.

JOY AND BEAUTY.

Life's little things touch ev'ry human heart,
Peasant or Prince, light Friend or earnest Lover:
One pure white rose, in solitude apart,
Can probe the soul and all its dreams discover.

Beauty obeys the will of fleeting time,
And tells our hearts of glories true and tender—
Glories that wait in Heaven's immortal clime,
If we our souls to gladness will surrender,
And make Love—Life's Defender!

(Musical rights reserved.) J. M. STUART-YOUNG.

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and Newsagents; or by Subscription.
22/- per annum.

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 131.)

MRS. EVERITT'S MEDIUMSHIP.

Referring to his first séance with the Everitts—at Penton-street, on May 3rd, 1870—Mr. Rogers said: There were present Mr. and Mrs. Everitt, Mr. F. Hockley, Dr. Thomson, Dr. Keningale R. Cook, Mr. Traill Taylor, myself, and others. After tea Mrs. Everitt sat down for automatic writing. She sat with the fingers of one hand pressed over her eyes, while she wrote with her other hand, answering questions that were put to her. During tea-time I had had a little conversation with her and felt I had easily gauged the extent of her general notion of abstruse topics. It was evident, in fact, that she had none, and so when it came to my turn to ask a question I asked her to define the difference between "objective" and "subjective," and she at once wrote what I considered to be an exceedingly lucid explanation. I regret very much that I did not bring the reply away with me, and, therefore, have no record of it, but the language in which it was couched was inconceivably beyond what I should consider her capable of using. Preparations were then made for a sitting, and I remember "Znippy" came with a shriek and a yell. He could not then speak English. Soon afterwards the light was put out, and "John Watt" notified that we could have some direct writing. I at once said (in pursuit of my idea of testing Mrs. Everitt's capability), "Can you explain the difference between the will and the understanding and the operation of each?" Now that was entirely beyond the medium's capacity, yet in eight seconds we had the answer written by an invisible agency. I subsequently found that the reply was taken, with a few slight alterations, from Swedenborg's "Heaven and Hell," paragraph 423.

At a subsequent séance I put the question as to this passage and was told that it had been given by the Rev. Samuel Noble, author of Noble's "Appeal," to which I have already referred. It was stated that he had come to Mrs. Everitt's séances by request, and had taken charge of the circle on the spirit side to guard against intruders. Here is the reply as given by the spirit:—

"You all possess understanding and will. Your understanding is the receiver of truth and is formed from that truth, and your will is the receiver of good and is formed from that good. Hence, whatever a man understands and thinks, he calls true, and whatever you will and think, you call good. You are capable of thinking from your understanding and perceiving what is true and good, but you do not think from your will, unless you will and do what your understanding approves. When you thus will and do, truth is both in the understanding and the will, and therefore in the man; because the understanding does not constitute the man, nor the will alone, but both together. If it is in the understanding only, it is with you, but not in you, for that would be only a thing of the memory, or science in the memory. The power is going—gd. nt. (good night)."

Describing another séance, Mr. Rogers said: It took place in my own house in the presence of a few friends of Mr. and Mrs. Everitt. We were gathered around a good-sized central table when raps were heard on a small chess table which stood at one side of the room. On the name of the spirit being asked for, "Rose" was spelled out, that being the name of my little girl who had passed on fifteen months before. She was asked if she could bring the small table up to the larger one, and she did so, that is to say, it moved up without physical contact. It was replaced by one of the sitters and was again brought up to the séance table in the same way. This occurred several times, and, taking place in a good light, was witnessed by all present. That was a case of table-moving without contact—the first time I had seen such a phenomenon. The small table spelled out messages by tilting over and striking the larger table. I ought to mention that this daughter Rose, when she was dying, had said to her mother (as a comforting assurance): "Mother, I shall come to the table to you after I am gone." "Znippy," who in his early manifestations through Mrs. Everitt's mediumship was quite unable to speak intelligibly, rapidly increased in knowledge and intelligence, till, as many friends of Mrs. Everitt can testify, he was able to give well-reasoned and lucid explanations in regard to philosophic questions.

While Mrs. Everitt was with us there were several excellent séances, besides which we had some interesting evidences of the presence of spirit friends, out of the house as well as in it. They manifested their presence in railway trains, and in a boat on the river, beating time to the singing, and on

one occasion raps were distinctly heard, emphatic in their approval of sentiments uttered, at a church which we were attending, to the evident confusion of Mrs. Everitt herself, and, to some extent, of the preacher. As we sat near him the raps were distinctly heard, and he knowing something of our Spiritualism, and of our guest (Mrs. Everitt was at that time staying with us), looked up at intervals in evident curiosity.

One curious incident which happened while I was in Norwich, I might relate to illustrate the ignorance of the educated classes in regard to Spiritualism. I had at that time charge of two or three newspapers, and the chairman of the managing committee requested me on one occasion to call upon him as he wanted to see me on some important business. On my calling he explained that on the previous evening he had been to a private meeting of friends, when a gentleman brought to the attention of those present that at the head of their papers was a Spiritualist. It was regarded as a very serious matter, and it was thought that I should be spoken to on the subject that they might hear what I had to say. I pointed out to him that although I was a Spiritualist I had never used the newspapers which I controlled in any way for the propagation of my creed. He acknowledged that this was so, but suggested that if it got known amongst the public that the general manager was interested in such things, they would suspect the presence of Spiritualism where it might not really be. I replied that I could not give up my faith under any circumstances, and if my Spiritualism was objectionable I must leave. He said he did not wish that on any account, but he asked me if I seriously thought that it was possible to talk with dead people. Of course I told him no. I did not believe it was possible, that, in fact, the people I talked to were very much alive!

The reason I mention this incident so particularly is that the gentleman who first called attention to the fact of my being a Spiritualist afterwards became a Spiritualist himself. He is well-known in connection with psychical inquiry. I retained my position for some years afterwards and had no further trouble, and was never the worse treated on account of my faith.

GOOD-BYE TO NORWICH.

"Why did you leave Norwich?" asked the interviewer. Well, said Mr. Rogers, not on account of my Spiritualism, but for quite other reasons. In 1870, having heard that other people thought of starting a daily paper in Norwich, I strongly advised the proprietors of the "Norfolk News" at once to do so themselves. They yielded to the suggestion with great reluctance, feeling that an agricultural county like Norfolk afforded no scope for such a venture. However, the paper, the "Eastern Daily Press," was started under my direction on October 10th, 1870. Of course it was very uphill work for a time, and two years afterwards, at a committee meeting, the chairman called my attention to the weekly loss which existed up to that time, remarking, "And, confound it, Rogers, you led us into this." I replied at once, "Yes, and when the balance on the credit side is as heavy as it is now on the debit side, you will not remind me of the fact." My answer led to some friction between us, but my prophecy was true, as the paper soon afterwards became a financial success, and is now a highly prosperous concern with enormous profits. The proprietors, however, never again reminded me that it was started at my suggestion. The incident, however, unsettled me, because of the fact that the chairman and myself had for more than twenty years enjoyed the most confidential and friendly relationship, and this was the first rupture. At that very meeting I handed in my resignation, but was requested to withdraw it, and did so. Everything appeared to go tolerably smoothly after that for a time, when an event occurred which led me to look out for a change. The "Daily Press" had been supplied with telegraphic, manuscript, and stereotyped matter, presumably in the Liberal interest, by a concern in London, and as I had to go through it all every night, in preparation for the coming morning's issue, I fancied that I detected that this matter was being more and more tinged with Conservatism, and I came to London with a view to discover the truth. I saw the proprietor of the agency, who laughed at my suspicions, and declared that there had been no change in the conduct of the concern, and that the literary staff continued to be the same as before. However, I was not satisfied, and I remained in London for some days in order to get at the bottom of the mystery, and at last I succeeded (I need not say how) in securing a copy of a private circular which had been sent out and which fully justified my suspicions. I took this

back to Norwich with me, and showed it to Mr. J. J. Colman, afterwards M.P. for Norwich, and of course he asked whether I had any suggestions to make. I said, "Yes, start a Liberal agency on the same lines." He approved the suggestion, and I therefore came to London again, saw the then Liberal Whip, Lord Wolverton, and after some negotiations with friends he agreed that an attempt should be made, and that I should take the management. There was only one hitch in the negotiations at first. He would not undertake to ensure my position for more than three months, while the attempt was in the form of an experiment, and he would not agree to give me the salary which I requested. When I went back to Norwich I made these representations to Mr. Colman, and he said, "Take the position; the difference in salary I will personally make up to you, and as to the question of possible loss of position in three months, I will guarantee that you shall be at liberty to return to the same office here which you now hold."

The company was formed under the name of the "National Press Agency." Premises were taken in Shoe-lane, E.C., and work was started in January, 1873. The old "Central Press Agency" was quickly driven out of the field, and the "National Press Agency" is still a very big business concern, sending its supplies all over the country daily. Mr. Colman also became, at my suggestion, one of its largest shareholders. It is due to the memory of Mr. Colman, who is since deceased, that I should say that, although I had known by experience very few liberal Liberals, he was one certainly, *par excellence*.

I held the management of the National Press Agency till 1893, when I retired, simply because the work was too heavy for me. Having had twenty-five years in Norwich and twenty years in the service of the National Press Agency, I was in reality in Mr. Colman's service for close upon fifty years, and I was given a small pension on my retirement. At the end of five years my pension was reduced to half; at the end of the next three years it was stopped altogether, although I was then in my 79th year. Unfortunately for me Mr. Colman had died in the meantime, or this would not have happened.

THE SPIRITUALIST MOVEMENT IN LONDON.

And now let me deal briefly with some of my further experiences in Spiritualism.

I think I told you that I took up business in London in January, 1873. Shortly after that time a conference of Spiritualists was held in Liverpool, at which Mr. Thomas Everitt was present. At that meeting a resolu-

tion was passed, asking Mr. Everitt to endeavour to form a National Association in London. In compliance with this expressed wish, Mr. Everitt called a meeting of a few friends, including myself, the outcome of which was the establishment of the British National Association of Spiritualists. The prospects for some time were good, a considerable number of members giving in their names, and a large Council was constituted to conduct the affairs of the new society. Rooms were taken in Great Russell-street, and the first president was Mr. Martin Ridley Smith, the banker, the second being Mr. Alexander Calder, a City merchant. A great deal of useful work was done by the Association, though this was accomplished under very considerable difficulties, owing to the fact that there were two or three members of the Council who were of a quarrelsome disposition, and who, when a certain course had been agreed upon, invariably endeavoured, by whipping up members of the Council who had not been in the habit of attending, to upset the course of action determined upon. One of these obstructive members had at first the support of some of the leading members of the Council; but by degrees all this was changed, and the member referred to was left without any support whatever. He and one or two others, however, pursued an obstructive policy, until at last it was felt that no progress could be maintained except by dissolving the society and starting another.

The fact was that a great mistake had been made in appointing so large a Council; it numbered about fifty. The Association was broken up in consequence, and was merged into a society which was called "The Central Association of Spiritualists," but the discouragement of the recent collapse was too great, and after a short time this society also was disbanded. During the heated discussions which had taken place in the Council of the British National Association, it was felt that the "Spiritualist"—the journal which was regarded as the organ of the Association—had not fairly represented it. In consequence of the dissatisfaction about the reports given in the "Spiritualist," a gentleman temporarily in London, Mr. J. G. Mengens, of Calcutta, whose name will be remembered in connection with his very wonderful experiences with Mr. Eglington, suggested to me that a new paper should be started, to be the organ of the British National Association. I at once communicated with a number of friends throughout the country, and with their assistance *LIGHT* was started on January 8th, 1881. The "Spiritualist" soon afterwards disappeared.

(To be continued.)

CANCER RESEARCH AND PSYCHIC INVESTIGATION.

To the Editor of *LIGHT*.

SIR,—May I ask you to kindly grant me a little space in your columns to draw attention to one of the most serious and baffling problems of the day, and to make what I submit is an important suggestion relative thereto.

I refer to the dread disease of cancer, a disease which is making the most serious and ever increasing inroads upon the health of all civilised communities, until it is now stated, on first-rate medical authority, to be the cause of death of one person in every four in this country over the age of forty-five. Up to the present it appears to have baffled all the attempts of the medical profession to discover either its cause or its means of cure; at all events the various cancer research committees deny that any proved solution of the problem has yet been found, although one or two medical men of standing claim to have discovered both cause and mode of cure.

The orthodox medical bodies and the cancer research committees are, however, markedly unresponsive to new ideas, and averse to the trial of any remedies which are not already in use by the principal hospitals and heads of the faculty. Certain it is that operation does not cure in the majority of cases, and yet operation is resorted to in innumerable cases daily.

In the meantime, not only are the unfortunate victims of the scourge dying in thousands, but the disease is making headway at a very alarming rate. Is it not therefore high time that the aid of Spiritualism should be called in to assist in the discovery of a solution of the problem which human ingenuity and skill appear to have failed to attain?

Surely this is just the kind of grave and intractable problem on which one would expect that light could and should be most readily given by the learned and wise leaders in the spheres beyond the veil with whom we have established intermittent communication. It may be contended that spirit beings nearest the earth are possibly in little better position than ourselves for making the desired discovery, but it should be remembered that life in the spheres beyond earth consists of a continual series of progressions, and that there is intercommunication of knowledge and counsel from the highest spheres downwards, such knowledge being given out according to the degree of ability of the dweller, in each sphere to imbibe and understand it, and it will hardly be contended that we humans are not yet sufficiently advanced to understand an explanation of the cause and mode of cure of cancer or any other disease.

It may be further objected that it is unreasonable to expect any light to be given us from the spheres beyond on such a mundane subject, on the ground that it is evidently the Divine intention that man should find his own solution to such problems, and that he would otherwise fail to progress if his most difficult problems were solved by super-human aid. I would reply that it is a common belief of Spiritualists that we in this world receive from time to time inspiration and guidance from the spheres beyond on all kinds of mundane matters—art, music, poetry, invention, etc.—simply by ordinary processes of intuition, or by dreams, without any mediumistic agency, and if this is admitted or believed it is only reasonable to expect information to be given to us through the channel of mediums on problems which have baffled the efforts of many years of medical research to solve.

It is surely as much a matter of moment to the denizens of the spheres beyond as it is to ourselves in this life that this appalling slaughter of the innocents, involving as it does the premature ushering into the next world of thousands of uncompleted lives annually, should be checked.

I would therefore suggest that a systematic and organised enquiry should be made throughout the country through all mediums who are known to be in touch with medical guides or controls of such kind as Dr. Beale, who operates through the agency of Miss Rose, or with controls of a higher order, and that the replies be duly collated and summarised by some central body. Possibly Sir Arthur Conan Doyle, as a medical man, would undertake the inauguration and supervision of such an enquiry.

As to whether and in what manner the replies to such an enquiry should be published to the world at large, that is a matter for future consideration, and would be mainly dependent on the nature of the replies received.

It seems to me that there is every reason to suppose that, through the earnest and persistent prosecution of such an enquiry, discarnate medical men would very likely be able to explain to us the origin of the disease and the cause of its rapid increase, or would investigate the matter from their side and let us know the result.

I quite realise that any information obtained through mediumistic channels would be treated with the greatest contempt by the medical profession, but if the knowledge of the cause and mode of cure of the disease as so revealed to us is applied in practice by Spiritualists and others, as it would no doubt immediately be, the result should be of so striking a nature as ultimately to lead to a complete establishment of the truth of the discovery, the strongest opposition of the medical profession notwithstanding.—Yours, etc.,

W. H.

THE ETHERIC BODY: A THEORY.

By "LIEUTENANT-COLONEL."

An interesting question arose out of the address given by Sir Oliver Lodge to the members of the London Spiritualist Alliance, at the Steinway Hall, on February 6th.

Sir Oliver explained that all physical objects, including our own bodies, were composed of molecules, and that these molecules were not in contact, but separated from each other by a distance; the point of the argument being that, as force was communicated from any one molecule to the rest, there must be some means of communication, and something to fix the molecules in position, for action at a distance (across a void) was an impossibility. This "something" was the ether, which not only connected the molecules, but sustained them in position, thus ensuring the visible form of objects by which we recognise them. The speaker suggested that this connecting ether, which permeated the whole of our bodies, and consequently would assume the shape of the body, might be the "etherial body" which could leave the physical body on occasion, and did so permanently at death.

At the conclusion of the address, the question was raised, "If the human body is held together by the ether, why does it not immediately disintegrate at death?" Sir Oliver Lodge was not prepared to give a definite answer at the moment, but has since given me permission to give my version of what appears to me to be a possible explanation.

I propose to do this on the lines of analogy, assisted by mathematical comparison. There is no apology necessary for introducing mathematics into this subject, for it is the skeleton of all sciences, the requisite framework around which what we may call the "flesh" of each science is formed. It is seldom recognised to what degree mathematics enters into every detail of our daily lives, the emotions alone excepted, and these would remain very abstract conceptions if they were not put into practice by mathematical application.

Working on these lines then, let us see if there is not another ether, or equivalent to our ether, in which the conditions and functions are of a similar nature. As any consideration of higher space conditions is difficult, owing to want of a reliable basis, we may study a possible equivalent in lower space conditions. In two-space, or space of two dimensions, that which we call *surface* permeates the whole of that space; it is the very basis of that space, and not only surrounds all figures (objects) in it, but provides the substance of which the figures (objects) are formed, and fixes them in their positions, even to their individual particles. Without surface (ether) the figures (objects) would be isolated lines or points (molecules or electrons) free to separate or collapse, there being nothing to retain them in position. In fact the very lines or points are disturbances in the surface (ether) which would otherwise be homogeneously continuous. Any forces within that space must be transmitted by, and within, Surface, although Surface itself must remain inelastic and without motion.

Allowing for the different point of view of space conditions, Surface appears to be in perfect similitude to Ether; and it is quite conceivable that our physical, three-dimensional space would appear as Surface to a being functioning in four-dimensional space. That is to say, our Ether would appear as a surface in which physical objects were fixed, our "motion" becoming but a variation of outline in the direction of the fourth (time) dimension.

But a Surface body could not escape from two-space conditions. Surface is one and indivisible, and the escape of a part would mean a partial or total void in the Surface, which is impossible, for Surface is inelastic and continuous.

It would be necessary to postulate a body possessing higher space conditions, one free from Surface laws, if this body is to escape the lower space conditions and laws, and function under those of a higher world. If we assume that the owner of this Surface body also possesses an ether body, there would be no need to consider the Surface body as exercising powers beyond the laws of its own space conditions. The Ether body would be capable of functioning in three-space, that is to say outside two-space, whenever it was permitted to do so.

Applying the analogy to our own (physical) space, and the next higher space condition to our own, it is difficult to conceive of the Ether body, that portion of the Ether which connects and contains our physical molecules, escaping in any degree from physical conditions. It is a physical thing, a portion of the basis of all physical things, but it is as an inorganic necessity that it enters into the composition of physical objects, and it is difficult to see how it could possess any organic qualities, i.e., freedom from physical laws, or the laws of its own space.

But if we assume the possession of an "etherial" body in lieu of an ether body, that is, a body composed of an "ether" which is as superior to our Ether, as the latter is to Surface, the difficulty disappears. This "etherial" body would not be subject to our space conditions, and could function outside these space conditions and laws whenever permitted, finally freeing itself entirely from the lower space conditions; in fact, it was provided for this intention, and for the automatic translation of the "ego" into the higher space conditions.

Even this "etherial" body is not permanent. The Spirit, the Ego, the true Self is absolutely unsubstantial; it is the essence of individual existence, "that which knows," and it is confined to no degree of space conditions, but possesses potential freedom of all; but it requires control of the substance operating in each space condition to manifest in that degree of space, and that control is only obtained by experience gained in the lower level; whether subconsciously, or by the building up of a "character" body it is difficult to say, but it seems as if "moral," as distinct from what is known as "religious" character is of great assistance for what are known as earth-bound spirits appear to be those whose moral value has not enabled them to obtain full and free power of functioning under the higher conditions, which power appears to be more difficult of attainment after the transfer.

Apparently a new "etherial" body has to be obtained for each degree of space conditions, sphere, or plane—which ever term is preferred—and it must be of the same substance as that level. This would explain a statement often made in "communications," that beings of higher spheres are invisible to those in the lower ones, unless they assimilate themselves to the lower conditions. It is also borne out by our own experiences, where the "etherial" or discarnate body is invisible to physical sense, until it takes on some degree of physical conditions.

"WHAT IS THE GOOD OF IT?"

THE QUESTION ANSWERED.

The question is often asked, "Even if all you say about the evidence given by Spiritualism is true, what is the good of it? Why not be satisfied with belief?" The answer was given by the Rev. C. Drayton Thomas during a lecture upon "Psychical Experiment and Spiritual Experience" in the Ardwick Picture Theatre at Manchester. The lecturer recounted the following experience, which speaks for itself:—

I had a most interesting sitting last Friday; one of its special features was a long conversation with an old friend whose funeral service I had attended only two weeks earlier. She was a delightful, elderly Christian lady with whom I had often talked and who had shared with me certain branches of Church work. She was a first-rate Christian angel in a human body, but she always said to me, "I don't like your Spiritualism. I don't like it. I rather wish you would not do it. I know you mean well, but it is better, surely, to have a simple trust in the Heavenly Father. He will do what is best; He will look after our loved ones. It will be all right. Why not trust? Why worry?"

Now last Friday, no sooner had I commenced talking with my regular communicators, my father and sister, than the control remarked, "They have brought a lady." The description was given and then, following a few evidential items which established her identity beyond any question, I found myself engaged in a wonderful conversation with my old friend. It was a better, a more heart-to-heart conversation than we ever had in life, and it is to be noted that this dear old friend had come voluntarily. As I have previously remarked, it was but a fortnight after her funeral; so she had not lost much time. I have never known anyone so prompt before. She was very earnest about it, and was quickly reminding me of her former attitude towards such communicating, and saying that she would like me to know that just at the last during her illness, "when," she said, "we have to look things in the face, I understood, and I wish to acknowledge to you that the things you had said to me and your assurance that you had talked with your dear ones beyond death, were a very great help to me. I had no fear of death, and I was sure that in God's love I should meet my loved ones. I felt, even then, when I was too weak to tell those around me, that I wished I could let you know that this knowledge did help me after all."

Much more she said, all of which was as entirely delightful, as it was true to her character. I had too much delicacy to ask the question, yet I did wonder what had caused her to change her view. She would never come with me to a sitting on this side, and yet took the very first opportunity of coming to one from the other side! So that, when I say that there are vast numbers of people inside the Churches who do not particularly need this comfort, I say it with some reservation. There are certainly many who would be all the saner, all the stronger, if they understood.

MR. A. V. PETERS.—Mme. Letoit writes from Paris to inform us that the visit of Mr. Vout Peters to that city was much appreciated, and highly successful. On one occasion Professor Richet was one of the sitters, and expressed his satisfaction at the result. Sittings were given in several places, including the Metapsychical Institute, and at one of these a very correct psychometrical description (from a small marble object) was given of a temple at Ephesus, which was destroyed by fire. Mr. Peters is now paying a promised visit to Scotland, where he should find a congenial psychic atmosphere.

THE LATE MRS. ANNIE GIBSON.

We referred briefly last week to the decease of Mrs. Annie Gibson, of which we had only then heard, although, as will be seen, it occurred in November last. We have pleasure in giving the following appreciation of her life and work by E. M. S., the author of "One Thing I Know" and "Dr. Beale":—

ANNIE GIBSON: IN MEMORIAM.

On November 15th of last year there passed into spirit, one who possessed most remarkable psychic gifts and who was always ready to use these gifts in the service of others—Annie Gibson. She was clairvoyant and clairaudient; was able to receive communications from those in distant spheres; to create thought-forms and project them; to leave her body and travel long distances, and, to all appearance, to even control a medium whilst herself still in the flesh. Many who never knew her personally, but who are acquainted with the two books, "One Thing I Know" and "Dr. Beale," will recall the name of "Mrs. Fair," by which she is known in these records. It was she who brought Dr. Beale into touch with the medium, "Miss Rose," through whom he carries on his work upon earth. It was she who became his first patient and who, by publishing the story of her cure in *LIGHT*, set on foot the work of healing which has now been carried on for ten years and has culminated in the opening of Hulham House, Exmouth, as a centre of healing and refreshment from the spirit world.

She was especially interested in cases of mental affliction, many of which she believed to be due to an obsessing spirit, and she would take endless trouble to relieve such cases, never resting until the obsessing entity was taken away from the patient and then watching over the latter until the brain had recovered its balance. She was also a firm believer in the possibility of psychic healing during sleep, and readers of *LIGHT* may remember how she invited sufferers to go in spirit during sleep to a home in the other world called "The Home of the Star," especially established for this work, where spirit doctors are able to deal with the spirit body of the patient, the treatment reacting upon the physical body. She received hundreds of letters in answer to this invitation, and many testified to benefit and healing received in this way. But the work dearest of all to the heart of "Mrs. Fair" was what she called her "rescue work," i.e., the rescuing of poor darkened spirits, lost in misery and ignorance, not knowing where they were or how to obtain help. These sad creatures must have been able to see her love and sympathy, for they would call to her and cling to her, and no pains would she spare until she had been able to bring them comfort and to enable them to begin to progress in spirit life. Often she questioned as to why she was able to help them, and was told that these earth-bound souls were so material that one on the physical plane was sometimes able to help them better than those in spirit. During the war she and "Miss Rose" and a few others would sit together in order to help some of the men so suddenly hurled into the next life. Many who came had no idea that they had passed through death; others just realising it were bewildered and shocked, and the human sympathy and advice seemed to comfort and soothe them in a wonderful way. Various haunted places were restored to tranquillity by her efforts and prayers. Seldom did she visit any ancient church or castle without becoming aware of benighted spirits needing help, and she would spend much time in earnest prayer on their behalf. She would often go on long expeditions and undergo great discomfort in order that help might be given to some spirit in distress, whose need had been made known to her. During the last years of her life she became acquainted with the fairy kingdom. Whilst gathering bracken on Lustleigh Cleave, on the borders of Dartmoor, she suddenly heard a little voice say, "Why do you disturb us; we don't like to be disturbed," and looking down she saw at her feet a tiny creature in human form, dressed in brown. She at once named him her little brown brother, and though at first she found him very unapproachable, in time she persuaded him that she only wished to be his friend, and to her great delight she met him again several times and learnt from him and his friends a great deal about fairy life as lived on Dartmoor.

The last three years of Mrs. Gibson's life were spent in Tasmania where she felt she was called to do a special psychic work, but she longed to return to England. Scarcely had she set foot on board ship for the return voyage when she was taken seriously ill, and on reaching England she was conveyed by ambulance to a nursing home in Southampton, where she passed into the fuller life for which she so greatly longed. After a short period of rest in Dr. Beale's Home in spirit, during which her spirit travelled in higher spheres, she took up with renewed vigour and fuller personality the work that she had already carried on there during her sleeping hours. She has sent messages to her friends on earth and has even con-

trolled for a few minutes. She says that she hopes still to be able to take part in the earth work, but that she has much to learn first. We cannot but believe that one who was such a wonderful worker for the Spiritualist cause when upon earth, will indeed be able to work for it still more powerfully now that she has so fully realised its truth for herself.

SPIRITUALISM AND SCIENCE.

A DEBATE AND ITS RESULT.

Last week, at the City of London College, a debate took place when the resolution submitted ran thus:—

"That Spiritualism is untenable in the light of modern Science."

The opener of the debate, like others before him, seemed "blinded by his brains." His knowledge of the sciences apparently deprived him of the power of even conceiving that Science was not a fixed thing, that it had arrived at no finality. His negative assertions were of the dangerous order that implied, not only an absolute knowledge of the past, but also of the future—he knew not only what had never occurred, but all that could never take place. Science, the triumph of the human intellect, was only science because the evidence of the human senses was confirmed by the appliances of science: the telescope, the microscope, etc.

The "so-called phenomena of Spiritualism" simply did not exist except in the excited imaginations of those who attended meetings held in darkened rooms by impostors, hundreds and thousands of whom had been sent to gaol in America. They were unconvinced by scientific apparatus, and therefore had no other basis but the illusory evidence of the human senses. These phenomena, asserted the speaker, defied the law of gravitation; in fact they defied all the known laws of science. It was attempted, by these alleged phenomena, to prove the existence of the soul, and science knows nothing of the soul.

A lively discussion followed; two or three criticised the resolution but said they must support it. Another told us that Sir Oliver Lodge and others had only become Spiritualists since the death of friends.

An able defence of Spiritualism was set up by the Secretary of the Central Society, Mr. Maurice Barbanell.

Miss SCATCHERD said she must draw attention to the fact that the discussion was limited to Spiritualism as a science since as their judicious and courteous chairman had informed them, all references to religion and theology were debarred under the rules of the hall in which they were gathered.

As regarded the subject under discussion the opener of the debate, despite the knowledge he displayed, had not advanced beyond the middle of last century, and was utterly unacquainted with the marvellous equipments of the modern psychological laboratory. The speaker only wished she were wealthy enough to present to the London University one equipment costing £500, which she had tested at the Copenhagen Congress some two years ago. The fact of human radio-activity was as clearly established to-day as was any other form of radio-activity, and the phenomena, denied by the lecturer, had been referred to during the lectures of the Psychological Section at last year's meeting of the British Association at Liverpool. Previous speakers had set aside the testimony of such men as Crookes, Barrett, Lodge and Conan Doyle on the specious plea that it was biased!

With the Chairman's permission, Miss Scatcherd proposed to meet these misinformed and illogical objectors by translating two passages from an article in "Le Matin," which had been sent to her that morning. The writer, Dr. Riviere, an eminent French physician, was not a Spiritualist, i.e., he did not accept the Spiritualistic hypothesis, but his vote, had he been present, would be cast against the proposed resolution on scientific grounds. Dr. A. J. Riviere, writing to "Le Matin," February 18th, 1924, recalls a statement made by him in 1905, that:—

The phenomena produced by the so-called Spiritists are absolutely true, but they are the result of laws purely physico-biological. . . . The living organism is not only a generator, a reservoir, but above all, a transformer of energy.

After all these years Dr. Riviere holds the same views which he tells us, on the authority of "Le Matin," is that of many scientists, and he concludes by pointing out that:—

The transmutation of one and the same force called cohesion, affinity, matter, heat, light, motion, electricity, magnetism, terminating in the potential of the psychoneural radiant explained phantoms, ectoplasm, cryptesthesia, telekinesis, in short, all the phenomena termed by Richet metapsychical.

To vote for the resolution as it was formulated would prove that the voter was either disingenuous, to put it mildly, or was incapable of grasping the nature of scientific evidence.

The resolution was lost by a large majority.

PRESCIENCE AND DREAMS.

BY J. M. STUART-YOUNG (SOUTHERN NIGERIA).

I.—DREAMS AND VISIONS.

As the clock began to strike twelve, midnight, a friend of mine, commercial man of sedentary habits, fell asleep. I had lulled him to somnolence by a pre-arranged recital of restful rhymes. He was complacent to the test. With me he meant to analyse Dream Thought, side by side with familiar Waking Time. For he knew, as I also knew, that the portion of life which we perceive through the gates of the five senses is paltry indeed when compared with the visionary worlds beyond.

Quietly I stood by his side, ready to record external appearances, and abruptly to awaken him.

At the third stroke of the clock, I made upon a knitting-needle (suspended in mid-air by a piece of thread, and using for instrument another needle), four rapid beats. The intended use of this stimulant to dream-thought had been hidden from the sleeper.

He made several movements of the nerves about mouth and eyes, and once he muttered an incoherent phrase. Slowly the clock beat its way onward to eight-nine-ten-eleven. Then, on the last stroke of midnight, marking an interval of only seventy seconds in all, I shook the sleeper roughly back to consciousness.

Briefly summarised, this is the dream which he then reported to me:—

"I had run away to sea, a mere boy. My dream opened with the hurried call of a steward. I was to go on duty, in answer to the sound of four bells. I had been, or so my mind told me, a sailor for several years, for I seemed to be thoroughly at home upon the ship. Apparently I had risen to the rank of third officer.

"We were in the Mediterranean. From the bridge I saw most clearly the wide sweep of the ocean, and in the distance part of the coast-line of Italy. The sky darkened. A storm arose. We suffered shipwreck. I seemed to be in the water for over an hour, after a breathless spell of life-saving. Then I believed myself picked up by a passing schooner, and appeared to be carried away to the South Seas.

"Weeks had elapsed. Going ashore in charge of a party of men for a supply of water, I was attacked. The ringleader of the mutineers was a swarthy man with hairy hands and bloodshot eyes. I could recognise him anywhere if I were to meet him, as his face is most vividly impressed upon my memory. I lost consciousness, and believed myself wounded about the head. When I regained my senses, and could think clearly again, I found myself alone upon the island. My head was bandaged with a blood-stained handkerchief, and my left arm hung in a sling.

"For an interminable period I lived alone on that island, supporting myself on fruits, fish and coconuts. I recall that my hair and beard grew very long, and that my hands became rough and neglected. I could, also, fill many pages of description, were I to tell you of the island's natural beauties. One forest glade seemed particularly familiar, and it stood to me as symbol of many happy nights and days.

"At last I decided that my lonely life was no longer to be endured. I made a canoe, laboriously cutting out the inside of a tree, by means of a piece of hoop-iron that I had found near the beach, and sharpened on a stone.

"Across the uncharted seas I sailed, my mast a bamboo pole, and my only means of aerial progress large dried leaves that were crudely sewn together with thin wisps of fibre. I recall now that I laughed aloud at the absurdity of my equipment. However, I reached land safely. It was dawn of a glorious morning when I swam ashore, through the shallow waters of a lagoon, to find myself lying breathless on a beach of golden sand.

"I was there discovered by a crowd of beautiful brown people, all apparently youthful and happy. Without demur or question they accepted me as a brother. Soon after this, a pretty girl fell in love with me. We were married. I seem rather dim about the details, but I know positively that I felt supremely contented in her company. I had three children by her—two boys and one girl.

"Years elapsed. There happened a tornado. Our home was blown away. I saw my children killed by the fall of a huge cotton tree. The wind was terrible. I found myself carried out to sea, my swooning wife clasped fiercely in my arms. We were struggling in deep water, with blackness and despair all round, when I became aware of the boom of a bell on the surf-bound beach. Then I felt her lips pressed tenderly against my own. There was a great flash of light; and suddenly I woke . . .

"As I regained possession of my faculties, all these details flashed across my memory like the progress of a cinema film; and I heard the clock striking. The first beat sounded dimly; but the second one was recorded by my brain with perfect clearness and complete cognition. I was fully awake, and I know that I heard the two final beats of the hour of midnight. . . ."

That narrative has in no part been elaborated. It is placed on record exactly as dictated by my friend inside the first few minutes of his return to conscious life.

It will be observed that the sleeper voluntarily recognised the last two strokes of midnight, and also realised that his dream had been of little longer duration than a minute of "earthly" time.

Is it not probable, therefore, that dreams exist outside Time, inasmuch as they bring back to waking memory adventures that are hidden from normal consciousness?

I should state that my friend has twice visited the Mediterranean, but has never been to the South Seas. He has read Stacpoole's novels, and knows portions of "The Blue Lagoon" and "A Ship of Coral" almost by heart.

A further instance:—

An American friend of mine occupies a position of trust in a large trading firm at Lagos, Nigeria. He was worried at the Spring stocktaking of the present year by an apparent deficit of nearly one thousand pounds. After leave of absence of several months, he had just resumed control. Yet he had no reason to distrust his predecessor, or to assume that the firm's assets had suffered violence.

His worry was acute. On the third night of this discovery of a loss he dreamed a remarkable dream. A coloured client came to the firm's offices, and took a credit of over nine hundred pounds. He promised to send to the station raw materials to cover the loan, and to bring his debt down to "normalcy" inside a month.

My friend observed in his dream that no record was made of the transaction, and that payment of the goods to the negro had been made without the intervention of any onlooker in the "factory."

Next morning he recalled the dream in all its details. There had been, apparently, gross carelessness on the part of his predecessor. Aided by knowledge of the identity of the coloured debtor (who resided a hundred miles away), my American friend devoted the morning to an investigation of the negro's account.

The fact was then revealed that Mr. Black had indeed taken a supplementary credit, but that no entry had been made in his ledger account. My friend's predecessor had probably intended to place on record a "suspense" entry; but, under pressure of other interests, had forgotten to do so.

With Lagosian slimness, Mr. Black had not commented on the omission of this invoice from his ledger-balance, which stood already at a high figure. Nor did he, when the account was sent to him by my friend, dare to dispute its equity. He realised that the hoped-for imposition had not "come off."

The dream had therefore saved a very dangerous situation. For the carelessness of my friend's forerunner would indubitably have resulted in a five-thousand-dollar loss to the firm had the omission not been revealed.

I could cite many other instances of this kind, all more or less *apropos*. But the sceptic has the right to say, "This is not evidence!"

I will therefore cite a few instances, well authenticated by records that are available to the public, of dreams that have saved life or averted disaster.

The loss of the steamer "Graphic" was foreseen by Mr. George Clark, of Belfast. He had a premonition of the approaching wreck, and was able to telephone for assistance to be sent to the sinking vessel.

A member of the Southern Syncopated Orchestra refused to sail on the steamship "Rowan" from Scotland to Dublin. He had dreamed of a terrible disaster at sea. Had his friends believed him, instead of ridiculing the prophetic power of the dream-state, they would have saved their lives. The "Rowan" was run down and sunk, with a great number of casualties.

Mr. Frank Selsby dreamed, in the most vivid manner, that he was a passenger on the ill-fated "Waratah." In his dream he awoke, as the waters were closing over his head for the last time—gasping in an agony of apprehension.

He related the dream, and met only with derision. But the same vision returned to him three successive nights, and thus created such a deep impression on his mind that

he cancelled his passage. The "Waratah" disappeared in the Indian Ocean, with all lives on board. No explanation of her strange fate has yet been forthcoming. She disappeared utterly.

Similarly, accidents by train have been foreseen in sleep. Mr. Arthur Wilcox, of Cardiff, dreamed that he was in a railway carriage with one other occupant. Suddenly the stranger rose. The man produced a sword, and strove to plunge it into the dreamer's body. His face took on an expression of diabolical hatred.

The would-be traveller was so alarmed by this dream that he postponed his journey, until he could be accompanied by a friend. He thought it possible that the dream was a warning against robbers. There had been several attacks upon wealthy travellers about that time.

The train by which he ought to have travelled was wrecked. It collided with another on a single line, and many lives were lost.

Lord Dufferin, whilst residing in Paris, dreamed that he was attending his own funeral. This vision came to him on three successive nights. A few days later, while entering the lift at his hotel, he happened to take notice of the features of the attendant. The face was familiar. It was that of the hearse-driver in his dream.

Instantly he stepped back on to *terra-firma*, leaving several other residents to mount in the lift. It sped upward without him—but a few seconds later it crashed to the bottom of the shaft, taking the occupants to a terrible death.

Knowledge of disaster in one part of the world, transmitted to a receptive human being thousands of miles away, is a familiar feature of premonitions and predictions. My cousin, Mrs. Susan Webster, of Edgeley Park, Stockport, dreamed of the death of her brother, who was in China. She saw the funeral, and was able to describe the surroundings and the appearance of the mourners. Yet the last news from Shanghai had been perfectly assuring.

In due season, however, came the tidings that her brother, a healthy and active young man of twenty-six, had attended a ball, taken an iced drink while in a heated state after dancing, and had collapsed with stomach-complications. The pains had resulted in death from syncope within a very few hours.

While her mother lay in the Manchester Infirmary, after undergoing an operation (January, 1901), followed by a medical report, "Everything successful, and the patient doing well!" Mrs. Webster awoke in the night to inform her husband that she had dreamed of her mother's collapse and sudden decease. The next morning the direful news was sadly confirmed—to the hour and the minute!

We need not further press home this sort of revelation. Man's destiny is written in the germ-plasm from which he springs: he exists in the very ameba, ages before he possesses limbs and a brain! There is nothing which we can say or do or think, nothing that we may eat or drink, nothing that we may accomplish or achieve, that will alter our evolutionary destiny, and our ultimate absorption into the God of Eternity! Our future is written; even as our past and present were all implicit in the plasm from which we spring!

Yet, let us not be afraid of this revelation. Let us rather accept the glowing fact as a *promise*! It is neither a warning nor a menace. It is a pledge of wider things to be!

(To be continued.)

DR. JESSOPP'S GHOST STORY.

The famous Dr. Augustus Jessopp, who died in 1914 at the age of ninety, had at least one remarkable psychic experience in his life. Before proceeding to the narration of this adventure, it may be well to give an outline of his career.

Born at Cheshunt on December 20th, 1823, he was educated at St. John's College, Cambridge, after which, from 1848 to 1854, he filled a country curacy at Papworth St. Agnes, Cambridgeshire. He held the Head Mastership of Helston Grammar School, Cornwall, from 1855 to 1859. From 1859 to 1879 he was Headmaster of King Edward VI. School, Norwich. There he numbered among his pupils a son of George Meredith; the father, it may be added, was one of his intimate friends and correspondents. In 1879 he became Rector of Scarning, and lived in that parish until 1911, when he retired to Norwich, where he ended his days so far as this world is concerned.

He was, as one of his obituary notices stated, a "typical parish priest," but he was more; a scholar, an antiquary and the author of many excellent books. It was while consulting authorities for one of these volumes that the adventure with the ghost befell him.

The event happened in 1883 at the country residence of a nobleman whose identity is not revealed in the version of the story from which we are quoting.

Dr. Jessopp was, as he states, in good health and spirits, a little anxious, perhaps, about some personal matters, but not at all weary or depressed. He had spent a pleasant evening, and ideas concerning the supernatural had formed no part of his thoughts or conversation during the day. To continue the story in his own words:—

The main object of my going to — was to examine and take notes upon some very large books in Lord —'s library, which I had been anxiously wishing to get a sight of for some years.

I asked leave to sit up some hours and make transcripts; and it was agreed that I should be left to my own devices and the servants allowed to retire. By eleven o'clock I was the only person downstairs, and I was very soon busily at work and absorbed in my occupation. I continued at my task till nearly one o'clock. I had got on better than I expected, and I had only one more book to occupy me. I rose, wound up my watch, and opened a bottle of Seltzer water, and I remembered thinking to myself that I should get to bed by two after all. I set to work at the last little book. I had been engaged upon it about half an hour, and was just beginning to think that my work was drawing to a close, when, as I was actually writing, I saw a large white hand within a foot of my elbow. Turning my head, there sat a figure of rather a large man; with his back to the fire, bending slightly over the table, and apparently examining the pile of books that I had been at work upon. The man's face was turned away from me, but I saw his closely-cut reddish-brown hair, his ear, and shaved cheek, the eyebrow, the corner of the right eye, the side of the forehead, and the large high cheek-bone. He was dressed in what I can only describe as a kind of ecclesiastical habit, corded silk or some such material, close up to the throat, and a narrow rim or edging of about an inch broad, of satin or velvet, serving as a stand-up collar, and fitting close to the chin. The right hand, which had first attracted my attention, was clasping, without any great pressure, the left hand; both hands were in perfect repose, and the large blue veins of the right hand were conspicuous. I remember thinking that the hands were like the hand of Velasquez's magnificent "Dead Knight" in the National Gallery.

I looked at my visitor for some seconds, and was perfectly sure that he was not a reality. A thousand thoughts came crowding upon me, but not the least feeling of alarm, or even uneasiness, curiosity and a strong interest were uppermost. For an instant I felt eager to make a sketch of my friend, and I looked at a tray on my right for a pencil; then I thought, "Upstairs I have a sketch-book; shall I fetch it?" There he sat, and I was fascinated, afraid, not of his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books, and moved the top one. I cannot explain why I did this—my arm passed in front of the figure, and it vanished. I was simply disappointed and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract when the figure appeared again, exactly in the same place and attitude as before. I saw the hands close to my own; I turned my head again to examine him more closely, and I was framing a sentence to address him, when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat I. I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and exhibit not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came and when he disappeared. Having finished my task, I shut the book and threw it on the table; it made a slight noise as it fell—the figure vanished. Throwing myself back in my chair, I sat for some seconds looking at the fire with a curious mixture of feeling, and I remember wondering whether my friend would come again, and if he did whether he would hide the fire from me. Then first there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, lit my bedroom candle, took my books into the inner library, mounted my chair as before, and replaced five of the volumes; the sixth I brought back and laid upon the table where I had been writing when the phantom did me the honour to appear to me. By this time I had lost all sense of uneasiness. I blew out the four candles and marched off to bed, where I slept the sleep of the just or the guilty—I know not which; but I slept very soundly.

The mysterious visitor is said to have been identified as a Jesuit who was executed during the reign of Queen Elizabeth.

A WINDFALL.—One other curious incident occurred at the last moment. A Dr. Perrin, whom I had never seen before, called at my hotel. He was an elderly gentleman, a veteran of the Civil War, and a friend of General Lee. He asked me if it were true that I made no personal gain from my religious work. I assured him that it was. He said that in that case he desired to present me, as a token of his esteem, with one hundred acres of good land upon his estate near Phoenix in Arizona. I need not say that I gratefully accepted. So that is how I became an American land-owner, though whether at my age I shall ever see my estate is very problematical.—From "Our Second American Adventure," by SIR ARTHUR CONAN DOYLE.

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THE ART OF MISSING THE POINT.

We found interesting reading in a review of Sir Arthur Conan Doyle's new book, "Our Second American Adventure," in a Sunday journal recently. It was written in a capable fashion, and the reviewer showed no little ingenuity in tracing Sir Arthur's intellectual ancestry and examining his mental processes, in an effort to understand his disposition to believe in "miracles" and to find them wherever he travelled. It was a perverse ingenuity, truly, but it was ingenious.

It appears from the reviewer's short analysis that Conan Doyle inherited a religious creed which, although based on the great mysteries of life, absolutely prohibits any attempt on the part of a layman to inquire into them. This episode in the career of the novelist was followed by a materialistic medical training, and the combination of these mental experiences, it seems, resulted in a disposition to solve the problems of life and death by mechanistic or physical methods. That is to put it very briefly, but quite sufficiently for a reader with any imagination.

Now we are not saying that there may not be some modicum of truth in the criticism. But to us it is rather like the play of "Hamlet" with Hamlet left out. The real question is not the mental processes by which a man arrives at the recognition of what he claims to be facts, but whether his claim is valid—whether the facts are facts or not. That is the true point.

We can imagine some such criticism occurring in the case of Galileo when he announces to a startled world his discovery of some facts in astronomy. It is discovered that the grandfather of Galileo (let us say) had some quaint fancies about the starry heavens, that Galileo himself was a bit of a "star-gazer" in his boyhood, and his mother was of a romantic tendency. He was given a religious education but afterwards went in for Science. What was the result? He made some alleged discoveries (utterly heretical) by means of his telescope—a mechanistic method whereby to probe into heavenly mysteries. And that was all there was to the matter—as long as his detractors forbore to look through his telescope!

It seems to us that some critics of this type amongst us to-day would do well to examine their own mental processes a little, in addition to those of the persons to whose discoveries they feel any degree of hostility.

We have read—we are constantly reading—disquisitions on Spiritualism, not only from its opponents but even from some of its reputed friends, which are almost entirely taken up with irrelevancies. The question is one of fact, not how or why the fact happened,

or what is the mental composition of its discoverers and reporters. The mechanic, the school-boy, the charwoman, can see and report on a fact. It requires a long training and a high degree of mental ability to investigate mental processes, to analyse motives, to generalise on principles. Perhaps the explanation lies there. Humility is rather at a discount in intellectual circles. The humble fact is overlooked. Franklin and his kite and key are laughed at—Galvani is derided as "the frog's dancing-master." We have heard certain social aspects of Spiritualism described as "morbid domesticity" by men who came home with zest to enjoy their toast and tea and to sport with their children in the evening. We can imagine that to some high-spirited adventurers this domestic habit also would seem a trifle morbid or at least stodgy.

Let us be strictly fair. There are morbid forms of Spiritualism, exaggerations and perversions and eccentricities in it. It would not be human otherwise. We have found the sharpest critics of these things amongst Spiritualists themselves—those who are mockingly described as "the faithful," the "believers," the "fraternity," as though they were a peculiar cult of ghost-seekers practising weird rites in dark rooms. Solemn fudge of this kind never excites in us anything but amusement. Too often the critic is "talking through his hat." He knows better, only he does not recognise that he is often writing for people who also know better, and that the facts he derides are becoming known and accepted amongst multitudes of intelligent people who, although they do not say much, are doing a great deal of thinking on their own account.

The man who reports his discovery of a gold-mine may learn that he is a dolt; that he is a good subject for psycho-analysis. The public may be told that there is lunacy in his family, and that one of his ancestors was hanged for sheep-stealing. But when his discovery of gold is found to be a fact, of what avail are such arguments? The critics fall silent or begin to "talk of something else."

We saw this sort of thing when the subject of aerial flight was first brought under the attention of the world, and we saw its deriders "shut up" and change the subject after the flight of Bleriot.

We shall see the same thing in the case of our own subject, for history goes on repeating itself with wearisome iteration; we are confident of the coming change. We have heard that experience teaches fools. This, of course, cannot apply to a certain school of critics; for experience never seems to teach them anything! Some of them are scientists but they exercise one form of art—it is the gentle art of missing the point!

A SPRING SONG.

A subtle, striving, quickening power
Vibrates throughout the heart of things;
It makes for life that quiet bower
Whereof the poet sings.

A nuptial feast for bird and flower
Is set in Nature's bounteous way.
Embosoming the sweets that shower
From the new-springing clay.

Oh vernal Life, a golden dower
We draw from every sunny ray—
The foretaste, in this mortal hour,
Of a Celestial Day.

—H. FIELDER.

MISS GLADYS Ffolliott AT THE L.S.A.—As announced elsewhere, on Monday, March 10th (not the 16th, as stated by a misprint last week), the L.S.A. will hold an At Home, 3.30 to 6 p.m., at 6, Queen-square, when Miss Gladys Ffolliott will speak on "Outward Bound," the famous play in which she took a leading part. Lady Molesworth will preside. Members will be admitted on payment of 1/-, friends 2/-. Early application should be made for tickets (accompanied by a stamped addressed envelope) to Miss Phillimore, General Secretary, L.S.A., 5, Queen-square, W.C.1.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A writer in the "Evening News" gives an account of the experience of a friend, which was recalled by the "vision" of Mr. Donald Calthrop just previous to the death of his friend Mr. Lionel Monckton. The episodes are curiously similar, for in both cases, only a dog was seen, no human presence being visible. Of the lady it is stated:—

One day she had to attend a meeting at the institution. As she was going through the door of the house where the meeting was to be held she saw a little dog precede her as she went up the stairs. She particularly noticed the type of dog, but made no remark.

A month later she was again attending a committee meeting, and, just as before, she saw the dog go up the stairs ahead of her.

She turned to the matron and remarked, "I see you still have that little dog." "Ah," said the matron, smiling, "so you've seen it, too! Other people have seen it as well who have come here, but I assure you there is no dog."

Unlike Mr. Monckton's dog, there is no evident reason for the appearance in this case, neither apparently is there any record known to the officials of the institution, although the fact that the dog is seen by several people gives the impression that someone desires to draw attention to this fashion, but has no power to give further evidence. Merely an aimless appearance does not seem a reasonable hypothesis.

The "Daily Mail" of the 29th ult. contains an account from their Paris correspondent of a medium named Erto, who emits bluish-white rays from his body. This case is being investigated by Dr. Geley, and the phenomena are stated to be that:—

Stripped, washed, X-rayed to show that he had not concealed or swallowed anything, Erto in a dark room disseminated light which surrounded him like a halo. Sealed photographic plates showed an effect as if they had been exposed to daylight.

Professor Geley thinks the powerful emotion Erto undergoes while in the trance produces high electric tension in the body resulting in the luminous emanations.

There are many opinions on the cause of this radiation, for such it appears to be. Perhaps the Kilner screens give a clue to this case, which, however, appears to be abnormal in the intensity of the light produced, this being evident to the naked eye when the medium is taken into a dark room. Further information is necessary before any opinion can be expressed, as to the cause in this special case, but that the light produced is an objective fact is evident from the effect produced on photographic plates.

A novel method of religious education was employed at St. Paul's Church, Covent Garden, when a mystic play, "The Travelling Man," was given by the St. Paul's Mystic Players in that church. The success was marked, for the attendance was four times the usual congregation. The scene represented the interior of an Irish peasant's kitchen, and the idea of the play was as follows:—

The Irishwoman relates how ten years ago, when she had been wandering over the hills, a Travelling Man had appeared to her, and had guided her steps towards a cottage where success in life awaited her. She knew the Travelling Man was no mortal, because he held a branch bearing both fruit and flowers.

While she is out the Travelling Man, dressed as a beggar, comes in and plays with her child. When the woman returns and finds a man in rags in her cottage she casts him out. He leaves behind him his branch, and thus she recognises her lost opportunity.

We would remind the Church that this play points a moral which it would be well for them to bear in mind. The woman was biased against the man because of his appearance, judging him from her own narrow standpoint. Valuable evidence is now being offered to the Church, and is being disputed because it does not come in the guise that she considers appropriate. Let her beware lest she, too, when it is too late, "recognises her lost opportunity."

We reproduce the following passages from a letter which appeared in the "Barrow Guardian" of the 23rd February:—

SIR,—I would be very pleased if you would kindly allow me a little space in your paper concerning the visit of the Rev. Vale Owen to Barrow. I think it is a dreadful thing for a Church of England clergyman to leave behind him the truths of his own national church and get entangled in the meshes of Spiritualism, because Spiritualism, stripped of all its pleasing veneer and shrouded darkness, is simply Satan's trap-door to Hell.

It is Satan's deadliest poison, because it comes to us in the guise of truth, religion, light philosophy, etc. It cursed the nations of remote ages, and it is blasting and destroying the souls of millions to-day.

Spiritualism ruins its disciples and its mediums; it is bad for men and women, and even for swine. No sooner had the Gadarene swine on the banks of Galilee become spiritual mediums than they rushed down into the sea and were drowned, to the great consternation of the herdsmen.

Spiritualism is one of the most insidious and diabolical enemies of true religion. Heresies cause divisions in the Church, but the object of Spiritualism is to uproot and destroy utterly Christianity.

It is a system that declares Jesus Christ, the anointed son of God, to be merely "a clever medium, that salvation cannot be obtained through Him." Men and women of Barrow, shun Spiritualism as you would shun the devil himself.—I am, etc.,

"CHRISTIAN."

As a specimen of intentional inaccuracy, virulent vituperation, and the antithesis to Christianity, it would be hard to beat. Our only comment is to advise all decent thinking people to avoid such "Christians," for it was their kind that crucified the Christ.

At the Home Missions' Conference at Bristol, under the chairmanship of Bishop Clifford, the Vicar of St. Mary's, Kilburn, spoke on "The Situation Confronting the Church." During his discourse

the speaker referred to the grave social evils now prevalent—drinking, immorality, commercial dishonesty, and the spirit of gambling that was permeating and poisoning every department of life. Substitutes for Christianity even were appearing, such strange growths as Spiritism and Christian Science.

Apart from the discourtesy implied by the context matter, the speaker is condemned out of his own mouth in that what he calls "Spiritism" is strange to him. Surely an honest Churchman should be conversant with a belief which claims to confirm, and even repeat, the wonders on which his Bible is based; more especially so when the lack of previous confirmation had made these wonders suspect in the eyes of the world. It is the old tale, the integrity of the Church being the all-important item, and at any cost; Christianity, with its implications, coming a bad second, for its tenets are too broad and its dogmas too few to permit of ecclesiastical enclosure.

There is the same tendency to dogmatism in both our spiritual and bodily healers, although in entirely opposite directions. Many of the physical type will believe nothing that they cannot see, hear, or feel; while most of the spiritual type will not permit that what they believe can be seen, heard, or felt. Some doctors are more cautious in their statements than others, but in the following account of a medical report, the pill, though sugared, is still there:—

Dr. George M. Robertson, physician-superintendent of the Royal Edinburgh Mental Hospital, in his annual report, urges that those who might inherit a latent tendency to nervous disorders should have nothing to do with practical inquiries of a Spiritualistic nature lest they should awaken a dormant proclivity to hallucinations.

During the last year or two he had seen at least three cases of insanity which were clearly due to Spiritualistic practices.

Quite so! Unless you are certain of the mentality of your family for several generations back, you should have nothing to do with Spiritualism. That safely rules out ninety-nine per cent. of the human race. But the record of the last year or two—he is not very definite—includes at least three cases clearly due to spiritualistic practices. We have only his word for this, no evidence that all, or any, of them were not drawn to the subject by their condition, for, unfortunately, it does draw all the cranks and frauds who can get a hearing. Still, even accepting his number, we should like to ask how many other types of men, even doctors, have been equally unfortunate, and, comparing numbers, the total number of Spiritualists would far exceed the doctors. The same arguments should certainly cause the latter to investigate their ancestry before taking a degree, otherwise they may awaken a dormant proclivity to imagine that Spiritualism is insanity.

W. W. H.

IMMORTALITY AND SPIRITUALISM.

ADDRESS BY THE REV. DR. GEIKIE-COBB.

On Thursday evening, 21st ulto., the Rev. Dr. Geikie-Cobb delivered an address to the members and friends of the London Spiritualist Alliance at the hall, 6, Queen-square. Dr. R. Fielding-Ould occupied the chair.

The CHAIRMAN said:—

I am sure there are many of you who will regret the absence from the chair to-night of the Rev. F. Fielding-Ould, who was to have taken the chair, but under medical advice he has been obliged to take a rest, and he wished me to express his great regret that he was unable to occupy the chair to-night. I, personally, am very pleased to act as his deputy and to have an opportunity of hearing Dr. Cobb's lecture. It is nearly twenty-five years ago since I entered the realm of the occult, and am glad to say that never since have I ever had any reason to go back on what I have learned. There have been many changes, as you know, in the attitude of the public towards Spiritualism, and I think there have been changes among Spiritualists in their attitude towards the public. In the old days we were called by a more polite name—necromancers. The tenets of Spiritualism are not only real, but are based on facts. In my own profession—the medical—you will be surprised to hear that they have accepted the idea of the etheric double. They call it the subconscious mind, but what they are really working on is what we, as Spiritualists, know as the etheric form. I have every hope that the other learned profession—the Law—will also, under the guidance of Sir Edward Marshall-Hall, learn something of that psychic science which Spiritualists are now establishing, and that medical jurisprudence in dealing with criminals will recognise that there are automatic states in which there are parts of the human consciousness at work, the remainder being for the time suspended.

SUMMARY OF DR. GEIKIE-COBB'S ADDRESS.

Mr. Chairman, Ladies and Gentlemen: It is with some trepidation that I venture to speak to an audience such as this, where possibly every single member has forgotten more about Spiritualism than I ever knew. I was careful to say to your Secretary, when I received an invitation to come and speak to you to-night, that I must not be taken to be a wholly converted man. It is some ten years, I think, since I was invited to address the London Spiritualist Alliance at the Salon of the Royal British Artists in Suffolk-street. I appear before you rather in the character of a prisoner at the bar, throwing myself upon the mercy of the court and pleading guilty to a certain amount of hesitation in making up my mind. To be quite honest, what I want to do to-night may seem to many very trivial and quite unnecessary, and a thing which has been done so very often before that there is no need to do it again. I want to state what appear to me to be some of the difficulties that encrust the whole study on which you are engaged, and some of which possibly may encrust it to the end of the chapter.

The difficulties some of us feel are connected in the first place with the nature of the Self. In chapters 9-10 of his "Appearance and Reality," Mr. Bradley has stated the difficulties we encounter when we try to state the nature of the Self. Do we know what a man means when he refers to himself? Does it not depend to some large extent on his experiences and his reflection on those experiences? When the ordinary man in the street (of whom many of us may be quite able representatives) refers to himself he hardly ever gets away from some reference to his bodily self. He gets up in the morning at a certain time and spends the greater part of his working hours in the City or elsewhere, gets back home at night, has his dinner, sleeps until the next morning, gets an occasional break once in the year for a holiday, and very seldom indeed travels beyond those circles of interest which belong to his bodily self. He would not like to go home and find a burglar had been in his house, and still less his wife to find all her best frocks and laces thrown upon the floor. She would probably feel that an outrage had been committed against her bodily self, because the things that belonged to her are more or less looked upon as part of herself.

Again, most of us are under the domination of convention, and we have not the slightest intention of departing by a hair's-breadth from the beaten route. We play for safety first, and play for safety to the end, and that is why we are dull, commonplace and uninteresting people. We never escape from our social self. We are influenced from the point of view of what our neighbours are likely to say, and lest they should say anything that is unkind, we like to hide our ordinary selves as far as possible from our essential selves. Whether that socialised self is a self at all must become to many people a problem.

Again, there is what is called the spiritual or psychical self. By the psychical self most of us mean that which floats before our eyes when we turn the reflective power of minds upon ourselves. That is a very curious psychical process. When I reflect on myself, what do I do? Do I put myself on one side and then by a sort of juggler's feat do I at the same time put the same self on the other side, and then get one of these two self-same selves to turn its eye upon the other identical self and report what it finds?

Or do I take some part of the contents of that mind I call mine and put that by itself and the remain the balance, and the part I call myself I utilise in the inspection of the other part of me? Something of this we mean by self-consciousness. But as a matter of fact the psychical self is no more a fixed quantity than the material self. It is rather apt to delude you and to offer you a tender in the place of your genuine self. These are difficulties not merely of metaphysicians; they are real difficulties which confront everybody who reflects on the nature of the self.

I suggest that these difficulties may find their solution in another interpretation of what the self really is. There certainly is another side to the psychical self with which we are now, if anything, only too familiar. It is known by the name of the subconscious or unconscious self. Whatever name is to be given to it no two authorities appear to agree exactly as to what are the limits of the subconscious or unconscious self. We have been reminded by many people that the conscious side of one's being is by no means an exhaustive representation of what man is. Whether we ever shall get to the bottom of the mystery I do not know. There are other aspects of the total self, far deeper, far larger, containing richer content, the loss of which might be as disastrous as the loss of the conscious self; they act as if there were a secondary personality working side by side with the first and not always in harmony. I suggest that all these aspects of the self may be summed up in the term—Transcendental Self.

One is aware of a unity in one's own inner experiences. For instance, I was here a year ago—ten years ago—sixty years ago, and changes innumerable have come over me and yet actually, in spite of all these changes, I am the same being I was in all those years of my past experience. On the same basis I expect to be, if I live for another sixty years, in spite of whatever change may take place, the same being I am to-day. If this is the case, then there must be some body—something or other on which you cannot put your finger exactly, but something there must be if you reject, as philosophers do reject, the old idea of simple substance holding together a number of qualities—in order to account for the unity of man's manifold experiences. I cannot find that this unitary "substance" is given empirically, but I have to postulate something in order to account for the unity which binds the experiences together.

I represent the considerable number of people who are outside the ranks of professed Spiritualists, who have their doubts; who are not hostile, but who are unable to convince themselves of the validity of the evidence for Spiritism. If the self be so complex a thing, so rich in content, so harmonised into unity, the question arises, what kind of self is it that has the characteristic of being immortal? Is it the self which, at the present moment, is speaking to you consciously, and who is aware, more or less, of his own existence, and who, from time to time, brings up from the depths of his unplumbed self all sorts of treasures—the self which is aware of its life, and experiences its pains and pleasures? Is this conscious self the very self that is immortal?

Once more, what do you mean by immortal? It may mean one of two or three things. It may merely mean nothing more than the bare continuance of the self through death. As long as one continues it is too often assumed that any sort of continuance is sufficient. There is, however, a difference between a limited continuance, for a century or so, and a continuance for ever. The continuance through death that is unending might deserve more truly the name of immortality. But it would not satisfy a large number of people. All of us, in our better moments, desire something more than bare continuance. They do not certainly want such a life as they have lived to continue for ever and ever—of the same character and quality. In thinking of immortality, they have in their minds a deep rooted desire for a fuller life, a richer life—progression and infinitum.

Now this immortality is something which may receive more than one interpretation. There is, in the first place, the orthodox interpretation. But in any organised respectable Christian Church of to-day it is difficult to find any agreement about what it understands by immortal life. Older ideas have been abandoned. The older theology taught that at death you went through or out of space that you fell asleep, that you were in a state of suspended animation until the day of the general Resurrection. Certainly those were the doctrines of the older evangelical piety. But it is now difficult to find a single person over whom this doctrine has any real influence.

Another hypothesis gaining ground more rapidly is the possibility of return to this earth. Some no doubt are found to say that it is a horrible doctrine that I am to come back here, not quite knowing where or how, with no guarantee that I shall be an aristocrat, a nobleman or a prince—and with the offchance that I might come back as a charwoman and poverty stricken! But it is not so much a question whether a person may or may not choose what particular sort of life after this he may have, but a question of eternal laws under which human beings live as truly as everything else lives. If it be necessary for my spiritual development I may come back not as a Priest of the Catholic Church, but as something entirely different—perhaps a roadsweeper under the Marylebone Council, then I have to realise that in the wisdom of the Universe what is best for me I have to accept, what the Gods lay down I must obey—I must be

cheerful, do my duty, and learn my lessons and hope for a better lot next time.

I have been told that the doctrine of reincarnation is not at all popular with Spiritualists. I expect the two don't quite hit it off together, but I do not see any reason why it shouldn't be true—true in the case of different persons. After all, God's universe is much more variegated than we realise—we like to divide people into saints and sinners—good and bad. But when we get old enough we discover things are not constructed after that pattern. It may be that some people will not need to come back—they have lived so well and so logically and have learned whatever lessons are to be learned here. I for one am quite ready to admit at once that my soul is not yet made. I think it is being made. I hope that I possess a streak of goodness somewhere or other, but I am perfectly ready to admit that the badness is more in evidence than the goodness. This does not frighten me at all. God looks down on the extraordinary stupidity of His children, and He must have a very profound sense of humour as He looks out of His window upon us and sees how stupidly we turn our backs upon the light and then are surprised to find that the things upon which we have set our hearts turn to something like ashes in our mouths. Reincarnation or re-embodiment would seem to be a necessary law of the universe. Spirit is enveloped in its appropriate form and is never devoid of that form. The form varies, but some form is always necessary. If at present the rule is that we are to be embodied spirits, and if that is the law of all spirit life, then that law will rule us whether we remain here or go to other worlds or other conditions than those we are now in. Re-embodiment is certainly a law of all intelligent life. It is highly probable that in the wonderful economy by which the world is governed a person refusing to learn the lessons of earth may have to come back to learn them again.

Turning now to the narrower question of whether or no departed spirits hold communication with us, which is the main question with which, as Spiritualists, you are concerned, it is important that we should emphasise the ambiguity which attends on the self. Is it the material self, the social self, the psychical self, the merely conscious self, that survives and communicates, or are we to say that all these are but broken lights, partial presentations of a larger unexpended transcendental self, which alone has immortality? If so, our progress is sure to be slow, for we know little of the land we shall be passing through, less perhaps of the goal, and not much more about the traveller himself, his needs or his powers, or his difficulties and dangers.

Another difficulty which we are called on to overcome is connected with the use of mediums. To some the very employment of a medium is offensive; it seems the erection of a barrier between two related souls. This objection, perhaps, is not insuperable. But a more real difficulty meets us when we enquire what a medium is.

It is assumed all too readily that a medium is only of use when opening up communication with those gone before. The office of a medium is much wider than that and is not necessarily concerned with Spiritualism. The difficulty is this. You accept telepathy. Telepathy is one of the few facts that have passed examination by the S.P.R. It is a double-edged weapon. If it means that thoughts can travel from mind to mind in the flesh, naturally you may say why may things not travel from the flesh to those out of the flesh? But if minds in the flesh so communicate, may not that which comes by telepathic methods come from some other mind (not necessarily in the same room), or from a mind which is separated not only in space but time? This is a difficulty which I think has not made Spiritualistic inquiries easier—although not insuperable perhaps.

If communication is possible between minds that are still in the flesh, how much more difficult must it be to open up communication when somebody not in the flesh is concerned? It appears then that the difficulties are gathering on our hands, and that it was easier twenty years ago to be sure of our ground. I am not suggesting that Spiritualists are pursuing a will-o'-the-wisp, but asking you to appreciate the position of one who is not a converted man, but one who would like to be convinced that he can have communication with somebody who has gone into the other world. I do not say I have not had experiences that point in that direction, but I can only say that what I have had are not necessarily conclusive because they are quite capable of bearing another interpretation.

What I am quite clear about is that we are all moving in a mysterious universe and the most mysterious thing in that universe is man himself. I think there is no doubt in the mind of any reasonable person to-day that souls do persist through death. I would hesitate to affirm that it is worth while to pursue the will-o'-the-wisp of the limited conscious mind when the self is no longer in the flesh, for the simple reason that so far as we can make out consciousness is dependent on the nervous system. The nervous system comes to an end at that process we call death, and if consciousness is dependent on the nervous system then the conscious life, which persists, is not the same conscious life as that which is terminated by death, and if we are seeking to open up communication it must be with the total self and not with one side only of it. It is the total self we ought to strive to get into touch with. If we be wise men and wise women the striving of our life here should be to widen and deepen and enrich the whole of the tran-

scendental self, which after all must be that which persists. What changes may take place after death no cautious man will be likely to dogmatise about. I hope I have made my own position clear to you, for, remember, I am not alone—I really am representative of a very large number of people, not hostile, but quite willing and desirous to be convinced. Whatever the reason may be we are still standing at the door knocking, and asking that you will not turn us away, but that out of the depth of your own experiences you will be able to bring light to us who are still inquirers and who might be useful allies if only you could persuade us to qualify for enrolment in the ranks of the Spiritualist Alliance.

A discussion followed, after which a cordial vote of thanks, moved by Mr. Ernest Hunt, was passed by acclamation, and the proceedings terminated.

"A QUESTION OF TERMS."

To the Editor of LIGHT.

SIR,—I think most Spiritualists will agree with the summing up of the leading article, "A Question of Terms" (LIGHT, January 12th, p. 24), that interior changes are preferable to exterior ones. It would be strange if the term "Spiritualism" did not cover a good deal that is not truly spiritual, or if the term "Christian" were not applied to many persons whose lives are not Christ-like.

Touching the use of the word "Survivalism" in lieu of "Spiritualism," I would suggest that belief in survival constitutes merely the lowest rung in a ladder as long as Jacob's ladder, and reaching from earth to heaven.

Anyone who has a right to the title "Spiritualist" must, by that very fact, believe in survival. Personally, I have long been convinced of the fact of survival, and have no need of hebdomadal reconversion. Evidently we are "reaching forth unto those things which are before." Then why call ourselves Survivalists, as if our sole object were to find more evidence for that which we accept as proved?

The aim of Spiritualism is to spiritualise not only ourselves but science and the churches and all mankind. A knowledge of survival is merely a means to that end. Surely it were better that our designation should show forth our ultimate aim and object, rather than denote nothing more than the first step towards its attainment—a step which all real Spiritualists have left behind.

As for drawing a hard and fast line between the phenomena and the higher teachings of Spiritualism—that to me seems impossible. I can understand drawing a line between the more material phenomena which, in my case, have served their purpose, and the more spiritual phenomena of which I stand in need. And no doubt every man could do the same, according to his spiritual experience. But we should all draw our lines in different places.

It seems to me that we may well be satisfied with a single name for what is really a continuity of teaching. And we should above all things rejoice that our Jacob's ladder has its uprights deeply imbedded in the earth—otherwise it would be bound to wobble when we reached the higher rungs.

And it seems to me that the word "miracle" is very properly applied to our phenomena, for they certainly are things to wonder at. And if one can accept information coming from the "other side," it would seem that all the worlds in their ordered succession overlap, as it were, so that each world, or heaven, has its signs and wonders, or "miracles," giving notice to the inhabitants that there exists something higher.

Perhaps one of the tasks of Spiritualism is to modify the meaning of the word "spiritual"—to the extent, at any rate, of taking the cant out of it. I have for some years known a certain labouring-man who, when past 50 years of age, took up Spiritualism, and has since spent his evenings going from one seance to another, very much as his fellow workmen go to the "Movies." This man has assured me that Spiritualism has changed his life, that at one time he was consumed by a bitter feeling towards the world because he had "no chance," that he now realises that his chances of gaining happiness here and hereafter are as good as those of any other man. From what he tells me it is evident that his whole scale of life-values has been changed, that he puts the attainable things of the spirit, such as moral progress, above the—to him—unattainable things of this world. And yet I don't believe this man has ever read a word on Spiritualism, but has learned his new method of computing values entirely through spirit-communications, received partly by means of his kitchen table, but chiefly whispered or shouted through trumpets, at public seances.

It seems to me that this representative of a large section of our co-believers, whom an onlooker might dub a "mere phenomenalist and psychic dram-drinker," has gained from Spiritualism all that is implied by the term "spirituality"—less the cant. But cant and hypocrisy and religious snobbery are likely to be the last enemies that Spiritualism will have to overcome.—Yours, etc.,

B. M. GODSAL.

San Diego, Cal.

February 6th, 1924.

DR. ABRAHAM WALLACE is at present taking a holiday in Spain. We understand that he will return about the end of the present month.

THE GRAND DUKE ALEXANDER OF RUSSIA ON SPIRITUALISM.

It has been said, with what truth we know not, that the late Case of Russia, some years before his downfall, became involved in certain morbid and mischievous forms of mysticism, and considerable capital was made of this at the time by the enemies of Spiritualism who could not naturally be expected to understand or admit that there are two sides to every question. The higher side of the matter is shown by an article, published in the "New York Tribune," of 27th January last, entitled "My Friendly Contact with Departed Souls," by the Grand Duke Alexander of Russia. It is described as "A Message in Spiritualism written expressly for the Tribune" by the Brother of the Murdered Czar.

The following extracts taken from the article will give a general idea of the nature of the communication. We have not attempted to alter its rather quaint English—

All my life (I am fifty-seven) I had a deep faith in the possibility of the direct communication with souls from the other plane. Often I felt the call, but my life passed in fulfilling my duties toward my country and my family, and gave me no time to establish a contact with my friends from beyond. Besides, I haven't met mediums among my friends for whom the relations with departed souls was more than fun. I had no wish to have anything to do with the professional mediums, because though far from doubting their honesty, the fact that they barter with the sacred gift they possess was, and is, repulsive to me.

Three years ago I had a happy chance (which I know now wasn't a chance) to meet mediums among my friends, who, having faith in God and Christ and having broad, pure Christian views, at the same time realized that they were the instruments of the Divine and had to serve those who were in the contact with the departed souls, a means of help to humanity.

With their help I established contact with my guide and worked regularly, having two sittings every week until I had much more than three hundred sittings. Besides the regular ones I had short sittings between. This rich experience gives me the right, and it is my duty to tell the conclusions to which I came.

Remember that real, true friends from beyond (pure souls) have no right to tell you everything about the future life (they have to keep it secret, as, say, you will keep for yourself a State secret). Once you have started relations with your guide keep them regularly. These relations must never take the form of fun or pastime. It is too serious to even take it from such a point of view. Try to retain the best of the knowledge you will acquire for the sake of your neighbors.

We are like children. Knowing nothing and not being prepared, we cannot understand things which they might tell us. Don't forget that to be able to enter into relations with the pure souls of the beyond is the greatest grace of God. This never deserves it. Be careful not to tell to everybody the results of your relations with your guide and the manifestations you see. In each case see if your neighbor is ready to receive your revelations, thanks to the link you have established with the beyond. This link is delicate, especially in the beginning of your work.

The result of the contact established with the beyond will be the disappearance of any fear of death, which is only the change of plane of the life of your soul. Besides, when you pass to the other plane you will not feel control in the dark, as to me; you will feel control at home. We who know the truth give those human beings who have the possibility of the direct contact with the souls of other worlds, as we see it in the light of intelligence which they possess their promise.

SIR A. CONAN DOYLE ON HIS EARLY EXPERIENCES.

In the current issue of "Pearson's Magazine" Sir Arthur Conan Doyle relates some of his early experiences in Spiritualism. A specially interesting part of the narrative is the description of the circumstances which led him gradually to conviction of its truth. Following was one of his earliest studies, of which in the magazine he writes—

The first thing which startled me and made me reconsider my position was the question of telepathy which was already being discussed by Browne and others some before the appearance of "Mind" magazine's work on "Human Personality"—the first book which devoted to these psychic subjects the deep study and sustained treatment which

they demand. "It may, in my opinion, take a prominent place in human literature like the "Deviant Argument" or "The Document of Man," or any other great work which has marked a date in human thought."

Having read some of the evidence I began to search in thought, and I found a well-known student in the room. Again and again, sitting behind him, I saw diagrams, and he in turn had made approximately the same figures. I showed beyond any doubt whatever that I could convey my thoughts without words.

But if I could convey such conclusions up to me, I could not well doubt them when the evidence was given me that the same results could be obtained at a distance. With an appropriate subject, and some suitable distance between the two individuals, it was independent of the medium. The message had in some subtle way to be shown to the transmitter. So the evidence seemed to show.

I had always sworn by science and by the need of the senses had followed wherever truth might lie, and I was not less clear that my position had been too rigid. I had not passed the thought extension of the brain to the life of the body of the liver. Clearly this was automatic. I could affect upon another thinking machine, that is, a different entirely not only in degree but in kind from any purely physical material.

"SEEING WITHOUT EYES."

To the Editor of LIGHT.

Sir.—The argument advanced by Mr. Morgan in his article, "Clairvoyance and the Zangeneh," that "seeing without the eyes is not sight; not bodily sight, and does not depend for expression on the action of the physical eye or any minute form of optical organization connected with Huxley's corpuscles," seems to me much more reasonable than the ready assumption of Mr. James Douglas, that "the whole business is accomplished through spirit agency." Mr. Douglas offers us nothing definite in support of his statement.

Some time ago I wrote a story, certain scenes of which were laid in Cleveland-street. I described an English small chamber shop, very carefully indicating its exact position. Further, I referred to a rack at the back of the house—a rack paved with large stone flags, narrow bordered on three sides by earth, an unusually high and wall enclosed it. After I had finished the story, I wanted to see that there might be no racks at the back of the building in Cleveland-street. To satisfy my sense of justice, I entered the shop which occupied the position of the one I had imagined, and, making the excuse that I was writing about the property, asked permission to view the premises behind. The request was granted, and I discovered in fact in every detail precisely as I had pictured it: the earthen flags, the narrow beds of earth—lastly, and most surprising, the distinctive brick walls.

I had spent much time in Cleveland-street getting a writing my story; but it is difficult to believe that the "soul" in my skin saw through a window-lattice at the walls of two rooms; in fact, clear through the building. If such were so, "clairvoyance" would be easily open to normal. A far more probable explanation is that I made use of clairvoyance or soul-sight.—Yours, etc.

FREDERICK EDWARDS

The General Studies,
138, Fleet-street, E.C.4.
February 24th, 1924.

A POLTERGEIST CASE.

A singular case of poltergeist haunting came under my notice whilst at Montreal. It had occurred to a couple who were an experienced journalist, the wife a native of the north of Scotland. They lived alone, they were childless, and had been married for some years. Their child having gone out into the world. These people were haunted by a very active and mischievous but at the same time harmless spirit or spirits. The box of books which had been their child's toy was dragged out and thrown into the building around, which was put up again in one of the buildings around. When one of these buildings was photographed, a queer little man-like figure came out of the photograph behind the books, and beside it was a female head. These seemed to be two figures, or possibly a single figure working by itself. I examined the place carefully and saw the house. I examined the place and found distinctly two figures, one of a grotesque man-like figure, the other of a child, which corresponded with the photograph. A picture of a house was also shown, an extraordinary high, thin structure of wooden beams, with "Whitby House" written underneath. It was a very old house. Occasionally the spirits were of a very different nature. The electric lights were switched off at intervals, and the pictures were dragged down from the walls. Twice the husband was startled by pillows falling on his

...had been buffeted out of him. Prayers seemed to be of no avail. Unhappily it seldom is in such cases. I have known of one whose a large for heartening was the cause of the disturbance. A ghost was brought in to the house, and whilst he was in the midst of his performance the ring opening at him and enveloped his head and shoulders, so that he was terrified from the house. In dealing with a mischievous and rather malicious ghost, and even, together with kindness, is the only way. In this particular case at Montreal the couple were finally compelled to abandon the house. The haunting seemed to be local, for it did not follow them.

—From "Our Second American Adventure," by Sir ARTHUR CONAN DOYLE.

RUSKIN'S DESTINY: THE OCCULT VIEW.

To the Editor of LIGHT.

IN your reference to Mr. Frank Land's interesting article (p. 127) I think most of us, though lacking his first-hand experience, will be prepared to share his "practical opinion" as to the general spiritual condition of the Russian people. In truth, they are generally considered a "superstitious" people, and some two centuries behind our own civilization, of which, in large measure, they are the unhappy victims.

For the Russians were lacking "a few hundred years ago." In a short way. Resolving the "amplitude of" they show themselves much latitude; and in order to give a certain prominence to their forecasts, they appeal to the "Book of Destiny."

It is now and more being taught that the special types of the future, will not be drawn from the dominant type of the present folk; and, therefore, it may be that the Russian peasants, whose their age-long tradition has passed their minds, descending separation, and whose understanding their simple faith—that then they are put a prominent and uplifting part in the great Plan, is the child of Pagan's thoughts and glimpses humanity's most glorious goal, will not lack his heart because a's changed and changing would the forces of evil are, in our final sense, having "a devil of a time." He will, who descend from the heights, still inspired by his vision, as descended to examine the moral and spiritual forces

now working for the world's better future; and unless he should live within a ring-fence of prejudice, he will not hastily exclude the now ignorant peasants of "Holy Russia" from playing the part assigned to them by the sores.—Yours, etc.

J. SCOTT BAYBAM.

"THE QUESTION OF FAIRIES."

Mrs. F. E. Lanning writes:—

The delightful extract from Dr. Wente's article containing this statement, and the description of the *Kidde* quoted in LIGHT, of February 23rd (p. 127), clears up a matter that has long puzzled me. In "A. E.'s" book, "The Candle of Vision," he speaks of a vision which he had as he lay on the sand dunes by the western sea. It does not seem to accord with the mass of fairy literature, and still less with that of Spiritualism; neither does it quite harmonise with the kind of thing one meets in occult fiction. To dismiss it as a poet's fancy is not satisfactory either. We have in fact an *embarrass de richesses* to choose from, and yet not enough, unless this order, something between moon and melody, is admitted. The air seemed to the seer filled with pervaded with light, as though sunfire rather than blood ran through its limbs. "It moved over me," he says, "along the wind, carrying a harp, and there was a circling of golden hair that swept across the strings. Birds flew about it, and over the brows was a fiery plumage as of beauty and immortal youth. On the face was an ecstasy of folk, and they passed by on the wind as if they knew me not or the earth I lived on."

It seems distinctive of other Irish conceptions that there should be a wild beauty, a uniqueness about them, an ancient distinction that separates them from other folk-lore.

REMEMBER that you are a spirit—just as much a spirit now as you will be when you come here, but you have that spirit encased while on earth in an outer covering called the body. This is a protection to the spirit while you are undergoing your probation on the earth plane; and when you have finished with it your spirit form will rise out of that body of fleshly component parts, an exact facsimile of it.—A SPIRIT MESSAGE.

ADVENTURES IN THE SPIRIT WORLD

BY Sir Arthur Conan Doyle

WHO SPEAKS WITH CONVICTION OF THINGS HE HAS ACTUALLY SEEN AND FELT.

Now on Sale PEARSON'S MAGAZINE—

RAY'S AND REFLECTIONS.

An intimate friend, a man of vision, prevision and premonition, tells me that when he foresees an event it always comes to pass unless he happens to proclaim it abroad and then the prophecy nearly always goes wrong and so the prophet is put to shame.

This is unfortunate, because it is so clear that if one is to convince the world of the truth of prediction it is necessary to put the vision on record beforehand and then point to its fulfilment as proof. (But is it really so necessary to convince the world?)

Perhaps there is some occult law in these matters somewhat akin to the superstition about the "evil eye"—some hostile force or influence is stirred up by the publicity given. I recall that many years ago the late Mr. C. C. Massey, a man of singular ability and a devout astrologer, was challenged to prove the truth of his belief in the stars by publishing some forecasts. He did so, emboldened by experience of the accuracy of his previous experiments. Alas! all the published predictions were falsified—either wholly or in great part.

But before we laugh at the astrologer, let us remember how often things have fallen out the same way in Spiritualism. Here is a new and zealous convert to our subject who has had genuine and striking experiences in the séance-room and is anxious to make converts. One after the other his friends are introduced to the séance-room and what happens? Let the long and ghastly record of melancholy failures in this direction tell the story!

The fact is that in these matters we are apt to place too much reliance on things and overlook the importance of the man—that is to say, the human element. Whether they are occult or psychic, or mystical or spiritual, events are directed or mis-directed, coloured or made clear, by the minds with which they are associated. "See thou tell no man," said a great worker of miracles once to a man whom he had healed. There was doubtless a tremendous significance in the injunction, for it came from one who knew the subtle laws of magical processes.

In my old séance-going days I grew early familiar with the phenomenon whereby the presence of some particular person raised the whole tone of the sitting to one of dignity and utter genuineness, while the presence of another would in some mysterious way set everything wrong, even though he or she might be a devout believer.

Some of these experiments in psychic subjects remind me of a blacksmith operating with a crowbar on a delicate chronometer, or a house-painter "finishing off" an uncompleted picture by a great artist. (It would be "finished off," indeed!) I suspect that it is some ignorant tampering of this sort that sets things awry in occult directions. Perhaps it is that in these matters we need more art and less science!

D. G.

"SEEING WITHOUT EYES."—Mrs. F. E. Leaning points out, in reference to the letter from Mr. James Douglas (Glasgow) in our last issue (p. 131), that "Dr. Farigoule" and "Professor Romans" are one and the same writer. It seems that his full name is Jules Farigoule Romans, and that he first published under the name Farigoule and later used the full name. Hence the confusion.

"A CHINA ROSE."—On Tuesday evening, the 26th ult., we had the pleasure of attending a capital performance of this musical play, written by Mr. Sidney H. Shurrock, composed by Dr. R. J. Wickham Hurd, and produced under the direction of Mr. John T. MacCullum, at the Birkbeck College, University of London, in aid of a fund to purchase a ground for the Athletic Union and the equipment fund of the Union Society. All concerned in the performance are to be congratulated upon it. With a cast of a dozen characters, besides policemen, coolies, and some twenty guests forming a really good chorus, we cannot mention in detail the various artists who deserve special notice. Dr. Hurd, who conducted effectively, was well supported by a score of competent instrumentalists, a few of whom were part of the band by kind permission of Trinity College of Music, as was the leading lady amongst the soloists, Miss Myrtle Stewart, a charming Rose indeed. There was some truly excellent acting, the writer of the play, who played a leading rôle in the cast, in this distinguishing himself. As regards the music, for us the chief thing in opera, we confess to delighted surprise at its quality. Of the simplest operative structure, without extreme modern harmonies to excite interest, a stimulating overture introduced concerted movements and orchestral colouring of a charm beyond our expectations.

"ANCIENT LIGHTS."—We learn that there is a considerable demand for Mrs. St. Clair Stobart's book under this title, and by a note received from Australia we gather that it is selling well there and is regarded as one of the best presentations of the theme yet published.

THE HARNETT CASE appears to have raised some excitement among the medical fraternity, who are disturbed at the idea that a verdict may be obtained against them for an incorrect judgment, or lax supervision, in a question of lunacy. But surely the potential patient—which applies to all of us—has reason to be disturbed by the possibility that, under the present law, he may be unjustly incarcerated for years, with no prospect of redress. Many doctors, of materialistic tendency, have not been slow to express their opinion on those who hold Spiritualistic beliefs, and what is to prevent such a one in conjunction with "religious" relatives, and a complaisant magistrate, from certifying an ardent Spiritualist, and "putting him away" until he perhaps did become mad from terror and confinement? A certain doctor falsely stated that there were tens of thousands in the asylums, sent there by Spiritualism; we can imagine the case of some doctors who would see to it that large numbers *would* be there if they had their way! Certainly the law should be altered, not only to make it more difficult to certify insanity, but also to penalise any doctor who fails to exercise the greatest care in such a matter.

THE POISED MIND.—If there is one thing sure, however, it is that the average individual cannot stand his own company, and is quite unacquainted with himself. A friend of ours used frequently to use the expression, "When I am alone I know I am in good company," and that attitude shows a development of mind and a consciousness of the interior life which would enable such a person to remain poised amidst all the changing circumstances of life. Such an one could enter into the joys and sorrows of his fellows without losing his own balance or sense of proportion. The tendency of modern life is to throw one into a whirlpool of social activities and forget self, and the individual is sometimes brought back with startling suddenness to the fact that when the great incidents of life fall upon him he is whirled into a social backwater, and finds himself alone. Man has yet to learn that his complex consciousness is not concerned merely with the physical plane; in fact . . . the only individual who is capable of remaining balanced and unafraid amidst the clash of material circumstances . . . is he who possesses within the depths of his being a sacred chamber known peculiarly to himself, in which peace and concord ever reign, the harmony of which no storm or circumstance from the outside life can ever disturb. From "Into the Silence," in the "Two Worlds."

THE "CONTROLS"

of

STAINTON MOSES

("M.A. Oxon.")

By

A. W. TRETHEWY, B.A.

With numerous Drawings and Specimen Signatures.

Price 12s. 6d.; post free, 13s.

THIS book is a concise and exhaustive study of the work of the Reverend William Stainton Moses, who died in 1892, well-known both for his psychic gifts and, as "M.A. Oxon," as the author of "Spirit Teachings," "Spirit Identity," and similar writings. The names of Hebrew prophets and ancient sages, claimed by some of his "Controls," are here divulged for the first time, and their identity discussed after research at the British Museum and elsewhere. The author has had access to the original manuscripts of the automatic script and the séance records, and has also received help from two surviving members of the Stainton Moses "circle."

HURST & BLACKETT, LTD.,
PATERNOSTER ROW, LONDON, E.C.4.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

WHAT MAKES MAN IMMORTAL?

"What is it in man which makes him so superior to the rest of the animal creation, that it is claimed that he can survive the change of death as a self-conscious being? There is nothing in Science to show this." Something depends on what is meant by Science. Science in the large sense is knowledge—organised knowledge. There are a good many scientists to-day who accept the evidences for human survival on the facts, and are patiently working out a philosophy of those facts. Professor Benton, in his remarkable book, "Man-making," accepts the evidences for human survival, and traces the career of man from its earliest stages until he passes into that world of a knowledge of which we are yet on the fringes. Mr. Benton says that "the superiority of man lies not in superior protoplasm" because "microscopically and chemically protoplasm is the same in all animal life." But he plainly sees that man is the one creature which goes on progressing, always proceeding to higher standards of attainment. He contends that the whole process is under guidance—a creating, directing power. In man is evolved mentality to which no limit can be assigned. All the same, it is cheerfully to be admitted that there is nothing in man to which official science can point as determining his immortality or even his survival of death. But inasmuch as we know that he does survive death as a rational being, it is clear that this something, whatever it may be, is in man, even if it cannot be scientifically classified. As Mr. Benton remarks: "What do we really know of the nature of our life hereafter? Almost nothing." It is true; but we are almost daily acquiring fresh knowledge—knowledge which official science, when it has enlarged its boundaries somewhat, will admit, unwillingly, perhaps, but of necessity, because of the compulsion of the facts. There is no stopping-place for Science. The procession of life moves on eternally.

WHAT IS SPIRIT?

To a question like this we can only, in the Scottish fashion, reply with another question, and ask, "What Is Matter?" We have never yet had a satisfactory definition of Matter, so that the sceptical person who derides us for a belief in something we cannot define—that is to say, Spirit—has no superiority on which to vaunt himself. It is much too long a question to go into here, especially as we have dealt with it in *LIGHT* on many previous occasions. For the present it may be useful to quote the following passage from "The Inner Life," by Andrew Jackson Davis:—

The word "spirit," as used by man, has no actual meaning; for spirit does not exist in the infinite order

and plenitude of things. Every thing in the universe is a substance, a materiality, and the difference between the Rudimental and the Superior worlds consists simply in this: Here, in the rudimental, matter is progressing; there, in the superior world, matter is progressed. Here matter is *ultimating*; there it is *ultimated*, and is consequently much more real than where the external conditions are constantly changing.

In short, we only know Spirit at second hand. Directly it manifests it takes some form of substance. It is the unknown *x*. It does not *exist*, as Davis said, using the term "exist" in its strict sense. It is the Absolute. But we have to use the term all the time—there is no other convenient one to indicate more clearly what we mean.

CLAIRVOYANT DESCRIPTIONS.

Clairvoyant "descriptions of spirits" are generally of a representational character, as a cinematographic scene is, however life-like the representation. Such pictures of persons are not limited in use to identification, although naturally that purpose is most commonly served by them. With regard to the case of an individual who, as a baby, was still-born, or re-born, when only a few days' old, and years afterwards is described in maturity, one could hardly suppose the intention to be an attempt to show what the child would have looked like if its life on earth had not been prematurely cut off. The effort is evidently to produce as "good a likeness" of the (spirit) individual as possible in the circumstances—the subject of the portrait being in one state of consciousness, the percipients in another or other states of being. So that what is imparted to the clairvoyant has to be adapted not only to the particular clairvoyant's psychic state, but to the state of the embodied receiver as well. Only when the imparter and the receiver are in the same cosmic state can a description correspond with the subject described, as we find with each other in matters mundane. It is to be remembered that the specific attribute of spirit, is creativeness. Whatever the condition of spirit it spontaneously represents itself in appropriate form. When this native faculty of representation is associated with human desire and volition, the creativeness manifested in the spiritual world is according to the measure of Love, Wisdom, Will. The spirit-idea governs form, its every individual is an embodied idea of the Universal Spirit, interiorly they are reciprocally knowable or known according to their spiritual status. Operating from the interior along natural lines, the most exalted spirit can trace outward relations accurately.

"Communications and visions recorded. . . There is nothing in the communications that is trivial or unspiritual."—Extract from "The Times."

GOD'S WONDERLAND

By EFFIE MARTYN WATTS.

In crown 8vo., cloth, with Frontispiece, 3s. 6d.; post free, 3s. 10d.

This remarkable book recounts in simple, reverent language the manifestations vouchsafed to the writer of her little son after he had passed beyond the veil. Previous to her bereavement, Mrs. Watts had made no study of the occult, and had neither sought nor expected such revelations as have come to her. Her veracity is unimpeachable. The *Aberdeen Journal* says that the book is "an excellent illustration of the remarkable power of that faith which can remove mountains. The sorrow of the writer's bereavement becomes sweet, and her book should give comfort and courage to many a mourner who feels that faith and hope are rooted in deeper soil than the scientific."

HURST & BLACKETT, Paternoster Row, London, E.C.4.

ANSWERS TO CORRESPONDENTS.

F. G. WILLATT.—You are right, but it is probably a transition stage. There comes a time when the persons concerned feel that they have not got all they need from the purely psychical region, and then the way is open for a fresh development taking a more spiritual form. We have pointed this out in *LIGHT* from time to time; and many of us feel that Jesus is the greatest of the spiritual leaders of mankind. Howbeit, we have no desire to quarrel with those who do not take the same view.

J. H. WILSON (Norwich).—We have your letter and note what you say with regard to the movement in Norwich.

MORRIS HUDSON (Bathampton).—Thanks for your letter. You are quite right. From our own experiences with newspapers we can testify that several of them in the past at least have desired only sensational, and, if possible, damaging reports about Spiritualism, as they considered that these were what the majority of their readers appreciated.

E. OATES.—Thank you for the cutting.

E. LETOIT (Paris).—We are grateful for your kind letter and the information it contains.

R. H. ROBINSON.—Thank you for the correction. The word should have been "musicians" and the substituted word was italicised to mark the difference. We agree that it was a solecism, although in the circumstances we do not feel strongly about it.

THE ANNUAL SOCIAL AND DANCE of the London Lyceum District Council on Saturday, March 1st, attracted a large gathering at St. Bride's Institute. Among those present were Mr. C. J. Williams (President), Mr. A. T. Connor (Secretary), Mr. Barnard (Treasurer), Mr. and Mrs. Clegg (District visitors). Mrs. Barnard acted as organiser, and much of the success of the gathering was due to her efforts. In addition to the officials, Miss Felicia R. Scatcherd, Mr. Leslie Curnow, and Mr. Ernest Vickers were present. Songs were contributed by Miss Olive Gagg, Mrs. Courtney, and Mr. H. Williamson, and recitations by Mr. W. W. Drinkwater, and Mr. Cowlam. Mr. A. Young acted as M.C.

NEW PUBLICATIONS RECEIVED.

- "Pearson's Magazine." March.
 "Royal Magazine." March.
 "The Soul of the Wolf." By E. O. Carolin. John Long, Ltd. (Price 7/6.)
 "Our Second American Adventure." By Sir A. Conan Doyle. Hodder and Stoughton. (10s. 6d. net.)
 "The Theosophist." February.
 "Dreams from the Past." By Rowberry Williams. Arthur H. Stockwell. (6s. net.)
 "Apart yet not Afar." A song by John Bertram. (Bertram Chevalier, 1/- net.)
 "The Mystic's Goal." By Julia Seton, M.D. William Rider & Son, Ltd. (3/6 net.)
 "Chits from West Africa: Stories and Sketches from the Tropics." By J. M. Stuart-Young. Arthur H. Stockwell. (7/6 net.)
 "Theosophy." March.

SUNDAY'S SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—Sunday, March 9th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. Drayton Thomas. Wednesday, March 12th, 8, Rev. J. M. Matthias.
 Croydon.—Harewood Hall, 96, High-street.—March 9th, 11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.
 Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—March 9th, 11, open meeting; 6.30, Mrs. Scholey. Wednesday, 7.30, service at 55, Station-road.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 9th, 7, Mr. Anderson. March 13th, 8, Mdm. Mervale Collins.
 Shepherd's Bush.—73, Beckton-road.—March 9th, 11, public circle; 7, meeting. Thursday, March 13th, 8, public meeting.
 Peckham.—Lausanne-road.—March 9th, 7, Mrs. M. Clempson. Thursday, 8.15, Mr. W. A. Melton.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 9th, 11, Mdm. Mervale Collins; 3, Lyceum; 7, Mdm. Mervale Collins. Wednesday, March 12th, 8, Mrs. B. Stock.
 Worthing Spiritualist Church, Ann-street.—March 9th, 11 and 6.30, Mr. Barbanell. Thursday, March 13th, 7, Mrs. Paulet.
 Central.—144, High Holborn.—March 7, 7.30, Mrs. B. Petz. March 9th, 7, Mrs. B. Stock.
 St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, March 9th, 6.30, Mr. Hooker. Wednesday, 8, service.
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 9th, 6.30, Service, Holy Communion, and address. Healing Service, Wed., March 12th, at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR MARCH.

| DATE. | TIME | TOWN OR DISTRICT. | HALL. | LOCAL ORGANISERS. |
|---------|------|-------------------|-----------------------|---|
| Mar. 17 | 8 | Darlington | Mechanics' Hall | W. C. Mitchell, 3 Harewood Ter., Darlington |
| " 18 | 8 | Middlesboro' | Town Hall | C. Drew, 98, Crescent Road, Middlesboro' |
| " 19 | 7.30 | Newcastle | Town Hall | W. A. Robinson, "Pennyland," St. George's Street, Monk Seaton |
| " 20 | 7.30 | Jarrow | Co-operative Hall | Ditto, Ditto. |
| " 21 | 7.30 | Sunderland | Victoria Hall | Ditto, Ditto. |
| " 23 | 8 | S. Shields | Miners' Hall | Ditto, Ditto. |
| " 24 | 7.30 | Dawdon | — | Ditto, Ditto. |
| " 25 | 7.30 | Durham | Town Hall | Ditto, Ditto. |
| " 26 | 7.30 | Gateshead | Town Hall | Ditto, Ditto. |
| " 27 | 7.30 | N. Shields | Albion Assembly Rooms | Ditto, Ditto. |
| " 30 | 8 | Whitley Bay | Empire Picture Hall | Ditto, Ditto. |

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

THE UNFINISHED WORK.

The ugliness and triviality of men are full of hope; for they are signs that we cannot already be what we are intended for. We are still far below the ideal. We are an unfinished article. We are like a building covered with scaffolding and full of raw material. Such a building can be regarded with complacency even by its architect; for with the mind's eye he sees beforehand his completed design, and knows that all this temporary imperfection is a stage through which the structure has to pass. It is in the light of that kind of fuller knowledge that immature efforts can be tolerated. The end in that sense justifies the means. Think of the painful learning of a violin by a child; yet how else is the finished performer to be produced? Looking at the stage at which humanity has so far arrived, in the light of the aeons of preparation, the lowliness of human origin, and its vast, almost limitless future, we seem driven to believe that the ultimate destiny of man—man as a race—will be something extraordinarily magnificent.

—From "Outlook on the Universe," by Sir Oliver Lodge, F.R.S., in "The Nineteenth Century and After."

"THE BLUE BIRD."—Maeterlinck's delightful play, with its leading idea, "There is no Death," which at Christmas was performed at the Garrick Theatre, is this week (with the same company, under Miss Nora Johnston) at the King's Theatre, Hammersmith, and will be at the Wimbledon Theatre, on the 10th inst. It includes the special "Blue Bird" music by Norman O'Neill.

LONDON LYCEUMS.—A new Lyceum in connection with the Croydon Spiritualist Church was opened on Sunday last. The conductor is Mr. J. M. Stewart, of Glasgow. There was a large attendance. Mr. Percy Scholey and Mr. Leslie Curnow expressed their pleasure at being present, and wished Mr. Stewart every success in his undertaking.

THE REV. DR. LAMOND, famous as a preacher and pastor in the Church of Scotland, has had a long experience of psychic matters, dating from the early days of David Duguid. He is prepared to address meetings upon the subject, and would be pleased to hear from any local bodies which desire his services. Saturdays and Sundays are occupied. Letters addressed to *LIGHT* office will be forwarded to him.

One or two paying guests can be received in a quiet home. Apply A.P. 15, Hillcrest Avenue, Go dars Green.

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New Civilisation Church (founder, Julia Seton M.D.) Services every Sunday Afternoon 3 p.m. at Aeolian Hall, New Bond St., W.1. Sunday, March 9th. E. Geraldine Owen on "Health, Wealth and Love." Daily Meetings, 97b, Regent St., W.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,253.—VOL. XLIV. [Registered as] SATURDAY, MARCH 15, 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.

THERE is that which one can communicate to another, and make himself the richer; as one who imparts a light to another has not therefore less light, but walks henceforth in the light of two torches instead of one.—DR. TRENCH.

SCIENCE AND SLAUGHTER.

Sir Oliver Lodge's address to the National Free Church Council at Brighton last week was an event of the highest importance to all right-thinking people. It was a solemn warning to mankind concerning the inevitable results of that warfare by machinery to which Science is prostituting itself. Automatic aeroplanes, tanks and submarines, laden with high explosives, poison gas and disease germs—this is the form of war to which we are drifting, and, as Sir Oliver pointed out, it is simply massacre—it is not fighting. And he told his audience:—

Happiness is not so super-abundant on this planet that we can afford to spend our energies in damaging and hurting each other. The evil is a disease of civilisation, a mania which has accompanied material progress.

Apparently some of the newspapers had a dim notion of the importance of the warning, for they gave it almost as much space as is devoted to the question whether dancing is to be slower or whether girls should bob their hair. Of course it is always to be remembered that Sir Oliver Lodge believes in the existence of spirits. But it is not impossible that even this heresy may be quite compatible with good citizenship and moral and intellectual eminence. We leave a consideration of the point to some of his critics. Let them use their—whatever it is they do their thinking with, on the point. But those who employ brains for the purpose will realise that under scientific materialism civilisation is likely to be wiped out by a gigantic system of mutual destruction. Only savages and barbarians will remain—those races who are not scientific enough to turn the earth into a vast Bedlam.

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

A MATERIALISTIC AGE.

We observe that at a later meeting of the Free Church Council, the Prime Minister took up the parable. He spoke of the incursion of science into the business of war with the effect of making it easier for the soldiers to destroy human life. And he said with a quite pardonable bitterness:—

This is a materialistic age and there is no use talking humbug about it.

It is, indeed, a materialistic age, but, we think, only so in appearance. There is a great stirring of the waters to-day, and all the scum and slime from below are coming to the surface. To the casual gaze these things are the most prominent and most noticeable. In the old days the materialism was not so observable, but it was even deeper and more widespread. There was nothing to excite or alarm it. To-day there is uneasiness, even something like panic. There is a general rush to the treasure-chests and a great haste to exhaust their possibilities of pleasure while there is yet time. That is how we construe the position. Social materialism is in its last desperate throes, and consequently has become the most conspicuous, as it is the least permanent, feature of the social landscape. It is doomed, and in its inmost mind it knows it. Sir Oliver Lodge and Mr. Macdonald have uttered their warnings, and they are acutely needed. But if the race had no other guidance than human wisdom, the outlook would be very black indeed. But we believe it to be under the direction of a Power which knows its business very much better than our wisest instructors. As the Prime Minister well says, "We live by faith, not fact."

* * * *

BY SPIRITUAL ATTRACTION.

In a long defence of Spiritualism in the "County Express" (Worcestershire) some little time ago, a Mr. G. H. Eveson put the case excellently in a letter, from which we think the following passage worthy of reproduction here:—

If steel filings be mixed with dust and ashes, and you hold a magnet in front of them, it will draw the steel to itself and leave the dust and ashes behind. The Spiritualists have found the magnet which they are applying, and drawing thousands away from that which is earthly. Are they doing it because they have not found or said anything that is of the slightest value? It is said that the very mud on the road, trampled under foot as the type of all impurity, can be changed by chemical art into metals and gems of surpassing beauty. Have not the Spiritualists been making jewels out of the common people, whom many would have counted as worthless rubbish? How are they doing it? Is it because they have not found or said anything that could be of the slightest value? No; it is because they have found and said something that is of inestimable worth. And the proofs of continuity are fast becoming overwhelming.

We should imagine that Mr. Eveson, whose name is not known to us, is expressing the sentiments of many quiet observers who do not habitually take part in public controversy, but whose influence on the general mass of opinion is very substantial.

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 147.)

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

I had from the first the business control of *LIGHT*, but Mr. J. S. Farmer was for a time the editor, and after him Mr. Stainton Moses ("M.A. Oxon."). Mr. Stainton Moses died in September, 1892, and Mr. W. Paice, M.A., took the editorship. He, however, also died shortly afterwards, and so the conduct of the paper fell into my hands altogether. In the meantime the London Spiritualist Alliance had been started on the suggestion of Mr. Stainton Moses, who called a number of friends together and proposed that an Alliance should be promoted, with no governing body at all, other than a few persons nominated by himself, as he had been disgusted with the experiences of the British National Association. The first meeting was held in the Banqueting Room at St. James's Hall on May 5th, 1884, when Mr. Stainton Moses delivered the inaugural address as President. On his death I was elected President, which position I have retained to the present time.

The constitution of the Alliance on the lines laid down by Mr. Stainton Moses, under which the Council was elected entirely by the President, remained in force until 1896. It then occurred to me that in these days of enlightened progress an autocratic body was out of date, and in 1896 the Alliance was duly incorporated as a limited company, under the Companies Act, as a company limited by guarantee and not conducted for profit. The Memorandum and Articles of Association were prepared by the solicitor who had drawn up those of the Psychical Research Society, and on precisely the same lines, and application was made to have the Alliance incorporated so that it could be registered without the designation of "limited."

This application was within the power of the Board of Trade to grant, but notwithstanding the pressure which was brought to bear by the solicitor the Board of Trade refused, without deigning any explanation whatever as to their reasons. Fortunately or unfortunately for us, we had chosen the word "Spiritualist" in our title instead of "Psychical," hence no doubt the prejudice which prevented us attaining the end we had in view.

ORIGIN OF THE PSYCHICAL RESEARCH SOCIETY.

Having referred to the Psychical Research Society, I may say a few words as to the origin of that society. It so happened that in the year 1882, or perhaps in the last months of 1881—I cannot now recollect the date—Professor W. F. Barrett was spending the night with me at my residence in Finchley, and we sat up to a late hour while he recounted some of his psychical experiences. In the course of his narration he mentioned the fact that so long ago as 1876 he read a paper to the British Association at Glasgow, principally on the subject of thought transference, and had urged the formation of a committee to investigate the subject, together with that of psychic phenomena and so-called Spiritualistic manifestations, which had been tested by Sir William Crookes. Nothing had come of this suggestion, however, and he had made other attempts, with a like result, to induce scientific and literary men of influence to look into the subject without prejudice. I suggested that a society should be started on lines which would be likely to attract some of the best minds which had hitherto held aloof from the pursuit of the inquiry. Professor Barrett approved of the suggestion, and called a conference of a few friends, which was held in the rooms of the British National Association in January, 1882. At that meeting Mr. Stainton Moses, Mr. C. C. Massey, Mr. F. W. H. Myers, Mr. J. G. Romanes, myself, and others were present. A committee was appointed to formulate a plan, and it presented its report to an adjourned conference in February, 1882, when the society was definitely constituted. The first Council comprised Mr. Stainton Moses and myself, with some other well-known Spiritualists, including Mr. Hensleigh Wedgwood, Dr. Weld, Mr. Alexander Calder, and Mr. Desmond G. Fitzgerald.

Mr. Stainton Moses and myself shortly afterwards withdrew from the Council in consequence of the attitude which we thought the new society evidently desired to take up in reference to Spiritualism. We felt, indeed, that under pretext of an inquiry there was a manifest desire that it should lead to a disproof of our position, and not to a fair investigation. Our facts, however, in the long run happily proved too strong for them, and some of their leading members—notably Mr. F. W. H. Myers—subsequently gave their adhesion to the Spiritualistic hypothesis as the only satisfactory explanation of all the phenomena.

DIRECT WRITING.

As already intimated, my experiences have embraced every variety of spiritual manifestation; but they have been chiefly with Mrs. Everitt and Mr. Eglington, although I have sat with many other mediums. I have had scores of sittings in my own house, with Mrs. Everitt as the medium. I have before referred to the marvellous rapidity with which Mrs. Everitt's direct writings were executed. A sheet of paper initialled by the persons present was laid on the table with a pencil, and the light having been turned off for a few seconds, we heard the rustling of the paper as it was taken up into the air, followed by what appeared to be only a few ticks. The pencil then fell, and, having lit up, we found a written communication on the paper. We used to estimate the length of time these ticks (representing the sound of writings), occupied by mentally counting one, two, three, etc., for the number of seconds. On one occasion we had nine hundred words written in six seconds, i.e., at the rate of one hundred and fifty words *per second*. It takes a good shorthand writer to reach one hundred and fifty words *per minute*, and therefore these writings were done sixty times as fast in longhand as a stenographer could do it in shorthand. That these writings were actually done at the moment was evident from various circumstances. On one occasion, for example, the writing filled the whole of one side of a quarto sheet which had been previously initialled by us, and at the foot was a remark to the effect that the writing would be continued if we tried again. Consequently the paper was turned over and laid on the table. A few seconds afterwards a quantity of writing was found on the other side. A long series of these writings was obtained dealing with the authenticity of the Christian religion, with quotations from ancient writers, and extracts from the old authors who had written in Latin. Most of the quotations, as we knew, were far beyond any information obtained by the Everitts, or, in many cases, by any other person present. On one occasion it was observed that the latter part of the writing appeared to have been written with a double pointed pencil. On examining the pencil which had been used it was found to have been accidentally broken, presenting two jagged points.

I have known cases of writing having been produced on a piece of paper enclosed in a sealed envelope; the writing in this case contained information procured for a gentleman at a distance on matters of which we had no cognisance whatever.

TWO STRIKING CASES OF SPIRIT IDENTITY.

It is often said that the communications received from unseen intelligences always partake more or less of the mind of the medium, or at least that the information imparted is within the knowledge of the persons present. To show, however, that this is by no means invariably the case, I should like to give you the particulars of a séance held some time ago at the house of a Mr. Mansell in Finchley, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The medium on the occasion was Mrs. Everitt, and the company included Mr. Everitt, myself and wife, Mr. Mansell, and two or three personal friends of his, all being well known to each other. I ask your attention to the name of *Mr. Mansell*, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the spirit spelt out, several times without success. I suggested that perhaps the spirit had not communicated before, and did not know the usually adopted signals, and I requested that one rap should be given for "No," two for "Don't know," and three for "Yes," and that for other answers the spirit should rap at the letter required while the alphabet was being repeated.

I then asked: "Have you communicated before?"—One loud rap indicated "No."

"Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?"—Three raps, "Yes."

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters, "T-H-O-M-A-S-M-A-N-S-"

"Oh," I said, "Thomas Mansell! This is a friend of yours, Mr. Mansell." But Mr. Mansell said, No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result—"T-H-O-M-A-S-M-A-N-". I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the spirit, letter by letter, how far I was correct. I then found that "T-H-O-M-A-S-M-A-N" was

right; and when the alphabet was again repeated I learnt that after the "N" "T" was intended, and not "S," the letter immediately preceding. The name was then without further difficulty spelt out—"Thomas Manton." Questions put to the friends present satisfied me that no one in the circle had the slightest idea who Thomas Manton was, and I next asked the spirit to tell me how many years he had been in the other life. The answer came—S-I-X—"Oh," I said, "six years?"—An emphatic "No."

"Perhaps you mean six years and so many months? Tell us how many?"—Answer, "T-E—" "Oh, six years and ten months?"—"No."

"Go on."—"T-E-E—" "Oh, sixteen years?"—Again "No."

"Well, go on."—"H-U-N-D-R-E-D."

"Then you mean that you have been in the other life sixteen hundred years?"—"No."

"Well, try again."—"Sixteen hundred and seventy-seven."

"Do you mean that you have been in the other life sixteen hundred and seventy-seven years?"—"No."

"Do you mean that you entered the other life in the year 1677?"—"Yes."

"Tell us where you were born."

Answer, "Launceston."

Knowing nothing of such a place as this, I asked where it was, and the reply was spelled out correctly and rapidly—"Somersetshire."

"Where were you buried?"—"Stoke Newington."

The spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the séance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who while in earth-life had attended some of Mrs. Everitt's séances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to "Launceston," I found "Laurence Lydiard" in Somersetshire. This gave me some hope that I might find all the rest of the narrative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular:—

[EXTRACT.]

MANTON (Thomas), a learned Nonconformist minister, was born at Laurence Lydiard, in Somersetshire, in 1629 and educated at the Free School at Tiverton, and at Wadham College, and at Hart Hall, Oxford. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of Stoke Newington by Colonel Popham, and here

preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached at London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he showed equal contempt for the tyranny of the usurpers by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he co-operated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his Majesty at Breda, and was afterwards sworn one of his Majesty's chaplains. In the same year he was, by mandamus, created D.D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day, 1662, when he was ejected for Nonconformity. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the Nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 11th, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington.—H. J. Rose, New General Biographical Dictionary, vol. ix., pp. 464, 465 (1857).

Here is a clear case of a correct and truthful communication, not one word of which was known to any person in the circle, and which the spirit succeeded in giving in the face of a somewhat persistent, though unintentional, attempt to make him say something else than he wished to say.

On the evening of February 16th, 1890, a séance was held at my house, in Church End, Finchley, the circle consisting of Mr. and Mrs. Everitt (Mrs. Everitt being the medium); Mr. H. Withall and Miss H. Withall, of Angell Park Gardens, Brixton; my wife, my two daughters, my son, and myself. We sat in the dark for the "direct voice," and in that way had communications from several spirit friends. In the course of the evening a "stranger" spoke, giving us his name, the time of his decease, and his age, and mentioning a town in Missouri as the place of his residence when he departed this life. Wishing, if possible, to verify the correctness of the message, I addressed the following letter to Colonel Bundy, the Editor of the "Religio-Philosophical Journal," Chicago:—

(To be continued.)

DR. LINDSAY JOHNSON AND THE FAIRIES.

To the Editor of LIGHT.

Sir,—When Sir Arthur Conan Doyle brought out his startling little book on the photographs of Fairies, I investigated the matter in order to find out whether these photographs were genuine or merely fakes. But knowing Sir Arthur so well, I felt convinced that he would never be a partner to fraud of any description, nor would he have allowed his book on the Fairies to be published had he not been convinced that all the photographs which he procured were genuine. As I could not get any evidence to show that they were not genuine, I was greatly puzzled to account for them. The only scientific solution that occurred to me was the attempt which I published in a short article which appeared in LIGHT towards the end of last year. But as that article does not include any reference to the history of these remarkable creatures, I venture to give you a few remarks on the subject which I have extracted from a work which I hope to publish very shortly:—

"Many of the so-called myths and legends which we read of in ancient history have turned out, as the result of modern research, not to be so absurd as they were thought to be. For instance we have all read of the heroes of Ancient Greece, of the siege of Troy, and the feats of Achilles, but nobody imagined that these stories were anything more than myths, until Prof. Schliemann, in his excavations at Mycenae, unearthed the shield of

Achilles, which was found to be actually embossed with the same figures that Homer describes in the Iliad. And further excavations on the site of ancient Troy have revealed a number of objects which leave no doubt that many of the public halls, palaces, and various objects described in the Iliad really existed. Moreover, Prof. Boni, Lanciani, and other archaeologists, on excavating the Roman Forum at a much deeper level, unearthed the Lapis Niger and other relics referred to in the old legends of the seven kings of ancient Rome, thus clearly showing that these ancient monarchs really existed.

Even the fairies are not quite so mythical as most people imagine, for they are firmly and consistently believed in in Brittany, in Devon, in Cornwall, in Wales, in the North of Scotland, and uniformly throughout Ireland—in fact wherever the Celtic race predominates. In some parts of Ireland the peasants ascribe all sorts of calamities to disturbing the fairy circles in the woods, and wherever they find these landmarks nothing will persuade them to disturb the ground. Besides, the literature about these creatures is enormous, and I am convinced that there must be some reason for these beliefs. Of course I cannot vouch for their existence as it would upset the entire foundation upon which the science of Biology rests, and Evolution would have no meaning, but this I know, that there must be some solid facts behind all these myths to account for their belief in so many and widely separated countries. No doubt in time we shall be able to trace the origin of these delightful creatures.

Yours, etc.,

GEO. LINDSAY JOHNSON, M.D.

Carmel House,
Isipingo Beach, near Durban.
February 12th, 1924.

"SPIRITUALISM AND IMMORTALITY."

A REPLY TO THE REV. DR. GEIKIE-COBB.

BY "LIEUTENANT-COLONEL."

Dr. Geikie-Cobb, in his address to the London Spiritualist Alliance, on the 21st February, raised certain questions, apparently under the impression that they were difficult to answer, and deduced conclusions from them which would not arise when the answers, well known to most Spiritualists, have been given.

The whole of his address is based on the real identity of the Self, and it will be evident, when that identity is realised, that the further questions and conclusions do not arise, for they are already answered.

In his opening remarks, the speaker suggested that the Self was in fact the total experiences of that Self, that the experiences constituted the Self, and quoted, in support, the interests of the ordinary man, as evidenced daily, and his concentration in those interests. But he has already given the answer to the suggestion for, logically, if the interests are experienced by the Self, it is postulated that a Self exists to experience things, and must be pre-existent to the things it experiences. One cannot imagine a sense being brought into existence by the sensation it receives, it must be in existence to receive that sensation. As well ask if what a man may see or hear is the man himself, for if the man did not exist prior to the seeing and hearing, he obviously could not exercise those senses.

The error arises by assuming that a man can realise his Self, his spirit, while the fact is that he only knows his actuality, his existence, by perception of things external to himself. Naturally he cannot do so; if he could realise his own spirit, he could realise God.

The Self is that eternal individuality which will endure throughout all degrees of existence, not only this physical life, and it is potentially omniscient and omnipotent, for to limit it in either direction would be to put a limit, however large, to its eternal progression.

Neither is the "subconscious" the Self; it is a useful term to some disputants, for its capabilities are so obscure that it is difficult to apply a limit to them; but the word can only have one meaning, and that is the record of most, or all, of our past experiences. Consequently this cannot be the Self, for it is the Self which collects and records these experiences.

The speaker admitted to an awareness of a continual Self, the same identical Self, which had persisted throughout his life, though its experiences had entirely changed; but if the experiences, in any form or under any name, were the Self, it obviously could not still be the same Self, for its constitution—experiences—had totally changed. It is the same Self, but educated by its experiences, just as a man is the boy who was, but educated by his experiences, and mentally advanced.

Another suggestion made during the address was that "Reincarnation or re-embodiment would seem to be a necessary law of the universe." Where is the evidence for this? Not in the physical universe, in fact it is the opposite, continuous evolution and progression; so that analogy in Nature is against such a theory. Psychically, this theory is obnoxious to the Spiritualist, for it implies reversion, and not only reversion but an existence devoid of the saving clause of memory. We are told that our existence here is a means of progression through the educating effect of experience; but if the memory of that experience is to be withheld on each occasion of re-incarnation, it would be tantamount to sending a scholar, who had failed in his examination, back to the infant school, in fact worse, for he must not be permitted to retain anything he has already learnt, not even that he had already failed on the previous occasions. The only evidence that could be produced in support of this theory is past memory, which is apparently (conveniently, in this case) forbidden, and when, contrary to this asserted law, past memory is claimed, it is of so megalomaniac a character as to be unacceptable. Apart from this latter there is no valid evidence offered in support of the theory, which was introduced to the Western World by Allan Kardec, and is an offshoot of Brahminism.

A continually repeated reversion, on the off-chance of a better result, and with no benefit possible from the continually repeated experience, does not appeal to the sense of justice, a sense which is God-given for our benefit and assistance.

Another difficulty which was suggested, the need to use a medium for communication, is not obvious; they are used, if not so termed, in every form of daily life. We should be foolish, not to mention inefficient, if we did not make use of an intermediary who was either better versed in the subject arising, or more sensitive to the necessity than ourselves whenever occasion arose. We use the most delicate receiver available when we want to recognise minute or obscure forms of physical force; why should we refuse the aid in psychical occasions? The material of which the receiver is made is of no importance as long as the instrument is effective. What should we say of the man who, because he could not hear normally, refused external assistance? It would amount to a refusal to hear.

The telepathic explanation of phenomena, although it may be suitable on occasion, does not cover the facts; experience has shown that, in our present physical conditions,

it is sporadic, and under test conditions the results are so uncertain and obscure as to be valueless as a source of information. The very fact of "desiring to obtain" observation is sufficient greatly to inhibit the possibility of doing so. Conviction on the subject of survival is only obtained by an open mind, possibly sceptical, but neutrally so; preconception and bias are automatically inhibitive. Light is not evident to those who meet it with wilfully closed eyes, for it can then be explained as an affection of the optic nerves, a hallucination.

MISS GLADYS FFOLLIOTT ON "OUTWARD BOUND."

At an "At Home" held at the Hall, 6, Queen-square, under the auspices of the London Spiritualist Alliance, on Monday afternoon last, Miss Gladys Ffolliott gave an address on the subject of the famous play in which, it will be remembered, she took the part of Mrs. Cliveden-Banks.

The hall was crowded to its full capacity—indeed so numerous was the attendance that the audience overflowed into the ante-room and lobbies.

Lady Molesworth presided, and the audience included many well-known people, amongst them Lady Grey of Fallodon, Lady Oakley, and Mrs. Cobden-Sanderson. Several members of the dramatic profession were also present.

After a short musical programme and tea, which was served in the hall, Miss Gladys Ffolliott spoke attractively on the play with which her name is now so closely associated. Her interpretation of its teaching and her elucidation of some of the points in it which are not readily clear to the ordinary playgoer were followed with intense interest. So also were her psychic experiences, of which she related several. These were not only impressive but very evidential. In explanation of her psychic faculty, Miss Ffolliott told us of her Celtic ancestry—she was pure-born Irish, and the gifts of prescience and premonition were well-marked in her family.

Some of the speaker's experiences were distinctly grim, but her address throughout was lightened with touches of delightful humour. Referring to the great popularity of "Outward Bound," Miss Ffolliott saw in this a distinct sign of the times. It marked the awakening of the public mind to the importance of the issues bound up with Spiritualism and its message. A few years ago such a play could never have been produced. To-day it was received with keen interest and aroused wide discussion.

CAPTAIN BENNETT, in moving a vote of thanks, referred to the revival of that eschatology which held that the dead remained for a time at least very much as they were in mortal life, and instanced the underworld as depicted in the *Odyssey*, where the old Greek heroes, like Achilles, were represented as behaving very much as they had done in their mortal lives. The resolution being seconded by Dr. Hector Munro, and carried with acclamation, the proceedings terminated.

Thanks are due to Mr. Harry Field for his pianoforte music and to Miss Linette Grayson for the charming rendering of two French songs.

SIR OLIVER LODGE ON HUMAN SURVIVAL.

At a meeting of the Society for Psychical Research held at the Steinway Hall on Thursday, the 6th inst., Sir Oliver Lodge read two Papers, the first, "Arguments For and Against Survival," being that of Professor Richet combating the spirit hypothesis, and the second Sir Oliver's reply.

As the two papers will be printed in the Proceedings of the S.P.R. in due course, it is only possible to give a brief *resumé* of them here.

Professor Richet's argument was that scientific demonstrations had established by numerous proofs the existence of a narrow and rigid parallelism between intellectual functions and the brain. Since in his view consciousness and all its expressions were functions of the nervous system, it was necessary to suppose not only the survival of consciousness but the survival of all animal memories. This was a proposition to which he was not resigned.

Sir Oliver Lodge's reply was given in a paper entitled "The Possibility of Survival from the Scientific Point of View." He thought the idea of a resuscitated body being necessary to carry on human consciousness after death was absurd. Those who considered that they were in touch sometimes with surviving personalities were told by those personalities that they had bodies just as real and substantial as those they formerly possessed, they found themselves practically unchanged, preserving the same appearance. Through these bodies or instruments of manifestation they communicated with each other and sometimes with us who were still on earth.

Elaborating the scientific considerations which the question brought up, Sir Oliver dealt at some length with his hypothesis of an etheric body, recounting some of the facts and arguments which supported that view, and which it will be remembered he set out in his address, "Mind and Matter," delivered at a meeting of the L.S.A. at the same hall on the 6th ulto.

There was a large audience, and the address throughout was followed with keen interest.

SPIRITUALISM AND PSYCHICAL RESEARCH IN SCANDINAVIA.

THE LATE MR. SEVERIN LAURITZEN.

By HORACE LEAF.

The passing of Mr. Severin Lauritzen, the famous Danish engineer, has left a serious gap in the ranks of psychic researchers in Scandinavia. His death took place at the ripe age of seventy-four in the little town of Holte, near Copenhagen, the centre of his principal activities, on February 21st, after a long illness. He was born in Assens, Denmark, April 15th, 1850.

Through his inventions and literary work he has written his name in the history of his country as one who, in a theoretical and practical manner, rendered yeoman service to his fellows. At the age of twenty-three he invented the Indulator, a telegraphic apparatus that has proved of world-wide utility, and began a revolution in long distance telegraphy. In 1880 he established a central telephone exchange in Copenhagen, the first in Europe, and was in consequence one of the pioneers of that valuable instrument.

As a psychical researcher he stands in the foremost rank as one of the greatest minds that has ever investigated supernormal phenomena, and he will be remembered for the great care and wisdom with which he approached the subject. His unimpassioned, quiet, persistent nature, ably fortified with an indefatigable patience and a well-trained, highly qualified mind, enabled him to grapple with the complex scientific and psychological problems that arise out of mediumistic phenomena; and he has, in consequence, done more to popularise the study in Scandinavia than the most enthusiastic partisan of any particular theory could have done.

He was one of the founders of the Danish Society for Psychical Research, and for several years its President, and his influence was felt throughout its policy. Later he inspired the formation of the Society for the Promotion of Psychic Knowledge, whose headquarters are in Copenhagen, but whose activities extend throughout the country. The constitution of these Societies excellently expresses his point-of-view, the S.P.R. appealing particularly to the trained scientific mind, and necessarily working in a circumscribed way, while the other Society, consisting of a body of cultured laymen, aims at reaching in a somewhat less technical manner the general public.

As a literary worker his influence perhaps reaches its zenith. His famous book, "Overtro contra Kirken, Viden-skaben og Granven;" is regarded as a classic in Denmark, and was specially written in answer to Professor Alfred Lehmann's "Overtro og Trolddom," a book expressing the opinion that psychic phenomena were due entirely to human agency, principally fraud. Mr. Lauritzen's reply was very effective in its analysis and criticism of his opponent's position, and he undertook to answer various classes of unfavourable critics. His originality of argument and method as expressed in this work is considered to be unique and makes the book a standard work.

His greatest literary production was undoubtedly the translation of F. W. H. Myers' monumental work, "Human Personality and its Survival of Bodily Death," a task of immense labour which Mr. Lauritzen accomplished so successfully that it must ever remain a testimony to his fine mentality and his industry and devotion to the cause which he espoused. He finished the translation in 1914 and it was published by J. S. Jensen of Copenhagen. For this task the author received no reward beyond the satisfaction of realising that he had rendered a valuable service to psychical research and philosophy. When it is remembered that the population of Denmark is less than four millions, the boldness of this enterprise will be realised; but the book was immediately successful and the entire edition was quickly sold. So great was the interest aroused by it, that in one of the principal libraries of Copenhagen over fifty names of subscribers were on the waiting list.

He frequently championed the cause of psychical research on the public platform, principally before learned societies, and won fame as a humorous, incisive, and witty speaker, a fact often commented on in the public press, with which he was a great favourite, because of his distinguished personality, and his invariable truthfulness and fairness. He always insisted on the accurate definition of terms. A Spiritualist, he defined as one who believes that there exist supernormal phenomena which official science cannot reasonably deny, and for which it can find no more satisfactory explanation than that they are caused by discarnate human intelligences.

Several of Mr. Severin Lauritzen's witty sayings have passed into popular speech, including his definition of a clever person as "One who thinks like oneself." An example of his humorous modesty was well expressed in one of his speeches when he assured the audience that, "Whatever is clever in my lecture I shall have taken from others, the rest is my own."

His attitude in regard to death is aptly summed up in an article in one of the leading Danish newspapers: "For him death was only the passing over to another state of existence and in consequence no great cause for regret."

A GOSPEL OF MYSTERY AND LEGEND.

"The Book of El-Daoud, the Father-King, which is the Gospel of Simplicity Given unto His Own." (London, John M. Watkins, 7/6.)

At the beginning we are asked to concur with the statement that the taking down of the book was a very difficult piece of mediumship; this we can readily concede. The book purports to be the message of a very high spirit given by dictation to someone on earth, or, rather, the recipients appear to have been three in number and present themselves to our notice under the pseudonyms of "The Pen," "The Voice," and "The Flagstaff" of El-Daoud.

"The Book of El-Daoud" is a revelation, a mixture of Genesis and the Poemander of Hermes Trismegistus. It is a great subject, an epic of that which is on the mortal and immortal sides of the veil. It is bewildering in its vastness. In it is related the pageantry of the Cosmos and the Spheres, so vast that the human intellect becomes bewildered. Before us is spread out the drama of Creation and Evolution. We are told of the downward evolution or descent of the Sons of God, the Children by Descent; and the upward evolution of the Divine Sparks, the Children of Adoption. These had ascended from non-conscious to conscious matter, through the mineral, vegetable, and animal kingdoms, till they took such form as that of the gods, and like them were, in the beginning, male-female. These Adopted Children of God, the Divine Sparks, are endowed with Intelligence, Emotion, and Affection, but are not yet Immortal or endowed with free-will as are the Children of Descent, but these are potentialities.

On the other material worlds the Adopted Children were created long ages before man appeared on earth, the most gross of all the spheres, and also the most backward. The other material worlds have never departed from the original design conceived by God. Only on earth has evil appeared. Earth is the garden of all the gods. For the rule and mastery of it revolution and war took place in the heavenly hosts and evil was born. There was a split in the ranks of the Dhuman Ray-children of God who had volunteered for work in gross matter. For this purpose their divine bodies were clad in "coats of skin," and they were male-female. One of the effects of the coming of evil was that another body was added both to the god-like folk and the men of earth. This was the "cross of shame," the body of flesh and blood, added as an outer grosser garment, and with it came sex. Then the trouble commenced. Satan, called in the book Satanaku, creates mindless bodies of his own, develops lust and sex-desire, and gods and men alike are led astray, the divine plan is upset. In the end the new gross body is improved and gods as well as men incarnate in the Body of Shame, so called, because the divine body and even the "coat of skin" are radiant bodies and throw out a light which forms a garment. The gross body is not radiant, it has no such covering and is naked, a thing abhorred by the Dhuman Ray-children, who call it the Body of Shame not only on account of its nakedness, but, even more so, on account of the sex-functions which are abhorrent to them; and also they name it the Cross of Shame because the Divine is crucified, cramped and dulled in it, so that it loses the memory of its true home: and the Cross of Death because it is subject to death—but death is not dissolution, although we learn that can occur, but it is re-birth into wider activity and greater freedom in the coat of skin, the garb of the material heavens, beyond which are the divine spheres. The Divine Spheres are three, each having seven circles, and each inhabited by beings that manifest one attribute of Deity, each circle its own attribute. From these spheres the Dhuments, the Gods of Earth, originally came. Above the Divine Spheres is the home of the God-head in Trinity. Below the Divine Spheres we have the country of the gods, the field of manifestation of the Divine Men which extends through eight spheres down to earth, the lowest outcome.

In these pages we have the history of the heavens and the hells, with their inhabitants, the fearful tragedy of Lemuria and of Atlantis. In both of these wickedness was so rife that they had to be blotted out, utterly annihilated; from Lemuria nothing descended to us, but from Atlantis we have an inheritance both of wisdom and population. Giant figures of power unimaginable move in the pages of the Book of El-Daoud, who himself is the ruler of all the material spheres and that mysterious and elusive figure Melchisedec finds his place. Osiris and Yahveh and the Prophets pass before us with other leaders of mankind, whose names are unfamiliar. The revelation in its later stages is rapidly sketched and brought down till after the Great War, and there is a prophecy of the times to come.

A book to make one think and ponder, when one has recovered from astonishment and wonder. It is not to be read in a hurry.

R. G. B.

PRESCIENCE AND DREAMS.

BY J. M. STUART-YOUNG (SOUTHERN NIGERIA).

(Continued from page 151.)

II.—THE NATURE OF TIME.

We will now pursue the reasoning of the postulate that Time is a man-made and arbitrary division of Eternity.

In our dream-state, apparently, we know far more than we are normally aware of—we conquer, as it were, the hard-and-fast rulings of Time and Space, and become temporarily "free" of those limitations.

Without straying from the subject, let us once more assert the unshaken conviction that the Supernatural—or what is so called by the man in the street—is only the Natural vivified, idealised, made more real. The Supernatural is in the wind, the air, the rain, the sunshine.

Our apprehension of its all-embracing presence is a matter of intensity of sensory development.

Take, for an example, the varying degrees with which instinct operates in different people.

From what source does this startling faculty derive its power?

So far as we are able to judge, intuition or (lower in the scale) "instinct" is the only guide and protector of the animal creation. Because of that material truth, we are unduly prejudiced against its use.

Yet, after all, what are the superb divinations of a sensitive woman but the operations of inherent instinct? Who will deny that this intuitive power is greatly superior in Woman to Man's own use of so-called "rational" Logic? Instinct is Nature's three-speed gear. We are not surely going to be so foolish as to censure the goat for not respecting the code of morality evolved by the lion? Or to praise the monkey for disregarding the law of economics made by the squirrel?

In hard fact, the dissimilarity between poet and puddler, composer and cab-driver, artist and auctioneer is greater—in spite of surface resemblances and of sympathetic aspiration toward the one level of Culture—than between any of the animals. For it is a *spiritual* difference! It goes deeper than physical variations. Animal, let us acknowledge, is animal. But human is not always and inevitably human. Contact with the barbarous races of the earth makes this fact perfectly clear to the student of ethnology and anthropology. Human is not really human, until its potentialities have begun to lead to a magnificent fulfilment. Prior to that it is quasi-human. No single one of us may receive Immortality who denies the gift!

No one of us may see the psychic Light, who wilfully hoodwinks the eyes.

To eat, drink and be merry is merely to make death inevitable, and to leave Eternity in unchallenged command of all its old uncertainties. There is no sound tenure until the thinker postulates Goodness and Altruism as his watch-words. In the words of Ella Wheeler Wilcox:—

I know not whence I came,
I know not whither I go;
But the fact stands clear that I am here,
In a world of sorrow and woe.
And out of the mist and the murk
Another truth shines plain—
It is in my power, each day and each hour,
To add to its joy or its pain!

The trouble, I think, with us all
Is the lack of a high conceit:
If every man thought he was sent to the spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong—
If nobody shirked, and everyone worked
To help a brother along!

Cease wondering whence you came;
Stop looking for faults and flaws;
Rise up to day in your pride, and say:
"I am part of the First Great Cause!"
However full the world,
It has need of an earnest man—
It has need of me, or I would not be,
I am here to strengthen the Plan!

Hence, no one of us is deathless unless he wills himself to be. The atheist voluntarily places himself in the class of the savage—or even lower on the evolutionary

ladder! He commits the mysterious and world-old crime against the Holy Ghost—a denial of God's infinite likeness!

That "intuition" may be a perfectly sound way of discovering the truth is evidenced from the pages of many biographies. What happens to oneself can safely be assumed as likely to happen to another. We are all brothers and sisters under our skins. Here is an illustration of the working of the spirit through the brain of the poet Keats:—

Call the world, if you please, *The Vale of Soul-Making*. Soul, as distinguished from an intelligence! There may be intelligences or sparks of divinity in millions. But they are not souls, until they acquire identities, until each one is personally itself.

Intelligences are atoms of perception. They know and they see: and they are pure. In short, they are God.

How, then, are souls to be made? How, then, are those sparks which are God to have identity given them so as ever to possess a bliss peculiar to each one's individual existence? How but by the medium of a world like this? It is a system of spirit-creation!

I can scarcely express what I but dimly perceive, and yet I think I perceive it. That you may judge the more closely, I will put it in the most homely form possible.

I will call the world a school, instituted for the purpose of teaching little children to read . . . I will call the human heart the horn-book used in that school . . . and I will call the child who is able to read, the soul made from that school and that book!

Do you not see how necessary a world of pains and troubles is to school an intelligence and to make a soul? A place where the heart must feel and suffer in a thousand diverse ways?

Not merely is the heart a *horn-book*, it is the mind's Bible. It is the mind's experience; it is the text from which the mind or the intelligence sucks its identity. As various as the lives of men are, so various become their souls. Thus does God make individual beings, souls, identical souls of the sparks of His own Divine Essence. . .

Could anything be more lucidly expressed? In reading those words of John Keats it was as though the writer's own hand had written the revelation. In every way, and in every sense, these terse paragraphs externalise his thoughts and his beliefs.

We may all become equally as articulate, if we but analyse aright the workings of the mind. As Bacon sensibly declared, a cripple in the right way may beat a racer in the wrong one!

Keats was not only a great poet—he was a great philosopher! He discovered, inside the period of his brief earth-life, that the true man is never quite satisfied with the things he is accomplishing. Ever he aims higher and higher. He seeks, indeed, for the *unattainable* or for the *apparently unattainable*! Eventually the "last lone star" shall be ours—if we but yearn with sufficient intensity for the goal of our ideals!

It flutters on before us,
A bird of plumage white;
Its loveliness casts o'er us
A spell—and with delight
We strive to view it nearer,
To snare it, if we may;
And dearer, ever dearer,
It grows from day to day.

Sometimes when mist-clouds hover,
And heart and thought are sad
No more may we discover
The bird that made us glad;
Then from some hidden hollow
A note comes clear and strong,
And ardently we follow
Its clear compelling song!

But we shall reach it never,
While life is ours, and breath:
It nests beyond Endeavour,
Within the Vale of Death;
Thrice-happy he who passes
Where once it chanced to sing,
And finds among the grasses
One feather—from its wing!

(To be continued.)

A CATHOLIC SEERESS.

By E. W. DUXBURY.

The appended quotation is taken from the pamphlet entitled, "Light in Darkness," by an "American Catholic" (1923), which displays so tolerant an attitude on the part of a Catholic towards what she terms "Scientific Spiritualism," and such an unwonted appreciation of the psychic activities of Sir Arthur Conan Doyle and Sir Oliver Lodge.

The case in point is but one of many indications that psychic gifts are not confined to those who definitely style themselves Spiritualists. It would, however, be well to bear in mind that there would not appear to be any reason why a sensitive within the pale of the Church of Rome should be more immune from the influence of subconscious coloration than a sensitive outside the pale of that Church. In a similar way, each of the Hebrew Prophets had his own peculiar outlook and limitations. This, however, is only what might reasonably be expected, since the province of spiritual beings in the unseen world is not to supplant our incarnate human faculties, but to co-operate with them. The measure of such co-operation will be proportionate to the qualification therefor existing in the individual concerned. It is also interesting to note in the following case how what may be termed the mechanism of clairvoyance seems to vary according to the idiosyncrasy of the clairvoyant.

Here is the passage:—

Very few non-Catholics, and not many Catholics, have the acquaintance of an obscure Italian woman pronounced by the Church to be "Blessed." Her name was Anna-Maria Taigi. She was born in Siena in 1769, and died in Rome in 1837, having lived there nearly all her life. Her husband was in the service of Prince Chigi, and Anna-Maria worked hard, leading a life of self-denial and charity.

Her extraordinary gift was "second-sight." The "Spiritualists" have not yet produced or discovered any medium that is her equal in "clairvoyance," or in foresight. It takes a volume to enumerate her prophecies and visions. ("Life of the Blessed Anna-Maria Taigi," by Father Gabriel Bouffier, S.J.). Neither Professor William James's "White Blackbird," Mrs. Piper, nor Mrs. Leonard, nor Eusapia Paladino, can be compared to her. She was unerring. In Rome she was known as the "Servant of God," and she was consulted by the most eminent persons. Cardinal Pedecini said, in his testimony: "She has a gift unique and without an example in the life of the Saints." This "gift" was the interior vision of what she called a "sun." Its disc was like a golden flame, but it reflected like a mirror. She declared that God said to her: "In this mirror I will let you see good and evil, present and to come." In size this orb looked like the sun in the sky. Its light was dazzling, and she looked at it only with one of her eyes, which was almost blind, and could not distinguish clearly daylight nor any object, and yet this "sun," far from tiring, strengthened the sight of it. Above the upper rays of light a crown of thorns, interlaced, surmounted it like a diadem, and from each side two thorns, very long, descended upon the disc, crossing each other, and their curved points ended on either side in the midst of the rays. Images passed across this "sun," "as in a magic lantern," to use her own expression.

In this mysterious sun Anna-Maria saw not only physical things and moral truths, but she could penetrate the height of Heaven and the depth of the abyss. She saw distant objects and the faces of strangers, and knew their secret thoughts and actions. One glance at the "sun" was enough, and in an instant the special object of her concentrated thought became present, with a full knowledge of what she wished to know about it. This "sun" transformed Anna-Maria into a theologian, a teacher, a "voyant," a prophet.

Is it to be wondered at that men who were the most distinguished for their learning and their piety should have recourse to her "light"? Anna-Maria was also a veracious "fortune-teller"!

Monseigneur Cristaldi, one of the foremost prelates of Rome under Leo XII., wished to take a journey to Naples. A friend, a Passionist priest and a "holy man," had begged him not to go, predicting that he would die there. He was troubled about it. The "Servant of God" was consulted, and she laughed when she looked in her mirror. "Tell him," she said, "to depart confidently. He will return in perfect health"; which he did. She revealed also to Monseigneur Cristaldi the secret of his very inmost thoughts.

The Marquis Bandini, in his testimony relates that in 1830, during the revolution which placed Louis Philippe upon the throne of France, Anna-Maria described to him "all the details of the three days, day by day, as they occurred." After the death of Leo XII., while the Cardinals were in the Conclave, Anna-Maria announced the election of Pius VIII., adding that his pontificate would be a short one. Anna-Maria also predicted the election of his successor, Cardinal Capellari. During the Conclave, after the death of Pius VIII., she saw in the "sun" a little dove bearing the cross, another with the keys, and a third weaving the tiara. Two other doves

were drinking from a chalice, upon which the arms of the Camaldoli were engraved. She saw at the same time the revolution which broke out in the Papal State after the election of Gregory XVI., its suppression, and the subsequent events of his pontificate.

She foresaw the persecution that the Church must undergo. She asked the Lord: "Who will be those on earth who can overcome this power of evil"? The answer was: "Those upon whom I confer the spirit of humility."

This scourge of persecution has been wielded by the enemies of the Church repeatedly since that time. Anna-Maria foretold all these events from her visions in her mysterious "sun."

It pleased the Lord to reveal to her also, as a prophecy, that the Church, after having suffered these terrible ordeals, will arise so glorious in her triumph that mankind shall be transfigured by the Light Divine, and that whole nations will return to the unity of the Church of Rome, and the face of the earth shall be renewed.

A MESSAGE.

THE LADY OF A DREAM.

By H. ERNEST HUNT.

Last night there came to me in a dream, to bless me as I lay sleeping, the sweetest influence; deep in slumber I remained and yet I knew it was no waking touch, and when I waked I full well could know that, in dream-guise though it came, it was one of those realities that shame the seeming of the solid earth.

It was a woman's influence; though why so I cannot tell, save that a woman's influence is like nothing else upon the earth or beyond its ken. I did not know the personality of the woman, except in the way that sympathy assures us that we know folk, here and there, upon the warrant of a glance or the testimony of a flashing thought; but there was in it the fragrance of femininity and the echo of sex to proclaim its origin—and pity those who see in sex naught but the call of unruly desire, or the flaming of lustful fires that needs must be fought and trampled into smouldering, dark and resentful blackness. Sex is a phase of love, a phase to which life has striven and blundered through millions of years on its God-ward climb, and from which in more millions it will yet emerge as the atmosphere grows more spiritual and the stars brighten; and reminiscent of sex, as a love-letter retains the fragrance of the beloved, this influence wove itself into my dream and left its dream-kiss on my forehead.

I did not see, for there was nothing to see; my eyes were curtained and my sight slept. I heard nothing, for there was naught to hear, but I "sensed" my dream visitor and needed nor sight nor hearing; these are the senses of the dullard clay, and while my body slept my soul was free. I was in the fairyland of youth again, and sleep had uncorked the magic jar, and from its confines—the pent-house of the flesh—I, the Genie, the cramped and cabined spirit, had emerged and needed no longer the props and promptings of my five senses; in my fine freedom I knew.

Then my Lady breathed gentle her influence over me, and like rain on a thirsty garden it fell, each drop ashine with the reflection of a summer sun, and I lay there unmindful of time and too happy to stir lest a movement might mar the reflection of my dream. She gave no message to me, for if speech and words be too clumsy for honest lovers in towns to-day what may they avail in the more tenuous realm of spirit? But as, eight centuries ago, St. Thomas Aquinas averred, the thought of the communicating spirit belongs, from the very fact of intention and direction, to the spirit addressed and is known to him, so, too, I knew her unspoken and wordless message. She came to me because she loved me, to tell me that love is life and outside of love is no life, and, too, she told me that the love of a great and gentle-hearted woman is the nearest thing to God's own love that mankind is like to know to-day.

We knew it before—every man, at least, who has not debased woman and her sex in his inmost thought, knows it; and that is why rough-and-tumble workers in the world's mart and markets find in human love their one main avenue to the nobler realm of fine and spiritual things, and in the heart of a woman experience the holiest reflection of the light and love of God. Here as a corroboration, close to my hand lies an apposite quotation from "Prose and Poetry," by F. W. H. Myers, who says: "Already in this life of earth Heaven's prizes are bestowed with lavish hand; there is no man's achievement of wisdom or virtue which one woman's reverence cannot amply recognise, one love extravagantly repay."

So has the Lady of my dream passed on her brief and loving message, that all who have ears to hear may hear and understand.

We learn from Mr. Peter Trolove (New Zealand) of the marriage of Mrs. Susannah Harris to Mr. Kay, Secretary of the Spiritualistic Church at Christchurch.

[LIGHT.]

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FALSE DAWNS AND TRUE.

THE DAY-SPRING OF SPIRITUAL SCIENCE.

There have been many false dawns in the history of human progress. We have seen some of them even during the last few years. The years immediately preceding the war seemed to some hopeful humanists full of promise—there was much "new thought" in the air, many voices prophesied the immediate coming of a newer and better day. The millennium is always "just round the corner," but when we have arrived at that point it usually turns out that what is really waiting for us is a war, a pestilence, or a great epidemic of crime. In the present instance it was the greatest war of all time. It fell upon us like a thunder-bolt, carrying with it a bitter disillusionising. Clearly the Good Time Coming was postponed; but we gathered from the prophets that when the war had done all the scourging and chastening for which it was evidently designed, there would be a great and beautiful change. Even very solemn and responsible writers in important magazines held this view. It was strange they should suppose that anything in the nature of miracle would intervene in the relation between cause and effect. There was, of course, no miraculous change. The Peace came bringing disappointment and bitterness of every kind, just the precise harvest that might have been looked for from the seeds that were so plentifully sown—greed, envy, jealousy, suspicion, and a return to the old habit of relying upon armed force rather than on reason and goodwill. These conditions prevail to a greater or lesser degree in all the nations of the civilised world.

We seem in the foregoing to have written pessimistically, but it is not so. It is only because the first step towards real reform is to get rid of all forms of illusion and self-deception. The truest optimism is that which is vigorous enough to expect blows and buffeting, and not to be daunted by them—that optimism which is strong enough to go on hoping and working for the "better time" which most assuredly will come.

The very existence of "false dawns" argues the coming of those that shall be the true ones. Only Reason can detect the difference: mere idlers, visionaries and fanatics are always liable to be deluded. Their Utopian dreams and schemes burst like bubbles one after the other. Reason, looking widely on the world, taking in alike its brightness and its far more spreading and abundant gloom, tells us that we are on the verge of a new Day. It is a red and stormy dawn. But it is dawn and the Day of a new Era is at hand. There are a thousand signs visible not merely to the intuitions but to the reasoning mind.

We could enumerate several of these portents. We will name but one, because it comprehends many of the lesser signs, and because it so plainly holds the promise and potency of every form of human advancement. It is the rise of Spiritual Science. Although it is still in its infancy, yet around its cradle lie, like strangled snakes, many of the old superstitions of materialism. We look to our infant Hercules when grown to full stature to cleanse the Augean stable of the world of its myriad squalors and putridities. Not a hot-bed of disease, not a sink of iniquity must remain. Only that which has virtue in it shall survive. Meantime there will be much running to and fro, many false prophets proclaiming peace when there is no peace, many charlatans with magic spells for procuring cheap happiness, and patent pills to cure earthquakes. There will be—as there are—many frantic efforts to galvanise old corpses into a semblance of vitality. But nothing will stay the great transformation of Life, the advance of human evolution which is as certain as the tides, as irresistible as the rush of the starry systems through the fields of Space.

Let us cherish golden dreams of the Future, but never forget that we can make them true only by action. For it is sun-clear that Man alone can do Man's work—God will not do it for him. Nevertheless until mankind has full assurance of its spiritual origin and destiny it will fall short of the impulse needed to achieve a new heaven and a new earth. And to supply that knowledge is the mission of Spiritual Science.

"EACH IN HIS OWN TONGUE."

[The following poem has been frequently quoted, usually in a fragmentary way, and we have more than once been asked for the full version and the name of the author. Mr. Leigh Hunt tells us that he believes it was written by Dr. Carruth, an American, and there seem to be several versions.]

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tints of the cornfield,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the golden rod;
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the Rood;
And millions who, humble and nameless,
The straight, hard pathway trod,
Some call it Consecration,
And others call it God.

MR. HORACE LEAF IN COPENHAGEN.—Mr. Leaf informs us that after a visit to Stockholm, where he is to work under the auspices of the Swedish Spiritualistic Society, he is to return to Copenhagen in time to lecture on the 14th inst. before the Copenhagen Medical Society in the Amphitheatre Auditorium of the State Hospital, his audience consisting of leading medical men and some two hundred medical students and members of the Society for the Promotion of Psychic Knowledge. His subject is to be "Mind and Body in the Light of Psychic Science." Mr. Leaf adds that the proprietors of the "Politiken" have invited him to deliver another lecture under their auspices. He has already delivered two lectures for them. He expects to resume his public developing classes on Friday, the 21st inst.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

There is at present a perfect orgy of attack on Spiritualism by the clergy of the various denominations. It would appear to be a concerted attack, but for the fact that they only agree on the one point, that Spiritualism must be attacked at all costs. Otherwise they offer very diverse reasons for the attack. This attack, instead of disconcerting us, shows plainly that they consider Spiritualism is a movement to be reckoned with; that it is endangering each and all of their pet dogmas, and can no longer be ignored if they are not to let their case go by default. Some few, behind the age, still base their attack on the "fraud" explanation, but most of them are too wide-awake to cling to such an untenable statement. The others range from a literal Biblical quotation, "The dead know not anything," to a purely materialistic or a "diabolical" interpretation of the phenomena; in fact any theory which will refute the "accursed thing." To the literalist we say nothing; we could reply by other Biblical quotations, but it would be waste of time, and his influence is negligible.

The materialist Churchman only defeats his own ends since his arguments recoil on his "orthodox" contentions, and the same "explanation" applies to the records on which he bases his faith. As for the argument from diabolism, this is only a repetition of an accusation made by other high priests on another occasion. Still it is only the Church method, which has been used throughout the ages, whenever reformation, or any other danger, has confronted the priestly hierarchy of the period. And it has always failed; in fact it has only hastened the downfall of that hierarchy. "You can fool all the people some of the time, and some of the people all the time—but you cannot fool all the people all the time." In fact, the fooling process is losing its effect, hence the *furor* aroused, for it has penetrated even the clerical mind that their hold on the people by means of dogma and assertion is failing, and their resentment is aroused against those who can offer something better.

Sir Oliver Lodge has been much in evidence lately in connection with psychical matters, and has spoken out in a guarded but definite manner which will deeply impress the man in the street. War is one of the Spiritualist's greatest handicaps, the more so because, individually, so little influence is possible; a solution of this evil can only be evolved through international combination. The following warning, given at the National Free Church Council at Brighton, by this great authority on physical and spiritual matters, is welcome at this time when such important decisions are being made by our rulers:—

Mutual extermination may be the destiny of man if he wills it so. It is for mankind to decide.

Many of the animal instincts remain and are strong. The fighting instinct, for instance, is prominent, and has blossomed into irrational forms which inflict untold misery.

Massacre is not fighting, and it is massacre towards which humanity is now again tending. The original fighting instinct has been prostituted and degraded by the apparent advance in civilisation. Every advance in knowledge and power can be prostituted to vile ends. The conditions have grown so fearful in prospect that there must surely be a revolt against them.

Happiness is not so super-abundant on this planet that we can afford to spend our energies in damaging and hurting each other. The evil is a disease of civilisation, a mania which has accompanied material progress.

We have hitherto ignored the activities of a certain Mr. Rouse, as his methods defeated themselves by their obvious virulence. But it now appears that these methods were considered too objectionable to be permitted by Church authority. Certain local clergy engaged him to reply to Sir Conan Doyle, but they reckoned without their bishop, who apparently believes in clean discussion even when Spiritualism is concerned. We understand Mr. Rouse has sought another spiritual home, where such restrictions are not put upon his activities.

Honest sceptics who are not overburdened with the weight of their own importance in delivering utterances on this subject, will admit that there are happenings in this old world of ours which are beyond their explanation. An example of this kind is taken from an article in the current number of "T. P.'s and Cassell's Weekly," the writer of which tells us that—

the Haymarket is still haunted by a remarkable ghost, which Mr. Harrison, who is quite open to persuasion

on the matter, believes to be that of the great Buckstone himself?

Unlike other ghosts, it has a habit of manifesting itself to the most unbelieving people. Mr. Horace Watson, for instance, the business manager, is a stern sceptic; but he has seen a door, with a properly-working handle and spring, slowly open, reveal that no one is there, and then as slowly shut again. Other things have happened of which the cosy Haymarket audience is blissfully unaware. Quite recently an actor standing alone in his dressing-room felt an icy wind pass over him. At the same moment the electric light was switched off with positively no one there to do it!

We have already dealt with the *ipse dixit* of the Rev. G. N. Gibson on the subject of Spiritualism, but we are glad to see that a lady correspondent at Ramsgate has also dealt ably with this would-be authoritative opponent, in "The East Kent Times." Really some of these men seem to think that no other persons have studied any alternative explanation of phenomena except themselves. They quite fail to recognise that the explanations they put forward would equally dispose of the supernatural events chronicled in the Bible. They cannot have it both ways, and should disrobe themselves of their priestly office before they stand committed to such a materialistic standpoint.

Sir Arthur Conan Doyle is often called the apostle of Spiritualism, and he thoroughly deserves that appellation; for he conducts his world-wide mission with an assurance which is undeterred by opposition from any quarter and undisturbed by side issues, some of which would have discouraged a man of lesser mental stability. It may have occurred to some people to wonder how he obtained this confidence and assuredness which is so evident after listening to him for five minutes while addressing some of the large audiences who gather to hear him speak on the subject which is so near his heart. The explanation is given by himself in the history of his previous life which he has written for the "Strand Magazine." In the current issue of the "Strand" he writes:—

My political work was not wasted. I stood in the two most heckling constituencies in Scotland, and through that odious and much-abused custom I gained a coolness on the platform and a disregard for interruption and clamour which have stood me in good stead since. Indeed, I hold that it was to fashion me more perfectly for my ultimate work that I was twice passed through this furnace. I remember that once at Hawick my soldier brother came to see how I was getting on, and was struck by the effect which I had upon my audiences. "It would be strange Arthur," said he, "if your real career should prove to be political and not literary." "It will be neither. It will be religious," said I. Then we looked at each other in surprise and both burst out laughing. The answer seemed quite absurd and pointless, for no remote possibility of such a thing suggested itself. It was a curious example of that unconscious power of prophecy which is latent within us.

In an interesting discussion in the "Evening News" on "Ghosts of the Abbey," Canon Westlake gives a personal experience of his own while in rooms at Oxford. Although inclined to be sceptical about the usual "ghost story," he admits himself puzzled on this occasion, of which he gives the following detailed and very lucid account:—

As I entered, the red wallpaper reflected the glow of a very cheerful fire. It was no out-of-the-way occurrence to find a man standing in front of it, some friend, perhaps, who had dropped in to tea and had taken the precaution to set the kettle on the fire. But the man who stood there was clearly not an undergraduate, for he had a square beard of medium length. I could not have seen its colour in the shadow, but yet I know it was brown. He stood with his back to the fire with his legs apart, and in an easy attitude, with his hands behind him.

I made some ordinary greeting, I forget what, and walked past the table towards the fire—and then he was not there. And that is the whole story. There was nothing to precede it, nor any sequel to which it could be linked.

Of course, I went back to the door to take my first view again. It was useless. No flickering lights even suggested what I had seen before. Only then did I feel a sense of the unusual.

A dull story, you will say. Yes, certainly, but for that reason the less capable of explanation. After a quarter of a century the picture remains indelibly in my mind. I am prepared to fall in with any explanation you may choose to offer, but I shall still wonder how I know his beard was brown.

Whether or not the figure was perceived by normal sense, it is evident that the colour of the beard was recognised by some other means, and it is evidence of this nature which is inexplicable to the ordinary scientist.

W. W. M.

SPIRITUALISM AND "FLAMING YOUTH."

By J. SCOTT BATTAMS, M.R.C.S.

There has been published recently a rather remarkable, and as some may think, timely book, "Flaming Youth," by a physician hiding his identity under the pseudonym, "Warner Fabian." It is in its fifth edition, and we are promised a film production! In the guise of fiction, the author subjects the "twentieth century woman of the luxury class" to an examination as thorough as that of the dissecting room. He affirms that "those who know will not tell, and those who tell do not know"; but he claims for the physician a spiritual clairvoyance that enables him to read the very souls of these people. To his "subjects," the victims of his scalpel, he dedicates the book thus:—

To the woman of the period thus set forth, restless, seductive, greedy, discontented, craving sensation, unrestrained, a little morbid, more than a little selfish, intelligent, uneducated, sybaritic, following blind instincts and perverse fancies, slack of mind as she is trim of body, neurotic and vigorous, a worshipper of tinsel gods at perfumed altars, fit mate for the hurried, reckless, cynical man of the age, predestined mother of—what manner of being? To her I dedicate this study of herself.

Truly a disquieting indictment! I occupy no pedestal from which to judge my fellows; and a great pity filled me as I read how unguided and unguarded youth can play havoc with its life.

THE CITIZENS OF THE FUTURE.

What, it may be asked, has all this to do with Spiritualism? In the great Commemoration meeting at Queen's Hall I seem to find at least a partial answer. To some of us the wail of the siren in "Outward Bound" made the deepest impression; whilst at Queen's Hall I confess that the five hundred children of Spiritualists struck me as profoundly significant—a portent no thoughtful citizen could disregard. The aftermath of war has presented no more ominous picture than the one drawn by my "Fabian" brother. Although not definitely stated, it would appear that his indictment is limited to America where the action of this sensuous and sensual story takes place. But few will deny that we, too, have our "flaming youth," though owing to temperamental and other factors, of a less scorching type. The Press, dealing largely with consequences, must have opened many eyes to the fact. On the stage, the films, and in recent fiction, in spite of the censor, the type obtrudes itself. It would almost seem the hall-mark of modernity. Such a state pertains to the soul of a nation, and demands thoughtful consideration, and not salacious presentation. Where, then, are the forces making for righteousness?

Is it too large a claim to suggest that these five hundred children in themselves constitute a moral force potentially far more effective than the mere numbers might suggest? They are the citizens of the near future; the mothers and fathers of the generation that will follow us; and their upbringing should produce a higher, more spiritual type of citizen, if Spiritualism has any moulding force at all.

A "little leaven" works without fuss or noise, but has a wondrous power. The "specks" of ferment, or the microscopic germ, can transmute many thousand times their bulk or weight into higher—or lower—states. Again, these five hundred constitute but a moiety of the children of Spiritualists in England, whilst according to Col. R. G. Berry (LIGHT, February 2nd) it is estimated that there are six and a quarter millions of Spiritualists in the world. Their rapid increase in America—"half-brother of the world"—is significant. For, according to the ethnologists, let alone the seers, a new, strong, and very gracious type of humanity is slowly developing, to form the seed, as it were, of the more brotherly and spiritual civilisation of the far future. "Warner Fabian's" plague spots are but the transitory symptoms of youth, rapid growth, and the struggle to amalgamate "something good and bad of every land."

HUMAN VITAMINES.

As a dynamic force, this growing band of Spiritualists may appear a negligible quantity amongst the uncounted millions now peopling the world. But the triumphs of Science, so menacing, and yet so full of hope for humanity, if rightly used, have drawn the nations nearer to each other. And since the units of a nation are the cells of the body-politic, determining its strength or weakness, so the different nations would seem more and more to represent the cells of the great body of Humanity. Thus the degradation of any race or nation is felt in greater or less degree by the whole. It seems to follow that this growing interdependence of nations gives to the moral and spiritual forces—or their opposites—greater potentialities. Numerous and potent as the former may be, I am here chiefly concerned with Spiritualism and the part it may be destined to play in the menacing future, and especially at home.

The nature and extent of the part, even our five hundred may play, will of necessity largely depend on their upbringing, and the influences surrounding them, especially that of example. Although such matters are sacred to the home,

yet it is permissible to consider briefly, and according to my lights, some of the teachings of Spiritualism as a factor in the unfolding of character.

THE INFLUENCE OF SPIRITUALIST TEACHINGS.

Doubtless these teachings will be restricted to fundamentals, and adapted to the age and receptivity of the child. They will be taught the Fatherhood of God; and that all life is His life; and that since all share it, every other child, in a spiritual sense, becomes their brother; and therefore that Brotherhood is part of the divine Plan—an ideal more necessary to our time than any other. The child will also begin to understand that the dumb animal which shares his home should be treated with helpful kindness, as if it were a younger brother; and that cruelty makes the angels weep. Outside the home the child, by neighbourly acts of love and service, may slowly make brotherhood a directing force in his life.

The old, old bogey, Death, will, in due time, be assigned its proper place as an incident in an endless and ever-ascending life. If Spiritualism at present appears to picture its felicities in too glowing colours, whilst lightening its shadows, the Churches too often present pictures outside a child's mental vision. But, whatever conceptions these children may form, they will at least be early taught that the character formed here will determine their own state and place in the life to which we are passing. They will not be fed on outworn dogmas, or allegories passing as facts—stumbling blocks for after years. Parents, too, will realise that in the home, the seed-ground of the virtues, the foundations of character must be laid, lest they should lose their way like "Warner Fabian's" unhappy crowd.

SPIRIT INTERCOURSE.

On the question of communication with the disincarnate, its possibility and desirability, its dangers, limitations, and sources of error, I do not see eye to eye with Spiritualists, though keeping the open mind of the detached enquirer. There is an instability of growth as well as of disease, and this, going hand in hand with the dominance of the emotional nature in youth, would seem to suggest that the séance room should be put "out of bounds." But when youth is emerging into manhood and womanhood, and mind and reason have been added to the "make-up," a natural desire to buttress faith with knowledge may induce them to seek it in that nebulous, but partly charted region, where others have found it. Fortunate the seeker who, in his quest, secures a wise, experienced guide! The teachings which I have so briefly and, I fear, so imperfectly outlined, would seem simple enough to meet the needs of children, and even those of older growth. I am no exegete, but it seems to many that in some such simple fashion the Master would instruct "these little ones" were He amongst us to-day.

SPIRITUALISM AND POLITICS.

Having in imagination accompanied these children to that period of growth when they become responsible citizens, we may venture to refer to an event that will one day colour the warp and woof of their lives, and should not be outside our purview, unless the spiritual is to be for ever divorced from the political. I refer to the sudden irruption of Labour into the "Seats of the Mighty."

To view this epoch-marking event with the myopic vision of the politician is, I feel, to miss its far-reaching significance. They who recognise a divine Plan for humanity working ever towards unity, brotherhood, and a more spiritual civilisation, in which the evils that threaten it come to nought, or are transmuted into helpful forces—will view the event as a step in evolution, as does LIGTH in its recent allusion to Andrew Jackson Davis' remarkable prediction. There is an evolution of Life and Form, and the seer's philosophy teaches "Evolutionary forms of Government"—and the Guiding Hand is not always that of the politician. Let us be thankful!

But many citizens, not being seers, regard this unexpected change as reactionary and retrogressive. They point to the recurring strikes, that largely depend for success on the amount of suffering imposed on others, as the very negation of brotherhood. Alas! it is; but individualism is a necessary stage in evolution, leading to something better. Democracy, too, is only in the ugly-duckling stage—the white swan of the future. The Labour Unions at least demand loyalty, and the sacrifice of individual interests for the good of the whole. It is a limited form of brotherhood, as in the Churches, but we cannot reach the higher without the qualities acquired in the lower.

Evolution does not progress in kangaroo fashion, but by slow and ordered steps, and now we have passed the nadir of materiality, at an ever quickening pace towards unity and universal brotherhood.

What, then, of the five hundred children—these "sparks from the Divine Flame"—who suggested these rambling reflections? Is it too much to hope and believe that they will fan the spark into a steady flame that will warm and comfort their fellow-pilgrims, and throw its beams along the path where lies their upward way? For it would seem quite possible, by some unholy process, so to feed the flame that it shall scorch the soul; and maybe "Warner Fabian," who claims to scrutinise the very souls of "Flaming Youth," has discovered the process and noted the results. I watch this moving panorama from my house of glass, and without my brother's vision. If I cannot help, I throw no stones.

SOME OLD CUSTOMS AND LEGENDS OF BRITTANY.

(THE LEGEND OF DEATH.)

[Broadcast in French from 2LO, the London station of the British Broadcasting Company, Ltd., on Tuesday, February 12th, by M. E. M. Stéphan, and published in the "Radio Times"; translated for LIGHT, with his permission, by Sir Kenneth Mackenzie, Bt.]

Those of you who have read Michelet's most interesting book, "Our France," may perhaps remember what this great historian has said about Brittany in the chapter devoted to the history of that old Province. After showing how drear and formidable the coast of Brest is, how harsh Nature is there, he strives to prove that man also should likewise be stern on such a coastline. According to him, one finds in Brittany but little of poetry, and but very little of religion; "Christianity," he says in concluding, "is there a matter of yesterday." There is without doubt a grain of truth in that conclusion; but there is another side of the Breton character which has quite escaped M. Michelet. He was unable to perceive the simple, naive, melancholy and dreamy nature of the inhabitants of L'Armorique.

In order to understand the real heart and spirit of Brittany, one must go there like the great French writer, Guy de Maupassant, did; a stout stick in the hand, a soldier's knapsack on the back, a good pair of hob-nailed boots on the feet, without map or guide, and trudge along from village to village, avoiding all fashionable seaside resorts. One will soon discover that here there is perfect accord between the land and man; that the customs and habits of the people as well as their psychology all point to the fact that in this corner of France traditions are everlasting, and not only the traditions, but also the ways of thinking of their forebears. This is why Brittany has such a wealth of folk-lore and legends, and is truly a land of "the Past."

Among the most extraordinary and interesting of these old Breton legends and customs are those bearing on the problem of Death. To the Breton there is no topic more fascinating, none with which he is more at home or familiar. The very soul of Brittany seems to be concentrated upon the problem and mystery of the After Life. To these people the thought of death, or as they call it "passing over," has no dread, in no way frightens them; on the contrary, it is an ever present and familiar thought to both young and old, rich and poor; in fact is to them as "the Salt of Life." It is no exaggeration to say that the Bretons live far more with their dead than with their living.

No sooner have the last moments of a dying person come, than the bell of the parish church is rung. The tolling of the bell varies with the sex and status of the person who is at death's door; if for one of importance, it is solemn and slow; for as one of our national poets, Brizeux, has said, "Even in the passing over the rich man receives honours which the poor man does not." Whilst the bell is tolling the approach of death, relatives, friends and neighbours assemble in the house, even in the death-chamber. A candle which has been blessed on the Day of Purification (February 2nd) is lighted, and the oldest person present recites the Prayer for the Dying. When the end has come, three signs of the Cross are made with the candle, one on the forehead, one on the shoulders, and one on the breast of the departed, after which it is extinguished. In certain parts of Brittany great care is taken to collect all the vessels in the house and fill them with water so that the departed spirit may wash and purify him or herself. This is also done in fear that not finding enough water for that purpose, he or she might try to get into the churns full of milk in order to bathe, and so turn the milk sour. When I was a child I remember distinctly seeing even the bee-hives covered with a black cloth whenever anyone in the house had died. One can still find in Brittany villages where no food is given to the cattle on the night preceding the funeral so that the poor beasts may share in the grief and sorrows of the family!

Moreover, the Breton people firmly believe that very shortly after quitting this world the spirit of the departed one will frequently return to visit those places which were so dear to him or her during life-time. They are convinced that on certain days of the year, especially on the eve of the great religious festivals such as All Saints' Day, Christmas, Easter, etc., the soul of the deceased will not fail to come back to sit in his favourite corner by the fire and warm himself at the bright flames of the hearth or stove. This explains why in many parts of Brittany the floor of the living room is never swept on the evening preceding the great religious festivals, and especially on that of the Day of Forgiveness. People are afraid of knocking with their brooms, and so hurting, the poor dear souls who gather there unseen in the mysterious darkness. In the country districts near Brest, this custom is carried still farther, and the floor is never swept at night-time; the fire is kept alight in the hearth the whole year round by carefully covering it with ashes, and care is taken never to forget to lay the table with bread, meat, cider, and milk, so that those souls who formerly lived

in the house can come back and enjoy once more these earthly pleasures which are, perhaps, denied them in their new abode. The Breton superstition teaches that the souls of the departed are not freed entirely from their former existence here, that they retain something of their lives in this world, and still feel some of its most material needs.

In the villages of the Cornouaille, the heart of the mountainous districts of Brittany, big flat stones are arranged around the bonfires which it is customary to light on the festival of the Day of Forgiveness observed locally. Tradition and legend would have us believe that the souls of the Dead come to sit on these stones to warm themselves; and in the middle of each bonfire a stewpot is hung full of meat which is kept cooking for them.

Such are some of the customs and beliefs relating to the Legend of Death amongst the Bretons. They add one more charm to this old land of Brittany already so interesting on account of its geography, its history, its language, and its habits and customs, and will help us to better understand that Celtic Soul, dreamy and mystical, which Renan has so admirably described.

OUR HIDDEN POWERS.

AN OLD MARINER'S REFLECTIONS.

For one who cannot claim to be an educated man, it seems presumptuous to write on such a subject as education. Indeed, I have spent the last two years in discovering how much one does not know, and yet one cannot help having ideas concerning the drawing-out of the powers of the mind.

As a very simple illustration, may I relate an incident in my own life? Sitting down one evening in our little cabin on the barge, I became restless. We were lying on the sands at Shoeburyness, the tide being out. I clambered over the side of the barge, and walked to Southend. On the front I heard a coloured minstrel playing a banjo. Feeling an intense desire to do likewise, I purchased a cheap instrument and returned aboard, and immediately commenced to try and tune the strings. While doing so, I was conscious of curious vibrations in myself that continued through the night, till at dawn I could play better than I can at the present time, as my fingers, owing to illness, are not so flexible as they were.

Although I cannot claim to be technically expert, I have been able to help many a distressed fellow-worker, on many a platform and stage by means of the banjo. What I desire to make clear is the fact that in one short night, spirit teachers taught me to play. Truly a royal method of teaching. May I suggest that it should be possible to combine technical instruction with spirit co-operation in the curricula of the future? Again, with scholars specially gifted, our educational systems are not just. I may be pardoned for referring to my own lad, who, at the age of seventeen, has passed through scholarships with flying colours, including a University examination, also examinations in Light, Heat, Power and Sound. Yet there is no national adequate provision for such lads to go to Oxford or Cambridge. Still, as the lad has a decided bent for chemistry this perhaps does not matter.

As appropriate to the foregoing remarks, I quote a brief extract from Dion Clayton Calthrop's novel, "Everybody's Secret," hinting that methods of teaching, with advantage to the coming race, might be greatly improved.

Mr. Calthrop is referring to his little heroine, and his talks with her: "I tell her the facts, about everything . . . I tell her that trees have souls, that flowers are fairies chained to earth, that gardeners are magicians." And, he continues, "If someone had only taken the trouble to point out to me the beauty of things, when a child, I should have been a decenter man. They crammed my head with alleged facts till it was ready to burst, and all the while my soul was hungering for romance. I learned the chemical constituents of the sea, the distance of the sun from the earth, added up rows of senseless figures, wrote cramped verses in dead languages, and paid handsomely to pick up a smattering of the dullest side of history. And I have spent my life since, trying to educate myself properly."

As Spiritualists, we have the most notable example of right and spiritual educational methods in the marvellous life and personality of Andrew Jackson Davis, a young, untutored lad of the working-classes, brought to flower by the wonderful training of unseen teachers. Surely a magnificent hint to our age!

—HARRY FIELDER.

OBITUARY: MR. E. LISLE SNELL.—We hear, with great regret, of the decease of Mr. E. Lisle Snell, the husband of Mrs. Joy Snell, well-known as the author of "The Ministry of Angels." Mr. Snell was a journalist of long and wide experience. He was at one time in the United States, and was connected with one of the leading New York newspapers. Later he was with the Associated Press. Some months ago his health failed, and after a long illness, through which he was nursed by his devoted wife, he succumbed on Thursday, the 6th inst. Our readers will unite with us in sympathy with his widow, who has passed through an exceedingly trying time during the last few months.

SPIRITUALISM AND "FLAMING YOUTH."

By J. SCOTT BATTAMS, M.R.C.S.

There has been published recently a rather remarkable, and as some may think, timely book, "Flaming Youth," by a physician hiding his identity under the pseudonym, "Warner Fabian." It is in its fifth edition, and we are promised a film production! In the guise of fiction, the author subjects the "twentieth century woman of the luxury class" to an examination as thorough as that of the dissecting room. He affirms that "those who know will not tell, and those who tell do not know"; but he claims for the physician a spiritual clairvoyance that enables him to read the very souls of these people. To his "subjects," the victims of his scalpel, he dedicates the book thus:—

To the woman of the period thus set forth, restless, seductive, greedy, discontented, craving sensation, unrestrained, a little morbid, more than a little selfish, intelligent, uneducated, sybaritic, following blind instincts and perverse fancies, slack of mind as she is trim of body, neurotic and vigorous, a worshipper of tinsel gods at perfumed altars, fit mate for the hurried, reckless, cynical man of the age, predestined mother of—what manner of being? To her I dedicate this study of herself.

Truly a disquieting indictment! I occupy no pedestal from which to judge my fellows; and a great pity filled me as I read how unguided and unguarded youth can play havoc with its life.

THE CITIZENS OF THE FUTURE.

What, it may be asked, has all this to do with Spiritualism? In the great Commemoration meeting at Queen's Hall I seem to find at least a partial answer. To some of us the wail of the siren in "Outward Bound" made the deepest impression; whilst at Queen's Hall I confess that the five hundred children of Spiritualists struck me as profoundly significant—a portent no thoughtful citizen could disregard. The aftermath of war has presented no more ominous picture than the one drawn by my "Fabian" brother. Although not definitely stated, it would appear that his indictment is limited to America where the action of this sensuous and sensual story takes place. But few will deny that we, too, have our "flaming youth," though owing to temperamental and other factors, of a less scorching type. The Press, dealing largely with consequences, must have opened many eyes to the fact. On the stage, the films, and in recent fiction, in spite of the censor, the type obtrudes itself. It would almost seem the hall-mark of modernity. Such a state pertains to the soul of a nation, and demands thoughtful consideration, and not salacious presentation. Where, then, are the forces making for righteousness?

Is it too large a claim to suggest that these five hundred children in themselves constitute a moral force potentially far more effective than the mere numbers might suggest? They are the citizens of the near future; the mothers and fathers of the generation that will follow us; and their upbringing should produce a higher, more spiritual type of citizen, if Spiritualism has any moulding force at all.

A "little leaven" works without fuss or noise, but has a wondrous power. The "specks" of ferment, or the microscopic germ, can transmute many thousand times their bulk or weight into higher—or lower—states. Again, these five hundred constitute but a moiety of the children of Spiritualists in England, whilst according to Col. R. G. Berry (LIGHT, February 2nd) it is estimated that there are six and a quarter millions of Spiritualists in the world. Their rapid increase in America—"half-brother of the world"—is significant. For, according to the ethnologists, let alone the seers, a new, strong, and very gracious type of humanity is slowly developing, to form the seed, as it were, of the more brotherly and spiritual civilisation of the far future. "Warner Fabian's" plague spots are but the transitory symptoms of youth, rapid growth, and the struggle to amalgamate "something good and bad of every land."

HUMAN VITAMINES.

As a dynamic force, this growing band of Spiritualists may appear a negligible quantity amongst the uncouth millions now peopling the world. But the triumphs of Science, so menacing, and yet so full of hope for humanity, if rightly used, have drawn the nations nearer to each other. And since the units of a nation are the cells of the body-politic, determining its strength or weakness, so the different nations would seem more and more to represent the cells of the great body of Humanity. Thus the degradation of any race or nation is felt in greater or less degree by the whole. It seems to follow that this growing interdependence of nations gives to the moral and spiritual forces—or their opposites—greater potentialities. Numerous and potent as the former may be, I am here chiefly concerned with Spiritualism and the part it may be destined to play in the menacing future, and especially at home.

The nature and extent of the part, even our five hundred may play, will of necessity largely depend on their upbringing, and the influences surrounding them, especially that of example. Although such matters are sacred to the home,

yet it is permissible to consider briefly, and according to my lights, some of the teachings of Spiritualism as a factor in the unfolding of character.

THE INFLUENCE OF SPIRITUALIST TEACHINGS.

Doubtless these teachings will be restricted to fundamentals, and adapted to the age and receptivity of the child. They will be taught the Fatherhood of God; and that all life is His life; and that since all share it, every other child, in a spiritual sense, becomes their brother; and therefore that Brotherhood is part of the divine Plan—an ideal more necessary to our time than any other. The child will also begin to understand that the dumb animal which shares his home should be treated with helpful kindness, as if it were a younger brother; and that cruelty makes the angels weep. Outside the home the child, by neighbourly acts of love and service, may slowly make brotherhood a directing force in his life.

The old, old bogey, Death, will, in due time, be assigned its proper place as an incident in an endless and ever-ascending life. If Spiritualism at present appears to picture its felicities in too glowing colours, whilst lightening its shadows, the Churches too often present pictures outside a child's mental vision. But, whatever conceptions these children may form, they will at least be early taught that the character formed here will determine their own state and place in the life to which we are passing. They will not be fed on outworn dogmas, or allegories passing as facts—stumbling blocks for after years. Parents, too, will realise that in the home, the seed-ground of the virtues, the foundations of character must be laid, lest they should lose their way like "Warner Fabian's" unhappy crowd.

SPIRIT INTERCOURSE.

On the question of communication with the disembodied, its possibility and desirability, its dangers, limitations, and sources of error, I do not see eye to eye with Spiritualists, though keeping the open mind of the detached enquirer. There is an instability of growth as well as of disease, and this, going hand in hand with the dominance of the emotional nature in youth, would seem to suggest that the seance room should be put "out of bounds." But when youth is emerging into manhood and womanhood, and mind and reason have been added to the "make-up," a natural desire to buttress faith with knowledge may induce them to seek it in that nebulous, but partly charted region, where others have found it. Fortunate the seeker who, in his quest, secures a wise, experienced guide! The teachings which I have so briefly and, I fear, so imperfectly outlined, would seem simple enough to meet the needs of children, and even those of older growth. I am no exegete, but it seems to many that in some such simple fashion the Master would instruct "these little ones" were He amongst us to-day.

SPIRITUALISM AND POLITICS.

Having in imagination accompanied these children to that period of growth when they become responsible citizens, we may venture to refer to an event that will one day colour the warp and woof of their lives, and should not be outside our purview, unless the spiritual is to be for ever divorced from the political. I refer to the sudden irruption of Labour into the "Seats of the Mighty."

To view this epoch-marking event with the myopic vision of the politician is, I feel, to miss its far-reaching significance. They who recognise a divine Plan for humanity working ever towards unity, brotherhood, and a more Spiritual civilisation, in which the evils that threaten it come to nought, or are transmuted into helpful forces—will view the event as a step in evolution, as does LIGHT in its recent allusion to Andrew Jackson Davis' remarkable prediction. There is an evolution of Life and Form, and the seer's philosophy teaches "Evolutionary forms of Government"—and the Guiding Hand is not always that of the politician. Let us be thankful!

But many citizens, not being seers, regard this unexpected change as reactionary and retrogressive. They point to the recurring strikes, that largely depend for success on the amount of suffering imposed on others, as the very negation of brotherhood. Alas! it is; but individualism is a necessary stage in evolution, leading to something better. Democracy, too, is only in the ugly-duckling stage—the white swan of the future. The Labour Unions at least demand loyalty, and the sacrifice of individual interests for the good of the whole. It is a limited form of brotherhood, as in the Churches, but we cannot reach the higher without the qualities acquired in the lower.

Evolution does not progress in kangaroo fashion, but by slow and ordered steps, and now we have passed the nadir of materiality, at an ever quickening pace towards unity and universal brotherhood.

What, then, of the five hundred children—these "sparks from the Divine Flame"—who suggested these rambling reflections? Is it too much to hope and believe that they will fan the spark into a steady flame that will warm and comfort their fellow-pilgrims, and throw its beams along the path where lies their upward way? For it would seem quite possible, by some unholy process, so to feed the flame that it shall scorch the soul; and maybe "Warner Fabian," who claims to scrutinise the very souls of "Flaming Youth," has discovered the process and noted the results. I watch this moving panorama from my house of glass, and without my brother's vision. If I cannot help, I throw no stones.

SOME OLD CUSTOMS AND LEGENDS OF BRITTANY.

(THE LEGEND OF DEATH).

[Broadcast in French from 2LO, the London station of the British Broadcasting Company, Ltd., on Tuesday, February 12th, by M. E. M. Stéphan, and published in the "Radio Times"; translated for LIGHT, with his permission, by Sir Kenneth Mackenzie, Bt.]

Those of you who have read Michelet's most interesting book, "Our France," may perhaps remember what this great historian has said about Brittany in the chapter devoted to the history of that old Province. After showing how drear and formidable the coast of Brest is, how harsh Nature is there, he strives to prove that man also should likewise be stern on such a coastline. According to him, one finds in Brittany but little of poetry, and but very little of religion; "Christianity," he says in concluding, "is there a matter of yesterday." There is without doubt a grain of truth in that conclusion; but there is another side of the Breton character which has quite escaped M. Michelet. He was unable to perceive the simple, naïve, melancholy and dreamy nature of the inhabitants of L'Armorique.

In order to understand the real heart and spirit of Brittany, one must go there like the great French writer, Guy de Maupassant, did; a stout stick in the hand, a soldier's knapsack on the back, a good pair of hob-nailed boots on the feet, without map or guide, and trudge along from village to village, avoiding all fashionable seaside resorts. One will soon discover that here there is perfect accord between the land and man; that the customs and habits of the people as well as their psychology all point to the fact that in this corner of France traditions are everlasting, and not only the traditions, but also the ways of thinking of their forebears. This is why Brittany has such a wealth of folk-lore and legends, and is truly a land of "the Past."

Among the most extraordinary and interesting of these old Breton legends and customs are those bearing on the problem of Death. To the Breton there is no topic more fascinating, none with which he is more at home or familiar. The very soul of Brittany seems to be concentrated upon the problem and mystery of the After Life. To these people the thought of death, or as they call it "passing over," has no dread, in no way frightens them; on the contrary, it is an ever present and familiar thought to both young and old, rich and poor; in fact is to them as "the Salt of Life." It is no exaggeration to say that the Bretons live far more with their dead than with their living.

No sooner have the last moments of a dying person come, than the bell of the parish church is rung. The tolling of the bell varies with the sex and status of the person who is at death's door; if for one of importance, it is solemn and slow; for as one of our national poets, Brizeux, has said, "Even in the passing over the rich man receives honours which the poor man does not." Whilst the bell is tolling the approach of death, relatives, friends and neighbours assemble in the house, even in the death-chamber. A candle which has been blessed on the Day of Purification (February 2nd) is lighted, and the oldest person present recites the Prayer for the Dying. When the end has come, three signs of the Cross are made with the candle, one on the forehead, one on the shoulders, and one on the breast of the departed, after which it is extinguished. In certain parts of Brittany great care is taken to collect all the vessels in the house and fill them with water so that the departed spirit may wash and purify him or herself. This is also done in fear that not finding enough water for that purpose, he or she might try to get into the churns full of milk in order to bathe, and so turn the milk sour. When I was a child I remember distinctly seeing even the bee-hives covered with a black cloth whenever anyone in the house had died. One can still find in Brittany villages where no food is given to the cattle on the night preceding the funeral so that the poor beasts may share in the grief and sorrows of the family!

Moreover, the Breton people firmly believe that very shortly after quitting this world the spirit of the departed one will frequently return to visit those places which were so dear to him or her during life-time. They are convinced that on certain days of the year, especially on the eve of the great religious festivals such as All Saints' Day, Christmas, Easter, etc., the soul of the deceased will not fail to come back to sit in his favourite corner by the fire and warm himself at the bright flames of the hearth or stove. This explains why in many parts of Brittany the floor of the living room is never swept on the evening preceding the great religious festivals, and especially on that of the Day of Forgiveness. People are afraid of knocking with their brooms, and so hurting, the poor dear souls who gather there unseen in the mysterious darkness. In the country districts near Brest, this custom is carried still further, and the floor is never swept at night-time; the fire is kept alight in the hearth the whole year round by carefully covering it with ashes, and there is taken never to forget to lay the table with bread, meat, cider, and milk, so that those souls who formerly lived

in the house can come back and enjoy once more these earthly pleasures which are, perhaps, denied them in their new abode. The Breton superstition teaches that the souls of the departed are not freed entirely from their former existence here, that they retain something of their lives in this world, and still feel some of its most material needs.

In the villages of the Cornouaille, the heart of the mountainous districts of Brittany, big flat stones are arranged around the bonfires which it is customary to light on the festival of the Day of Forgiveness observed locally. Tradition and legend would have us believe that the souls of the Dead come to sit on these stones to warm themselves; and in the middle of each bonfire a stewpot is hung full of meat which is kept cooking for them.

Such are some of the customs and beliefs relating to the Legend of Death amongst the Bretons. They add one more charm to this old land of Brittany already so interesting on account of its geography, its history, its language, and its habits and customs, and will help us to better understand that Celtic Soul, dreamy and mystical, which Renan has so admirably described.

OUR HIDDEN POWERS.

AN OLD MARINER'S REFLECTIONS.

For one who cannot claim to be an educated man, it seems presumptuous to write on such a subject as education. Indeed, I have spent the last two years in discovering how much one does not know, and yet one cannot help having ideas concerning the drawing-out of the powers of the mind.

As a very simple illustration, may I relate an incident in my own life? Sitting down one evening in our little cabin on the barge, I became restless. We were lying on the sands at Shobernness, the tide being out. I clambered over the side of the barge, and walked to Southend. On the front I heard a coloured minstrel playing a banjo. Feeling an intense desire to do likewise, I purchased a cheap instrument and returned aboard, and immediately commenced to try and tune the strings. While doing so, I was conscious of curious vibrations in myself that continued through the night, till at dawn I could play better than I can at the present time, as my fingers, owing to illness, are not so flexible as they were.

Although I cannot claim to be technically expert, I have been able to help many a distressed fellow-worker, on many a platform and stage by means of the banjo. What I desire to make clear is the fact that in one short night, spirit teachers taught me to play. Truly a royal method of teaching. May I suggest that it should be possible to combine technical instruction with spirit co-operation in the curricula of the future? Again, with scholars specially gifted, our educational systems are not just. I may be pardoned for referring to my own lad, who, at the age of seventeen, has passed through scholarships with flying colours, including a University examination, also examinations in Light, Heat, Power and Sound. Yet there is no national adequate provision for such lads to go to Oxford or Cambridge. Still, as the lad has a decided bent for chemistry this perhaps does not matter.

As appropriate to the foregoing remarks, I quote a brief extract from Dion Clayton Calthrop's novel, "Everybody's Secret," hinting that methods of teaching, with advantage to the coming race, might be greatly improved.

Mr. Calthrop is referring to his little heroine, and his talks with her: "I tell her the facts, about everything . . . I tell her that trees have souls, that flowers are fairies chained to earth, that gardeners are magicians." And, he continues, "If someone had only taken the trouble to point out to me the beauty of things, when a child, I should have been a decenter man. They crammed my head with alleged facts till it was ready to burst, and all the while my soul was hungering for romance. I learned the chemical constituents of the sea, the distance of the sun from the earth, added up rows of senseless figures, wrote cramped verses in dead languages, and paid handsomely to pick up a smattering of the dullest side of history. And I have spent my life since, trying to educate myself properly."

As Spiritualists, we have the most notable example of right and spiritual educational methods in the marvellous life and personality of Andrew Jackson Davis, a young, untutored lad of the working-classes, brought to flower by the wonderful training of unseen teachers. Surely a magnificent hint to our age!

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THE ELEMENTS OF SPIRITUALISM.

ADDRESS BY THE REV. C. DRAYTON THOMAS.

On Wednesday, the 27th ult., the REV. C. DRAYTON THOMAS delivered an address to the members and friends of the London Spiritualist Alliance. MRS. ST. CLAIR STOBART, who occupied the chair, in the course of her introductory remarks, said:—

I am glad to be taking the chair for Mr. Drayton Thomas this evening. If there is one thing in the world I admire more than anything it is moral courage. I think physical courage is fairly common. Most of us can summon up enough courage to be brave in a physical sense, but to be morally courageous is another matter and a rarer thing. As you probably know, Mr. Drayton Thomas has the strength to stand up and announce his belief in the possibility of the communion of saints, although he risks being looked at askance by many ministers of the Church for doing this. He has had courage to proclaim that it is possible for us to communicate with the world beyond, a very definite way of asserting belief in an after-life. But we know that the Church professes to believe in an after-life. What, then, is the difference between Mr. Drayton Thomas and other members of the ministry? They say, "Yes, we hold that there is a future life, but you must take our word for it. We do not encourage you to attempt to prove it for yourself." But our friend here says, in effect, "There is an after-life, but I do not ask you to take my word for it. I want to show you how to prove it for yourself."

Some say, "Oh yes, it is all very well, but even when we are able to communicate it is all so trivial. Is it worth while?" My reply is that communications with the spirit world are only trivial if you yourselves are trivial, and communicate with trivial people on the other side. We have the inspirational writings given to those who are attuned to the higher spirits, and such books speak for themselves and prove their worth. I can testify from my own experience that Spiritualism is worth while, ten thousand times worth while because of the invincible certitude of the future life.

MR. DRAYTON THOMAS then addressed the meeting. He said:—

I have been asked to present my subject in a way suitable to those who are unfamiliar with it, to assume that you have assembled this evening to learn its A.B.C. Looking round me it is difficult to avoid feeling that it will be something of a game; for many of you are authorities. But let us play the game earnestly, remembering, for the time being, only those who may be in the position which was ours years ago when we knew that men asserted the possibility of getting into touch with friends beyond the grave and felt it was too wonderful to be true.

May I preface an attempt to explain the broad outlines of Spiritualism by stating the benefits I have received from it.

WHAT CAN BE LEARNT THROUGH MEDIUMISTIC COMMUNICATIONS.

Having held conversations with many who have passed through death, I notice that their ability to give instruction varies greatly, some tell little, others give freely from their store of knowledge. But one gains from each a fresh demonstration of the outstanding truth that man survives bodily death. Multitudes believe this, but the Spiritualist has proved it. It is scientifically demonstrable, and therefore should be welcomed by the scientific mind as a most fruitful field of investigation. Next in importance to this certitude comes the joy and consolation of hearing again from intimate friends whom death has removed from our side. I have learnt from them how unaltered is their love for those left behind. Then, too, one gleams from them information of surpassing interest dealing with their experiences in passing through death and their life amid new surroundings. I have listened with intense interest to descriptions of their new world, the persons met there, and the occupations of the inhabitants; an interest which is all the greater as one remembers it will shortly be our own home. They have also carefully explained how inward character here automatically determines one's circumstances on awaking to the new life; the conditions upon which their progress in attainment and happiness depend; and their relations with yet higher realms and those who dwell there.

Some of them have made clear, so far as they were able to express it, in what ways they are able to keep in touch with those they love on earth. While they evidently know something of our outward life, they seem to know much more about the things which matter, the state of our mind and the spirit in which we strive to live our life. While such subjects are of great interest, there are others which surpass them in helpfulness and practical importance; it is not easy to express these in a few words, but I should say they amount to this: We are spirits here and now just as truly as we shall be when we join them there, only we shall then have exchanged the mortal body for one more wonderful, and the limited human mind will gain extended powers; but, being spirits already, it behoves us to live in a manner worthy of our exalted destiny. Amid all the difficulties of earthly life we can exercise that supreme spiritual activity which Our Master so often spoke of as love; not the ordinary

everyday love, but that love which rises above self and ever strives to do its best for others' sake and for His sake. They tell us further that we are surrounded by unseen helpers, and that even without being able to see or hear them it is possible for us to be inwardly conscious of these helpers, and to work in harmony with them for the accomplishment of the high ends for which they have been commissioned. It is indeed pleasant to know that one is loved and helped, not only by the Supreme Being, but by some who only recently were striving as we strive now. To those who seek to live a life worthy that high realm where love means so much more than it ever seems to mean on earth—to such people there is no uncertainty as to the reality of spiritual things.

I have not done justice to this theme, but I can at least assert my profound debt of gratitude to those who have taught me from the unseen many things which have made Heaven look brighter and earth seem easier.

HOW DOES THE SPIRITUALIST LEARN ABOUT THAT WORLD AND ITS INHABITANTS?

You will naturally wish to know by what means a Spiritualist arrives at this knowledge which to the man in the street seems so unattainable. The answer is that he uses the appropriate faculties of discernment. One who wished to learn about the spinnerets of the spider would use a microscope; but if he would investigate Saturn a telescope must be used; and, similarly, those who wish to know about things of the other world must use the appropriate instrument. What is the appropriate instrument? "The psychic faculty" in its various forms, and if one does not find this within himself he can avail himself of the services of those in whom it has been sufficiently developed for the purpose. The term "psychic" means relating to the Soul, and we find that there are special forms of inward sensitiveness, such as inner sight (the Scotch "second sight"), inner hearing, and others even less easy to describe. There is reason for believing that these lie dormant in everyone, and may be awakened into activity. Indeed, they frequently act spontaneously in those who have paid little or no attention to the subject. They appear to be natural gifts like vocal power, but the gift is greater in some than in others. It would not be worth while for some people to learn singing because their natural gift in that direction is not sufficiently great. Probably everyone possesses the psychic faculty, but it is a question of degree, and it might not be practicable for some to develop it. I may illustrate the spontaneous activity of psychic gift by relating the experience of a clergyman who told me the following incident. One morning he awoke and, looking at the clock, noticed it was 7.50. He dozed again, and in dream or vision saw the interior of a church. He clearly saw two ladies enter and commence to look carefully in certain parts of the building as if searching for something. A little later a clergyman entered and joined in the search. My friend, on waking, noticed that it was exactly eight o'clock. As he had recognised one of the ladies he sent a postcard asking what she had been doing between 7.50 and 8 a.m. that morning. The reply came that she and the Vicar's wife had been helping the latter search in the church for an important letter which he had mislaid.

If you ask what I make of that incident I reply, very little; its only interest is that a psychic faculty was working by itself. Certainly it worked correctly, but there would seem to have been no special intelligence behind it. But supposing my friend had desired to do so I think it certain that he could have developed the power of inward sight, and within a few years he would have been able to see spirit presences, and probably he might also have inwardly heard what they said to him. His psychic faculty was undeveloped; my own is so slight that I question whether an attempt to develop it would be justified. Therefore in my researches I have availed myself of the good services of people whose gift is well trained and under control.

HOW MAY SUCH FACULTIES BE DEVELOPED?

They can be trained by regular exercise under appropriate conditions, as can other gifts such as the musician's, the singer's, the artist's. I prefer not to speak about those "suitable conditions" because I do not understand them sufficiently. One should go to an expert who understands how to develop the psychic gift of his pupils. He would doubtless assist you to determine whether or not it was worth while attempting to develop yourself.

In that most interesting paper, *LIGHT*, for February 23rd I notice an excellent illustration of the use of a fully developed gift. A Scottish business woman, Mrs. M—, had for many years lost sight of her sister, and was unable to close a legal trust relating to the family until she could either find the sister or give proof of her death. When sitting with Mrs. Roberts Johnson one evening a voice said, "I've brought your sister, Mrs. M—." The sister then commenced to speak and said that she had passed out in the San Francisco earthquake; that her daughter was still in that city and could be traced by applying to the British Consul there. Now this was valuable information and it proved correct. Mrs. M— was able to act upon it, and so she eventually paid the money to the surviving child and settled the trust. She asserts that until receiving this message she had no idea of her sister's whereabouts, not even what country she might be living in.

Such an incident is very different from that related by my clergyman friend; for there was here a purpose ap-

parent, an intelligent object conceived and carried through. The sister who passed over so suddenly in the earthquake realised that if she could get into touch with Mrs. M— and give certain information it would benefit her daughter. Compare that clergyman's undeveloped gift with Mrs. Johnson's very serviceable power. That by itself is an answer to the question one frequently hears, "Why go to a third person? We would prefer our friends to come and speak with us at home." My answer is that they indeed come, but find us deaf and blind to them; they get our thoughts, but we do not get theirs. Hence we must choose between being deprived of intercourse with them, or availing ourselves of another person's assistance. It is God's plan that we shall be served by one another, that none of us should live to himself, and we find many things in daily life, as well as in psychic matters, which we can only do by the mediation of our fellows. Should your neighbour go to Switzerland you can no longer communicate with him except through other people. There is the post office, the telegraph, the telephone, the wireless, but each of these methods involves your being served by other people. When one would communicate with a friend who has gone, not to Switzerland but to a far brighter clime, our choice must be, in most instances, either to lose the opportunity of intercourse or to accept the services of some person who possesses the gift which we lack.

To my mind it is a joy to accept the help of others. It is a privilege to serve another's good, and I like to think that it benefits a psychic person, or "medium," when helping me. Our intermediaries with friends in the next world are termed "mediums," because they are the medium of communication; there is another term often used for them, "sensitives," because their psychic sensibility is above the average.

HOW MAY ONE COMMENCE TO STUDY THIS SUBJECT?

Begin by reading its general literature in such a way as to obtain a bird's eye view of the whole ground. Allow me to name two small books which will give what you need: Sir William Barrett's "Psychical Research" and the Rev. Vale Owen's "Facts and the Future Life"; these cover the two great branches of our subject. There is the side relating to physical phenomena; it is quite possible, for example, that in certain circumstances a table may be lifted into the air without any visible means of support. But that kind of thing is very different from receiving messages from a friend in the other world; the latter comes under the heading of mental phenomena.

Having read those books you will probably feel that before reading further you need to have some personal experience. Not everyone can join a circle of experimenters or get private sittings with a medium, but it is comparatively easy to arrange with friends to gather regularly for experiment with a small, light table. This is among the simplest of the modes of investigation; or you can try the writing method, or any of several convenient ways of beginning. But although it is comparatively easy to experiment it is not easy to understand exactly what is happening at these experimental sittings. You will shortly find yourself asking, "Why do these things happen, and not different things which one would have thought more likely?" You will then be prepared for further information.

If your experiments have led to the reception of messages which appear both intelligent and correct, you will doubtless be quickly puzzled by the appearance of others which are both incorrect and foolish. Naturally you will desire to know the reason for this. Go back to books again and read up the work of those who have succeeded in the line which is most interesting to you; learn from their results what has gone wrong with yours, and how to succeed better. By joining the L.S.A. you will have access to the books you require and, if you wish it, advice as to their selection. Thus can you overcome difficulties and learn to turn failure into success. When you have achieved this you will be generous in giving others the advantage of anything learnt; few who have been successful in experimenting could have done without the hints and advice of others freely given when they were blindly feeling their way at the beginning. Your personal experience will put you in a strong position; many are arguing who would be better experimenting and proving things for themselves; such people may deride your opinions and explanations, but will listen respectfully to accounts of what you have actually witnessed. You will be able also in your turn to assist beginners and save them the discouragement of wasted time and avoidable misunderstandings. Such work brings its own reward and, in addition to your own happiness and enlightenment, you may be privileged to help make into a king's highway that winding footpath by which we are toiling upward to where one day all will be able to view without any uncertainty the Promised Land that lies across the Jordan men call death.

Spiritualism may be regarded as a belief or assurance that our friends beyond death can communicate with us; it is, for some people, the actual practice of this intercourse. It is unnecessary for the majority that this practice should be continued indefinitely, or that they should incessantly go to mediums, unless doing so as serious students for the common good. One can soon obtain what should be regarded as sufficient, and then the knowledge gained needs to be brought into the daily life where we are sowing what we shall reap

hereafter. It should become a help in our thought and in our conduct, a benefit which, by its influence, shall make it easier for those around us, whether they accept our point of view or not, to live a better life and one wherein they can radiate health, happiness and truth. (Applause.)

After a series of questions and replies, the meeting terminated with the usual vote of thanks to the lecturer.

THE QUEEN'S HALL MEETINGS.

To the Editor of LIGHT.

SIR,—It may interest your readers to know how the Queen's Hall experiment turned out. It may even encourage someone to undertake the organising work and the financial risk which a repetition of the series would involve. It would be easier the second time, as we may at least claim to have done something towards standardising a large public service, since everyone admits that the meetings were dignified and impressive. The insertion of a reading from other-world messages was a particularly good feature. I may say that I have just edited 100 such messages, which are now published as "The Spiritualist Reader," by the S.N.U. (18, Corporation-street, Manchester), which may help churches to find suitable readings.

The finance of the experiment was very much more favourable than I had expected. The expenses were roughly £100 for the Hall, and £110 for advertising and expenses. The receipts averaged £40 per service, leaving a deficit of £52. A Spiritualist, who desires to withhold his name, wrote offering to share the loss, so that at a total cost of £26 to each of us the undertaking has been carried to success.

It does not follow that any loss would be entailed in another such venture. This one was, I am free to confess, carried out in an extravagant manner with a view to ensure success whatever the expense. With a smaller hall and a more circumspect management, or with a permanent central Temple, I am sure that it could be made to pay its way. The collection could no doubt be considerably increased if it were possible to take it during the service.

I have had many letters begging me to carry on, but it entails a very great strain and responsibility. Perhaps it may be as well in any case to wait for a little before renewing the experiment.—Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough, Sussex.
March 5th, 1924.

THE CULTIVATION OF PSYCHIC SENSIBILITY.

The attitude of mind to be adopted by the student who wishes to cultivate his sensitiveness normally, and direct his soul-forces for definite purposes, differs in some respects from that in which the seeker for mediumship approaches the subject. He must concentrate his attention upon his own sensations, and cultivate the introspective powers of mind. Instead of being acted upon by a "controlling spirit," he must become his own control. He cannot "leave it all to the spirits"; he is to become the seer, the knower, ready to receive, interpret, and respond to the thrills and impulses that touch his psychical sphere. He must learn to estimate their significance; grow conscious of their quality; realise their value and be able to live the inner life—to feel, see, hear, and cognise with the soul's perceptions. He has to govern himself; to discipline his emotions; to subordinate his own likes and dislikes that he may deepen, intensify, focalise, and realise his consciousness upon the inner plane, so that the faintest vibrations of the subtle personal aura of others, and their delicate moral and spiritual aromas may be "sensed" and gauged as clearly as those which are more violent, coarse, and gross. He needs to be sufficiently self-cultured and self-centred to register and interpret these "influences" and then throw them off, so that he will not be affected permanently or injuriously. He will require to know how and when to be "open" and responsive, and to cultivate sufficient will-power positively to close up all avenues of psychical susceptibility whenever and wherever he feels it necessary. His desire should be to become consciously able to receive, and be "inspired" by, the thoughts and emotions which move the hearts of others, and yet maintain his balance and preserve a calm, discriminating attitude.

—From "A Guide to Mediumship," by
E. W. & M. H. WALLIS.

SOUTHEAST SOCIETY OF SPIRITUALISTS.—We learn that Mr. Worledge, late Vice-President and Choirmaster of the Southeast Society of Spiritualists, passed away on the 27th ulto. from double-pneumonia. At the interment on the 3rd inst. in the presence of a large number of the members of the Society, Mr. Barbanell, of the London Central Spiritualist Society, conducted the service, which was of a deeply impressive nature, as the character and career of the deceased gentleman had greatly endeared him to his friends and associates. He it was who founded the choir and effected many great improvements through which the Society benefited.

RAYS AND REFLECTIONS.

At a party of light-hearted philosophers at which I was present the other day, it was remarked that Einstein had abolished the Ether, and done away with Time! That struck me as a rather sweeping statement. It was distinctly disconcerting, too. Because if there is no ether what becomes of the ether-body? On the other hand, the abolition of Time would bring us to the spiritual world forthwith. At this point one of my friends, looking at his watch, announced that it was time for him to depart. So that it appeared that Einstein had not entirely justified the claim made for him. And it is quite probable that the Ether is safe also!

I was interested in the views of one deep-browed thinker who held that the question of a life after death was bound up with the problem of Time. If we only knew what Time really was . . . ? We might have become very dull and serious at this point, if a poet opposite had not brought in the needed touch of humour. He desired us to listen to a "limerick" satirising Einstein's opinions on Relativity. As it was funny without being vulgar, I transcribe it here:—

There was a young lady named Bright,
Who travelled much faster than light.
She went out one day
In a Relative way
And returned on the previous night! (Applause).

Some of us find the outspokenness of Dean Inge a refreshing thing in the arid deserts of modern theology. I think it was he who once expressed his surprise at a modern and civilised community taking its morality and religious observances from a tribe of wandering Bedouins.

In the "Evening Standard" the other day he told us that, "Christianity was at its best when it was fresh from the mint. It began at the stage of Personal Relation, and then declined into Magic and mere Morality." A very blistering utterance, this; but doubtless true. I can imagine the horror of some of the old-fashioned members of the Church of England as they read these frank criticisms by the Dean. Like Sam Weller, on a famous occasion, they have doubtless asked: "Ain't nothing to be done about it?" (only, of course, their question would be framed more elegantly).

But it is hardly likely the ecclesiastical authorities will raise any protest. They know that the Dean represents the greatest intellectual force the Church of England possesses to-day. And that is saying a good deal, for the Church certainly makes up in intellectual resources what it lacks in Divine simplicity.

D. G.

PSYCHIC SENSITIVENESS.

The cultivation of psychical susceptibility has hitherto been left too much to chance. Many persons have been conscious that they possessed powers of perception and intuitive cognition beyond the ordinary range, but they did not understand themselves, nor were they understood by those around them.

"Sensitives" frequently suffer extremely because of the indifference and callousness of others. They themselves are apt to imagine that they are in danger of insanity; their friends and acquaintances regard them as being "peculiar," "eccentric," or "not quite right"; and, as a natural consequence, they shrink into themselves and endeavour to repress all spontaneous exercise of their gifts; and what should be regarded as a priceless boon, and an agency for good, comes to be considered as an infliction and a cause of suffering and misery. Those who are moderately sensitive might, by attention to the necessary conditions, by study of their own peculiar sensations, and by experiments to develop their powers, speedily become conscious of the fact that they are affected by, and reflect, the psychical and mental conditions of others.

What are called psychometry, clairvoyance, and clair-audience may be classed together as one faculty, and it is more than probable that the phenomena of thought-transference are but modes of the same sensitiveness, or the power of reception and perception of vibrations on the psychical or so-called "astral" plane.

—From "A Guide to Mediumship," by
E. W. and M. H. WALLIS.

OBITUARY: MR. HENRY HAWKINS.—We hear, with regret, of the decease of Mr. Henry Hawkins, who was at one time Vice-President of the Marylebone Association. He passed away with bronchial pneumonia on the 27th ulto. Mr. Hawkins did much valuable work in Spiritualism, and was highly esteemed by reason of his bright and helpful disposition and clear practical outlook.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

THE PROXIMITY AND PRESENCE OF SPIRITS.

Here is a question not easy of reply in any conclusive way: "Are the spirits who are described by clairvoyants as present in a room always actually there?" The answer appears to be "Yes and No." And for this reason. The room, the medium, and the sitters are part of the material world. The human beings are said to be present in the room in virtue of the fact that their living bodies are there and they are in conscious communication with each other. No need to be metaphysical in the matter, and to say, for example, that because the thoughts of a lady amongst them are with a sick friend at a distance, therefore she is not strictly present. We have to be "materialistic" in these matters to avoid confusion of thought. And spirit communicators can be equally definite. One will say, for instance, "Yes, I am actually present in the room, standing about two feet away from you." Yet there are cases where more advanced spirits tell us that they are not present in any physical sense. They are countless leagues away, and yet can impress us with a sense of their being actually with us by some projection of their powers of knowledge and consciousness. They could come bodily if they chose, and that might make some little difference. But even when a spirit says he is actually present in the room with us, what precisely does he mean? He is really in another world than ours and its distance from our world is not to be measured in miles. It is another state of being. But that state has an exterior as well as an interior aspect, and that exterior side is as much a fact as the internal one. Nevertheless we can imagine a spirit in some far off sphere being in the deep sense of the word more near to us than one who may, in form, stand at our elbow.

THE THEORY OF THE ETHER BODY.

A correspondent questions the tentative suggestion of Sir Oliver Lodge that ether may provide the substance of the "spiritual" body, on the ground that you could not separate a portion of the ether from the remainder without providing a container of different material to ether itself. This hardly expressed the idea contained in the theory for it was not a question of separation in a material sense, as much as an influence over the ether which was, in a way, a component of that body, and under the control of the bodily animation. Whether this "ether form" can be entirely separated from the physical body is a moot question, and is likely to be the subject of further discussion in *LIGHT*. Another suggestion, that some word should be coined to express this substance of the spiritual body, is a different matter. We know so little about this, that even if our language permits, it is impossible to decide whether any word expresses the actual thing. The suggested name "astral" certainly does not do so, any more than "lunar"

or "solar," for they are all misleading, as applying to physical space alone. One correspondent compares the theory to the idea of a fish swimming in the water with a body made of water. But this is not the suggestion at all. As Sir Oliver Lodge pointed out, it is a question of the animating and organising powers of life. The body of the fish is apparently made up mainly of watery elements, but the life-principle gives it a form and identity separate from the water about it. Our bodies seem in essence to be almost entirely composed of ether even now. We do not find the difficulty so great as our correspondents imagine it.

SPIRIT AID: ITS LIMITS AND ITS PURPOSE.

In common, we suppose, with other reputed authorities, we are often asked why spirits do not do this, that or the other. Why don't they tell us the secrets of disease or solve our social, political and historical problems for us? And so forth. When we say it would not be wise, or is not permitted, some of our questioners become impatient, and, when they are rude, say that is just our way of getting out of the difficulty! We can only say we know no other answer, and that it satisfies our own reason. Indeed during many years that has always been the substance of the explanation given us by spirit communications. Let us quote a reply from the guides of a famous medium:—

People say to-day, "Why do not spirits put a stop to . . . wars of aggression? Simply because it is not their province. They could do it. There is power in all the hosts, even to stop any and every war that humanity ever knew of. Why do they not? Because humanity has not grown to the spirit of peace. It is your growth, not theirs. Though placed on tiptoe, or caught up by superficial means to loftier heights, it would not be real. Possibly the little boy who stands on tiptoe when his height is measured is anticipating the time when he is to be taller; that is a harmless deception, but it is not real growth. He knows that some time he will be that tall. It does not make him a whit more a man if he wears his father's boots; all that will come to him as the result of growth. He who ambitiously tries to anticipate the whole human race is trying to forestall the kingdom of Heaven, which he is not willing to grow to. It is the "vicarious" thought over again; it is the shirking of one's own ignorance and conditions over again.

That is from a spoken answer to a similar question. We are sorry if it is not regarded as a reasonable one. It strikes us as being good sense. And we never forget that spirits do help us in many ways all the time, just as a wise teacher will help his pupil to work out a sum, but will not write the answer down for him, and so enable him to avoid the task of solving it for himself.

YOU SHOULD READ THESE BOOKS

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Price 3s. 6d. by post 3s. 9d.

LIFE IN THE SUMMERLAND. By Mabel Corelis Green. A book of comfort for mothers. The writer of this little book passed to the Summerland in 1921, just before her 18th birthday. Her mother has acted as her amanuensis for this beautiful and convincing story of her life and experiences in the Summerland.

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ANSWERS TO CORRESPONDENTS.

Mrs. FLINT.—We are obliged for your letter, and compliment you on your initiative.

M. E. MOXEY.—The message rings true, and we hope to publish it shortly.

NEW PUBLICATIONS RECEIVED.

"Scientific American." March.
 "Journal" of the American S.P.R. March.
 "Revue Métapsychique." January-February.

SOME RECENT BOOKS.

"The Soul of the Wolf." By E. O. Carolin. (John Long, 7/6 net.)

Described as "a fine tale of mystery and adventure," this book may be said sufficiently to answer the description. It is a story of life in East Canada, and the atmosphere of that region is well reproduced. The heroine, Elvire Dusac, captivates our attention from the start. Many people are known to have a strange power over animals. Elvire has this influence over wolves, and much of the story centres about the half-tame wolf kept as a pet by Jack Treveney. It is here the "mystery" comes in, for the wolf is possessed by the soul of a man, Willy Binlis, a famous author who, it was suspected, had come by his death through foul play, and whose return in the form of the wolf was apparently for purposes of revenge. It is a tale of lycanthropy in a quite unusual setting, and although its improbabilities are conspicuous, we found much to interest us in the treatment of the theme. Mrs. Carolin, the author, is one of the few women entitled to wear the British War Medal and Ribbon, and the Mercantile War Medal and Ribbon for her services during the war as Stewardess of one of the R.M.S.P. Co.'s vessels. We believe that she is also the sister of Miss Geraldine de Robeck, a contributor to *LIGHT*, whose name is known to many of our readers.

"New Light on Old Paths." By Archie Frederic Webbing, A.K.C. With an Introduction by Sir Oliver Lodge. (Skeffington & Son, Ltd., 3/6 net.)

In his introduction to this book Sir Oliver Lodge writes: "In his series of nineteen sermons on Religion and Life, the Rector of Stansfield, Suffolk, has, I think, succeeded in the task; and their publication will surely be a help to others whose duties lie in the same direction. He has succeeded also in making the little book very readable, so that I was tempted to peruse it at a sitting." This is a sufficiently complimentary description of the book, but we may add to it a note sent to us recently by a correspondent who has read it with interest. He writes: "At first sight it seems as if the author is going to be half-hearted owing to numerous little apologetic remarks in parenthesis, but by the time pages 96 *et seq.* are reached he is quite definite in his acceptance of the main contention of Spiritualism, but without there is a considerable adherence to dogma and doctrine."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 16th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. Ford. Wednesday, March 19th, 8, Mme. Mervale Collins.

Croydon.—Harewood Hall, 96, High-street.—March 16th, 11, Mr. Percy Scholey; 6.30, Rev. C. Drayton Thomas. Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—March 16th, 11, open meeting; 6.30, Mr. and Mrs. Lund. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission Woodberry-grove, North Finchley (opposite tram depot).—March 16th, 7, Mr. E. Meads. March 20th, 8, Mr. and Mrs. Pulham.

Shepherd's Bush.—73, Becklow-road.—March 16th, 11, public circle; 7, Mr. Peters. Thursday, March 20th, 8, public meeting.

Peckham.—Lausanne-road.—March 16th, 7, Mrs. E. Marriott. Thursday, 8.15, Mr. H. Fielder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 16th, 11, Mr. Halley and Mrs. Brett Martin; 3, Lyceum; 7, Mr. Vout Peters.

Worthing Spiritualist Church, Ann-street.—March 16th, 11 and 6.30, Mrs. Paulet. Thursday, March 20th, 7, Mrs. Jamrach.

Central.—144, High Holborn.—March 14th, 7.30, Mrs. F. Tyler. March 16th, 7, Mr. and Mrs. Pulham.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, March 16th, 6.30, Mr. H. Carpenter. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 16th, 6.30, Service, Holy Communion, and address. Healing Service, Wed., March 19th, at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR MARCH.

| DATE. | TIME | TOWN OR DISTRICT. | HALL. | LOCAL ORGANISERS. |
|---------|------|-------------------|-----------------------|---|
| Mar. 17 | 8 | Darlington | Mechanics' Hall | W. C. Mitchell, 3, Harwood Ter., Darlington |
| " 18 | 8 | Middlesboro' | Town Hall | C. Drew, 98, Crescent Road, Middlesboro' |
| " 19 | 7.30 | Newcastle | Town Hall | W. A. Robinson, "Pennyland," St. George's Street, Monk Seaton |
| " 20 | 7.30 | Jarrow | Co-operative Hall | Ditto, Ditto |
| " 21 | 7.30 | Sunderland | Victoria Hall | Ditto, Ditto |
| " 23 | 8 | S. Shields | Miners' Hall | Ditto, Ditto |
| " 24 | 7.30 | Dawdon | — | Ditto, Ditto |
| " 25 | 7.30 | Durham | Town Hall | Ditto, Ditto |
| " 26 | 7.30 | Gateshead | Town Hall | Ditto, Ditto |
| " 27 | 7.30 | N. Shields | Albion Assembly Rooms | Ditto, Ditto |
| " 8 | | Whitley Bay | Empire Picture Hall | Ditto, Ditto |

Mr. A. J. Stuart writes to say that the series of Vale Owen Lectures is arranged to terminate at Belfast in April. Mr. Stuart is shortly leaving for Canada, and desires that all statements and receipts should be forwarded to Mr. Fred Barlow, 113, Edmund-street, Birmingham, and on Mr. Stuart's return to this country the whole will be tabulated and a statistical record of the complete tour will be published.

THE MEDIUMSHIP OF JAN GUZIK.—We have received a letter from the Rev. M. Beversluis, replying to the letter of Mr. Geo. Berry in *LIGHT* of the 16th ult., and Mr. Berry, having read a proof, has made a rejoinder. We shall print both letters next week.

OBITUARY: MR. RICHARD PHILLIPS.—By a letter from Mr. W. Gregory, of 231, Southmead-road, Bristol, we are informed of the decease of Mr. Richard Phillips, who passed away on the 5th inst. at Southmead Infirmary, aged 79. The interment took place at Canford Cemetery on the 7th, Mr. Eddy officiating. The relatives present were Mr. Arthur Phillips, of Cardiff, and Miss Phillips, of Birmingham (nephew and niece) and in addition a few personal friends. It will be recollected that Mr. Phillips contributed articles to the Spiritualist Press and was also a hymn-writer, the hymn, "Unsought of us they found us, unseen of us they led," being from his pen.

THE MAKING OF MAN.—We cannot conceive it possible that Nature should have produced man, her crowning achievement in the way of real value, merely for the purpose of having him there to play the part of "an impartial and disinterested spectator" of her operations; still less that he might appropriate her other products and grow, as we say, rich. She has produced him that he might continue her work and participate, in larger measure than any other of her creatures, in the joy of creation, governing himself by the elemental ethic of workmanship, which was established at the foundation of the world. In this way he becomes the true child of his parent—that is, when he takes up his tools, and having learnt the right use of them, puts the last ounce of himself, and his spiritual personality, into the vocation that has fallen to his lot. "My father worketh hitherto, and I work" must be his motto. *Per contra* he becomes a rebel, and incurs penalties from which no "social system" can save him, when he plays the part of a slack or dishonest workman, such as a jerry builder, a producer of shoddy, or a speaker of lies.—Dr. L. P. JACKS ("Hibbert Journal").

THE ANGEL OF HUMILITY.—When I look over the world of man to-night, whether I find him upon the slopes of mountains, or in the depths of valleys, or amidst great cities, or far away on the sea, it seems to me that the Angel of Humility, the Angel who has wings more beautiful and more powerful than any other, is the messenger most needed. For the souls of men are like the soil on which they tread, when there has been no rain for a very long time, so hardened and dried up that there seems to be no room for moisture, were it to come, and the soil splits and cracks for want of food from the atmosphere. One and all they feel that they are everything that can be desired, that they know all, and have all. How important their work and their pleasures seem to them, how important their toil for daily bread, how important the making of garments wherewith to clothe their earthly vehicles, how important all that gives pleasure to the sense of seeing or touching! How gladly they forge their chains, and how supremely unconscious are they of the existence of those chains!—From "From Soul to Soul," by L. L. H.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,254.—VOL. XLIV. [Registered as] SATURDAY, MARCH 22, 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.

I LIFT my eyes at times to gaze—
The burning skyline blinds my sight;
The woods far off are blue with haze,
The hills are drenched in light.

—LAMPMAN.

THE "SCIENTIFIC AMERICAN" AND PSYCHIC PHENOMENA.

The "Scientific American" is now making a regular feature of articles on psychic research, and in the March issue appears an able review by Mr. J. Malcolm Bird (the Associate Editor) of Richet's "Thirty Years of Psychic Research" and Baron von Schrenck-Notzing's "Phenomena of Materialisation." We read them both with great interest, not only for the sake of Mr. Bird's observations on the books but as indicating his point of view towards the whole question. We note that in dealing with the subject of prophecy he writes:—

Our Spiritualistic friends have often granted that there is no serious objection to our preference for the telepathic hypothesis, so long as ordinary evidential material is considered; but have insisted that prophecy forces us into the spirit hypothesis. We have always replied that it must be proved, rather than assumed, that a dead man can do anything which a live man can't do; and that, until this is proved, we are going to insist that, if a spirit can prophesy, a living human can prophesy, too, and in quite the same way.

Mr. Bird is perfectly right. We are rather puzzled by his allusion to Spiritualists who advised him to the contrary. We had always supposed it to be a matter of generally received opinion among thinking Spiritualists that all the powers of the discarnate spirit are latent (and sometimes partially active) in the spirit incarnate. Indeed, we have reason to believe that there are many people in the body who can compass some of the feats which are supposed to be only within the powers of spirits discarnate, and these people are not always Oriental adepts; we have heard of cases nearer home in which physical phenomena were concerned.

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As regards the mental phenomenon, prophecy of the future, we have on innumerable occasions known this to occur in the case of specially-endowed persons; sometimes there was a suggestion that they were assisted by spirit agency, but that was not always a necessary explanation. All we can say is that prophecy carries us out of the physical order altogether, even if it does not force us into the Spiritualist position. Again, Mr. Bird in dealing with Schrenck-Notzing's work, says of materialisation, that he thinks for the present it must rest largely upon Eva C. This is to make very little of the monumental work in the same direction by the late Sir William Crookes; but it is just possible that Mr. Bird is thinking of contemporary evidence in the case of living mediums.

PROFESSOR RICHEL AND PSYCHICAL RESEARCH.

We have admitted much criticism of Professor Richet's book, "Thirty Years of Psychical Research." We did not do this in any cheerful spirit, for it is not a polite thing to "look a gift horse in the mouth"; and the book was a distinct gift. It was the valiant admission of a great man of science that the phenomena of Spiritualism are facts, whatever may be their interpretation. We were disposed to be properly grateful for this, and to admire the courage and loyalty of the man who threw such a challenge into the face of his sceptical brethren. But complaints still reach us regarding mis-statements of fact in the book, due, no doubt, to misunderstanding. They are minor errors, however, and do not affect the validity of the general testimony. Perhaps in a later edition they will be corrected. Meantime we are content to regard with placidity the Professor's attitude that the idea of human spirits is a "terribly incredible hypothesis." It was quite clear to us on reading the book that logic is not Professor Richet's strong point. But he knows a fact when he sees one, and will admit it, no matter how violently it offends his preconceptions. Any statement from such a source is worth a thousand timid and wobbling pronouncements from those who, knowing the truth, are yet fearful to offend the "vested interests"; and it is worth all the verdicts and judgments of the materialists put together. For we have never seen one of these adverse conclusions that showed any real knowledge of the question.

RESIGNATION.

Why, why repine, my pensive friend,
At pleasures slipp'd away?
Some the stern Fates will never lend,
And all refuse to stay.

I see the rainbow in the sky,
The dew upon the grass;
I see them, and I ask not why
They glimmer or they pass.

With folded arms I linger not
To call them back; 'twere vain:
In this, or in some other spot,
I know they'll shine again.
—WALTER SAVAGE LANDOR (1775-1864).

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 163.)

CONFIRMATION WANTED.

TO THE EDITOR OF THE "RELIGIO-PHILOSOPHICAL JOURNAL."

During a séance held at my residence on the 16th inst., with Mrs. Everitt (a very fine medium for the direct voice), a spirit came, and speaking in firm, emphatic, and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our success. He added that his name was Moses Kennedy, and that he passed away in September last at Glenfield, Missouri, aged seventy-one. I had no opportunity of making a note of his remarks until the close of the séance, and as to one word, "Glenfield," I am not quite certain that I remembered it correctly, but I think I did. I shall be glad if any of your readers can confirm the accuracy of the message.

E. DAWSON ROGERS.

London, England, February 23rd.

This letter appeared in the "Journal" of March 22nd. In the meantime—namely, on the evening of March 9th—we had had another séance, the members of the circle being the same as before, with the single exception that Miss H. Withall was absent, and that her sister occupied her place. During this sitting a spirit friend who never fails to speak at Mrs. Everitt's séances, referring to Moses Kennedy's communication on the previous occasion, said that he thought we had misunderstood the name of his place of residence—he believed that the stranger had said, "not Glenfield, but Glenwood or some such name as that." As there was no reason to think that "Glenwood" was more likely to be correct than "Glenfield" no mention of this incident was sent to the "Religio-Philosophical Journal."

On the 17th inst. the post brought me the following letter from S. T. Suddick, M.D., Cuba, Missouri, dated April 6th:—

RESPECTED SIR,—

Yours under date of February 23rd was forwarded to me by Bro. Bundy for confirmation. I have investigated the matter with the following results:—

There is no such town in Missouri as "Glenfield." I wrote to Glenwood, in Schuyler County, Missouri, and find that Moses Kennedy died there September 30th, 1889. He was born in Clement County, Ohio, November 18th, 1818. His widow, Mrs. Phoebe Kennedy, still resides there. I have written her, and her answer is before me, received to-day. Full particulars will be sent the "Journal" this p.m.

I would be pleased to have you write me.

Yours very respectfully,
S. T. SUDDICK, M.D.

From Dr. Suddick's letter it will be seen that the message was correct in every particular—as to name, age, place of residence, and time of decease. And yet none of us who formed the circle to which the message was given had so much as known of Moses Kennedy's existence.

PHENOMENA THROUGH MR. EGLINTON.

As regards Mr. Eglinton, I have sat with him some scores of times, both in my own house and elsewhere, and have witnessed a considerable number of manifestations through his mediumship, including direct writing, the direct voice, the production of lights, materialised forms, etc., but amongst the most interesting was the receipt of a written communication, produced at the very time some thousands of miles away.

Mr. Rogers at this point produced a letter bearing the exact signature of a departed son, as to which he gave the following remarkable details:—

On March 13th, 1883, I attended a séance at the house of Mr. R. Pearce, the sitters being Mr. and Mrs. Pearce, Mr. and Mrs. T. Everitt, Mr. Frank Everitt, my wife and myself, and Mr. W. Eglinton as medium. We were sitting in a room well lighted by a gas chandelier, which hung directly over the table, when Mr. Eglinton asked that a piece of paper should be initialised by members of the circle and placed in a book. Mr. Pearce accordingly produced a piece of notepaper, which was initialised at the four corners by Mr. Everitt, Mr. Pearce, and myself, while I also wrote my initials and the date of the sitting at the back. This piece of paper I, at Mr. Eglinton's request, placed inside a book, which I laid before me on the table, with my left hand upon it. Mr. Eglinton put his hand upon mine for a few seconds and then requested me to open the book. I did so, and found that the notepaper had disappeared, and in its place was the address card of one of my daughters. On one side of the card was written the following message:

"I am taking care of Frank, to whom I send my regards. Don't be anxious." "Frank" was the name of one of my sons, who was at home ill. We were not then aware how serious his illness was; he departed this life three days afterwards. On the other side of the card was a message written in German.

Later in the evening, while sitting in the dark and receiving communications from Mr. Eglinton's spirit attendants by the direct voice, they told us that they had fetched the card from my house, about a mile distant; and as to the initialised notepaper which had disappeared, they informed us that it was in their possession, that they had taken it for a special purpose, and that it would be returned on some future occasion at my own residence.

On the evening of February 10th, 1884, eleven months afterwards, Mr. Eglinton paid me a visit at my house, and we had a sitting in the evening—the circle comprising Mr. and Mrs. Pearce, my wife and myself, my son and two daughters. It was a dark séance, Mr. Eglinton sitting, not isolated from the circle, but with us at the table, between my wife and myself. Before the light was put out I had laid some paper and a pencil on the table, in case they might be needed. We had the usual manifestations of lights and raps, and touches by materialised hands; and some pleasant conversation with Mr. Eglinton's spirit friends in the direct voice. Suddenly, while all these were going on, we heard a noise as of the rustling of paper in the air, and a sound like that of writing. The paper fell between my wife and my son, and we were at once directed by the "voice" to light up. We did so, and then found, to our surprise, that none of the paper which had been placed on the table before the séance commenced had been used; but that the writing had been done on the initialised piece of notepaper which had disappeared eleven months before, and which was now returned to us as clean, smooth, and uncrumpled as when placed between the leaves of the book held by my own hand. The message written was as follows:—

"We have been asked to write this message for your son.

"DEAR FATHER,—Only a word with difficulty—but a great deal just now. Take comfort in the fact that I shall soon be able to write myself.

"Love to all, from

"Your affectionate son,
"F. ROGERS."

I have only to add that the text of the message was written in a good bold hand, which I do not recognise; but it is certainly not Mr. Eglinton's, being as unlike his as could possibly be imagined. But the signature, "F. Rogers," is equally unlike the writing of the rest of the message, and is beyond a doubt that of my son, who departed this life, as I have said, three days after the paper originally disappeared, viz., on March 16th, 1883. No one who knew his writing could hesitate for a moment to declare that the signature was most certainly his.

On March 23rd, 1884, I had a sitting with Mr. Eglinton and Mr. and Mrs. Edmonds; Mr. J. S. Farmer and Mr. Quintin Hogg were also present. All the light was turned out, and we all sat holding hands. A light floated about, and "Joey" spoke in the direct voice, and taking a marked sheet of cardboard, succeeded in placing it within a locked folding slate, where it was found at the end of the séance. I believe it was the same slate which, it was understood at the time, had been specially prepared by the Duke of Albany for some séances he had had with Mr. Eglinton, and which he had presented to Mr. Eglinton at the close.

In Mr. J. S. Farmer's book, "Twixt Two Worlds" (p. 147 et seq.), will be found a report of some satisfactory séances with Mr. Eglinton, Mr. Quintin Hogg, Mr. Farmer, and myself, when Mr. Quintin Hogg received a number of communications on slates under the most perfect test conditions, all the arrangements being placed at his disposal. The account may be read in Mr. Farmer's book, but it is right to say that the accounts there are rather meagre in some respects, because at that time it was not felt that the identity of Mr. Quintin Hogg, whose name appears as Mr. H—, should be revealed. It will be seen in reading the report that Mr. Quintin Hogg had the privilege, seldom accorded to anyone, of actually seeing part of the writing produced. An incident occurred at the time which is not fully set forth in the book. Mr. Quintin Hogg obtained by slate writing a message purporting to be from a brother of his. Observing that only two names were given, Mr. Hogg said, "Now, if you are my brother, you know that you had a middle name; please give me that name." That middle name was given, and Mr. Hogg ad-

(Continued at foot of next page.)

THE HEALING POWER OF NATURE.

Not many days ago, in reading through a book of essays, I came upon some such statement as this, that when we are in distress then we find in a glimpse of the beauty of nature, something almost of mockery, and indifference, as it were, to ourselves and all our sorrows. It is not very uncommon to find some such thought as this expressed by many different people, and occasionally (may I be forgiven) I have had a suspicion that they felt it because they thought they ought to feel it. But, quite possibly, I may be wrong, and after all it is only a question of varying experience. For my own part, though trouble and I have long been old acquaintances, so that there is not a single period of my life to which I can look back with the thought that it was unclouded, yet I have never known a time when a sense of the beauty of nature added to my suffering, or indeed, when it did not bring with it some measure of healing, provided that it came to me when I was alone. For I have found solitude the first essential, though doubtless it would not be so if it were possible to find a companion who would know when to be quiet—the last thing, apparently, that any human being learns.

Not so very long ago, when I was anxious and alarmed over some recent news of public events, I had the privilege of seeing a marvellous winter sunrise, a sky of gold and rose, and bluish green, barred across with dark, slate-coloured lines of cloud, and blending overhead into a soft grey shot through with the coming light. And, as I watched, for the time I forgot every thing but the sight before me, and though only for a moment, I was able to join the company of those who shall not be afraid for any evil tidings. Back I had to come again, to the worries of life, but the short time of peace was worth the having. "It feels so good when it stops aching," the little girl is supposed to have said about her tooth. And she was right, it *does* "feel good when it stops aching," even if the ache begins again very soon.

Why should experience be so different? Why should people be different if it comes to that? There, perhaps, all the question lies. Or, possibly, it is the difference between the Spiritualist and the Materialist, using both terms in their widest—not necessarily their conventional—sense.

"Even this shall pass away"—such, to the Materialist, is the message of the beauty of nature, in sky or sea; mountain or valley. "And you, too, shall pass and be forgotten. And those who come after will think nothing of all your sorrows and your struggles and your fears—your very name will mean nothing to them."

And because humanity is a very strange thing, there are few who could answer sincerely.

"If life has nothing better than unhappiness and disappointment to give me, then let me pass, and be forgotten, and let my place be taken by another, who, I may hope at least, will be more fortunate than myself."

But to the Spiritualist the message, though the same in

the beginning, is one of hope, not fear; a promise, not a threat; "Even this shall pass away." The beauty and the wonders that you see may pass in due time. But the Spirit of the Universe, that has brought these wonders into existence, will not pass. And you, insignificant as you are, because you are part of It, will not pass. The loss and pain, the cramping narrowness of life are hard now, but they are not the things that will endure. You will live them down, and the time will come when you will look back at them, and see that they were not so very important after all. Bear them, then, without bitterness, knowing that even these shall pass away. . . ."

GWENHWYFAR.

FRANCIS SCHLATTER THE HEALER.

To the Editor of LIGHT.

SIR,—With reference to the finding of a skeleton up in Canada supposed to be the remains of Francis Schlatter, I have good reason to doubt it.

The last time I met Schlatter was in the autumn of 1894 in Denver, Colorado. He was then the guest of Alderman Fox, treating hundreds who came from far and near—freely. He was at heart a retiring, unassuming man, just the reverse of the ordinary Yankee.

An Alsatian by birth a Roman Catholic by religion, publicity came incidentally to him, a man devoted to the will of "the Father." Had he been a man governed by mundane considerations such as certain other individuals, Mrs. Eddy, Dowie, Hiram Butler, Helen Wilmans, Revivalists and New Thought teachers, etc., then and there was his chance: but Schlatter stood head and shoulders above these and did not believe in serving God and Mammon. He was a man little given to speech, and after leaving Denver proceeded in a southerly direction. The next I heard of him was that he was staying at a ranch of a lady friend of his where he wrote a certain work, "The Harp of Life," and underwent a second forty-day fast, it is said.

I heard no more of him until about eleven years later, when I was in New York about to leave for Liverpool in the beginning of February, 1905, when I was surprised to read in the "New York Journal" that the Alcázar of a certain Mexican town had sent up information as to the finding of the remains of the famous healer in the Sierra Madre mountains, Mexico, and alongside of him, that copper rod he was known to carry, etc. When I saw him last he had little need of staff with the strong, powerful stride befitting a man of his physique and individuality. He seemed to be a man indifferent to any worldly considerations and apparently dependent on charity like the Indian Yogis such as Ramakrishna and a certain Sadhu who recently visited England.—Yours, etc.,

FORBES R. JOHNSTON.

London.

March 10th, 1924.

(Continued from previous page.)

mitted that it was right. Still hesitating, Mr. Hogg said, "Now tell me where you lived when you passed on, and the date." That information was also given, but Mr. Hogg said he was greatly disappointed, as the answers were wrong, upon which the meeting broke up. At the next sitting, the first thing Mr. Hogg said was that he regretted the fact that he had made a mistake at the previous meeting by calling in question the accuracy of the written statement, for, having communicated with a member of the family who kept a record of family affairs, he had found that the message was perfectly correct in every particular; and he then asked for one more test. He said, presumably speaking to his brother, "Now, if you are really my brother, you can tell me the subject of our last conversation on religious questions. What did you say?" and a message under the same conditions as before was then obtained, with a passage from the New Testament written in Greek, and Mr. Hogg admitted that this was correct.

Recurring again to the subject of materialisations, Mr. Rogers remarked that he had seen the most perfect examples of this phase of phenomena with Mr. Eglinton that he had ever witnessed. He mentioned one sitting in particular, of which full details were given in "Twixt Two Worlds" (pp. 177-80). The main facts may be briefly recapitulated. Exclusive of Mr. Eglinton, there were fourteen persons present, all well known. Adequate precautions were taken to prevent the ingress of a confederate. There was sufficient light to enable the writer of the report "clearly to observe everybody and everything in the room," and when the "form" stood before him he was "distinctly able to note every feature." An inner room, a small one, was used as a cabinet, but Mr. Eglinton did not stay there, he entered the larger room and, while entranced, paced up and down the space formed by the circle, the sitters being arranged in horse-shoe formation. This he did for upwards of five minutes, then he took up a position at a point between the two ends of the horse-shoe. Next he began gently to draw from his side and pay out at right angles a dingy, white-looking substance, which fell down at his left side. The mass of white material on the floor increased in breadth, commenced to pulsate and move up and down, also sway-

ing from side to side, the motor power being underneath. The height of this substance increased to about three feet and shortly afterwards the "form" quickly and quietly grew to its full stature. By a quick movement of his hand Mr. Eglinton drew away the white material which covered the head of the "form," and it fell back over the shoulders and became part of the clothing of the visitor. The connecting link (the white appearance issuing from the side of the medium) was severed, or became invisible, and the "form" advanced to Mr. Everitt, shook hands with him, and passed round the circle, treating nearly everyone in the same manner. Finally, the materialised visitor re-approached Mr. Eglinton, who was now partially supported from falling by Mr. Rogers, and, taking the medium by the shoulders, dragged him into the cabinet. The "form" was that of a man taller, by several inches, and older than the medium. He was appalled in a white flowing robe, and was full of life and animation, and at one time was fully ten feet away from the medium. This séance Mr. Rogers regarded with the utmost satisfaction; he was fully convinced that the manifestation was genuine—that trickery was out of the question.

CONCLUDING OBSERVATIONS.

Mr. Rogers said in conclusion: I have sat with every British medium of note, and with a good many foreign mediums, and I have seen every phase of phenomena, and that under test conditions. I began my investigations into Spiritualism with a belief that the phenomena were trickery, but I discovered their genuineness. There is no doubt that trickery is practised in some quarters, and I attribute to this the odium in which our movement has been held; but facts are facts, nevertheless, and sooner or later they will be even more widely accepted than they are at present. Even now we have great reason to congratulate ourselves that men of repute in all spheres of life are beginning to recognise the truth. The movement grows, has grown, and continues to grow; all the same, it would be a sad day for Spiritualism if it ever becomes prematurely fashionable. While we do not want people to come into the investigation who are strongly prejudiced at the beginning, we have no reason to shirk inquiry on the part of those who will conduct their investigation in an impartial and serious spirit.

A WAR SEANCE.

WAS IT LORD ROBERTS?

In the month of May, 1915, at the invitation of the late Admiral Moore, I was present at a direct voice circle, the medium being Mrs. Etta Wriedt. The results were so remarkable that I was asked to write an account for two popular journals, a monthly and a weekly. For some reason, easily to be guessed, the monthly magazine did not print the account, but a brief report was given in the weekly.

Coming across some memoranda relating to the seance in some old papers the other day it seemed desirable to reproduce the story to-day. I gave a full report of it in *LIGHT*, of June 5th, 1915, and as this is the fullest account, it is reprinted here:—

A seance was held on the evening of May 5th, 1915, at the residence of Mrs. Wriedt, at West Kensington, the sitters being three ladies (one of them a daughter of a former First Sea Lord of the Admiralty), Sir J—B—, Vice-Admiral Osborne Moore, and the editor of this journal.

"Dr. Sharp," the spirit who usually controls the proceedings, manifested his presence early in the proceedings, his loud and characteristic tones being heard greeting the sitters shortly after the sitting commenced. Subsequently the spirit lady known as "Tola," the friend of Admiral Moore, so frequently referred to in his books on the subject of the Direct Voice, went round the circle, greeting each sitter by name and entering into conversation with the Admiral when she arrived at the place where he was sitting. She was heard to thank him for a present of flowers which he had brought. "Dr. Sharp" spoke several times, occasionally at some length, entering into the conversation of the sitters. In the course of some remarks concerning the production of the "voices," he explained that before they could be produced the operators on his side had to collect and condense the magnetic forces given off by the sitters. "We gather up your auras," he said, "and blend them with ours, and if the auras do not blend there is no manifestation."

Interposing in some remarks which passed between two members of the circle, he emphatically denied the idea of obsessing spirits—the stories of vicious human entities which thronged haunts of vice and urged their mortal occupants to greater excesses. The editor of *LIGHT*, while expressing interest in the statement, observed that the doctrine had been taught by some persons eminent in the Spiritualistic movement. "Dr. Sharp" replied that many erroneous doctrines had been taught by eminent authorities, and instanced the notorious blunders of scientific leaders speaking in the name of science and apparently with the authority of ascertained truth.

Addressing Sir J—B—, "Dr. Sharp" stated that a spirit was present who claimed to know Sir J— and who gave the name of Alexander. Sir J—B—, however, failed to identify the visitor.

A voice which proclaimed itself to be that of the late Lord Roberts then addressed the circle, speaking particularly to Sir J—B—, whom he had met in mortal life. "Roberts—Roberts," it began. At first Sir J—B— thought this was a relative of his, Lord Robert —, but the voice proceeded: "I am Field-Marshal Lord Roberts," adding, "Tell Sir J—B— I wish to speak to him." The message was repeated to Sir J—B— who, being somewhat deaf, failed to hear all that was said.

Continuing, the voice said, "Are not my words coming true? I always said this war would come. I predicted it twenty years ago. It is going to be worse before it gets better." This reminded Sir J—B— that they had last met at the Chamber of Commerce, a statement to which the spirit assented. After some remarks in connection with this episode, Lord Roberts observed, "My death was due to worry. I was troubled about my Indian brothers. I worried over the scandalous way in which they were treated." Occasionally the voice, which always appeared to labour under difficulties, was a little hard to follow, but it was understood to say that the Indian soldiers should have been "fired up" with the French and British troops.

"Dr. Sharp," interposing, explained that Lord Roberts had been troubled by the fear that the Indians, being strangers in a strange land, would fail to receive the full degree of cordiality from their white comrades.

Lord Roberts then inquired of Sir J—B— whether he had seen a Mrs. T— lately. Sir J—B— replied in the affirmative and remarked: "She is still thinking about you." A reference followed to a picture of the Kaiser, a subject which Lord Roberts and Sir J—B— discussed with mutual understanding.

"Tell Mrs. T— that young W— is with me," was Lord Roberts' next remark. Sir J—B— explained to the circle that he knew Mrs. T— well, but did not understand the allusion to young W—. Further con-

* After the seance Sir J—B— made inquiries and discovered that the allusion to young W— was correct. The young man was killed in the Dardanelles, and his family and that of Lord Roberts were known to each other.

versation between the two took place concerning a mutual friend, C—, who Lord Roberts stated was now in France keeping the register of sick and wounded in the hospital where he was stationed. Sir J—B— remarked that this was quite correct.

In the course of some further observations, Lord Roberts said that the position of England to-day reminded him of her peril in the days of Queen Elizabeth. "I want the Government," he said, "to listen to me. I want the Government, now and after the war is over, to look after the widows and orphans, and the blind, the imbecile and crippled soldiers. If they wait until the war is over it will drop and nothing will be done." He referred to the South African War as a case in point, and denounced the neglect of our maimed soldiers as the most scandalous thing ever perpetrated. The country should show its appreciation of its heroic soldiers by providing for them after the war, and not leaving them to come to pauperism. If money were wanted, let them take the unclaimed millions in Chancery and use them for the purpose. "I have not many opportunities of speaking," he continued, "but I like to be here. May God help the fallen soldiers, their widows and children the wounded, the imbecile and the blind. I want my message to be carried by way of the Press."

The husband, in spirit life, of one of the ladies present then spoke to her, while the husband of the lady previously referred to as the daughter of a First Sea Lord held a lively conversation, first with his old friend, Sir J—B—, then with his wife. This spirit, who had been a naval officer, referred to some of his experiences in earth life and conversed for some time in an easy, conversational tone, the matter and manner of his speech being precisely what might have been expected in any ordinary conversation at an evening party, except when he referred to the great number of soldiers and sailors who were "coming over" to his side of the grave.

A woman's voice, speaking in broad Scotch, addressed Sir J—B—, but many of the remarks were inaudible to him, and only partly heard by the other sitters. "Dr. Sharp" explained that the owner of the voice had been on earth an old lady who had known Sir J—B— in his younger days, but as she did not give her name he could not identify her.

The above is little more than a rough outline of what transpired at this remarkable circle. Much of the conversation was of a private character relating to the domestic and personal affairs of the sitters addressed. It may be allowable to reproduce a few sentences from a conversation between one of the sitters (a lady) and a voice purporting to be that of a near relative.

SITTER: Have you seen L—?

THE VOICE: Oh, yes.

SITTER: How is he?

THE VOICE: He seems pretty well.

SITTER: Did he give you any message for his people?

THE VOICE: No, but he goes to them.

SITTER: Have you any message?

THE VOICE: My love to mother. Tell her I am trying to be happy.

SITTER: But aren't you happy?

THE VOICE: Yes; but it is hard with all this misery around us.

There is nothing evidential of identity about this. It is simply quoted to show that there was nothing strained nor unnatural about the conversations.

Nearly all the party being associated with the Army or Navy, much of the talk related to naval and military matters, and many names were mentioned. This part of the conversation between the sitters and their unseen visitors was not always easy for a civilian to follow. Probably the medium, Mrs. Wriedt, understood it least of all. She remained, as usual, quite normal through all the proceedings, and occasionally took part in the conversation.

During the circle clouds and shadowy forms were seen to be moving about the room and occasionally lights were visible.

The only comments I desire now to add to the report are simply for the purpose of supplementing the particulars given. I had never met Lord Roberts in life, and therefore had no clues by which to identify him. I noted that he spoke in a clear and very genial voice, addressing me personally several times, and also that Sir J—B—, a gentleman of high distinction and a friend of Lord Roberts, seemed to be thoroughly satisfied on the question of identity. Indeed, he certified to the accuracy of the account which I wrote for the magazines in question.

The whole episode had such an air of naturalness that had it been a conversation between persons in the flesh it could hardly have been more matter-of-fact.

I gathered that Sir J—B— (who died some years ago) was not a Spiritualist, but was much interested in the subject and greatly impressed by the proceedings at the seance. Visiting him afterwards I found that he was disposed to accept the reality of the whole affair.

D. G.

THE MEDIUMSHIP OF JAN GUZIK.

The Rev. M. Beversluis, editor of "Geest en Leven," and Councillor of the International Spiritist Federation, desires us to publish the following letter from him to Mr. George F. Berry, President of the I.S.F., in reply to Mr. Berry's letter published in *LIGHT* of the 16th ult.:—

To MR. GEO. F. BERRY.

DEAR SIR,—I have read your letter in *LIGHT* about the séance with Guzik in Paris, which we attended. I am sorry for your disappointment; I had not perceived it that night. Why have you not spoken of your suspicion, that Guzik should have been out of his chair during the manifestations?

But I am convinced that you are mistaken; the "form of a man" you saw during the first manifestations could not have been the form of Guzik himself, because he then was sitting on his chair, and I was keeping hold of his hand during the whole manifestation. At a certain moment he lifted my hand with his, and brought it back; and then I felt another hand—not his!—touching mine. The visage which came near to me was not his, and the voice that said "Ja" was not his voice.

Concerning the manifestation you received, you write that you "held his little finger tightly to the end." How, then, was it possible that Guzik could leave his chair and wander about in the room? The figure you saw near you that struck the card could not be the figure of Guzik himself, because you and Mrs. Meyer were holding his hands tightly. It must have been the materialised figure of a spirit. You saw an arm outstretched, and covered with some white cloth. But Guzik's arms were controlled by you and Mrs. Meyer. How could he stretch out an arm, while the hand of that arm was held tightly by one of the two controllers? And from whence had he the white cloth? There was not such a white cloth in the room.

You felt "the warm breath of Guzik" on your cheek. Was it Guzik's? How could he come so near to you without losing his hands out of the control? Was it, perhaps, the breath of a materialised spirit?

Concerning the lights, they appeared to float at a considerable height above our heads. And yet you say that the two points of light were within the folds of the white covering. But how, then, was it possible that I could see the two lights? I clearly saw them glowing near your face, and I also heard a voice murmuring to you; but I don't believe that it was Guzik's.

Therefore, dear sir, I believe that you have unjustly suspected the genuineness of Guzik's mediumship, and that "the figure of a man," which excited your suspicion, was a proof of that genuineness, being a materialisation, such as has been perceived in diverse séances with Guzik.—Yours, faithfully,

M. BEVERSLUIS.

Zuidwolde, Gron., Holland.

Having shown Mr. Berry a proof of the above letter we have received from him the following reply:—

To the Editor of *LIGHT*.

SIR,—May I be permitted to make the following rejoinder to the further letter of Mr. Beversluis concerning the séance with the medium Guzik in Paris in December last.

1.—My friend asks why I did not make known my suspicion that Guzik was not seated in his chair while we were all present. I repeat, I knew no French, and the others knew too little English to be helpful. I now remind my friend what he appears to have forgotten, namely, that when the guests were doing their best to learn my opinion of the séance, Mr. Beversluis apologised to me because, being tired from the séance, he felt himself unequal to the task of translating my words, first into his own language, and afterwards back again into French. In such circumstances what else could I do but wait the few hours till morning, and put my difficulties to M. Gastin by the aid of an interpreter?

2.—May I observe that I carefully abstained from criticism of any part of the phenomena, except that in which I was specially concerned, and it is open for the others to record their experiences and impressions, and declare their satisfaction or otherwise.

3.—I made no suggestion that the medium wandered about the room. My statement was that I felt around to find the foot of the medium. Had he been seated in his chair, this should have presented no obstacle to the discovery of the position of the foot nearest mine. Mr. Beversluis, in his first letter, defends Guzik against critics who had accused him of a leg-swinging feat. It was therefore not opportunity to wander about the room which we were to guard against, but the possibility of standing a little back from the table to perform this feat if that be a method of producing certain kinds of phenomena. I can only repeat that I failed to find the position occupied by the foot of Guzik during the time I sat next to him. I am reminded that I held fast to the little finger of the medium, and that someone else was presumably doing the same on the other side of the medium. It is a point worth stress-

ing. It is also one of the little facts which need many experiments to make quite sure one is not deceived about when darkness makes observation difficult.

4.—My friend asks how the white cloth was produced, and asserts that no such cloth was in the room. I stated that this white covering looked to me like a white handkerchief. Let my friend recall that the medium was just as free as any other guest; that he was subjected to no search as far as I know, and was under no constraint of any kind. Handkerchiefs are the common possession of everyone, and the production of such an article at any moment of the séance could not be a matter of surprise.

I further stated that the hand, with its white covering, came quite close to my face, and I then observed two glowing points of light. With such light as was thereby afforded, I looked closely at the material, but saw nothing to suggest that it was other than a purely human product of ordinary manufacture. Still further, the hand with its covering touched my face and tapped my skull. Had the covering been of some ethereal substance I should expect to have some sensation which would mark the difference between, say a linen handkerchief, and the substance of the spirit world. But I detected no such difference.

5.—I am further asked whether the warm breath on my cheek may not have come from a materialised spirit form. Before I could persuade myself of such a possibility, I should have to credit the idea that this spirit manifestation had also partaken of the good things provided by our hospitable host. I assure Mr. Beversluis that the warm breath was too obviously reminiscent of the refreshments to be other than the breath of the medium!

6.—Finally, what is my offence? It is simply that having had only one séance with Guzik, and finding certain happenings which I feel need further investigation to explain satisfactorily, I prefer to hold a suspended judgment before committing myself to a premature decision. The medium may be thoroughly genuine and deserve the enthusiastic championship of Mr. Beversluis. If so, well and good; there is nothing to fear from the results of further tests; and my tardy recognition of that genuineness will not damage the tested reputation of the medium.—Yours, etc.,

GEO. F. BERRY.

Spiritualists' National Union,
Broadway Chambers,
162, London-road, Manchester.
March 8th, 1924.

THE ETHERIC BODY.

To the Editor of *LIGHT*.

SIR,—I note on page 148 that "Lieutenant-Colonel" promulgates a speculation about a possible mode of regarding an ethereal body. His friendly reference to me at the beginning of the article may seem to suggest that I understand and approve his theory. That is not so. I express no opinion about it, except that I am against the invention of more than one ether to account for things. Historically it has been easy, and always futile, to invent ethers for different purposes. In my view we must take the one ether as it is, ascertain its properties, and try to make it work. We may succeed, or we may not.

I want to make it quite clear that I accept no responsibility for "Lieutenant-Colonel's" view.—Yours, etc.,
OLIVER LODGE.

March 11th, 1924.

*. "Lieutenant-Colonel" tells us that he did not wish in any way to commit Sir Oliver Lodge to the theory which he offers, but only to indicate that it was with Sir Oliver's good-will that he expressed his views on the subject in these pages.

"PSYCOGNITION."

To the Editor of *LIGHT*.

SIR,—With reference to your appreciative note on my defence of "psycognition" (March 8th), let me corroborate your remark that the claim for the suggested word was not beauty but use, in the Harmonical sense—that is *ad universum*, this tag being a short and easy way of expressing relations in the category of the Universal. It is not a mere personal, local, superficial use that is signified. With regard to the idea of beauty the world has not yet gone philosophically far: "Beauty is in the eye of the beholder," "Beauty is truth, truth beauty"—that is all ye know on earth, and all ye need to know." In the greatest philosophy that has ever been given to the world, Use is the first Principle of the Universal Wisdom, and thus becomes the fundamental constituent of Beauty, which has for its elements a synthesis of Use, Justice, and Power, efflorescing into Harmonical Beauty. Any term that serves a pure purpose of thought, is justly related to the thought it represents, and empowers this thought to perform extended uses most (*ipso facto*) have some measure of true beauty.—Yours, etc.,

W. BUIST PICKEN.

35, Agamemnon-road,
London, N.W.6.

PRESCIENCE AND DREAMS.

BY J. M. STUART-YOUNG (SOUTHERN NIGERIA).

(Continued from page 166.)

By an effort to widen and deepen the spiritual life we are fulfilling the destiny which Keats has limned—the acquirement of “identities, until each one is personally itself!”

Learn to measure coming events by the shadows that they cast. Keep on saying over to yourself, “Not where shall I be next year matters!—but what next year has waiting for me! Have I the vision and the fortitude to see that far?”

To-day is already to-morrow, if our feet are on the right path!

Do not mind if the path be hard and narrow! It will widen to your will. It will melt into a limitless horizon, if you but probe and aspire with earnestness enough.

Pessimism is soul-denial. However dark the world may seem, God has not abdicated. He rules. The universe proceeds in harmony and order, and Nature plays no tricks with her votaries. This little fraction of a Great Whole, which we know as the earth will not be abandoned, so long as one human soul embraces in its vision something Greater and Vaster than the things of its earthly ken!

“What happens to oneself happens to another!”

The new psychology reveals that the finest results can only be derived from life, if we treat souls one by one. The difference between the skilled physician and the quack is that the charlatan has a pill to cure every disease, whereas the sound physician—while using a generalisation in diagnosis—treats each of his patients with individual care and sympathy.

Rich results can only be obtained from arduous labours. The task before Man to-day is to create a World-Love. And that World-Love has then to be presented to humanity in a simple form, a sane form, a homely form, readily to be accepted by the ordinary man and woman!

III.—ANIMAL CONSCIOUSNESS AND THE HUMAN SOUL.

It is obvious to those who study the question that there is a spiritual evolution, which goes on side by side with the material growth, it is apparent that Man absorbs in his nature every aspect of the Creation. He is animal, bird, reptile, insect, vegetable.

In that sense of material self-containment the past is irrevocable. Only the future remains malleable. It is malleable because of its pledge of spiritual advancement and development.

There are, moreover, no Dark Ages so impenetrably obscure as those that lie just behind. For it has been proven, by the dreams cited by me, that the groping intelligence can only impinge on Consciousness in the vales of sleep. Christ taught us indeed that “The Kingdom of Heaven is within”—a declaration that makes the human consciousness the heart of the rose of spiritual increase. In like manner there is no Millennium so glorious in promise as the years that lie just ahead—when, as with the Adepts whose existence we may reasonably credit, the spirit has become master of the senses; and when Future, Present and Past have fused into the Eternal Now.

The past—in so far as our present life is concerned—may put on an air of jaunty familiarity. Yet let us distrust the man or woman who “reminisces” too volubly. For the immediate past ought to be a fountain sealed, except for its lessons—just because it has served its purpose and has become the ME-OF-TODAY, or the YOU-OF-TODAY.

Is that too bold a declaration of “individuality”? It has at least the authority of so great a poet as John Keats. It is logical. Let us not forget that the future can only in this way become assimilative. It may indeed assume an attitude of impenetrability. But the lock yields to a master-key—that of Love.

Love it is that makes us all links in the divine chain of created things, and that reaches from the End to the Beginning, from the Alpha to the Omega, and brings Time and Space into the Now and Here of Eternity!

We have now travelled far enough in these mental probings for the enunciation of a belief. It may startle. But it can, by right reasoning, be proved.

It is this: Time and Space are one and the same. They are the external aspects of the internal revelation of “God.”

If the strictures and limitations of language will permit, let us seek for a reconciliation of these two man-made terms.

By infinitely slow processes, and over a period of many earthly centuries, man has learned to divide Time with commendable accuracy. Its progress now complies with certain definite requirements of dimension. We can examine it mathematically and logically. But we may do so,

after the accepted rules, only so long as we are bound by the limits of clay!

This has been already proved by the record of a dream that lasted sixty or seventy seconds, but that gave scope to my friend's soul for half-a-lifetime's adventure!

Is Space equally comprehensible? asks the student.

Not until the earth shall have established communication with its surrounding planets—an achievement that the future heralds as practicable, when our mastery of electricity shall have advanced a few stages further.

Meanwhile, within the three dimensions, Space may, equally with Time, be measured and recorded.

Meanwhile, also, the spirit (in dreams—apart from any post-decease revelations), ignores utterly any arbitrary dimension.

For it transcends them!

Thought can eclipse light for speed, and a Marconi instrument for expression. It is improbable that Mr. H. G. Wells wrote “The Time Machine” satirically. It is true that he laid merely sacrilegious hands upon divine things. The psychicist is amazed and hurt by such *so-disant* science. For Mr. Wells made indeed the egregious error of treating super-psychical conditions in a “scientific” manner!

Science and Eternity are irreconcilable.

They are irreconcilable because Eternity (the Now that is Present, Past and Future) absorbs Science itself, even as the Truth endures after the passing of its Symbol.

Remember also this wonderful fact: Whatever is possible in the realm of imaginative thought must be equally possible—in its degree of expression, within the realm of earthly experience!—as a “scientific fact.” Were this not so, the thought itself could not germinate!

No star is lost

That once was seen!

We all may be

What we might have been!

Time, as we have learned to measure its flow, appears indispensable to us. It seems so, because of our relations each to the other, and by reason of our interdependence. But has it any meaning for the recluse? And was not its meaning singularly different before the discovery of the “wireless”? When Japan met its recent devastating earthquake and tidal wave, the whole world knew of the tragedy inside a few hours. A hundred years ago such a calamity would not have been known until months later, in Europe and America; and, in many of the obscurer corners of the earth, years might have elapsed before the story was told!

By these rulings of interval, Time had no restrictions for Jesus Christ. He taught His disciples to take no thought for the morrow, inasmuch as sufficient to the day was the evil thereof. With Christ the Day of Crucifixion was the Day of Birth—and the Morning of the Resurrection was already the Evening of Ascension.

Another facet of this truth:—

We say that Shakespeare lived and loved and died three hundred years ago. But what does the term “three hundred years” convey to the sympathetic spirit?

Shakespeare is more alive to-day in the souls of millions of human beings than ever he was at Stratford-on-Avon, during the early years of the seventeenth century. He is deathless, because he was a great spirit.

Do we envisage that interval of three hundred years as seven or eight times the length of life that lies behind ourselves?

Life is measured by sensation, by intuition, by spiritual “moments,” and not by time! One moment of spiritual identification with the Infinite is worth more than a score of man-measured years!

Do we not all know men and women who are children at heart, even while the calendar has recorded the passing of three or four score years? A good example is that of Robert Blatchford, one of our greatest English journalists, who writes to-day at the age of seventy-two with the buoyancy, the vim, and the youthfulness of a man of thirty.

Years are not God's measurement . . . He only knows Eternity!

For Him Eternity is Consciousness; and Time remains but a phase of an aspiring and developing Self-Awareness on the part of Man, His Co-Worker in the Divine Plan!

It sometimes seems that the Christian has befogged his views of the future life—by a weak adherence to the terms of “time.” It is as though he sees Eternity in the guise of

(Continued at foot of next page.)

THE INMOST LIGHT.

INVOCATION

Who art thou? Being of ethereal mould
Who guid'st my every act, my thoughts, my will,
Leading my steps into the Deep Untold,
Or to the summit of the Radiant Hill?

THE ARGUMENT.

Men call thee Matter, shaped in sensuous guise
From Energy, that ultimate of all,
Which, born of Ether, mounteth to the skies,
Sole lord and master of this terrene ball.

Art thou indeed the arbiter, whose reign
As blind, insensate godhead of our race,
Born from the womb of nothing, shall regain
Its native nothingness, and leave no trace?

Then whence this underlying scheme and plan,
This evidence of future needs foreseen?
In minor things, design betrays the man:
Then can the whole a freak of chance have been?

Can man, the Masterpiece, have risen from clod,
To be but sport of chance, adventure's scorn
Does Chaos reign in space, the only god,
With Cosmos but its child, haphazard born?

It cannot be, for so would madness reign,
Proof be but dust before the desert wind.
Reason, unseated, shall her throne regain,
And judge each fact with sane and balanced mind.

There is no chance within the perfect plan;
The god within reasons the God without;
A certainty within the mind of man
Admits no room for philosophic doubt.

For man the microcosm can pursue
The atom to its lair within the cell;
Or penetrate beyond the ethereal blue,
To distant space where suns and planets dwell.

Nay, more, his mind o'ersteps the realms of space;
The laws of matter, and the bounds of time;
He dares to seek his Maker face to face:
And meet the dark unknown with faith sublime.

THE ANSWER.

Thou callest me, in doubt, thine "Unknown Guest,"
An Argus, lent thee for the allotted span.
I am the Breath of God within thy breast,
Thine own immortal self, thy Soul, O man.

LIEUTENANT-COLONEL.

A DREAM POET.

"Walter de la Mare: A Biographical and Critical Study." By R. L. MEGROZ. (Hodder & Stoughton, Ltd., 7/6 net.)

Readers of *LIGHT* who know anything of the subject of this work need not be told that the book is a purely literary one. The chapters on Dream and de la Mare's Ghosts might naturally suggest something very different from what Mr. Mégroz provides. He thus begins a section headed "The Eternity Dream": "Walter de la Mare is among the greatest poets of English dream poetry, as he is beyond doubt the greatest English poet of childhood. In the combination of rhythmical subtleties, colourful music, wealth of lovely imagery, and (a not unimportant consideration) the quantity of excellent work he has given us, de la Mare belongs to the elect company of Browne, Traherne, Donne, Shelley, Keats, Coleridge, Poe, the Rossettis, Swinburne, Francis Thompson, W. B. Yeats."

This dream work says Mr. Mégroz, is "an instinctive activity of mind termed 'infantile' by the psychoanalyst. It is akin to the primitive thinking of the savage." His psychology of dream is very simple, compared with that to which readers of this journal are accustomed: "Stripped of its secondary conscious elaboration, all 'inspired' poetry is dream. . . . Great literature is an expression of dream perception controlled by the divine formative tendency of human intelligence."

The dream work that is akin to the primitive thinking

(Continued from previous page.)

a fixed and definite plan—a series of years, which shall each be divided into seasons, days, hours, minutes.

This parochial view of Eternity has resulted in the three-term postulate of Present, Past and Future. The average Christian fails to realise that an Eternity before necessarily implies an Eternity behind!

Let it be reiterated that the Past is Now, and that the Future is also Now. What we have said and done and thought is the Consciousness of the Moment. What we are saying and doing and thinking will be—and, moreover, in the terms of spiritual knowledge, is!—the Consciousness of the Now!

Have we been, to this point, clear enough in our thoughts? The "terrestrial" nature of the popular con-

ception of Time and Space should be apparent, if we will but learn a brief statement:—

"Time can no more be a sequence in three dimensions, than Length can be a linking together of several fixed objects. There is no such thing as permanence either in Time or Space. Space reaches in all directions. It only appears to have measurement! Einstein explains with sufficient logic for us to understand this disturbing idea. Introspection will bring confirmation to the sceptical mind. Space is omnipresent! Time is equally omnipresent! Could we but learn to will aright, we might ultimately control both Time and Space to our needs, and find but one dimension—the Now, which would be also the Here!"

THE FAIRY LEGEND.

To the Editor of *LIGHT*.

SIR,—Dr. Lindsay Johnson, in his letter to *LIGHT* (15th inst., p. 163), says, with reference to a belief in Fairies: "Of course I cannot vouch for their existence as it would upset the entire foundation upon which the science of Biology rests," and concludes by remarking, "No doubt in time we shall be able to trace the origin of these delightful creatures."

In this connection may I put forward a theory which, so far as I know, has not yet been advanced? May not the photographs in question be genuine, though the Fairies have no actual existence? We are aware that in materialisations spirits do not themselves appear, but merely utilise the ectoplasm of mediums to build up likenesses of their old, cast-off, physical bodies. What more feasible, then, than that some of those on the other side who love little children, anxious to indulge a harmless and happy fancy, should, with the unconscious aid of a sensitive or sensitives (preferably of tender years), shape in somewhat similar wise the tiny forms that sport on leaf and grass? Such an explanation would satisfactorily account for the close resemblance between these "fairy photographs" and our prior conceptions of the "little people," gained from picture-books in early childhood.—Yours, etc.,

FRANK LIND.
The Gerard Studios,
158, Fleet-street, E.C.4.
March 13th, 1924.

"CANCER RESEARCH AND PSYCHIC INVESTIGATION."

Referring to the letter from W. H., under this title, in *LIGHT*, of the 8th inst., Dr. Worth (Streatham) tells us that, questioning the statement by W. H. that orthodox medical bodies and the cancer research committees are "markedly unresponsive to new ideas," he addressed a letter to the Middlesex Hospital and received the following reply:

The Middlesex Hospital, W.I.
10th March, 1924.

Dear Sir,

I thank you for your letter of the 8th instant, and for your kindness in giving me an opportunity to refute the statement made to you to the effect that alleged remedies for cancer were not investigated here unless they were originated by members of our own Staff.

As a matter of fact, every letter referring to this subject goes automatically, after acknowledgment, to the Cancer and General Research Committee, which some time ago set up a Sub-Committee, composed of certain of its scientific members, to deal with the many suggestions, and alleged remedies, which were sent to us.

Yours faithfully,

WALTER KEWLEY,
Secretary-Superintendent.

Dr. E. H. Worth,
2, Aldington-road,
Streatham, S.W.

ception of Time and Space should be apparent, if we will but learn a brief statement:—

"Time can no more be a sequence in three dimensions, than Length can be a linking together of several fixed objects. There is no such thing as permanence either in Time or Space. Space reaches in all directions. It only appears to have measurement! Einstein explains with sufficient logic for us to understand this disturbing idea. Introspection will bring confirmation to the sceptical mind. Space is omnipresent! Time is equally omnipresent! Could we but learn to will aright, we might ultimately control both Time and Space to our needs, and find but one dimension—the Now, which would be also the Here!"

(To be continued.)

LIGHT.

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SCIENCE AND SANITY.

To centuries of unwholesome and unnatural theological teaching, followed by a strong reaction initiated by Science, which set out to kill religious superstitions and succeeded in almost destroying with them certain natural and well-grounded beliefs—to these things we trace many of our difficulties to-day.

Some of those primitive races who lived close to Nature were no more disposed to doubt the persistence of human life beyond the grave than any other fact of observation and experience. Consider, for example, the Highlanders of Scotland. Those familiar with the Gaelic speech and Gaelic modes of thought know that until comparatively modern times the Gaels rarely or never employed the phrase indicating death (*bas eir*) in connection with a human being. That was confined to the deaths of animals. The stag *died*; the fox *died*; but the dead *man* was said to have "gone travelling" or to have "changed his state."

Very significant, these things. And very justly did Walter Pater accuse Theology of having so perverted the natural course of human thinking that it would be centuries before it again became reasonable and normal.

To-day the proposition that man lives after bodily death is regarded by many as so antecedently improbable that it requires a whole mountain of proofs to induce them to reconsider their view. And so welded and impacted are such minds with ancient hereditary misdirection and modern scientific schooling that they find almost anything easier to accept than the idea of human survival. It is as though they had adapted David Hume's famous argument against miracles and said: "It is contrary to human experience that messages should be received from the dead; but it is not contrary to human experience that human witnesses should be deceived and deluded." We see the fallacy, as in the original argument against miracles. It commences with a wholesale begging of the question.

But facts are never to be permanently suppressed either by the pontiffs of the Church or the pontiffs of Science. And so it comes about to-day that the reality of psychic phenomena is admitted in many quarters reputed to be learned and authoritative. But the implications of the facts are, if not denied, at least strongly questioned. Every fresh proof leads to a demand for further proof until it becomes clear to the onlooker that the proof-seekers are simply going round in a circle out of which they will never emerge until they have widened their thinking.

Let us analyse the position. The "dead man" returns to give evidence of his survival and continued identity. He supplies (in the aggregate) every proof possible to him in the circumstances. What proof do the scientific inquirers find lacking? Obviously only the dead man's *bodily* presence. When the man was in the flesh the scientist had the living body as evidence of the man's existence and accepted it unquestioningly. The body was there: therefore the man was there.

As we are dealing with logic-choppers, let us push the logic closely, and ask how the scientists knew the man's body was there. Only by means of their five senses. But *the man in the body*, how could they know he was there? Not merely by their senses or even by the use of their most delicate scientific instruments. The proof was gained by reason of their mental perceptions, that conscious intelligence whereby men, as men, come into personal touch with each other. It is all a question of mind, will, emotion—not simply science or learning.

The demand of the ultra-critical inquirer for some impossible form of proof reminds us of the legal procedure in the case of murder—the most important proof is the production of the body. The proof-seeker, in psychic inquiry, demands (in effect) the production of the body! It cannot be done; even though a great French scientist who accepts psychic phenomena cannot understand how men can survive death without their physical bodies. Nevertheless they do.

We are continually being told that it is a prime necessity that Spiritualism shall be scientific. We are not so ambitious. We think good, wholesome sense—"horse sense"—is its chief need.

One of those fine days it may be (though Heaven forefend!) a rain of deadly bombs may descend on us scientifically from the air, what time pestilence and asphyxiation are scientifically wiping out human life by means of disease germs and poison gases. Those who demand a purely "scientific" demonstration of the reality of a future life, will then receive it. We hope they will like it. For that is what Science means, when it is only Science—Science uncorrected by Religion and Reason, good feeling and good-will.

On the whole we prefer Sanity to Science.

We can have too much Science and too little Sense.

THE SUNNY SIDE.

Walk on the sunny side,
Storing its light;
Cast it then, far and wide—
Love-winged its flight.

See as you walk the street
Faces, all frown!
Lips formed on lines so sweet—
Corners turned down.

Send them a sunny smile,
Radiate light!
Sure it is worth the while
Turning dull bright?

Watch when they catch the ray,
Mark the surprise;
Uplift of lines, the play
Round saddened eyes.

Live in the sunshine, reflecting its light,
Helping to banish the gloom, and the night.

—S. RUTH CANTON.

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 remarkable experience is given in "Among Brahmins and Pariahs," by Mr. J. H. Sauter (Fisher, Unwin), in which he tells of the occult powers of Indian Yogis. On one occasion he relates that in the presence of some twenty other persons, the "Swami," who had won a widespread reputation for holiness, while speaking,

"knew that none of those who were hanging upon his words had as yet eaten, and in a princely fashion, as one who has only to command and food is provided, he said: 'Stay here and eat.' The pot which had been placed upon the fire contained only a couple of handfuls of rice and dahl (lentils)—scarcely enough to satisfy two.

UNFAILING POT.

"Now the monk arose and placed some of the contents of the little pot on each of his visitors' improvised plates. The third or fourth helping should most certainly have emptied the pot, but the Swami continued to distribute the food, until he had served the last comer, when he helped himself and his chela (servant).

"All fell to eating, including myself, and it seemed to me I was the only one surprised by the miracle. Whether this was the effect of the monk's hypnotic abilities or the effect of some superhuman power I will not attempt to discuss. In any case I saw the thing with my own eyes."

The Rev. Geo. Vale Owen continues to draw good audiences to his lectures on Spiritualism. Speaking at the Huddersfield Town Hall last week, he gave an address of which a long report appears in the "Huddersfield Examiner," from which we take the following extracts:—

Mr. Owen, after telling briefly how he received messages through automatic writing, which were a response to earnest inquiry, through prayer and meditation, said that since undertaking his present work his Church and sacraments had become dearer to him, and of fuller meaning. He still remained a priest of the Church of England, and he was proud of the fact that he belonged to that "benighted" body. Christ had assumed a majesty he had never before dreamed of. He stood there as a priest of the Church of England, and as such he claimed a right to hold the opinions he had formed.

Of the spirit world they learnt through automatic writing, clairvoyance and clairaudience, and trance. Clairvoyance and clairaudience meant seeing and hearing the spirit world about them—not a spirit world at a distance. The spirit world, of which they obtained a glimpse by the means he had mentioned, was a world which interpenetrated this. Clairvoyance and clairaudience were only the opening of the spiritual eyes and ears. It was not a very great achievement really, when they understood it. Most of them had flashes, but put them down as fancy. In trance they had a spirit person using the physical personality of one who had gone to sleep.

It is refreshing to note that by no means all the clergy and ministers of the Gospel are inimical to Spiritualism. The Rev. R. T. Morrison, preaching at Brunswick Chapel, Macclesfield, on "Are We Meant to Have Communion with the Dead?" stated that:—

His own conviction was that death is not meant to put an end to conscious fellowship with those that are departed. Reference was made to the fact that neither the Bible nor the credal teaching of the Church states that there is meant to be an impassable gulf between the two worlds of life. Human experience certainly gives abundant evidence of communion of spirit between those who have "passed on" and those who are linked to them in love and sympathy. The experience of personal intercourse (taking the form of inward impressions, messages or psychic vision) must be tested on its own merits; but the evidence of such experience among all classes of people is at once too varied and too consistent to be discounted. The preacher concluded, this is a great field of truth which will have to be opened out by patient research, and Spiritualism is giving a practical challenge to the world and the Church to-day, to recognise the full significance of new aspects of truth regarding the unseen world.

We take the following from the "Daily Express" of the 12th inst:—

Florence Louisa Leighton, who was fined £12 at Birkenhead Police Court yesterday for telling fortunes, denied that she told fortunes.

"I am a Spiritualist and a clairvoyant," she said, "and once was consulted by the police concerning a missing boy. I communicated with his spirit, and learned that he had been drowned in the dock. His body was found in the position which I described."

The magistrate: You are making money out of the credulity of women.

It is never safe to comment too positively on police court reports in the Press, for some of the inside facts are not given. But if it be true that the medium ever furnished useful information to the police through her clairvoyant powers, the prosecution seems to have been rather shabby treatment, even though "the law is the law and must be obeyed."

Evidence of the publicity of LIGHT is continually being received from all parts of the world, and many letters of appreciation show us the interest taken in our journal. Our attention has been drawn to the following letter in the Paris edition of "The New York Herald:—

"LIGHT" FOR CZECHO-SLOVAKIA.

JOHN MILLER'S SONS.

Königswalde, near Schluckenau
(Czecho-Slovakia), March 5, 1924.

To the Editor of THE NEW YORK HERALD.

IN THE NEW YORK HERALD I read a quotation from the Spiritualistic journal LIGHT, and I should like to know more about that journal.

Therefore I should be very thankful to you if you would have the kindness to give me the address of this journal.

JOHN MILLER'S SONS.

[LIGHT is published in London, 5, Queen's Square, W.C.1.—Ed.]

A military correspondent, H. R. F., sends an account of some very evidential experiences. As a sceptic, he was persuaded to "test the tables" with surprising results. On one occasion in the sergeants' Mess, he with four soldiers, tried this method of communication, in a spirit of levity, and the result is given below. The names and place where the episode occurred have been given to us as evidence of good faith:—

After a short time there was a movement of the table, to the sergeants' no small surprise, who were treating the matter as a joke, and then a name was rapped out. When I read the name one of the sergeants said, "How did you know that name; that was the name of my chum, killed near me in the trenches?" I said I believed the spirit of his friend was there, and asked him to ask a question mentally. He did so, and a message came through which I read out; it was a poem of three verses. When I had finished reading, the sergeant covered his face with his hands and sobbed. "It is my chum, no others knew. We only repeated these verses together shortly before he was killed."

From the report of an address given at Manchester by Mr. Ernest Oaten, Editor of the "Two Worlds," we take the following breezy passages:—

A friend said to me one day, "Here's a funny thing." "Oh," I said, "what's that?" He said, "Well, I was talking to Mrs. X. the other day, and do you know what she told me?" "No," I said, "what?" "She told me that my father came along to her house last week and told her to remember him to me." "Well, that's all right," I said. The friend said, "Ah, but why didn't he come to me?"

Here's the explanation, friends. I have got the craze that everybody's got just now. I have just got a crystal set, and I was talking to a friend of mine here in the lobby to-night. He said to me, "I was hearing New York last night." I said, "Oh, I didn't get it. Why didn't it come to me?" My set was not in order. The New York programme was sent out broadcast to everybody who was fit to receive it, and I was not. My receiving apparatus was not working. It is the same with the messages from the spirit world.

An open-minded sermon on Spiritualism was given by the Rev. Thomas Brimley at Richmond. Speaking on the opposition of the clergy to the subject, and the reasons for this, he said:—

Spiritualists would be lenient if they remembered that there had been an appalling amount of fraud associated with it, and that it had been responsible for much damage and the means of moral and physical wreckage to many people. While he had sympathy with people who adopted that attitude, he did not approve of it, and he said frankly that his inclination was not to denounce it without examination, but to be fair and even generous in his attitude towards it, because among its supporters were men of ability and character. Personally, he believed that no system of teaching ever existed without embodying a certain amount of truth. Spiritualism had brought comfort to hundreds of people, and he confessed that he could not find it in him to take away any man's faith easily.

THE STRANGE CASE OF OSCAR WILDE.

A PROBLEM OF PERSONALITY.

On Thursday evening, 6th inst., at a meeting of the London Spiritualist Alliance, held in the hall at 6, Queen-square, Miss Cummins read a Paper by Mrs. Travers Smith, who was unfortunately unable to be present.

Mrs. E. M. TAYLOR, who presided, explained that Miss Margaret McMillan, who was to have occupied the platform that evening, was kept away by illness, and that in her absence Miss Cummins had come to read them a most interesting address on the Oscar Wilde Script.

Miss CUMMINS said that she feared they would have to look upon her as an impersonation. Mrs. Travers Smith greatly regretted that she could not attend, and had desired that she (Miss Cummins) should deliver the lecture instead. She would ask the audience to try and forget that it was Miss Cummins who was speaking, and to imagine that it was Mrs. Travers Smith. She then read the Paper, of which the following is an abstract:—

The story of the Oscar Wilde Scripts is a strange one. It came entirely unexpectedly to me, as all interesting events in my psychic work have come. It has confirmed me in feeling that co-operation between persons who are suited psychically lends a power, the quality of which is clearer and more forcible than when one person works alone.

During the winter of this year I had several sittings with Mr. V. at the British College of Psychic Science. These sittings were for ouija board results; Mr. V. had no power himself so far as he had tried. The sittings were successful; I got at a good many facts connected with him and his family which, of course, I knew nothing of. I had a very definite impression that he had psychic power of some kind, though he was silent and reticent and gave me no lead whatever. In May of this year Mr. V. joined a little class of mine at the British College for the cultivation of ouija board and automatic writing. He was less successful than the other members of my class, who were all novices. At the first two sittings he had no results at all. At the third sitting he began to write slowly with my hand resting on his. The message professed to be from a deceased friend. It was a small and insignificant result. Without my help he got no movement whatever. At the fourth sitting no member of the class except Mr. V. was present. He wished to go on with the automatic writing, so we proceeded in the same way; I rested my hand on his. Before we began he expressed a wish to keep his eyes closed. I was pleased; it might be that he could do good work blindfolded. He closed his eyes, the pencil moved quickly and at once. The only prelude to this movement was a continuous tapping on the paper with his pencil. The writing was clear; the words divided from each other as in normal handwriting, the *t*'s carefully crossed, the *i*'s dotted, even quotation marks and punctuation were inserted. The message that came was a continuation of the previous one. "I want my daughter, Lilly, my little Lilly," it began. At the mention of the Lily, I was instinctively aware that the control had changed. "No, the lily is mine, not his," was written rapidly. I asked, "Who is speaking?" The name "Oscar Wilde" came in a different hand from the first few words. I looked at Mr. V. His eyes were closed and he seemed unconscious. The message went on:—

Pity Oscar Wilde. One who in the world was a king of life. Bound to Ixion's wheel of thought I must complete for ever the circle of my experience. Long ago I wrote that there was twilight in my cell and twilight in my heart, but this is the last twilight of the soul. In eternal twilight I move, but I know that in the world there is day and night, seedtime and harvest and red sunset must follow apple green dawn. Every year Spring throws her green veil over the world and anon the red Autumn glory comes to mock the yellow moon. Already the may is creeping like a white mist over lane and hedgerow and year after year the hawthorn bears blood red fruit after the death of its may.

I interrupted it at this point and asked a few questions. First, "Give me your father's address in Dublin?" I knew it well and could have written it without hesitation. The reply was "Near Dublin; my father was a surgeon; these names are difficult to recall." Here, thought I, is the usual dodging we get from the communicator. I said, "Not at all difficult if you are really Oscar Wilde." The pencil wrote, "I lived near here in Tite-street." I was sure this was wrong. I had an impression that Oscar Wilde lived in Oakley-street, which I find was his brother's address. Oscar's house was 16, Tite-street, Chelsea. I then asked his brother's name, William was written and Willie underneath. I asked his mother's *nom de plume*, and "Speranza" came immediately. Mr. V. knew neither the Chelsea address nor Lady Wilde's name. The writing continued:—

"Pity Oscar Wilde! [I said, Why have you come?]

To let the world know that Oscar Wilde is not dead. His thoughts live on in the hearts of those who in a gross age can hear the flute voice of beauty calling on the hills or mark where her white feet brush the dew from the cowslips in the morning. Now the me- memory of the

world is an exquisite pain. I was always one of those for whom the visible world existed, I worshipped at the shrine of things seen. There was not a blood stripe on a tulip or a curve on a shell or a tone on the sea, but had for me its meaning and its mystery and its appeal to the imagination. Others might sip the pale lees of the cup of thought, but for me the red wine of life—

"Twilight in my cell and twilight in my heart" is, of course, quoted from "De Profundis." In "Intentions" we find "the white feet of the Muses brushed the dew from the anemones in the morning." Very similar to "her white feet brush the dew from the cowslips in the morning" of our script. Again in "De Profundis" we find "There is not a single colour hidden away in the chalice of a flower or the curve of a shell to which, by some subtle sympathy with the very soul of things, my nature does not answer." In the script he says, "There was not a blood stripe on a tulip or a curve on a shell or a tone on the sea but had for me its mystery and its meaning and its appeal to the imagination."

In this first script there are a number of passages very similar to others in "De Profundis," "Intentions," and "Dorian Grey"; they may have been chosen deliberately to fix the identity of the writer.

At the next sitting several people were present, one being Mr. Dingwall, research officer of the London Society for Psychical Research. He very probably gave Wilde his cue. Wilde was anxious to make it plain that he, at the other side, was in much the same position that we are in here. The Society for Psychical Research gave him an admirable opportunity, so he began,

Being dead is the most boring experience in life. That is if one expects being married or dining with a schoolmaster. Do you doubt my identity? I am not surprised since sometimes I doubt it myself. I might retaliate by doubting yours. I have always admired the Society for Psychical Research. They are the most magnificent doubters in the world. They are never happy until they have explained away their spectres. And one suspects a genuine ghost would make them exquisitely uncomfortable. I have sometimes thought of founding an academy of celestial doubters . . . which might be a sort of Society for Psychical Research among the living. No one under sixty would be admitted, and we should call ourselves the Society of Superannuated Shades. Our first object might well be to insist on investigating at once into the reality of the existence of, say, Mr. Dingwall. Mr. Dingwall, is he romance or reality? Is he fact or fiction? If it should be decided that he is fact, then of course, we should strenuously doubt it. Fortunately there are no facts over here. On earth we could scarcely escape them. Their dead carcasses were strewn everywhere on the rose path of life. One could not pick up a newspaper without learning something useful. And in it were some sordid statistics of crime or disgusting detail relating to the consumption of pork that met the eyes, or we were told with precision that was perfectly appalling and totally unnecessary . . . what time the moon had decided to be jealous and eclipse the sun.

We paused for a rest. Mr. V.'s power seemed to ebb after a short time. I repeatedly took my hand off his with the invariable result that his pencil tapped impatiently on the paper, but the writing ceased at once. At this second sitting we tried all the others present with Mr. V. (two of them were excellent automatists), touching his hand as I did, but there was no result. It was obviously a case of double mediumship.

The second half of this sitting was rather unexpected. Wilde's criticism on modern novelists was very surprising and most amusing. It was the first of a long series of similar criticisms.

It may surprise you to learn that I have dipped into the works of some of your modern novelists. I have not drawn the whole brew, but tasted the vintage. Time will ruthlessly prune Mr. Wells' fig trees. As for Mr. Arnold Bennett, he is the assiduous apprentice to literature who has conjured so long with the wand of his master Flaubert that he has really succeeded in persuading himself and others that he has learnt the trick. But Flaubert's secret is far from him. Of his characters one may say that they never say a cultured thing and never do an extraordinary one. They are, of course, perfectly true to life; as true as a bad picture. They are perfectly commonplace, and for the Clayhangers, the Lessways and the Tellwrights, oblivion will have a plentiful meed of poppy. Mr. Bennett has undertaken a grave irresponsibility by adding to the number of the disagreeable types in the world. It is pleasant to turn to Mr. Eden Phillips who, unlike Mr. Bennett, on whose sterile pages no flowers bloom or birds sing, has a real and unaffected love of nature and, unfortunately, all nature's lack of variety. He is a writer who has been very faithful, far too faithful, to his first love. One wishes that Spring would sometimes forget to come to Dartmoor.

After the second sitting, I went to the Chelsea Book Club and saw several facsimiles of Wilde's writing, and also an autograph letter which happened fortunately to be there, and I was astounded to find the handwriting was similar to that of our Script. I have examined the writing most carefully.

I was curious to find whether Wilde had made many excursions into modern literature, so I boldly asked whether he would talk to me about various writers. He has spoken to me on the ouija board of Shaw, Galsworthy, Meredith, Hardy, George Moore and James Joyce. I repeatedly tried to get him speak of Henry James's work, but some complex must have been there; nothing would come. Of Wells, Bennett and Eden Phillpotts of whom he spoke in the automatic writings, I had read little. Both Mr. V. and I had read some of Wells and Bennett; neither of us knew anything of Phillpotts, not even that he wrote about Devonshire. I have to confess this lamentable ignorance in the interests of Psychic Science; the fact that I had neglected to become more conversant with modern novels adds to the value of Wilde's literary conversations. I cannot profess ignorance of the works of Shaw, Galsworthy, Meredith, Hardy and George Moore, but I can say sincerely that I have not read more than a dozen pages of "Ulysses," by James Joyce. I can also say sincerely that Wilde's opinions are not mine, except perhaps in the case of Galsworthy. If he is my dual personality, it holds different opinions from my conscious mind. Of Shaw, Wilde writes:—

I had a kindly feeling for poor Shaw. He had such a keen desire to be original that it moved my pity. Then he was without any sense of beauty or even a sense of the dramatic side of life and totally without any idea of the outside of any human being as he was utterly ignorant of his internal organs. And yet there was the passionate yearning to be a personage, to force his person on the London world, to press in, in spite of the better taste of those who went before him. I have a very great respect for his work. After all he is my fellow countryman. We share the same misfortune in that matter. I think Shaw may be called the "true type of the pleb." He is so anxious to prove himself honest and outspoken that he utters a great deal more than he is able to think. He cannot analyse, he is merely trying to overturn the furniture and laughs with delight when he sees the canvases bottoms of the chairs he has flung over. He is ever ready to call upon his audience to admire his work, and his audience admires it from sheer sympathy with his delight.

There is perhaps a touch of envy here. Does Wilde in the twilight know that Shaw's success exceeded his; that the plays of the Pleb will probably be remembered when "The Importance of Being Earnest" is forgotten.

I asked twice about Wilde's own plays. He dwells on the idea of pattern; his poems were, he says, patterns woven from words; his plays patterns woven from human beings. He speaks of his words as his spiritual children, symbols of woman. "Each word I used became a child to me. I loved my words and cherished them in secret. They became so precious they were hidden from the gaze of men until I nurtured them; and in their fullness brought them forth as symbols of the woman."

Our critics of these scripts, when selections from them first appeared in the "Daily News," seemed to expect that the Oscar Wilde of the 'nineties should return in festive garb to make London merry once more. They took no account of the fact that Wilde has passed two tragic years in prison, had passed out of prison to a more cruel tragedy, the discovery that his literary career ended with the "Ballad of Reading Gaol" for the simple reason that he was unable to write. His powers had withered under the world's scorn. He had nothing left and his only resource was the anaesthetic of drink. And from this miserable end he seems to have passed on to further punishment. In one of the ouija talks he says:—

As you know, I have only dimness around me. It is that darkness which is reserved for those who are the prey of social conventions which has cast me into a state which is not beneficial for me from the point of development of mind. My mind is now a rusty lock into which the key grates with a rasp. It does not move easily and lightly as it used.

Again and again in these scripts he refers to the dimming of his mind and senses in the state of twilight where beauty is again shut out from him. There is real pathos in a short passage where he speaks of the curious chances he has had to see the beauty of the world once more.

I have found sight in the most curious places. Through the eyes out of the dusky face of a Tamal girl I have looked on the tea fields of Ceylon and through the eyes of a wandering Kurd I have seen Ararat and the Yezedes who worship both God and Satan and who love only snakes and peacocks. Once in a pleasure steamer on its way to St. Cloud, I saw the green waters of the Seine and the lights of Paris through the vision of a little girl who clung weeping to her mother and wondered why.

This, then, is not the Oscar Wilde of the 'nineties nor yet of "De Profundis," for his prison experience as it neared its end was the highest spiritual summit to which Wilde climbed during his lifetime. This is again a period of suffering, not suffering as that of Reading Gaol but suffering which will be long but which is mitigated by the knowledge that the wheel will turn and he will rise again to ecstasy.

I, bound as to a wheel which ever in its revolutions adds to my pain, my pleasure and experience, can speak of justice. I will give to you what has come to me from joy, an ecstasy of joy, an ecstasy of pain, an ecstasy of knowing every day what can be known, both in the body and in this state of fluid mind. I wither here in twilight but I know that I shall rise from it again to ecstasy. That thought is given us to help us to endure. . . . The human spirit must pierce to the innermost retreats of good and evil before its consummation is complete. I suffer here because my term is long and yet I have the power of knowledge; knowledge such as all the justice that has tortured the poor world since it was born cannot attain.

It may be asked whether we have had any definite proofs outside our own knowledge that it is really Oscar Wilde who has spoken again. I can answer that question in the affirmative. He mentioned a summer spent in his childhood at a little farm in Ireland. He says, "One of my earliest recollections is of a little farm in Ireland at McCree, Cree, no that's not the name, Glencree, where we stayed, Willie, Iso and I, and there was a good old man who used to look after our lessons. Father Prid, Prid Prideau." This message came through automatic writing. The automatist on whose hand mine rested had never been in Ireland, but I knew that about ten miles from Dublin, high up in the mountains there is a reformatory school for boys in Glencree Valley. We wondered who Iso was. Willie was, of course, Oscar's brother. I find they had a sister Isola, who died when she was eight years old. I wrote to Glencree reformatory and enquired whether, about sixty years ago, a priest, named Father Prideau, had been there. Yes—the present master of the school replied that sixty years ago Father Prideau Fox held the position he now fills.

In "Donahoe's Magazine" for May, 1905, an article by the late Father L. C. Prideau Fox can be found referring to the Wildes' stay at Glencree. He mentions that he baptised Oscar there.

In another passage of the same Script Wilde says: "I was M. Sebastian Melnotte in those days. Sebastian in memory of the dreadful arows, *Melmoth* after an ancestor of mine." Neither Mr. V., who was writing, nor I knew what name Wilde had taken after he left prison. I quickly confirmed the name Melmoth as being correct. I was puzzled by the incorrect spelling of the name in the first instance and rather suspected that either Mr. V. or I had seen the word Melnotte somewhere, and carried it incorrectly in our memory. A few days later I noticed a paragraph in the "Times" referring to a sale of some of Oscar Wilde's letters. The first batch, written after he left prison, were signed Melmoth, in a later letter he asked that he should be addressed as M. Sebastian Melnotte, "a fantastic name which I shall explain later," he adds.

These are a few of the verifications of our Script which go to prove that the mediums must have been cognisant of facts outside their own knowledge.

This case taken as evidence of continued personality after death, seems to me to give us more definite proof than most of our psychic communications.

Turning to the literary value of these scripts, opinions must differ as to their character. On one or two points I should like to be emphatic. Before these messages came, neither Mr. V. nor I had been reading any of Oscar Wilde's work. I had not read anything of his for twenty years past, except *Salomé*, which I re-read about six years ago. I had never been a special admirer of his, nor did his history or personality attract me. Mr. V., my co-worker, assures me that he had only read three of Wilde's works and these before the war. "The Picture of Dorian Grey," "De Profundis," and the "Ballad of Reading Gaol." Oscar Wilde was a fellow countryman of mine and graduated at Trinity College, Dublin. He may have been in my father's class there as a student. He left Ireland immediately after he left the University, and seldom visited his own country afterwards. Strangely enough I never remember hearing much about Oscar Wilde. I heard a great deal about the Wilde household and the famous Salons held there by Lady Wilde long before my time, but Oscar had disappeared from among us and was talked of merely as a writer, he was not personally known to many Dubliners.

The public must judge the literary value of these communications, which will be published shortly. In reading them, it must be borne in mind that Wilde (if it is he), is not the Wilde of the 'nineties. He has passed through the experience of downfall, imprisonment and death since then, and he is attempting to send his thoughts back to the world through that very imperfect instrument, the medium. They certainly are unusual in tone and more reminiscent of their author than most of the automatic messages coming from supposed celebrities.

I offer the case to you as a proof of continued personality—in the style of the writing, the mind of the writer behind the style—similar handwriting, and the fact that certain points of real evidential value have been verified. (Applause.)

A short discussion followed the address and the Chairman, in closing the meeting, referred to the exquisite poetry, pathos and satire which marked the Scripts. They were all greatly indebted to Miss Cummins for reading Mrs. Travers Smith's interesting paper. The proceedings closed with the usual resolution of thanks.

SCIENCE AND MODERN LIFE.

By STANLEY DE BRATH.

SCENE: The Engineer's library; evening; his friends the Archdeacon and the Doctor seated with him.

ARCHDEACON (*reading from the daily paper*): "Encouraged by theories of knowledge which assail the rationalist's presentation of reality, all manner of discarded superstitions, scotched but not killed in the last century, have again raised their heads and walk abroad unabashed. Theosophy, occultism, magic, spiritualism, necromancy, miracle-working, are enjoying a popularity and vogue which none, fifty years ago, would have thought possible."

DOCTOR: Two years ago I should have agreed. Now, having like A. R. Wallace, found the facts too strong for me, I say that the Very Rev. the Dean of St. Paul's is unaware that the attitude he deplores is not due to a reaction from scientific naturalism but is founded on positive facts that are not got rid of by ignoring, denying, cursing, or deriding them; nor by confounding them with magic and necromancy, whatever he may mean by those words, which convey nothing to me. I believe the facts because I have experimented and seen them. The same course of action convinced De Morgan, Crookes, Wallace, Aksakoff, Myers, Hyslop, Boirac, Barrett, Lodge, Geley, Schrenck-Notzing, Richet, and Osty, as well as hundreds of less eminent but equally competent observers.

ENGINEER: Just so. I was a contented agnostic, and was convinced by the facts, and have studied them for thirty years. The three classes of phenomena which Richet has claimed as the basis of a new science, are to me invincible realities, and they, not opinions or superstitions, have brought about that reaction against materialistic science which the Dean considers "transitory if not superficial."

A.: He is speaking of Naturalism, not Materialism; of the uniformity of Nature and the continuity of natural laws. I am sure you and the doctor would not oppose that.

D.: Certainly not, this continuity and uniformity are axiomatic, but continuity is in causes, not in phenomena. The causes of a disease are continuous, but its appearance is not. The causes that bring about an earthquake are continuous, but the result is occasional. Similarly the causes that result in a prophecy or a materialisation are constant *in posse* but the effect is sporadic, only coming about when all the conditions are present. Our only sure guide is experimental fact, and that is precisely the ground on which the Dean does not venture. Indeed he has banished himself from it.

A.: How do you make that out?

D.: In his "Outspoken Essays" he says, "The moment we are asked to accept 'scientific evidence' for spiritual truth the alleged spiritual truth becomes neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated. Psychical Research is trying to prove that eternal values are temporal facts, which they can never be." (p. 269.)

E.: I respect the Dean's scholarship, but not his science. Why, if it comes to that, the whole of humanity, including the Rev. Dean himself, are spiritual values degraded into material phenomena if they are spirits at all! I think he might well consider his own advice: In his essay on Religion and Life (p. 19), he quotes Huxley with approval: "Sit down before fact as a little child, be prepared to give up every preconceived notion, to follow humbly wherever and to whatever abysses Nature leads you, or you shall learn nothing." The Dean certainly does not sit down as a little child before the supernatural facts.

A.: But Dr. Inge admits that science cannot supply a religion or a philosophy. (*To the Engineer*): Have you read Plotinus? No? Well, if you do, you will have more sympathy with his view. He means that the archetypes of Beauty, Truth and Goodness are eternal values, and are not to be reached by any scientific process, for science can only deal with phenomena.

E.: That may be, nay, I believe it is, true enough; but for me Beauty, Truth, and Goodness are high abstractions that do not exist for humanity until they are reduced to daily practice. I have no use for abstracts; like the Scots lassie who told her lover, "What ye're tellin' me is of love in the aabstract. I'd like to ken what ye'll do." She wanted it reduced to phenomena.

D.: The practical issue to me is this: High neoplatonism has no hold except with singularly refined and scholarly minds; it does not touch, and will not touch the masses of men, even so-called educated men. They want facts which will give them a simple working outlook on life. Christianity has lost its hold because there is a widespread disbelief in God and an after-life; and in face of that massive fact Churchmen are disputing over reservation of the Sacrament and small verbal alterations in the Prayer-book. A short time since I had to attend the baptism of a grandchild; it gave me a shock. Who believes in Adam's transgression and Noah's Ark and regeneration by sprinkling an unconscious infant?

E.: Yes, and I have spoken with working men who say that they never attend church and refuse to let their children go to Sunday School because the clergy teach what they know to be untrue.

A.: Yes, I know that is so. We want to put legends and theology aside, and get back to the living Christ.

D.: Exactly, but as soon as you do that, you are confronted by the supernatural. I do not mean the Virgin Birth, but the events in the body of the Gospels, and more especially the Resurrection. These are met with blank disbelief; and the reason given for it is Naturalism—the uniformity of Nature, which is only verbally distinguishable from Materialism.

E.: Precisely, it is the fundamentals that are wanting—conviction of the reality of the soul. Myers said that without the psychic facts a century hence there would be no educated man who would believe in the Resurrection of Christ, whereas with those facts there would be none who will disbelieve it. Already those facts have taught us to distinguish between the Risen Life and the Appearances which were merely its ocular and tangible evidences, as they still are in present-day cases. But experiment is crucial.

D.: And many of those experiments show faculties independent of Time and Space latent in humanity. Taken in conjunction with the physical phenomena they are manifestations of what Richet calls "unseen intelligent forces" and what the ordinary man calls the soul. There is no more break in the uniformity of Nature when we become conscious of these things than there was when we became conscious of radio-activity. They were there all the time.

A.: You have now touched the essence of the matter. It is impossible for the clergy to base their teachings on supernatural phenomena; in that Dean Inge's position is unassailable. If they were to rest spiritual values on such phenomena, their teaching would be in a worse state of flux than it now is. What they can do, and what many are now doing, is to make themselves acquainted with what has been proved and with the historical facts of the compilation of the Scriptures. They could take the facts for granted, and could offer real consolation to the bereaved instead of pious hopes; they could enable their congregations to distinguish between the forms under which spiritual truths were necessarily presented in past ages and the truths themselves; and they could show a higher notion of the Divine Governance than by supposed "interventions" and "judgments," which Our Lord expressly discountenanced. They would find ample illustrations in social unrest of the Law of Spiritual Consequence awarding to men collectively here and now that they reap what they have collectively sown; and that in the after-life men reap the same harvest of what they have individually sown. They could warn their people that the forgiveness of sins means that there is no record against those who change their outlook, but that it emphatically does not mean the obliteration of consequences, either collective or personal, until the causes of good overcome the causes of ill. This intuition is not absent even from the Old Testament, and is, in effect, the continuity and uniformity of law in the spiritual as in the material world.

D.: You mean that it is for science to prepare the ground by examining the supernatural facts, and to distinguish between the proven and the unproven.

A.: Yes, and to distinguish between facts and theories. Some of the Spiritualist theories of summerland for everybody are as mischievous and untrue as the idea that a coward cry on a deathbed can save from the consequences of a mispent life. The objection put by Lucian in the second century A.D. that either there are no Gods or they are indifferent to mankind, is repeated now when people ask, "If there is a God why does He not stop war?" This question would be seen as irrational under the continuity of spiritual law. Science would discover that law by the examination of the supernatural facts. At present, with the exceptions you have named and some others, the men of science have not given a lead. They have denied, they have ridiculed, and they have reviled, but they have neither experimented nor disproved. The few that have experimented have shown that there is an ultra-physical continuity in Nature. It is for the clergy to accept this reinforcement from the scientific side which implies the God in Whom we live and move and have our being, Who directs the causes of personal and cosmic evolution, not by interpositions, but by uniform spiritual law as inevitable as gravitation.

E.: I believe that, and it seems to me that it is being done: for as soon as men of science generally admit with Richet that there are "unseen intelligent forces" with faculties independent of time and space, that is to the average mind an admission of spirit; and when they admit that there is a Directive Idea governing evolution creatively, and producing natural phenomena in time and space, that is to admit Divine action without anthropomorphic theories.

A.: Yes; and then the Church will have the soil ploughed and harrowed wherein to sow the seed. Science has made the old theology, based on a perfect creation and Fall, incredible—it is for science to give a new basis in realities for the apprehension of permanent truths which lie outside the scientific province. At present we may retort on science the charge of indifference to morality that she has made against Nature. Science invents chloroform to ease pain and high explosive to cause it, with sublime indifference to the uses to which either is put; and the sciences of destruction are much more effective than the sciences of healing simply because men will have it so. The Church can show that the uses depend on character—the mentality of competition and Hate, or the mentality of co-operation and Love. These are the eternal values becoming viable in a material world.

SOME EXAMPLES OF SECOND SIGHT.

Some years ago a little collection of instances of clairvoyance gathered by a visitor to the Shetland Islands was published in a Scottish newspaper.

The narrator was greatly impressed by what he heard and inclined to attribute them to supernatural agency. They certainly suggest not only clairvoyance but in some instances possible spirit agency. But it goes without saying that superstition and folk-lore have a considerable part in these things. Illusion and reality are intermixed.

There is the story of an invalid lad who one night mysteriously disappeared. In the morning the whole parish was ransacked, the cliffs for miles round were carefully examined, a loch was dragged, all to no purpose. A night or two later a female relative dreamed that she saw the lad's body lying in a certain part of a remote loch that no one had thought of visiting. So certain was she and so impressed were the neighbours by her earnestness, that a party of men set out for the loch, and, sure enough, they found the lad's body as described.

An old man went to fish from a point of rock, where there was deep water, and never returned. Search was made, but he was not to be found. A neighbour in a dream saw his mangled body lying at the foot of a cliff which he had to pass. His cap was also seen resting on a ledge a few yards from the summit. The body was found as stated. The cap was also discovered on the ledge.

The following instances of portents of disaster or death are interesting:—

Late one evening a man sees three dark forms wandering round a large quarry from which chromate of iron is being dug. The figures are wringing their hands, and exhibiting every sign of distress. Next day there is a fall of rock while the quarry-men are at work and three of their number are killed on the spot.

A fire is seen burning outside a house where a man lies ill, and ere morning comes he is dead. A corbie flies over a cottage and gives utterance to its raucous cry of "coup," and shortly afterwards a corpse is borne from that cottage to its last resting-place.

An old man goes out one moonlight night to smoke his pipe, and is surprised to see a funeral company composed of the men of the neighbourhood slowly passing by. The moonbeams fall on the coffin lid and the name that appears thereon is his own. Within a week he is being carried to the grave by the very men who passed before his vision that night.

One morning a sixareen (six-oared fishing boat) is returning. . . All the crew, with the exception of the skipper who is steering the boat, are dozing. Suddenly the helmsman hears the sound of music overhead. It is sad and dirge-like, and follows the boat for some little distance. No other boats are in sight; sky and sea are alike vacant. The man feels that it portends disaster; and, sure enough, a few days later a storm descends upon the herring fleet, and more than a score of men perish.

A parallel case is that of a fisherman who, while in the "ebb" getting limpets for bait, hears strange music coming from seaward, but is unable to locate the musician. He is impressed that it is of supernatural origin and bodes disaster. The following day a boat founders off the Ness, where the music was heard, and the crew are all drowned.

More Spiritualistic are the following cases of apparitions of recently-deceased persons to their friends, who at the time believed them to be alive and well.

The only son of an aged couple was fishing some ten miles from home. One night the old woman, while "resting the fire," happened to look round, and saw her son standing in the doorway. She asked why he had returned so unexpectedly, but the young man made no reply, and turned as if to go into the other room. She finished her task, then went after him, but he was nowhere to be seen. She retired to rest with an anxious heart, feeling that the vision of her absent son boded ill. The following afternoon the sad news reached her that he had met his death by drowning at the very hour he had appeared in the cottage doorway.

A woman awoke in the middle of the night to find her sailor husband standing by her bedside in the moonlight with the water dripping from his clothes. She started up with a scream and the vision disappeared. A neighbour to whom she related the weird experience made a note of the hour and date. By-and-by a "dead letter" arrived announcing the death of the man by drowning on the very night the vision was seen.

Journeying across the moor towards his home one evening a man saw what appeared to be a ship under full sail. So near came the apparition that he heard the creaking of the blocks and the pattering of the reef-points on the straining canvas. As the vessel glided past, he saw a young man whom he knew well standing in the mizen rigging beckoning to him. This vision the man construed into a death warning, and sure enough, within a few weeks the news of the young man's decease reached his parents.

There is a certain drollery about some of the stories, especially those in which the devil is supposed to be circumvented. Thus, an old parish minister waged a ceaseless warfare with his Satanic Majesty, and the "prince of the powers of the air" decreed that the wind should blow

directly in the minister's face whenever he went out. Having to journey a good deal by sea to visit his flock, the minister took advantage of this and secured favouring breezes by sitting with his face turned towards the stern of the boat! Here is an instance of how a good spirit successfully intervened and circumvented the Evil One. A quiet, well-doing widow and her son had, as a neighbour, a most disagreeable man. They tried hard to keep the peace, but one day the young man accidentally killed a dog belonging to the ill-natured neighbour, and then, becoming incensed at the vile epithets hurled at him, struck the dog's owner. The man swore to be revenged on the youth, "living or dead." Shortly afterwards the unhappy man passed away. One evening, a few months later the youth determined to visit a larger croft, some distance away, to which his mother had decided to remove. He persisted in going in spite of her expostulations, but consented to take an oilskin coat as it threatened to rain. As he was late in returning his mother grew very anxious. At last he staggered into the cottage and collapsed on a chair, the perspiration standing in great beads on his forehead. When he recovered he stated that, on the way home, seeing a bluish-coloured light, he had gone to examine it, when he suddenly found himself surrounded by band of dark, sinister forms. They pressed in upon him with arms outstretched, as if to clutch him. Just then his deceased father, clad in robes of light, interposed himself between his son and the threatening beings about him, and indicated to him to hurry home. He tried to do so, but the spirits of darkness still pressed about him, and would have seized him had not his father kept near him and warned them off. As he drew near home the struggle became fiercer, and his oilskin coat was torn from his shoulders. When he passed through the gate his pursuers and deliverer disappeared as suddenly as they had come.

Next morning mother and son visited the scene, and found the heather along the path the youth had traversed torn up by the roots, and every sign of a terrible struggle. The fragments of the oilskin coat were also found lying by the side of the path.

"These legends," says the narrator, "are not to be dismissed lightly, if for no other reason than that they serve to indicate the mental outlook of the people amongst whom they linger."

"BULLDOGS AND APOSTLES":

AN APPRECIATION.

"Half bull-dog, half apostle," that was an apt description given of Mr. E. Oaten by Sir Arthur Conan Doyle. It was a great compliment. The age stands in need of such, those who can "dare to be in the right with two or three." Men with a backbone, bold to speak with clarion tones against oppression and wrong when they see it. Our Spiritualist movement is rich in such. Without exaggeration we can claim for many of our leaders, that they rank with Moses (the first Labour Leader), Isaiah, and, later down the ages, Savonarola, Luther, and other pivotal men.

Looking at Mr. Oaten while delivering an address, one realises the power that is pouring through him, so intense as to exhaust the comparatively frail body, it seems as if but for the recuperative co-operation of his inspirers he would certainly break down under the strain. It is easy to platitudinise, but not so easy to speak out as Mr. Oaten does on social wrongs, for there is still a vast amount of prejudice in the world against the fighter who desires to make his religion practical.

As with Mr. Oaten, so with Sir Arthur Conan Doyle. May I say that the social rank and prestige of Sir Arthur do not impress me—but the man does. Sir Arthur reveals his soul in his latest book entitled, "Our Second American Adventure." He writes, page 39:—

Therefore every possible scheme for shortening labour, so long as honest hard work is done, has my support. I have heard people with black coats talk with great scorn about the eight-hour day, quite ignoring the fact that they themselves limit their hours very severely from ten to four with a good hour cut out for lunch. Actually it has been officially stated here [United States] by the steel magnates that twelve hours a day is the proper rate for a worker. To their credit the Christian Churches have protested against so monstrous a slavery; but things have come to a bad pass with the human race when in the greatest nation upon earth so barbarous a decision could be reached.

This is a fine sentiment on the part of a great lover of his fellow-men. How true was Swedenborg when he wrote: "All religion has relation to life." Not only on the platform, but with the pen, our leaders take high rank. Who could help admiring the soul of the article written by Mr. Ernest Hunt, in the issue of LIGHT, March 1st, entitled "Religious Experiences"? May I suggest that very few religious journals could produce such a writer. One should be very proud to be even a humble door-keeper of the temple whose priests are so staunch and wise, mingling the tenacity of the bull-dog with the zeal of the Apostle.

HARRY FIELDER.

RAYS AND REFLECTIONS.

A friend tells me he has had a dream, yea, a most rare vision. In the course of it he heard recited an entrancing poem, but, alas! it has all vanished from his mind, save for a few words—a line or two—of the poem, one couplet of which he thinks ran something like this:—

The gilded images of (something or other)
Melt 'neath the (something) glare of (whatever it was).

It is pitiable. If my informant's account is correct, here is an inspired poem "gone west," as the vulgar say. Only a battered couplet is left, of which I can make little or nothing, even if I fill in the blanks with the choicest words.

Of course we must never forget the illusions of the dream-state—as, for example, the wonderful and beautiful poem which the sleeper wrote down while still half asleep and which in the morning he found to read as follows:—

"Walker with one eye,
Walker with two;
Something to think of,
Nothing to do."

Nor the man who, while under an anaesthetic, got the secret of the universe in a single flashing sentence, which he repeated on recovering consciousness. The sentence was: "There is a strong smell of gas in the room."

Only a few verbal gleams and flashes come through the "dream states." Inspirations take their most natural forms in wordless impressions. Seldom are they reduced to authentic phrases, unless the dreamer is a fine artist and can discriminate between beauty and nonsense. Wordsworth was a great poet, but not a fine artist. And so we have, to balance the exquisite dream-phrases in "Tintern Abbey" or "Intimations," with such a doggerel line as

"A Mr. Wilkinson, a clergyman,"

and similar pieces of pure bathos.

A long and close observation of Spiritualism has taught me many things in the way of a working philosophy of life. One of them is that when an explanation is "childishly simple" it is probably true. But that, after all, was only the practical exemplification of one of the wise sayings of Andrew Jackson Davis, sometimes called the "Father of Modern Spiritualism," who wrote: "Truth is always simple, but Error is compound and generally incomprehensible."

One has only to follow the long-winded and frightfully erudite arguments against some of our simple facts to see how much truth there is in the maxim.

Some recent remarks on the subject of words and their changes of meaning suggest an allusion to the word "control," which in Spiritualism originally meant a spirit who controlled a medium and directed the phenomena. Scientific psychical research has brought in another use of the word which is now employed to indicate the control of the medium by the sitters and investigators, to prevent his imitating the genuine phenomena. I foresee some mixture of meanings which may trouble the historians of Psychic Research a century or so hence.

To take a more general instance out of multitudes—the word "crook." It was originally associated with shepherds. To-day it is generally employed to indicate a rogue. Our spiritual shepherds or pastors are now learning that the less they are associated with "crooks" the better.

Reference has been made to Miss Gladys folliott's gift of humour. This was exemplified in a special instance at the close of her address to the L.S.A. recently. A lady pathetically inquired whether it was intended that the steward in "Outward Bound" was doomed for ever to travel to and fro in the ghostly steamer. "Not at all," replied Miss folliott, "only for the run of the play."

D. G.

We are asked to state that Mrs. Roberts Johnson will be in London for about a week from March 29th. Address: 33, Tytherton-road, Tufnell Park, N.19.

CAUTIOUSNESS has its uses, and it is a very marked quality in all ecclesiastical things, but in a reformation courage is a much more precious element. In a great conflict, you need a Cromwell much more than an Essex.—REV. J. H. SHAKESPEARE.

For your Next Holiday GORSE CLIFF

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IS PERFECTLY IDEAL.

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Good Cheer, Fellowship and Service.

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THOMAS S. CROFT, Manager.

THE "CONTROLS" of STAINTON MOSES (“M.A. Oxon.”)

By

A. W. TRETHEWY, B.A.

With numerous Drawings and Specimen Signatures

Price 12s. 6d.; post free, 13s.

THIS book is a concise and exhaustive study of the work of the Reverend William Stainton Moses, who died in 1892, well-known both for his psychic gifts and, as “M.A. Oxon,” as the author of “Spirit Teachings,” “Spirit Identity,” and similar writings. The names of Hebrew prophets and ancient sages, claimed by some of his “Controls,” are here divulged for the first time, and their identity discussed after research at the British Museum and elsewhere. The author has had access to the original manuscripts of the automatic script and the séance records, and has also received help from two surviving members of the Stainton Moses “circle.”

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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 PSYCHIC INSTINCT IN DOGS.

How does a dog know when its master intends to leave home? We say loosely, "Oh, he knows what it means when trunks and bags are brought out and packing begins." One ventures to think that this idea is mistaken. The dog knows; but not from putting two and two together, which he must do, if the sight of packing boxes gave a clue. But through his aura, the "doggy" mind gets the knowledge instinctively from the subconsciousness of his owner; and because that owner attracts him, the vague sense of approaching separation chills and depresses him.

Many dogs will guard their master's coat or stick if left in charge; not because they can understand what possession, as we know it, means, but because the glove, or coat, or stick retains something of the owner's aura, and to the dog simply means a part of "Master."

Again, dogs are given credit for very advanced powers of smell, and perhaps this perception of auras may be some extension of the grosser sense. Certainly it looks like it, as we watch a dog that has missed his master out-of-doors, tracking him, nose on ground, here, there and everywhere, till at last he gets up with him. Yet, personally, I cannot think that in this case the animal is using his ordinary sense of smell. If a man always wore the same pair of boots, and never walked in them over any but the same road, these boots might be supposed to have a characteristic odour of their own, which would leave faint but unmistakable traces to a dog's quick nose. But "Master" may have many pairs of boots in which he walks through mud, dust, heather, grass, or on pavement, or gravel, or carpet, and which must, therefore, possess a perfect bouquet of scents quite indistinguishable from anyone else's boots who may have walked that way. Yet the dog unfailingly picks out the trace of his owner's steps if he wants to find him. He knows, because that super-perception of his senses his master's aura, and through that medium reaches his subconscious mind and learns the way to take.—"The Queer Side of Things," by Mary L. Lewes. (Selwyn and Blount.)

ROBERT CHAMBERS AND SPIRITUALISM.

I first became interested in Occultism, not only through my own very early experiences, but through hearing as a mere child that my grandfather, Robert, the younger of the two well-known publishing brothers, W. and R. Chambers, had investigated Spiritualism to his entire satisfaction.

In those days, about 1860, scientific men did not trouble about occult subjects, which were deemed beneath their

notice. Science was so strictly orthodox that my grandfather published his "Vestiges of Creation" anonymously. It created an enormous sensation, and upon that book and the writings of Lamarck, Darwin founded his "Origin of Species." Robert Chambers determined to go to America and investigate for himself the reported marvellous happenings there. He had sittings with all the renowned mediums, bringing to bear upon their phenomena the acumen of his scientific mind, and he returned to Europe a convinced believer. He carried on regular sittings with Mr. and Mrs. S. C. Hall and other intellectuals, and with General Drayson, then a young beginner, who went very far in his investigations before he died.—From "Ghosts I Have Seen," by Violet Tweedale.

PSYCHIC EVIDENCES.

It is interesting to observe the effect which these phenomena, or the report of them, produced upon the orthodox Jews of those days [the time of Jesus]. The greater part obviously discredited them, otherwise they could not have failed to become followers, or at the least to have regarded such a wonder-worker with respect and admiration. One can well imagine how they shook their bearded heads, declared that such occurrences were outside their own experience, and possibly pointed to the local conjurer, who earned a few not over-clean denarii by imitating the phenomena. There were others, however, who could not possibly deny, because they either saw or met with witnesses who had seen. These declared roundly that the whole thing was of the devil, drawing from Christ one of those pithy, common-sense arguments in which He excelled. The same two classes of opponents, the scoffers and the diabolists, face us to-day. Verily, the old world goes round, and so do the events upon the surface.—From "The Vital Message," by Sir A. Conan Doyle.

EARTH IDEALISED.

One cannot tell, but I think Heaven will just be earth idealised and perfected. The roots of Heaven are here. I like to think that God will give back to me a certain little cottage in a certain little lane where I once dwelt, with the Beloved sewing in our little garden, whose green sods I laid (very amateurishly, I am afraid) with my own hands, and our children playing alongside the hedge where the blackberries grew so deliciously in the autumn. Heaven will give us just the pure things we loved most on earth, give them back to us glorious and transformed, yet, by Divine magic, also just the same as when we knew them. Heaven will give to the poet, the artist, the musician, the inventor, the full realisation of the visions they dreamed. The boys who died in the war will, in Heaven, have their own homes, and mothers, and wives, as on earth, and be as happy as ever they were before the fatal fighting. That's my notion, anyhow.—"The Eternal Question," by Allen Clarke.

"Communications and visions recorded. . . There is nothing in the communications that is trivial or unspiritual."—Extract from "The Times."

GOD'S WONDERLAND

By EFFIE MARTYN WATTS.

In crown 8vo., cloth, with Frontispiece, 3s 6d.; post free, 3s. 10d.

This remarkable book recounts in simple, reverent language the manifestations vouchsafed to the writer of her little son after he had passed beyond the veil. Previous to her bereavement, Mrs. Watts had made no study of the occult, and had neither sought nor expected such revelation as have come to her. Her veracity is unimpeachable. The *Aberdeen Journal* says that the book is "an excellent illustration of the remarkable power of that faith which can remove mountains. The sorrow of the writer's bereavement becomes sweet, and her book should give comfort and courage to many a mourner who feels that faith and hope are rooted in deeper soil than the scientific."

HURST & BLACKETT, Paternoster Row, London, E.C.4.

OUR BOOK TABLE.

"Our Second American Adventure." By Sir Arthur Conan Doyle. (Hodder and Stoughton, Ltd., 10/6 net.)

We have already given quotations from this, Sir Arthur Conan Doyle's latest book, representing the third "travel book" which he has produced in recounting his adventures as a missionary of Spiritualism. We found it fully as interesting as any of its predecessors. There is the same gift of graphic description, the same shrewd observation of men and things, the same anecdotal variety and abundant human sympathy. It is impossible to give an adequate idea of it without drawing too copiously upon its contents. Its interest is not limited to those familiar with the Spiritualist movement: it presents many points of attraction to the general reader, in view of the various sidelights it throws on American life and thought. In the present book we are conducted through New York and other eastern cities, across the Rockies; we visit Denver, Colorado, Salt Lake City, San Diego, Los Angeles, and San Francisco, in an itinerary that also includes Oregon and Washington and (in Canada) Vancouver, Edmonton, Calgary, Winnipeg, Montreal, to name only some of the places through which the pilgrims took their way, finally arriving in New York once more:—

From Loon Lake we descended upon torrid New York, and must certainly have looked a strange band of wanderers. I carried a new form of ouija-board under my arm, which an inventive genius had sent me. Billy bore a sort of tureen in front of her in which swam a live tortoise brought from San Francisco; Denis carried the head of a wild sheep picked up in Catalina Island; while Malcolm bore a great box with a hundred varieties of moths caught in his travels. Our entrance caused a sensation in the fashionable Biltmore Hotel.

It was indeed a great adventure, plentifully spiced with episodes, grave and gay. There has been no missionary journey exactly like these pilgrimages of Sir Arthur Conan Doyle. In some respects they are unique. They present a spectacle of devotion and self-sacrifice on the part of a whole family, and each fresh adventure brings its Odyssey from the pen of one of the most engaging writers of to-day.

"Dreams from the Past," by Alfred Rowberry Williams. (Arthur H. Stockwell, price 6s. net.)

The title of this book is misleading. It is, however, not the reviewer's business to supply one to indicate the nature of this collection of short stories. In the "Introduction," Mr. Williams suggests that their origin is associated with reincarnation: "They are altogether visions of previous states or existences." "Peradventure the reincarnationists are right." As regards origin the author is badly befogged. He thinks "our present ignorance of psychology accounts for much that is inexplicable." In a general way it doubtless does; but positive knowledge of psychology explains the origin and execution of these "fragments" quite well. What is known as "The Psychological State" of mind illuminates the little mystery there is about their production. This is a state of unclear consciousness, in which motives, purposes, relations and interpretations get queerly confused with fact. The inspirational source of the stories under notice is mere megalomania.

"The Great Mystery." Thoughts on the Holy Communion, by Fielding Fielding-Ould, M.A., Vicar of Christ Church, Albany-street, N.W. (Skeffington and Sons, Ltd., price 3/6 net.)

This little book is divided into no less than twenty chapters, each one forming a different point of view from which to consider the Great Mystery, e.g., Spiritually Discerned, The Secret of the Lord, Worship, The Imminent God, The Presence, Unification of Character, Union, etc. Like the reverend author's other works, this one is less ecclesiastical than spiritual, a "sweet reasonableness" pervading it. His Foreword closes thus finely: "Truth is such a great thing that though you may be right, it does not follow that everyone else is mistaken."

"Ashanti." By Capt. R. S. Rattray, M.B.E. (Clarendon Press, 25/- net.) This is an anthropological study of the Ashanti nation, the information for which was obtained by first-hand investigation and enquiry among those villages which have been least disturbed by civilisation. The psychic interest is small, as the people are completely in the hands of the witch doctors, whose dictum is unquestioned, and whose methods are fetishism and asserted witchcraft.

"Chits from West Africa." By J. M. Stuart-Young. (Stockwell, 7/6 net.) A book of short tales, mostly of West Africa. The author was born in a slum in Manchester, and as a self-taught man, he knows and can write about the seamy side of life. His tales of the West Coast native show how well he has grasped that mixture of childishness and cuteness which is so bewildering to the newcomer in those parts. Those tales dealing with the native view of the white man's customs and episodes of native loyalty are especially interesting; one or two of them touch on the mystical, but as a rule they are very human.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR MARCH.

| DATE. | TIME | TOWN OR DISTRICT. | HALL. | LOCAL ORGANISERS. | |
|---------|------|-------------------|-----------------------|-------------------|--------|
| Mar. 23 | 8 | S. Shields | Miners' Hall | Ditto. | Ditto. |
| " 24 | 7.30 | Dawdon | — | Ditto. | Ditto. |
| " 25 | 7.30 | Durham | Town Hall | Ditto. | Ditto. |
| " 26 | 7.30 | Gateshead | Town Hall | Ditto. | Ditto. |
| " 27 | 7.30 | N. Shields | Albion Assembly Rooms | Ditto. | Ditto. |
| " 30 | 8 | Whitley Bay | Empire Picture Hall | Ditto. | Ditto. |

Mr. A. J. Stuart writes to say that the series of Vale Owen Lectures is arranged to terminate at Belfast in April. Mr. Stuart is shortly leaving for Canada, and desires that all statements and receipts should be forwarded to Mr. Fred Barlow, 113, Edmund-street, Birmingham, and on Mr. Stuart's return to this country the whole will be tabulated and a statistical record of the complete tour will be published.

NEW PUBLICATIONS RECEIVED.

"The Beacon." March.

"Theosophist." March.

"A Story of Clairvoyance." By Phillipa Rayat. Arthur H. Stockwell. (1s. net.)

"Light Studies in Philosophic Thought." By A. Brook. ing. Arthur H. Stockwell. (2s. 6d. net.)

"The Spirit of Man." (Second Series of Forty-nine Selected Essays from the Saturday Articles of "The Times." arranged by Sir James Marchant, K.B.E., LL.D. H. R. Allenson, Ltd. (5s. net.)

"The Spiritualists' Reader." By Sir Arthur Conan Doyle. "Two Worlds" Publishing Co. (3s. 6d. net.)

"Ashanti." By Capt. R. S. Rattray, M.B.E. Clarendon Press, Oxford. (25s. net.)

"Right Food: the Right Remedy." By Charles C. Froude, B.Sc. Methuen and Co. (7s. 6d. net.)

MR. G. K. CHESTERTON, in some pungent reflections on "reincarnation" novels, in the "Illustrated London News," remarks: "Whether or no the spirit of man can die the spirit of man's credulity and vulgarity and love of tenth-rate hocus-pocus will not die at any rate, in our time; and whether or no these special spiritual personalities can return, things as mean and morbid and idolatrous and silly will return until something happens that is not provided for in the transmigration of souls, and trash can no longer triumph over truth."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 23rd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. F. L. Brown. Wednesday, March 26th, 8, Exhibition of Inspirational Paintings by Mr. F. L. Brown.

Croydon.—Harewood Hall, 96, High-street.—March 23rd, 11, Mr. Percy Scholey; 6.30, Rev. H. Thompson.

Camberwell, S.E.—The Waiting Hall, Harvil-street, Peckham-road.—March 23rd, 11, open meeting; 6.30, Mr. Glover C. Botham. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove North Finchley (opposite tram depot).—March 23rd, 7, Mr. P. Scholey. March 27th 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—March 23rd, 11, public circle; 7, Mrs. Haddelsey. Thursday, March 27th, 8, public meeting.

Peckham.—Lausanne-road.—March 23rd, 7, Mr. and Mrs. A. T. Connor. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 23rd, 11, Mr. F. H. Richards and Mdme. Mervale Collins; 3, Lyceum; 7, Mr. R. Boddington and Mrs. Edith Clements.

Worthing Spiritualist Church, Ann-street.—March 23rd, 11 and 6.30, Mr. Karl Reynolds. Thursday, March 27th, 7, Mr. Harper.

Central.—144, High Holborn.—March 21st, 7.30, Mr. H. Boddington. March 23rd, 7, Miss George.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, March 23rd, 6.30, Mr. P. S. Tanner. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 23rd, 6.30, Service, Holy Communion, and address. Healing Service, Wed., March 26th, at 7 p.m.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,255.—VOL. XLIV. [Registered as] SATURDAY, MARCH 29, 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.

Now starry culminations come with showers
Of omens, signs, and hints of things to come,
And in the darkness gleams a light that dowers
Our lives with richness and mysterious powers
That shall make fair and sweet our journey home.
—D. G.

EDMUND DAWSON ROGERS.

We concluded last week the "Memories of a Veteran," which, partly in the form of an autobiography, told the life-story of one of the greatest but not most conspicuous figures in Spiritualism—our old chief, Edmund Dawson Rogers. As those who have read the story will know, he it was who founded LIGHT, and was for many years its mainspring, holding the business control, and being also its editor from the time of the death of Mr. Stainton Moses ("M.A., Oxon") in September, 1892, until his own transition in September, 1910. The re-publication of these memoirs was a tribute we had long wished to pay his memory, for the war has left a strange gulf between then and now. Moreover, our movement has grown and spread and the number of those who can recall the old names and the old days is ever diminishing. There are some names and some things in this subject which we would have ever "freshly remembered," and his personality and work are foremost amongst them. The few remaining veterans of the Press still recall him with honour, as one of them. They looked a little askance at his Spiritualism while he was with them, but their prejudices were allayed by a recognition of his shrewdness, his sagacity and his invincible honesty and courage.

THE GREY COMMANDER.

We spoke of him once as our Grey Commander, but the phrase was more picturesque than precise, for our old chief was never grey. Born in 1823, and dying, after a strenuous life as a newspaper man, in 1910, he passed through his 86 years of existence without a grey thread in his abundant hair, a fact truly

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and Newsagents; or by Subscription.
22/- per annum.

remarkable, seeing that he bore a burden of responsibilities that would have prematurely whitened the locks of any man who was, not as he seemed to be, of an iron constitution. The guiding Intelligences of the Spiritualistic movement chose their man well when they selected him—a man stable as a rock, of inflexible resolution and a born leader. But for his integrity and his loyalty to Spiritualism he might have risen to a conspicuous place in the world's esteem—wealth and honours; but he never pandered or paltered. He was strong and he went straight. We who remain owe him much. He blazed the trail for us, and we still feel under his marching orders. Those who remember him in his days of health and vigour recall his powerful personality; like Gladstone he had the compelling gaze, and could subdue aggressive folk with his keen glance. But most of all they recall his goodness of heart; under the stern exterior was a wealth of kindness. Head of the London Spiritualist Alliance, he was also one of the founders of the Society for Psychical Research—a fact which also we would have kept in mind. His influence remains—greater than ever it was when he was amongst us in bodily presence. He is still amongst the leaders—a great captain.

GHOSTS AND SPIRITS.

We have sometimes wondered whether the facts of Spiritualism might not have received more serious attention if they had been presented to the world under other names. "Spiritualism" itself has long been a word of ill-omen. As to the idea of "spirits" it almost seems sometimes as though one might as well have used the term "bogies." "Spirits!"—the word has made the sceptic sneer and the parson scoff. The term offended them. But what other word was available? It is more convenient to say a "spirit" than to be constantly explaining that one is speaking of a person who is living in a supramundane world. A "man" to the average mind is a man in the body—we might even go farther in most cases and say that the man is the body to the ordinary perception. By consequence, the thought is stunted, and all the long and dreary train of illusions and misconceptions follows. The "man" for a time "fills the eye and babbles to the ear"; then he becomes senseless and inert, is put into the ground, or incinerated at the crematorium, and lo, there is no more "man"—to all appearance. When he comes back to us—as he assuredly does—he is as much a man as ever he was—the same man minus a little "materiality" that linked him externally with us. We call him a "spirit," and the world thinks it extremely funny. Long years ago we picked up a little book dealing with phrenology, in which a warning was given regarding an excessive development of the organ of "Spirituality." It might lead to a superstitious belief in ghosts and spirits! We were young then, and reflected how dreadful this would be! And perhaps we failed to take the warning and our organ of Spirituality has run to seed, for to-day we believe in ghosts and spirits and are quite unashamed of the fact.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

FROM "SPIRIT IDENTITY AND HIGHER ASPECTS," BY "M.A. (OXON)."

It was Mr. Crookes* who described the Intelligence that is at the root of the "phenomena called Spiritual" as "The Intelligent Operator at the other end of the line." Unwilling to commit himself to anything definite, he, with true scientific caution, borrowed a simile from telegraphy, and used terms strictly non-committal.

I have ventured to employ the phrase as the title of this paper, because it admirably states the position whence I start on a consideration of the question of Spirit Identity.

SCOPE OF THE INQUIRY.

My business is simple, if not easy. I am not about to use any arguments to prove the existence of the soul. The eminent "Spiritualist without the spirits" (as it pleased Captain Burton to describe himself), who preceded me on this platform, was in respect of soul, agnostic. He would not, indeed, interfere with other people's souls, nor even to go so far as to "assert that spirits do not exist"; but, for himself, "having managed to live for some years without what is popularly called a soul," or, as I should prefer to say, without being conscious of such a possession, he proposes to continue soulless to the end, which, having regard to the allotted age of man, is more or less imminent. Then I doubt not he will find his soul, and live, I trust, the same vigorous and energetic individual that he now is.†

Well, I, on my own account, do "assert that spirits do exist." And I presume, further, that most of us are pretty comfortable as to the existence of our souls, whatever we may be as to their condition. I shall not stay to debate a question which is fundamental to our very existence as a body of Spiritualists.

Furthermore, I shall re-state, without argument, another proposition on which we are agreed, viz., That there exists a force conveniently called psychic, and (*pace* Captain Burton) not conveniently call zoo-electricity,‡ inasmuch as the experiments of men of science, so far as they prove anything respecting its nature, show that electricity is about the worst term to apply to the force in question. Still less conveniently is the action of this force described as magnetism,§ a word already appropriated in quite another sense.

And yet once more I assume that we have evidence that this force is governed by an Intelligence which, in many demonstrable cases, some of which I shall quote, is not that of any person present at the time of the experiment under notice.

THE NATURE OF THE INTELLIGENCE.

Of what nature is the Intelligence? This is the precise question to which I shall try to suggest materials for an answer. A full answer would involve a complete statement of the various theories which have commended themselves to various speculators.

I should need to give reasons for putting aside that strange theory that the force itself is responsible for all, instead of being to the Intelligent Operator merely the correlative of the electric force, which enables the telegraphic clerk to transmit his message.

I should have to discuss the devil theory, and even to inquire into the origin and character of the Arch-fiend.

Elementals and elementaries would claim a hearing, and I should need to investigate the exact extent to which they are responsible for some of the yagaries which the Intelligent Operator does undoubtedly perplex us with.

I should be forced to go into that bewildering field of investigation which lies nearer home, and inquire how far the liberated spirit of the psychic, acting unconsciously to

himself, can communicate knowledge which in normal moments he is profoundly unconscious of possessing.

All this I manifestly cannot do now. I shall treat psychic force as the mere instrument that it is. I shall ignore the devil and all his works for the time being. I shall leave untouched the question of the action of sub-human spirits and of the action of those spirits that are still embodied on this earth, and I shall pin myself down on this occasion to the narrower issue that lies immediately before me.

IS THE INTELLIGENCE HUMAN?

It is obvious to note at starting that, with so few exceptions as only to illustrate the rule, the Intelligent Operator claims to be human. He is a member, according to his own story, of that great human family, whereof the majority has passed into the world of spirit, whence they—still the same men, with the same interests, and the same affections, with an unbroken continuity of individual existence—communicate with us, the minority, who are passing through the phase of incarnation which they have done with, once they have emerged from the prison-house of the body.

What ground is there for declining to accept this general statement as true? Several suspicious circumstances combine to throw doubt upon particular cases.

ASSUMPTION OF GREAT NAMES.

The free use made of names great and honoured amongst men is one of the most suspicious; especially when we find, as is too frequently the case, that they are made the sponsors for pretentious nonsense, bombastic platitudes, or egregious twaddle; still more so when the claims put forward break down on the simplest examination. Such baseless assumptions breed a spirit of suspicion which is apt to generalise from single instances, and allege universal imposture. This is to rush to another extreme. It must, however, strike any rational observer that this prevalence of illiterate Shakespeares and twaddling Swedenborgs, of scientific names that the world holds in the highest esteem, who return only to demonstrate their present ignorance of the first principles of that science which they once illuminated and adorned on earth, is strong presumptive evidence that the Intelligent Operator is not, in all cases, the person he pretends to be.

To what are we to attribute this? Is it to the absence of scientific knowledge on the part of the psychic, and to the fact that his ignorance is the measure of the knowledge that can be conveyed through him? That, at any rate, is not always the case. Is it to the mysterious conditions that beset the spirit who seeks to resume relations with our world, and cause unintentional error in the matter of his communications? Or is it that there are in the world of spirit, as with us, those who delight to strut in borrowed plumes, and to pass themselves off for something great and good, being but sorry stuff after all? Can spirits, being, as we know, able to obtain access to sources of human information, get up their facts and give such travesty of them as they can remember: reckoning not without some show of reason, on the credulity which will accept any plausible story, or on their power to psychologise the investigator, or so to mix up fancy, frauds, and fact as to bewilder and perplex him?

These are some ideas that must have occurred to many of us. To whatever cause it may be attributed the manifestly baseless assumption of great names goes far to cast ridicule and suspicion on the claims of the Intelligent Operator in certain cases.

ABSENCE OF PRECISION IN STATEMENT.

Another cause of doubt is the extreme difficulty that is usually found in getting any facts precisely given, especially facts that are certainly external to the knowledge of the sitters. There is a general haziness about the messages, where there is not positive error in the statements made; and it is extremely difficult to get anything like definite and precise facts plainly put, unless this be insisted on as a preliminary to further colloquy. This was my plan. I used for a long time to refuse to hold any converse with a spirit from whom I could not first obtain some plain facts that I could verify, or that carried on their surface evidence of probability. I had perplexed myself by read-

(Continued at foot of next page.)

* Afterwards Sir William Crookes.

† "Personally, I ignore the existence of soul and spirit, feeling no want of a self within a self, an I within an I. If it be a question of words, and my *ego*, or subject, as opposed to the *non-ego*, or object, or my individuality, the concurrence of conditions which differentiates me from others, be called a soul, then I have a soul, but not a soul proper. For some years, however, I have managed to live without what is popularly called a soul; and it would be hard to find one violently thrust into the recusant body."—Captain (afterwards Sir Richard) Burton, before the British National Association of Spiritualists.

‡ Captain Burton before the B.N.A.S.

§ Captain Burton before the B.N.A.S.

PSYCHIC PHOTOGRAPHY.

MADAME FAVRE'S EXPERIMENTS.

SIR,—When I went in my turn to the British College, in January last, for a sitting in photography with Mr. Hope and Mrs. Buxton, I had been informed of what has been published for and against these mediums.

Like all those who have attempted, and who attempt, the same experiment, I had to satisfy somewhat contradictory claims—on the one hand to obtain the conditions of a scientific experiment, I had to put myself in the most acutely suspicious frame of mind, and, on the other hand, I had to bring a real sympathy to the medium, for this sympathy—I know it by experience—is one important factor of supra-normal phenomena.

Up to the last minute, the British College and the mediums knew nothing whatever about me. A friend, Mr. Frederick Stephens, of Paris, had kindly made the appointment for me without giving my name. I brought with me plates that had been signed in Paris. I was granted the entire liberty of verification and control, and I made use of it, looking carefully at the camera, and other apparatus, and doing all the manipulations (loading, development, etc.) myself. I watched the mediums as carefully as one person alone can do. I did not notice the least suspicious gesture.

The theory of the substitution of a plate may be entirely eliminated. According to the physicists, the use of radio-active substances is practically impossible in the conditions of the experiment. The use of a transparent image placed before the plate is also eliminated in this case.

This modest experience, which brings nothing new in the *modus operandi*, has, nevertheless, very strongly impressed me in favour of the mediums.

Experimentation could evidently be made under still more stringent test-conditions, for instance, in a laboratory unknown to the medium. All the same I must say that the supra-normal origin of the two extras obtained in this experience is infinitely probable.

The moral impression, not a small matter here, was as good as possible.

I offer to the British College and to the Director and staff of LIGHT my thanks for the great courtesy which has been shown to me.

Positive results were also obtained at a sitting with Mrs. Deane. Of this, however, I can say nothing else here, as the test-conditions were incomplete.

I particularly wish to state that a séance with Mr. Vout Peters gave me irrefutable and extraordinary proofs of the clairvoyance of this gifted medium.—Yours, etc.,

L. FAVRE.

7, Rue de Passy,
Paris, XVIe.
March 18th, 1924.

Mrs. F. HEPBURN, an aged reader who is a great lover of animals, suggests that "the probable cause why no light has ever been thrown on the origin of cancer is that God's dumb creatures have been more numerous vivisected in that cause than for any other." She adds, "Might not the beautiful precept, 'Seek and you shall find, knock and it shall be opened unto you,' be of more effect than all these abominable cruelties?"

(Continued from previous page.)

ing hazy messages in the works and journals of Spiritualism, until I came to doubt the identity of all communicating spirits. I found great trouble in getting what I wanted, but I persistently stuck to my point until, by determined exercise of will, by refusing to have anything to do with spirits that declined my method, and, above all, by the good fortune of being able to enlist the co-operation of a spirit in whose integrity and power I had the perfect confidence which repeated trial and long experience alone can give, I did in the end get my proof.

Having got my facts, I found them accurate in all cases when I was able to verify them. They were at any rate true. I do not pretend that this fact proves anything as to the pretensions of the particular spirit who gives them, beyond establishing a favourable presumption. I have reason to believe, from what I know of spirit action, that all such facts might be got up and retailed to me. Against this I have to say that the facts in question were assuredly unknown to myself; and, if they were so got up, we have a very curious point before us. They bore, however, no appearance of deceit, and I have full confidence that no systematic course of imposture, such as this argument contemplates, would have been permitted by the controlling agency.

This confidence, born of experience, I can no more convey to others than I can impart the reliance on the integrity of an old and tried friend which I have built up for myself by the outcome of year after year of intimate association. But it is a very powerful factor in my argument. And so it is in numberless cases outside of those within my knowledge. There are multitudes of private circles—the world has no notion how many—in which evidence of the return of those who have gone before is presented day by day, through years of intimate association, to the minds of those

CANCER RESEARCH AND PSYCHIC INVESTIGATION.

To the Editor of LIGHT.

SIR,—I endorse all that your correspondent, W. H., writes in reference to cancer. I suggest as a practical plan:—

1. That committees be formed in each church to see to the formation of a Research Circle sitting especially for the instruction of all diseases, particularly cancer and consumption.

2. That where possible a shorthand report verbatim be taken of all information gained from the spirit side.

3. That these reports to be sent to a central literary committee formed to deal with these reports and a proper digest abstracted from all papers sent in and this digest to be submitted to the editor for publication.

The whole subject of disease must be attacked at once and by proper co-ordinated effort.

It is quite useless for individual effort to be expended on the subject. Committees should be formed to conduct the inquiry in a systematic way.

I am a keen bacteriologist and very interested in the etiology of diseases, particularly T. B., and I would work energetically with others of a like mind in collecting and collating useful information about disease if persons would only write me.

The history of bacteriology recounts the tremendous fight Pasteur and Lister had in establishing the germ theory of disease and the overthrow of the theory of spontaneous generation of diseases. Consequently we are all aware of the attitude taken up by the medical faculty. As W. H. says, the higher spheres can obtain and send down to the lower spheres the information we want. Let us get it. His ideas and *modus operandi* strike me as sane and practical. It is not fully realised by many that what is needed most is distribution of knowledge rather than research into new discoveries.—Yours, etc.,

PERCY G. ABRAHAM (Analyst).

7, Coventry-road,
Southampton
March 12th, 1924.

"THE SPIRIT OF MAN."—A second series of selected essays from the "Times" Saturday issue, arranged by Sir James Marchant, K.B.E., LL.D., with an introduction by the Archbishop of York. (H. R. Allenson, Ltd., 5s. net.) Those, and there are many, who have read what became widely known as the "Saturday articles" in the "Times" will probably agree with the Archbishop of York, in his Introduction to this book, that it is a striking illustration of the present widespread interest in religion that our premier daily newspaper should have given a column weekly for several years to an essay dealing directly with the moral and spiritual life. Those persons, and many others will be grateful to have the flower of these essays gathered into bound volumes, especially when so fine a judge of their quality as Sir James Marchant has been selected for the task. Spiritual perception and literary quality mark all the articles, from which it is proposed to give a few brief quotations in future issues of LIGHT.

who are best, nay, who alone are fitted to judge of its true value. It is this reiteration of proof that the private circle furnishes which carries such full conviction. The promiscuous circle, from the very nature of its constitution, can hardly ever give it, and then only in an inferior degree.

CONTRADICTORY AND ABSURD MESSAGES.

Another cause which has strengthened the inherent feeling of antecedent improbability with which most of us start, is the mass of contradictions in the messages, and the general air of unreality that very frequently pervades them. It seems unreal and unlikely that a friend with whom our converse was that of soul to soul should appear for a moment only at a promiscuous séance to give the briefest passing word of salutation, or to cause the poor mourner to vex himself as to the identity of his friend, if not to feel disgusted at an apparent attempt to sport with his feelings. It is not thus, we sadly think, that our friend would have spoken, had he really come back to us. And the improbability becomes stronger as we dwell on the cases too well known where contradictions and grotesque absurdities, due for aught we know to difficulties that beset the very method of communication, as much as to intentional deception, have demonstrated at least error. From these the contagion of doubt overspreads all. The best cases are, from their very nature, unknown to the public, and those only where evidence is least conclusive become generally known. Nor will this great difficulty be overcome until the time when antecedent improbability has yielded to experience, and observers can contribute their stone to the cairn of evidence, without the certainty of having it flung back in their face by some shallow sciolist who decided dogmatically that such things are contrary to the laws of nature, and therefore cannot be.

(To be continued.)

THE CASE FOR SPIRITUALISM.

AN ANSWER TO OBJECTORS.

Summary of an address, by "Lieutenant-Colonel," before the London Spiritualist Alliance, on Wednesday evening, 12th inst., Mrs. St. Clair Stobart in the chair.

It is usual to allow the sceptic to state his argument without question, and then try and show that our argument is better; not that his is wrong, but that ours is right; that ours is proved to be a better one by our superior argument, and therefore more likely to be the real explanation of psychic events than his materialistic explanation.

But why should we admit him to have priority in argument, and so put us on our defence? Before we allow this, we should examine his claim, dissect it, and find out whether it is based on facts or not.

Unless he can show that he has a sound alternative before questioning our views on any subject, we are foolish to allow him to enter the argument at all, or to dispute any claim for which we can show reasonable justification. One scientist may claim that Mars is inhabited, give his reasons, and the evidence on which he has based the statement; but that will not give another scientist the right to state that Mars is not inhabited, and force the first man into proof that he is right, and the latter man wrong. He must give at least equal evidence that his claims are as good as those of the first man, before he has the right to deny, or to demand still further evidence in support of habitation. He is certainly justified in examining the evidence in support of the claim made, but it must be with an open mind, and not as a contradiction, unless he can show equal or better evidence.

Let us then study the sceptic's standpoint, what is his claim, and on what is it based?

THE SCEPTIC'S CLAIMS ANALYSED.

Firstly he claims that man—the entire man—dies, and that we must prove that he does not, if our claim for survival is to be considered.

Let us see what his statement is based upon, what evidence he has for it. What does he mean by man? Not only the body that we see and feel, but the person who was known to us, who has lived amongst us, and exchanged his thoughts with us; the invisible mind which we recognised as that person. He claims that *that* is dead; extinct as the flame of a candle that is blown out.

But what evidence does he bring to support this claim? Take notice that he does not claim that the body is finished, for it is still there; it changes, but it continues to exist, in other forms. Nothing finishes; it always is, whatever the form it may assume. Then what right has he to claim that the mind, the real person, that which we knew, and knew us, that which thought, and built up a large experience, is finished? Because *he* can no longer see, hear, or feel it? But he has never seen, heard, or felt it; he has only known that it was using a body; he has only known it was there because the body obeyed its orders. And now the body no longer obeys it; but it is no evidence that the master is dead, because the servant no longer obeys him.

Then this claim, which is contrary to the universal law that "nothing ever finishes," is based on the evidence that the sceptic no longer knows whether the mind still exists or not; he no longer sees any sign of it. But this is not evidence *against*; it is neutral, neither for one side nor the other. And if any evidence can be brought to support survival, it stands uncontradicted.

The sceptic will now wriggle, he never stands his ground in fair argument, but tries for another way of escape. He will deny that there ever was a mind in the body, and that it was only the result of matter trying to do its best to reach some result—what the result, or what will be the permanent benefit of the result, he avoids explaining.

But how did matter learn to "try" to do anything? Why doesn't all matter try to do things? That is another explanation he will avoid.

Give the same man an old piece of carving, found in some cave, and ask him how it got there; he will tell you it was put there by a man, and think you are foolish if you doubt it, for he will claim that it could only have been made by a man. But why? How does he know the carving had not tried to make itself? A man of this sceptical turn of mind saw a large globe map of the world in a friend's house, and asked who made it; his friend being aware of his views, replied, "No one; it just happened." History does not relate his answer. People of this kind only like this argument used when it suits them.

THE CRITICAL PROBE.

But as might be expected, they support one false statement by making another. They have a hoary bit of stage-property which is passed on from meeting to meeting as if it were the key-word of the whole subject; it is that "the brain secretes thought as the liver secretes bile." It sounds very learned and definite, until you investigate it; then you find that they might, with equal reason, have said, "the moon produces green cheese as the cow produces milk." In fact this would be nearer a possibility, for at least the claim would be for matter producing matter; but not even

the wildest sceptic has dared to claim that he could prove thought to be matter; so that his pet saying means that the brain, which is matter, produces something which is not matter, by his own showing, for the something, mind, ceases to exist, and by his own claim, matter cannot cease to exist.

But the claim is even worse than this, for mind is master of the brain; it can stop its working, or start it doing so. You can change your thoughts at will. If the do not admit that the mind does this, they have to invent something more powerful which does, and consequently harder to explain away.

So you see that, by their own showing, the brain produces its own master; and they will always tie themselves up in this way, if you only press them for evidence of their statements.

Our claim for survival rests, firstly, on the fact that we have every right to expect it as a natural consequence, for everything that we can perceive survives, although it may change its form. In the olden days, water which evaporated must have been a mystery, for it had gone, and no one knew where; we at least know more about the mind than that; there is plenty of evidence that mind has survived, on many occasions, and was still the same mind we knew when it inhabited an earthly body; consequently we have the right to assume that it always survives.

The sceptic must not be allowed to deny this. He has brought no evidence on which he can deny anything, but he may question our evidence, and he does so, but as usual, in an unfair manner; he takes each occasion by itself, as if it were the only occasion, and stresses the defects in the evidence, condemning each case on its own evidence. But he ignores the fact that these defects are explained on other occasions, and that if all the occasions are taken together, perfect evidence is obtained.

We must force his hand again and insist on his taking all occasions together, and ask him to point out any defect which appears on every occasion.

SOME SEARCHING QUESTIONS.

Does he claim detailed evidence such as would be received as proof in the law courts? It has been given on countless occasions.

Does he want information about the conditions of the new existence? That has also been given, as clearly as it can be given to minds that have never known the existence.

Does he want new and wonderful information? What proof is there that those communicating know so much more than we do, and if they did, that there is any possibility of explaining it to us? And do you think he would believe it, or accept it as proof? If it is simple, it is too simple to be evidence, and if it is wonderful, it is too wonderful to believe; he has his objection either way.

He lays down the law as to what evidence he will believe, or accept as proof of survival, usually never having studied the subject; he might as well lay down the law as to the evidence on which he will accept electricity, but strange to say, electricity ignores this important person, and gives its evidence where it will.

So does survival, and the sceptic must study the evidence which is given, and not lay down his own conditions, though it makes not the least difference to the truth of survival whether he accepts it or not.

But he is not so easily squashed; he is like an inflated bag, which if you squash it in one place, it puffs out in another.

If he can no longer deny that remarkable information is received, information not known to the medium, possibly not to anyone present—knowledge of the past and of the future—he produces the theory of the subconscious mind, a theory of which he made a laughing stock, until he found it necessary to use it himself.

But the mind only knows what it has learnt, nothing more. How can it? It may possibly be able to store up everything it has learnt, but that does not help it with anything it has never known.

Our sceptic then turns to telepathy, another of his old laughing stocks, which he now finds it convenient to make use of; and by this means the information is available if it is contained in any subconscious mind. It matters nothing to him that this theory will not stand the test of investigation; only *our* theories must be tested, not *his*.

But it is unfortunate for him that in tests, when minds are doing their utmost to communicate with each other, the results are very poor and occasional; it is rather hard to accept the claim that when both are not trying the results would be so wonderful; it is contrary to our experience. Even then his explanation does not cover all the facts, no mortal mind contains the future, and information of that kind could not be obtained by telepathy.

IN THE LAST DITCH.

He is now driven to his last ditch, the theory of the "cosmic mind," a theory that everything that ever was or ever will be, is in "the air," so to speak, and can be plucked out when wanted by certain people.

How is it, then, that we are able to keep any secrets at all? How is it that all inventions are not known long in advance of the actual inventors? In fact, how does he explain why only the evidence in support of survival can be obtained in this fashion, and nothing else?

I think we shall find that he has been forced into a very awkward corner, for let us see where his theories have carried him. He contends that the human mind is so wonderful, so omniscient, that it can learn anything that has been or can be; it is not confined to the present, like the body; then why should it perish when it leaves the body? It has shown itself independent of the body, and brain, for no brain could have any knowledge or any influence in a future in which it does not yet exist. The extinction of such a wonderful mind is unthinkable, it has already an extension into the future, and does not need to await freedom from the body to obtain it.

The sceptic has not only brought no evidence in support of his own contention, but has failed, in spite of the most extravagant theories, to weaken our position; in fact he has disproved his own contention.

And what is our contention, our theory that the sceptic is so anxious to disprove? That there is no change at death, except that the two things, body and mind, separate; and that each remains just as it was before the separation; the body disintegrating for lack of control, and the mind continuing its evolution without any break.

It is so probable, so natural, that it is difficult to see why anyone should wish to disprove it, especially at the cost of obstinate and senseless opposition and extravagant theories.

The real explanation lies in the fact that in the last century, the asserted beliefs and dogmas of the Church were so opposed to actual evidence, and to common sense that educated people revolted, and either formed their own opinions in silence, or openly took sides with the scientists, and ridiculed the dogmas. But the Church was obstinate, and would not give way on a single point until it was obvious that unless it did, the result would be universal unbelief.

Even then it only gave way grudgingly, point by point. Meanwhile the scientists, who had proved themselves right on so many points, began to form dogmas of their own; success had gone to their heads, and they now claimed that the Church was wrong in everything; that they were the only source of knowledge, and could explain everything by experiment; that nothing could exist which could not be seen or felt, or calculated by their instruments. Every other explanation but their own was to be disproved at all costs; their god was Matter, and everything could be explained in terms of Matter which was the ultimate or basis of everything that existed. The pure scientist who studied facts had become a theorist and dogmatist.

THE "INDIVISIBLE" ATOM.

But, unfortunately for the scientist, he had staked his claim on the indivisible atom, a theory which explained everything, or nearly everything, to his own satisfaction. And the very ground has fallen from beneath his feet, for the atom has turned out to be anything but the hard indivisible thing on which he had trusted. In fact it is just the opposite, about the most unsubstantial thing we can imagine; it is a hole containing a few scattered bits of dust, the dust being so small that it occupies far less than a millionth part of the hole. And even then, the dust is not solid, it is infinitely less so than a whirl of air. The scientist knows no more what Matter is, than he knows Mind.

This should be the Church's opportunity, but she is still fighting over obscure points of dogma, and resents the interference of outsiders even if they are on her side. She prefers to stand or fall on her own statements, and refuses to allow others to prove that many of those statements are

true. She has taken the standpoint that her word is final, and that truth can only come from her; in fact she has gone further, and joined with her old enemy, science, to put down these upstarts who dare to claim that they have proof. With many "the Church" is more important than "the Truth."

We will now look at that theory which offers evidence to support its claim, the theory of survival. There is no evidence against it, and much for it, evidence which would be considered "legal proof."

It is not only reasonable, but no alternative is possible without assuming that existence is farcical; that the most important thing in it comes from nothing and returns to nothing—a madman's theory.

But if survival is a necessity, why should communication be thought unreasonable? Surely the man or woman does not lose interest in the loved ones just because he or she has left the body, and communication may be more difficult. It would rather urge them on to try. It is the same mind, with the same affections, ideas, and desires. The only question should be the possibility of communication. But the mind can communicate with another mind now, without using the body; and it should have greater, not less, power in this direction, when it is not hampered with physical worries and limitations.

We know little about telepathy, except that it is a fact, and that it seems to act better when impromptu, than when intended; possibly this is due to want of practice, and knowledge of the right method of producing and receiving it. This might explain the uncertainty of communication, the indefiniteness, and often misleading results.

But we can see the similarity, for the results are best when the receiving mind is least disturbed, and it takes place more often between persons who are sympathetic. Whether those on the other side can recognise the right type of person, or whether they have to broadcast until a receiver is found, is not very evident. In fact it is very doubtful if we know when we are "receiving," except when it is in a very marked manner; even in this life, we don't know how much our thoughts are unconsciously influenced by those of others, though the curious effect of "crowd-psychology" seems to point in that direction.

We must, however, resign ourselves to the fact that the more effort that is made to obtain messages, the more obscure they are likely to be, for not only is the mind of the medium far from the perfect untainted receiver, but your own mentality influences results, and there is no apparent reason why the discarnate mind should have any greater power of communicating with us than we can among ourselves.

At any rate it is wise to judge such messages exactly as you would in ordinary life, if you had no certainty of the identity of the speaker or writer. When the message is not personal, and especially when it is dealing with conditions on the other side, it is wise to remember that it may be impossible to tell us what things are like, and that they may even appear different to them, according to their experience in that life, or even their spiritual condition.

In conclusion, my advice is that you cannot be too careful in this subject. The main facts have been amply proved. You do survive what is called death, just as you are, except that you no longer have a physical body; and those who have survived are not cut off from communicating with us. But we know so little of the details, and each one of us must judge these carefully, on what evidence we can get, and not just bind ourselves down to beliefs and dogmas which may be as harmful to us and others, as those of Science and the Church have been.

HOIST WITH HIS OWN PETARD.

AN AMUSING COMMENTARY ON THE LUNACY QUESTION.

Sir William Barrett writes:—

Your readers who have followed the recent Harnett lunacy case may be interested in the following extract from Edward Maitland's "Life of Anna Kingsford," Vol. I., p. 341. Anna Kingsford was taking the course for her M.D. in Paris, and after hearing a lecture on forensic medicine, appealed to her professor for a definition of insanity whereby a patient could be tested. The professor informed her that the possession of a fixed idea which no reason or evidence could displace, was the best test of insanity. As an illustration her professor related the following case in point:—

"Only last week," said Dr. B—, "a case occurred in my practice. I and some other members of the *Faculté* were called upon to pronounce on the mental condition of a man who, in all respects but one, was as sane as you or I; a man in good position and repute, a clever writer, and good man of business. But he had a fixed idea which nothing could shake that he held conversations with his dead wife, and as his relations feared that, under such imagined influence, he might dispose of his property otherwise than in their favour, they very properly took medical advice, and he is now in an asylum."

"What!" exclaimed Mary [Anna Kingsford], "that was the only proof of his madness?"

"Certainly. What better proof could there be? The man's wife was dead, and he believed that she came and talked with him."

"And, pray, why should she not?"

"Why? Because she was dead."

"But that is to assume the physical organism to be all, and that there is no principle which survives and can communicate with the living."

"Oh, if we were to admit the possibility of that, we should be admitting the truth of the spiritualistic hypothesis; and what, then, would become of us and our materialistic philosophy, on which we have made up our minds?"

"Well, then, do you mean to say that no reason or evidence would convince you that there is a soul which survives, and can hold converse with the living?"

"No; I cannot imagine anything that would convince me of that. On the contrary, were I to find myself disposed to believe anything of the kind, I should suppose that I was going out of my mind, and should at once put myself under medical treatment."

"Very well, then," she replied, "it is clear to me, from your own definition and confession, that you are already qualified for a certificate of lunacy, and if I had my diploma, I should be justified in signing it; for you admit that you have a fixed idea which no reason or evidence would shake."

PRESCIENCE AND DREAMS.

BY J. M. STUART-YOUNG (SOUTHERN NIGERIA).

(Continued from page 183.)

IV.

This cognition of the past, in the form of a prophecy of the future, has intrigued the poets from the very beginning of time. Every cultured reader of this article will be familiar with Dante Gabriel Rossetti's fine sonnet, "I Have Been Here Before."

Not one of us lives but has received at some time or other the poignant impression, "I knew all this! It has already happened, even while it is still in course of happening!"

Here is an impressionistic poem written to illustrate the thesis:—

A sea of purple 'neath a summer sky,
Wet sands, brown-ribbed, o'er which the swift gulls fly;
And then a burst of clamour from the pier,
Where well-dressed idlers congregate to hear—

To hear a band of coloured minstrels sway
In blaring dissonance: whereon I say
"Centuries ago my soul foreknew this scene,
Hailing the Future as the Long Has Been!"

And here is another facet of the same truth:—
There is a life larger than life, that dwells
Invisible from all; whose lack alone
Is Death! There in thy soul the stars may rise
And at the even the gentle thoughts return
To rock the quiet pastures of the mind;
And in the large heart love is all thou owest
For service unto God and that Beloved?

Then, at this juncture, what is the secret of life?

Faith!
Love!
Hope!

One could readily find wider and ampler sentences than those ejaculatory words. But could anyone discover three sweeter or nobler ones?

What are these three terms?

They are the eyes of the soul.

The ailment of this dreary and material age is the lack of the Golden Three, enunciated by Saul of Tarsus after his conversion by Jesus of Nazareth. Nobody to-day seems to believe in anybody or anything. Nobody to-day has confidence in anybody or anything. Nobody to-day throws out tendrils of sympathetic affection toward anybody or anything. Such is the appearance of things on the surface, and so this dreariest of pessimism would lead us toward the Gulf, and plunge Civilisation to chaotic doom.

But, thank God! even as in the time of Christ the "heaven" is there! In a world of blind souls, of lost illusions, of faded enchantments, of broken idols, of doubt and dismay and despair, there yet shines forth the Gleam!

Let us cultivate that Gleam readily—the rays that flash from Faith and Hope and Love!

The touch of the Unseen must not only be felt, but desired! The breath of the Invisible must not only be sensed, but sought! The fire of Heaven must not only be known, but encouraged!

Spiritual sight is not a thing to be bought. It is a growth, self-gathered and self-gathered! How can the heart be quickened into energy save by Love, by Faith and by Hope? How can people, who deliberately deny and frustrate these spiritual qualities, win their way back into the Fold of Happiness and Peace?

Only by Love!

There is no hope, no hope whatever, in hatred, my sister and my brother.

Hearts must be humble, spirits contrite, minds receptive, before God will communicate the incommunicable. "Except ye become as little children, ye shall in no wise enter the Kingdom of Heaven!"

That declaration is categoric. It gives us the secret of assimilation and advancement on the spiritual plane. It reveals to us the magic *Sesame* that will open the Door of the Unknown!

What we know as the future, then, is already present. But we have not arrived at the anticipated milestone. We are what we yet shall be, even as we are what we have already been. Events and Character are both fluent qualities.

When we arrive at any milestone of the future, or when we arrive at any point in Space that is now beyond our ken, we shall not see them as we see them now, or imagine them as we imagine them now.

How can we?

The mountain at close approach does not maintain the contours that it presented when viewed from a distance, and when it stood silhouetted against the horizon. The future will soon become present, and the present will soon become past, just as in material parlance we traverse the mountain.

That homely analogy of the earth's contours may still hold firm—for, the mountain seen from the south, at an equal distance that we saw it from the north, may be the same mountain, and yet show a startlingly new outline! So with Time. So with Space.

But why, why, why, persists the sceptic, is there not a positive knowledge of past existences—human, animal, bird, reptile, insect, vegetable?

Because they are you!

Because they are God!

Is it not all very simple? Those past lives are the you of to-day, the you who are absorbing a dazzling truth—that Time and Space are one and indivisible, because they are Present, Past, Future! Here, There, Otherwhere, absorbed into the Now and the Here—which, in their turn, are aspects of the Divine and All Embracing Consciousness!

In the lowest forms of life we humans had not awakened to the use of intellect. The power of conception was lacking. Intellectual memory, it will be found by introspection, is the result of "momentary identification with God." It is something quite apart from book-records. One might write a diary, day by day, year by year, in which every tiny act and thought was transcribed—and yet not be "alive."

It is the intense white flame of At-one-ment with God that saves a soul alive.

Such "moments" are psychically sympathetic, because they are creative. They are imaginative. They are assimilative—and they make God visible and tangible in a way that language can only haltingly reveal:—

EVOLUTION.

A fire-mist, then a planet;
A crystal, then a cell;
A jelly-fish, then a saurian,
Then the caves where the cave-men dwell;
Then a sense of Law and Beauty,
And a face turned from the sod—
Scientists call this Evolution,
But I—I call it God!

NATURE.

A haze on the far horizon,
The infinite tender sky;
The rich, ripe tints of the corn-field,
With the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod—
Peasants call this Harvest,
But I—I call it God!

MUSIC.

The surge of a mighty chorus,
The throb of a wild desire;
Chaos and trembling and darkness,
Thunder and windy fire;
Then stealing onward softly
A shaft of light, gold-shod—
Composers call this Music,
But I—I call it God!

ART.

The Venus—Art and Beauty
Incarnate for the years,
To stir the soul to rapture,
And wake the heart to tears;
'Twas once unformed, unlovely,
Till the Sculptor's ardent nod
The Soul released from marble:
And I—I call it God!

INSPIRATION.

Like the tide on a crescent sea-beach,
When the moon is new and thin,
Deep to the heart high longings
Come welling and surging in:
Come from that mystic ocean,
Whose rim no foot has trod—
Poets call this Inspiration,
But I—I call it God!

(Continued at foot of next page.)

"THE LIFE OF SIR WILLIAM CROOKES": SOME OBSERVATIONS.

ADDRESS BY MISS F. R. SCATCHERD.

On Sunday, March 16th, Miss Felicia Scatcherd gave an address at the Æolian Hall, New Bond-street, under the auspices of the Marylebone Spiritualist Association.

In introducing her subject, Miss Scatcherd remarked that when asked at very short notice to give an address, it had struck her that it might be useful to make a few observations on the recently published book entitled "The Life of Sir William Crookes," by Dr. E. Fournier D'Albe. Owing to the short time at her disposal, she must confine herself to observations and comments on certain passages in the book, and could not go into the matter so thoroughly as she would wish; but she hoped to do this in a subsequent address. Psychical Research and Spiritualism had suffered at the hands of their friends almost as much as from their so-called enemies, and amongst the first-named she would class the author of the book under discussion, because one could not say that Dr. Fournier D'Albe had written his book with the idea of belittling any aspect of the life of one whom he regarded as one of the greatest of scientific men. Therefore we must put down this one-sided aspect to that extraordinary "kink" which appeared in the brains of some people when they had to deal with Psychic Science as apart from other sciences.

Proceeding, Miss Scatcherd said:—

I think it is time for those of us who have given the best part of a lifetime to this study, to speak plainly, because in no other branch of science is it thought legitimate to undermine the reputation for mental capacity, insight and knowledge, and even the moral character of some persons under criticism, as many people do when dealing with Psychical Science. Those of you who have read many of the books on our subject written by outsiders, will recognise the justice of my protest.

In Dr. Fournier D'Albe's "Life of Sir Wm. Crookes," he pays the highest tribute to him, yet when dealing with the psychical research side of his subject, he makes observations which might cause the reader to think that he treats with tolerance and as a matter not worthy of argument, this side of an otherwise outstanding intellect, and I do hope and think that when Dr. Fournier D'Albe issues a second edition of his book he will remove these defects, because to cast mild reflections upon the genius and capacity of a man whose conclusions may differ from one's own is not worthy of so eminent a person as Dr. Fournier D'Albe. I know him personally, but I do regret, and most of you will sincerely regret, the work he published after Dr. Crawford's death on the phenomena obtained with Miss Goligher; and now this work admirable in other respects, when dealing with Sir Wm. Crookes as the founder of Psychical Research as a science, is not worthy of that founder, or of the author.

Miss Scatcherd pointed out that in his work, "Thirty Years of Psychical Research," Prof. Richet divided his subject into four phases:—

The Mythical Age, which he dates to 1778.

The Magnetic Age, from Mesmer to the Fox sisters in 1847.

The Spiritist Age, from the Fox sisters to Sir Wm. Crookes, 1847/72.

The Scientific Age, from the time of Sir Wm. Crookes.

Dr. Fournier D'Albe asks, "Was Sir Wm. Crookes the founder of psychical research as a science?" Prof. Richet says "Yes," and all competent authorities agree with Prof. Richet.

Continuing, Miss Scatcherd, quoting Dr. Fournier D'Albe, said:—

Was Crookes the founder of a new science of the supernatural, or was he an eminent physicist gone wrong? Are we to venerate his name as a great genius who saw the way to the "Great Beyond," or was he but a melancholy example of what a great genius can become under the great sorrows of life?

Referring to the fact that much of the data that would have answered the questions which Dr. Fournier D'Albe says "important as they are to millions yet unborn, can hardly be decided yet," had been destroyed, Miss Scatcherd said:—

A year or two after Sir Wm. Crookes' passing, a very great friend of our movement, Dr. Lindsay Johnson, paid a flying visit to England, and stayed with his friend Sir Wm. Barrett. I was interested in Dr. Lindsay Johnson's visit here because he was an expert on photography, and had spent some time in investigating the Crewe phenomena with me.

Dr. Johnson was on the point of leaving for South Africa when I learned that it was the wish of Sir William Barrett that Dr. Johnson should not leave England until he had been to Mrs. Wreidt. I said that it would be difficult to fix an appointment with Mrs. Wreidt at a moment's notice, but eventually it was arranged, and Dr. Lindsay Johnson, myself and one other friend went. In the course of the sitting, a voice, claiming to be Sir Wm. Crookes, said, "Go to my people; tell them I am not satisfied with what is being done; stop them." I replied, "No, Sir William, I cannot interfere on the basis of a message received in this way." The voice repeated, "I am not satisfied with what is being done. Things are being lost, etc." I made a note, but did nothing in the matter, and I see now the reason for that almost agonised appeal, when reading this book. Many letters were written to, and by Sir William Crookes, at the time of his investigations, and much valuable evidence had been accumulated, and yet these letters have disappeared, though the indexed files are still extant.

I received a letter from the publishers of the Life before it was published, asking me to hand over any psychic material I was then in possession of relating to Sir William because the biographer desired to make the psychic aspect of his life a special feature. I replied that I would send the little material that was left to me, but that as there had already been a great deal of it lost I did not wish to hand what was left to an anonymous person, whom I possibly did not know. If they would acquaint me with the identity of the official biographer, however, I would gladly lend my material. I received another letter saying that the name of the official biographer could not be disclosed, and therefore I would not allow my material out of my hands. Consequently none of Sir William Crookes' latest investigations appear in this book.

Miss Scatcherd pointed out that much valuable evidence and material may have been lost to the public in a similar manner, if people holding such material were asked to hand it over to an anonymous biographer.

She also drew attention to the fact that on page 405 of the book there was an account of Sir William Crookes' attendance at séances which she thought was very far from accurate, and stated that at a later date she hoped to give an account of what really occurred on these occasions, taken from verbatim notes written by herself and read and approved by Sir William Crookes. Nothing further from the real facts could be imagined than the statements made, and it was extraordinary how anyone could have given the biographer such information.

Miss Scatcherd also drew attention to the apparent contradiction on the part of the biographer, when he said that Sir William obtained an unmistakable likeness of Lady Crookes at the Hope Circle in Crewe, and after having previously stated that Sir William was a photographic expert, he says, "The negative, according to Mr. Gardiner, showed clear signs of double exposure, but Crookes clung to the conviction that this was a real 'spirit photograph' of his dead wife and treasured it accordingly."

Miss Scatcherd gave a very interesting account of her own introduction to Sir William, and subsequent association with him, remarking that, "Sir William Crookes was not merely a scientist, he was a great and original philosopher, he was the sanest genius I ever met, and Dr. Fournier D'Albe shows his appreciation at times of the great genius of Sir William Crookes as evidenced by the closing words of the book, in spite of the rather piebald record of his psychic work."

(Continued from previous page.)

CONSECRATION.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the Rood;
The millions of humble and nameless,
Who the strait hard pathway trod—
Saints call this Consecration,
But I—I call it God!

In that humble and withal ambitious spirit, first portrayed by a philosopher and now elaborated, we may discover that the earth is not necessarily the pivot of creation.

To us, while we are earth-constricted, it may indeed appear so. We are, when all is said, creatures of the earth, with all earth's material limitations. But we now realise, do we not, when the imagination is set at liberty,

that this little life of ours is but one rung in the ladder of growth?

Whether we be already consciously immortal; whether we be hungrily yearning for immortality; or whether we be so low down on the evolutionary ladder that we can claim only the germ of "immortality"; we are all yet so irrefutably superior to what has preceded us that we may thankfully declare in our hearts:—

"That which was, I now am! That which I am, I yet shall be! And—strangest of strange paradoxes!—that which I yet shall be, I have always been! For I am God—and God is me."

Noble heritage! Glorious struggle!

The broader and deeper the stream of individual consciousness, the more vividly clear to the student of pre-science will become this conviction of Indestructibility and Immortality!

Scientists call this Evolution,
But I—I call it God!

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WOMAN AND WAR.

For a very long time in human history it was wholly natural that woman should take a sympathetic part in warfare, not merely nor chiefly because her own welfare and life itself were at stake but because of her essential nature and supreme function in the economy of the universe. What concerned herself in an irruption of war was relatively small in comparison with what engaged her, as mother, wife, daughter, sister.

Throughout the changing times she has not changed. Superficial appearances to the contrary are all negligible. But, again, quite naturally, women have not yet read correctly the signs of the changed times. This, being intellectual work, is perhaps at first the proper business of man. They do not know, in the mass, that the world has just entered a feminine era. Probably not one of them understands that this means, we are told, not an intensification of the Feminine Principle in woman, but a quickening of the Masculine Principle of her constitution, as it signifies just the converse of that respecting man—for this natural law of reverse polarity is almost unknown. Men, then, in a feminine period become a little more like women, and women become a little more like men, their essential natures remaining constant. A higher harmony is thus possible. This harmony will be in the line of cosmic movement, which is plainly operating towards world-unification. Of late we have repeatedly pointed this out to our readers—how in unity there cannot be war, which is therefore clearly destined to extinction, despite anything to the contrary that politicians or militarists may say.

What, then, is the immediate application of the principles and laws of Nature just enunciated? It is not obscure, nor is it difficult. What Woman has to do is to organise women, after the manner of Man, for truly feminine, or spiritual, ends. Man being less aggressive towards woman in a feminine era than in a masculine one, will prove more passive to collective feminine influence, if it is directed with the tide of the cosmic movement. Gradation is a general law of Nature by which all manner of wonders may be accomplished. At present women ought not to organise themselves openly for the abolition of war. That would be too violent action, provoking a like reaction. There is a phase, or sphere of warfare that invites concentrated attention and action, beautifully adapted to eventual success. Hitherto non-combatants in civilised warfare, especially women and children, have received a special consideration from the military authorities and forces—as far as possible they were exempted from the horrors and even the risks of war. Henceforth that humanity of war will be lost in its infernalisms, if women do not organise themselves resolutely to preserve it; and its preservation is only possible by

international agreement to banish aerial war altogether. Women have every kind of claim to demand this of men—hereditary and natural right, moral right, divine right. More than all that, as they will find, for they have a divine mandate to take action, a great part to play in the drama of international life. Their organisation for this purely humane work may begin in a very small way and yet spread over the whole world.

This is not the place in which to map out means and methods, which women themselves have the right and privilege of instituting. Already they have many organisations that could be used as material for the construction of a World League of Women—moving and moulding the League of Nations and other masculine associations of every kind. For the influence of women in such a consociation would be complex and overwhelming: women as mothers, wives, daughters, sisters and friends. There is no computing the sum of their power. The divine mandate is in their hands although they have not read it, and the cosmic power behind them is immeasurable; the appeal is to their native courage, not to their natural fears of consequences from ignorance or neglect of evolutionary call. If ever the threatened horrors of aerial warfare befall us, unutterable will be the world's mourning that they were not prevented. Now is the day of prevention. And this is Woman's Day.

RE-UNION.

In one scene in Longfellow's dramatic poem, "Michael Angelo," the beautiful, long-widowed Vittoria Colonna (the object of the great artist's deep and reverent affection, to whom he addressed some of his best known sonnets) is represented as standing at the window of the Convent of Viterbo, whither she has fled to escape the espionage of the Inquisition. She muses thus:—

Parting with friends is temporary death,
As all death is. We see no more their faces
Nor hear their voices, save in memory,
But messages of love give us assurance
That we are not forgotten. Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits, speaking to us,
As friends, who wait outside a prison wall,
Through the barred windows speak to those within.

(A pause)

As quiet as the lake that lies beneath me,
As quiet as the tranquil sky above me,
As quiet as a heart that beats no more,
This convent seems. Above, below, all peace!
Silence and solitude, the soul's best friends,
Are with me here, and the tumultuous world
Makes no more noise than the remotest planet.
Of gentle spirit, unto the third circle
Of heaven among the blessed souls ascended,
Who, living in the faith and dying for it,
Have gone to their reward, I do not sigh
For thee as being dead, but for myself
That I am still alive. Turn those dear eyes,
Once so benignant to me, upon mine,
That open to their tears such uncontrolled
And such continual issue. Still awhile
Have patience; I will come to thee at last.
A few more goings in and out these doors,
A few more chimings of these convent bells,
A few more prayers, a few more sighs and tears,
And the long agony of this life will end,
And I shall be with thee. If I am wanting
To thy well-being, as thou art to mine,
Have patience; I will come to thee at last.

MR. HARRY PRICE AND PSYCHICAL RESEARCH.—We learn that a long illustrated article dealing with the mediumship of Stella O. will appear in the May issue of the Journal of the American Society for Psychical Research. It is from the pen of Mr. Harry Price, and the Very Rev. Frederick Edwards, the President of the American Society, expresses the view that it is "by far the most important document the Society has published for years, and he considers that Mr. Price deserves not only the thanks of the Society, but that of the entire world, for putting the genuineness of the physical phenomena of mediumship on such a firm footing." Mr. Price has been approached by a firm of American publishers with a request for a book on psychical phenomena with especial reference to his experiments with Continental mediums.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The "Yorkshire Observer" appears to be disturbed by complaints from correspondents of partiality and bias on the part of the Press against Spiritualism. We regret that in some cases this is well substantiated. It is all the more welcome to find that it is by no means universal, and we would wish well to those papers which dare to be openly impartial. They may find they are pleasing a, by no means negligible, number of readers by such action. But we will let our contemporary speak for itself, in reply to the complaint:—

They assert that newspaper editors display partiality by permitting in their correspondence columns letters from distinguished persons and in favour of particular causes, and refusing access to the plain man or woman, or for the exposition of views which fail to fit in with the opinions of the proprietors or the editor. Once again we observe that so far as "The Yorkshire Observer" is concerned—and there are plenty more of the same sort—all these assertions or insinuations are libels, which equally do discredit to the power of observation and the intelligence of those who make them. Our columns are open at all times to advocates of any cause or party who will make their contributions intelligible, reasonably brief, and free from blasphemy, indecency, and libel, without any regard at all to the status of the writer or the point of view which he or she expresses.

We have every respect for Mr. Edison, in his own line of research, which is physical; but when he attempts to weigh the soul in scales, or measure the spirit by electrical contacts, he becomes one of many whose minds are matter-bound. "My brain is incapable of conceiving such a thing as a soul," he says, according to the "Hearst International Magazine"; quite so, and that would make him unfit to decide the question. In an interview with the paper, he is reported to have said:—

"There is no such thing as the soul!

"When a man dies, what persists is not the sublime essence of his personality, which he imagines to be the immortal part of him, but the meanest particles of which his physical body is constituted.

"My brain is incapable of conceiving such a thing as a soul. Man may have a soul, but I simply do not believe in it. I believe that the force or energy we call life came from some other planet, or, at any rate, from somewhere in the great spaces beyond us."

The New York police appear to have caused some excitement by finding an *actual* clairvoyant, not that they know much about it, for it is stated:—

Miss Dennis is not a clairvoyant medium. She has no gifts that require darkness for their proper display.

However, after obtaining evidence which "staggered them," with the assistance of the Press, they devised a test much on the lines of a blacksmith "investigating" a watch with sledge hammer and chisel. The account continues:—

At another session, reporters asked for details about a double murder which they said happened on Staten Island. This was a test to determine whether Miss Dennis could detect fraud. No such crime had occurred. Miss Dennis, however, at considerable length described the supposed tragedy and told about the murderers!

Here, then, is probably the clue to Miss Dennis's powers. She can come in contact with other people's subconscious thoughts; but she cannot differentiate between the relative importance of thoughts. The reporters, in conceiving the trap for Miss Dennis, must necessarily have thought about the mythical murder. It was these thoughts that passed to Miss Dennis.

But no test has yet been devised to differentiate between these subconscious rebounds and what may be described as Miss Dennis's imagination, perhaps working subconsciously, too. That may be why the New York police have made no arrests on Miss Dennis's evidence.

Quite so! If you bring an alternating current into proximity with a delicate wireless receiver, you obtain the record of the alternating current; clear proof that there is no such thing as wireless, and that the receiver is not trustworthy; it might even invent currents itself!

The "Sunday School Chronicle" of March 13th contains a very interesting article by Sir Oliver Lodge on "Man's Past and Future." Dealing with the rise from animal nature to the present condition of the human race, with its sense of responsibility, and present unsatisfactory results, he concludes:—

The gap between the highest and lowest man is immense. But the Universe must certainly contain Beings far higher than man. From the beginning this

has been suspected. And now, in the light of a supreme revelation, man has begun to realise not only the existence of, but his kinship with, Higher Beings. He is aware of an atmosphere of friendliness, which gives him confidence and strength. He has been assured of help and sympathy and comfort from Beings far more powerful than himself; and he feels that ultimately he may be at home in regions far above even the world of beauty which has so far appealed to his bodily senses. He is beginning to learn that he has a continuous existence, apart from the matter of this planet; that the portion of consciousness now actuating and made manifest in his brain is but a small part of the whole.

What, then, is the Destiny of man? Of the individual and the race?

The individual is the simpler of the two, for much of his fate is manifestly in his own hands. He has the option of degradation, if that is what he chooses; and there seems no limit to the abysses to which it may lead. On the other hand, he has the power to ask for help, to strive upward, to seek after something lofty and inaccessible.

Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.

By such means, through strenuous effort, in the long course of development, he may rise to heights unspeakable and full of glory.

How many people express their views on Spiritualism who know nothing about it, and erect imaginary theories of their own invention, in order to demolish them, under the impression they are thus demolishing Spiritualism? The Rev. D. Kennedy-Bell, in "Reynolds's Newspaper," March 16th, says:—

We trace most things to the war in these days, and we are probably right in attributing the increase in Spiritualism to this cause. Wives who lost husbands, mothers who lost sons, girls whose sweethearts paid the supreme sacrifice, all these are ready to lend an eager ear to those who tell them that they can get in touch with their dear ones, that they have only to "ring them up," and "listen in" once more to the beloved voice.

But we want facts, not theories, and it has never yet been proved, scientifically proved, that we can at will, through the influence of a medium, get in touch with any particular spirit. That contact is established with spirits I personally cannot doubt, but the nature of that spirit constitutes the peril and the risk.

Put it in terms of "wireless." A message is sent forth into the spirit world. It is picked up by the first spirit with whom it comes in contact. Evil spirits are more earth-bound, they hover nearer. Good spirits rise higher. The chances are a million to one that contact is being established with the former rather than the latter.

But whoever has claimed that "we can at will . . . get in touch with any particular spirit"? And why evil spirits should always get hold of the message, is not apparent. Even his own prayers would be subject to the same hindrance under his method of explanation. It is dangerous to employ two-edged weapons.

Speaking at the annual service of the Bishop of London's Sunday School Council, in St. Paul's Cathedral, on Sunday last, the Bishop of Aberdeen is reported as making the following candid remarks about the Anglican Church:—

"Unless the Anglican Church shows itself to be capable of radical reconstruction and reform, and of adapting itself to new conditions in new days, it is going the way of the dinosaur and the brontosaurus. Why do we allow ourselves to be bound by senile teaching? Because we allow our church services to be the services of the Hanoverian and Victorian ages, we are losing thousands who have a true longing for the church of God."

Mr. J. Malcolm Bird, of the "Scientific American," has been making experiments with a promising medium in Nino Pecoraro, an Italian boy. The following is from one of the accounts given of the matter:—

At the end of the séance, J. Malcolm Bird, Chairman of the "Scientific American" Investigating Committee, announced the Committee was practically convinced the manifestations produced by the medium were either genuine psychic phenomena or the result of subconscious fraud.

"We regard this case as unusually interesting and believe the medium does not practise conscious fraud," said Mr. Bird.

Scientific men who attended the sittings of Nino on two nights believe he goes into a genuine hypnotic trance, and remains in it throughout the séance. There are two theories to account for this trance—one, that it is the result of self-hypnosis, the other that he is hypnotised by somebody outside of the black curtained, unlighted cabinet, into which he goes.

W. W. H.

WHEREUNTO?

UPWARDS OR DOWNWARDS—PROGRESS OR CHANGE?

BY STANLEY DE BRATH.

As we each draw near to the time of our change, even the more thoughtless of mankind are led to ask this question. Not only, Whither are we individually going? but also, What is the meaning of the pageant through which we have lived? The more thoughtful ask these questions in middle age. A few ask it in youth, and like Pilate, do not wait for the answer.

Here and there is one who recalls the milestones of History—the rise of the Grecian Empire extending from Babylon to the Nile and dominating the Mediterranean, and its wonderful art and philosophy; the rise of Rome, its victories, its discipline, its laws and its civilisation ending in its decline and fall; the rise of Christianity on the ruins of the Roman Empire; the development of mediæval Europe from the tribe to the nation; Absolutism—"the Right Divine of kings to govern wrong"; the Revolution and the growth of Democracy. They consider these milestones on the road of "progress," and they find no satisfactory answer to questionings, Whereunto? Upwards or downwards? Progress? or only change? Are the results of Democracy so satisfactory that it can be regarded as a solution?

Nor does individual experience bring them nearer to an answer. Some of us can still remember the passing of the "wooden walls of England" and the launching of the first ironclad—the "Warrior"—and the progress to the super-Dreadnoughts of to-day costing eight millions sterling apiece; the introduction of rifled ordnance, heavy shell, torpedoes, and the beginnings of all the ingenious, expensive, and horrible devices for destruction that have attained such terrible perfection to-day that the next step is the means for the devastation of whole cities by poison-gas, high explosive, and incendiary bombs.

They ask again: To what is all this "progress" tending? The advances in science and the mechanical arts are no answer. Telephones, radio-telegraphy, aeroplanes, oil-engines and rapid transport are not essential to happiness; even antiseptic surgery, the development of bacteriology and the X-rays do not necessarily bring it! Science has become so complex and so specialised that no single mind can grasp it, and we are apt to agree that "he that increaseth knowledge increaseth sorrow." Happiness is brought no nearer by costly material inventions, nor even by devices to prolong lives.

SCIENCE AND THEOLOGY.

Many remember, too, the conflict of science with popular theology, ending with the victory of the former all along the line. We remember the publication of Lyell's "Elements of Geology" and "The Antiquity of Man," Darwin's "Origin of Species," and the vehement insistence on the historicity of Genesis and the inerrancy of the Bible. We remember, too, the excommunication of Bishop Colenso for daring to impugn the authenticity of the Pentateuch and the doctrine of eternal punishment; followed by the "Higher Criticism," involving the abandonment of Genesis, as history, and the recognition that the Bible is not a single Book but a whole literature, reflecting the events and ideas of the times of its compilation, and showing the spiritual development of a typical nation from human sacrifice to the Golden Rule under a consistent spiritual evolutionary incentive acting in their national life.

We have seen the rise of the materialist philosophy associated with the names of Clifford, Tyndall, Lankester, Herbert Spencer and Haeckel, and its general abandonment, not by the efforts of theologians, but by its inherent inability to account for the larger phenomena of the subconscious. We have seen the progress of "Spiritualism" from an epidemic of "rappings" and phenomena, largely tinged with hysteria and degraded by credulity and fraud, to the birth of Richet's new science of Metapsychics which admits practically all the phenomena to which Spiritualists have borne witness, in face of ridicule, obloquy, and even persecution for the last seventy years.

Men ask again, "Whereunto? What is the meaning of all these milestones? What is the road whose stages they mark, and whither does it lead? What is 'progress'?"

There are many who regard the new movement as a falling-back into mediæval superstitions. The usual "scientific" objections to the supernormal phenomena are, that they are "miraculous" and inexplicable by known laws; they are disparate to that concept of sequence and causation which Science has so laboriously reached; they re-introduce "miracle"; they are opposed to Naturalism—the conviction of the continuity and uniformity of Nature.

All these objections are unscientific. The phenomena are actual facts that are not got rid of by ignoring, denying, cursing or deriding them. It is the business of science to verify facts and to ascertain their proximate causes. Such courageous men of science as have studied the facts experimentally are not only profoundly convinced of their actuality but perceive that they lead to the

inference of a continuously acting psychological cause both in physical and social evolution.

THE FAILURE OF THE CHURCHES.

The loss of influence by the Churches is fundamentally due to their inability to explain the "eternal silence of the heavens" and the seeming indifference to evil and suffering on earth. The Churches have presented the Governance of God as by occasional "interventions" and "judgments"; and men in every age put the same question that perplexed Augustine, "Either God will not remove the evils or He cannot. If He will not, He is not good; if He cannot He is not omnipotent." Modern scepticism replies that "God is an unnecessary hypothesis," all things arise from the interaction of Matter and Energy.

To this, the supernormal facts give the lie; and as soon as psychical research passes beyond the mere verification of phenomena and establishes the existence of the soul as a real being that forms the body, uses it as its instrument in a material world, and survives its death, the answer begins to be apparent. The inference from the supernormal facts is that there are continuously acting causes latent in the soul of man in real relation with the Creative Power, and these causes come into occasional manifestation, both by incarnate and discarnate souls.

Alfred Russel Wallace, co-discoverer with Darwin of evolutionary law, convinced against his will of human survival, made the first step by his demonstration that the geological stages of evolution all point to a purpose—the development of a spiritual being fit to survive bodily death. The next step was Geley's proof that the cause of the tendency in all organic forms to start variations, arises from an internal psychological energy directed by a pre-existent Idea; and that the mechanism of human evolution (i.e., the evolution of Mind) is the conversion of subconscious impulses into conscious acts, which, developing experiences and aptitudes, become subconscious faculties, with which the process starts afresh. The full meaning of these two great contributions to real and practical philosophic thought is but little realised. What is "a spiritual being"?

Certainly not merely an etheric body, which we share with the whole animate creation, but one capable of that degree of individuation which carries with it individual survival by living to the spirit instead of to the flesh. When the Master was asked, "What shall I do to inherit eternal life?" He replied, "Keep the Commandments." To do this is to develop spiritual faculty; at first in the letter, by resistance to allurements; and secondly in the principle, by perception of Truth, Beauty, and Goodness and their harmonising influence as eternal powers.

SPIRITUAL EVOLUTION.

The stages of normal spiritual evolution may be seen in the growth of a child or a nation: (1) Habits of courage and cleanliness; (2) Helpfulness and truthfulness; (3) Intelligent interest in realities; (4) Work and Duty; (5) Unselfish Love which brings all other virtues in the train of family life. This is the evolution of spirituality—each stage represents a quality permanently acquired.

The inversion of this process may be seen all too often; it begins in selfish greed, it continues in the desire of animal pleasure at all costs of truth, duty, industry, and honour; it involves disbelief in any Divine principle—disbelief in goodness, industry, honesty, and wisdom; it ends in the dissolution of character and the loss of the principle of spiritual life.

The second step alluded to above, deals with the mechanism of that evolution. Mathematical, artistic, mechanical skill, or any other complex ability, including that general perception that we call "experience," is at first laboriously and consciously acquired. It then becomes a subconscious aptitude and is put to use. It is then a new faculty of the mind, and in due course develops into a character, and is the means of mental evolution of that soul, and of the race in proportion to the number of souls so developed by the various experiences of life. This is "progress."

Thus we come to the answer—All real progress is moral progress, the development of higher ethical faculty. Changes that do not lead to this are only changes, they are not progress. All that aids this soul-evolution is "good"; all that retards it is "evil"; and because the Directive Idea is above and independent of human devices, the evolutionary law automatically decrees the elimination of the morally unfit; they bring on themselves their own destruction by their own works.

This is the key to History, and the history of the past is the key to the future. The events of history are the natural and inevitable results of Character; the spiritual causes determine the physical events. Every policy and every civilisation reflects moral character. It is easy to trace this line of development in the broad facts of European history; it is a drama in which every Act is a cycle of spiritual change, each cycle ending with a certain advance in moral and intellectual perception involving the passing of an old order and sometimes the disappearance of a class, or the effacing of a nation from the course of history. The same evolutionary principle is the key to individual development. I put to a friend in the Unseen through a very passive automatist who is unconscious of what she writes, the question: How would you describe "a spiritual being" without being mystical? The answer was: "It seems to

me very simple to answer your question. A spiritual being is the germ of life so developed and evolved by the use of all powers obtainable; as to have attained a certain state in which its creative powers are dominant, and therefore can act. It always acts for progress, and therefore a spiritual being is a soul active in the service of all life."

THE BODY PHYSICAL AND THE BODY POLITIC.

This is the principle of spiritual evolution, and as every nation is composed of individuals, no nation can be greater than the algebraic sum of the character of its units. The analogy with physiology is complete; the human body is composed of millions of cells; the health of the whole is proportionate to the number of healthy cells fulfilling their functions; when many fail in this the body sickens, when failure reaches a certain point it dies. So is the body politic.

The whole drama of history shows this principle in action; its incidents do not repeat themselves, but the situations that arise from similar moral causes continually recur, and the social and political problems of the present are counterparts of the past, altered by different means of giving expression to the same passions and the same desires.

The purpose of these articles is to show from history that the principle thus revealed is continuous, uniform, and causative; historical phases being the direct results of a Law of Spiritual Consequence. This is an ultra-physical Naturalism contrasting with miraculous "interventions." The heavens do not "maintain their eternal composure" indifferent to the sufferings of earth, but the Voice of God speaks by actualities, alike in spiritual and in material Nature and through inspired men. It is we that are blind to the one and deaf to the other.

To study the rise and fall of nations in the light of the law of moral evolution is almost like observing a series of chemical reactions:—

1. Valour, energy, simple life and primitive religion.
2. Wealth, and condonation of any means of obtaining it.
3. Religion becoming a cult, and a theological theory without influence on conduct.
4. Disbelief in any Divine order; leading to materialism and impiety.
5. Dominance of privileged classes, indifferent to moral obligations, and lying to maintain their position.
6. Tortuous and tricky politics; leading to discord between classes and nations.
7. Revolution or disastrous war. Disappearance or regeneration.

THE TESTIMONY OF THOMAS MANTON.

To the Editor of LIGHT

SIR,—I have just read the account of spirit identity in relation to Thomas Manton, which appears in your current issue. It has captivated and absorbed my deepest interest, and is the best proof of spirit-communication I have ever read or studied. The possibility of impersonation can always be used as an argument by those who will not believe though one rose from the dead, but there are several proofs in the record itself that rule out not only impersonation but fraud in any form. I will not go into the details in order to support this contention, but you will permit me to say that I have never altered my opinion as to the reality of the phenomena, and that I rejoice in them as a Christian believer. Your valuable paper, which I always read with pleasure, is doing sound work in undermining the purely materialistic conception of the universe, which our Prime Minister, Mr. Macdonald, has good cause to deplore. Sir Oliver Lodge has his function in trying to demonstrate human survival along purely scientific lines, and we are all indebted to him, but one case such as that reported of Thomas Manton arrests the modern theological student instantly. As Mr. Gladstone once said, "Remember Mitchellstown!" So, to all my brethren in the Christian ministry I would say: "Remember this record about Thomas Manton!" Think over the details of it. Every student of the Cromwellian period of English history will see the force of what I say, and I could say much more, but your readers would not bear it now!

What will interest them is this: Thomas Manton was the last man in the other world that any mediumistic fraud in this one would have chosen to prove spirit-communication!

He was one of a galaxy of Puritan stars that rose upon the world in the seventeenth century; Charnock, Hopkins, Thomas Watson, Reynolds, John Owen, Flavel, Usher, Thomas Goodwin, Alleine, Brooks, Samuel Shaw, and many others, among whom Manton was a star of the first magnitude. Their bodies have vanished as shadows into the bosom of the Great Deep. It would appear as if the Aether of Time has swallowed up their messages to men. This is the fundamental delusion of the modern world. What they said still lives in books on my shelves, and for clearness of vision and intellectual force has no parallel today. We have now to be content with sparrow-essayists in the pulpit. In Cromwell's day, when Thomas Manton

looked out on the world, the fires of the Living God blazed in men's souls, and produced great preachers with Thought, Passion, and Conviction burning in the Night as Pillars of Fire! It is infinitely significant to my mind that Thomas Manton should draw aside the psychical curtains and say to the loud-mouthed unbelievers of to-day, "I am here!" They will read your record, and pass on; but Thomas Manton is there, looking on, and withdraws not a word of his twenty-three volumes. He has been there two hundred and fifty years.

Would your readers be wise? Let them read and study these Puritan giants. Lord Roseberry was right in saying recently that we have no such men now. These Puritans passed through the fires and waters with God. Manton did not agree with them in all things, but he was great, and it is this man, buried long ago under mountains of modern philosophic rubbish in the British Museum, who says to us out of the Invisible Temple: "I am here: I 'died' in 1677." He that hath ears to hear will hear, and he that hath not this power is chaff that the wind driveth away!

One more word, with your kind permission: Certain periods of history seem to yield clusters of great men as meteors that flash in its darkness and then vanish. This was so in the days of Pericles, and pre-eminently in the Elizabethan and Cromwellian epochs. God forbid that I should have to comment on the penny intellectual squibs that try to shine as stars in the modern firmaments; but allow me always to remain,—Yours, etc.,

WALTER WYNN.

Mortimer House,
Chesham, Bucks.
March 15th, 1924.

PRECOGNITION.

DOES IT PRECLUDE HUMAN CHOICE?

By H. A. DALLAS.

In his interesting article on "Prescience and Dreams," Mr. J. M. Stuart-Young assumes that precognition and warning dreams involve the conclusion that everything—absolutely everything—that occurs in life is predetermined.

I once heard a minister of religion say the same thing, but he added that this truth could not be widely expressed, as it would be dangerous, tending to weaken the sense of human responsibility. That addition made one hesitate to accept his conclusions.

Is false doctrine, then, safer and more helpful to progress than the truth? If a certain statement is so dangerous that it cannot be made except with closed doors to a few, is not that a reason for suspecting that it is not truth, or, at best, is only a half-truth? A half-truth is dangerous because it is unbalanced and leads unstable minds into serious mistakes.

Signor Ernesté Bozzano has published a volume called "Phénomènes Premonitoires." Like everything he writes it indicates careful and prolonged study and is clear and logical; he seizes the facts, and with unbiassed judgment applies himself to estimate their significance and to "follow fearlessly wherever truth may lead."

His study does not lead him to the conclusion that every detail in life is predetermined. In the last chapter of his book he says:—

We will conclude with observing that in a general way and after comparing analytically premonitory phenomena, we are justified in believing that events in the history of peoples and individuals are subject to cosmic laws of necessity and of liberty, harmoniously associated together; and this is with a purpose which, although inscrutable, permits us to detect that its mode of manifestation is by ascending from Necessity to Liberty. Consequently the best solution of this difficult problem is, without doubt, the following:—

There is neither free will nor absolute determinism during the incarnate existence, but **CONDITIONED LIBERTY** (pp. 441, 442).

In order to appreciate the grounds on which this reasoned conclusion rests, it is necessary to study the facts—or some of the facts—which are collected together in Sig. Bozzano's book. In a previous page he makes the following remark:—

There are premonitory phenomena which contain numerous indications which tend to prove that the fatalist hypothesis should be considered in relation to other complementary hypotheses in virtue of which it becomes restricted within limits reconcilable with human liberty and responsibility.

He uses the simile of a man who is being carried on a vessel to a predetermined port, but who is at liberty to move about the vessel under certain limited conditions.

One case which he cites is particularly interesting, as in one detail the agent failed to fulfil the premonition otherwise completely carried out. In this detail the agent chose another course.

"SEEING WITHOUT EYES."

By MRS. HEWAT MCKENZIE.

The translation of Dr. Farigoule's (Jules Romain's) work, published in France in 1919, into English,* raises anew the old problem, and one with which psychic students are dealing daily, of the "extra" senses possessed by many persons.

Dr. Farigoule's approach to the problem, is by way of Psychology and Physiology, seeking to prove by many painstaking experiments that in a certain condition of induced slight hypnosis, in some cases, and in others of unconscious self-hypnosis, subjects with carefully sealed and bandaged eyes are able to describe certain single letters, words, objects, colours, placed at a short distance from them.

The writer argues that this can only be accomplished in a degree of light, darkness seeming to hinder results, as it might if ordinary eyesight were used, and that it is also an essential requisite that certain portions of the skin, the face, head, hands, breast or back of neck, should be bare, or no result is obtained.

He has a carefully worked out theory that in certain corpuscles just beneath the outer layer of the skin, called "Ranviers" corpuscles, the function of which is unknown to physiologists, may lie cells with microscopical eyes, which are able to read the letters and see the objects to which the subjects' attention is directed in the room. Dr. Farigoule claims this as a new discovery and has performed his experiments before M. Anatole France, and many famous people, and he complains rightly enough that many doctors and others in the past must have known that this faculty of seeing without eyes existed, but that "mental laziness" or the ingrained prejudice of centuries or the idea that it was a pathological happening, and therefore vague and sporadic, made it unworthy of attention, and so it had escaped careful examination. He mentions Professor Emile Boirac, who has made many examinations with hypnotised subjects, as about the only one who has really dealt with it.

I rather fear that Dr. Farigoule has limited himself to a certain class of investigation and literature, or he would be aware that there are thousands of people to-day in every country who have this power and who know they have it. But in his fear of touching the "supernatural" (not our word), he ignores the vast amount of research accomplished and recorded by psychic science.

Let us see, as psychic students, how some of Dr. Farigoule's contentions work out. He places his subjects, or himself, for he, too, has acquired the power of extra-retinal vision, in a state of receptivity—a method known in all ages. Given such a condition we know that not only can a sensitive see objects in the room in which he is, but can see or sense things in the next room, or at a distance of many miles. Telepathy is thoroughly well verified, and that projected actual words and forms are reproduced by the percipient is the subject of many treatises. Surely the Zancig's have also another answer to his theory.

There is here no question of "ocelles" or microscopical eyes in the skin.

What has Dr. Farigoule to say to the well-established book-tests when the psychic gives words in books miles distant and even in uncut pages of books?

One of the best-attested facts of psychic science is that mediums can see in the dark when in the receptive condition, entranced or normal, so that absolute accuracy of touch even on a given finger-tip can take place. To say where each person is, to tell how many fingers are held up, to know when a person yawns, although this is carefully concealed from the neighbouring sitters, to note when anyone in the circle breaks the rules by unloosing the hands, etc., are all thoroughly established facts. The darkness is no hindrance to the extra normal sight of the sensitive, but although there are thousands of such records Dr. Farigoule apparently does not know of them, or ignores them, and yet it is surely the same faculty.

As far away as 1840, Prof. Reichenbach, of Vienna, proved the exudation of luminous force from various objects with both pathological and normal subjects, chiefly in the dark.

Impressional clairvoyance is well-known. Mme. Brockway, one of America's best message-bearers, could not only see one word on a paper, but could from a paper, folded up, sealed, tied or written in a foreign language, and simply held to her ear, while she was apparently perfectly normal, in broad daylight, read six names or places, or whatever was written and give much additional information as well. This we have seen her do in hundreds of cases. Another man, with whom we experimented, read whole verses of poetry, or long quotations or questions from the papers, written or folded up, while he was out of the room, and he could also tell who had written them in a company of complete strangers. Professor Bert Reese, of New York, has this strange and powerful gift, without even touching the paper, and has demonstrated it a thousand times. But Dr. Farigoule pays no attention to these records, and yet

this is surely seeing without eyes; but not with "ocelles," because what is on the papers in such experiments is never within view of any microscopical eyes.

Dr. Farigoule notes that there is an inhibition of the power if certain thick substances, unless such as are very porous, are held close to the face of the subject. Psychic science has many records to prove this fact, but our deduction is not that thereby his "ocelles" cannot see through these substances when held close.

That there are certain particularly active centres in the body for this psychic perception is well known to students, the forehead particularly, as Dr. F. has discovered, and he also mentions the breast and the base of the skull; the hands, the base of the spine, the solar plexus, and probably the feet, would be equally potent if he should make the attempt with these.

Why do Dr. Farigoule's subjects not see the spirits of the departed? we may ask. Because the psychic sense can be limited to the object upon which it is directed. A well-known sensitive of Mexico senses nothing but what pertains to the object held by her, unless she is asked if she can see anyone who has "passed out," immediately she passes into a superior state, and gives excellent clairvoyance. It is an everyday occurrence with our own mediums who have both the psychometric and the clairvoyant power.

I hope readers will not think that I do not appreciate Dr. Farigoule's laborious researches. He has spared no pains, and has suffered at the hands of the Sorbonne Professors as those nearer to us have suffered. We sympathise with him in this and in his longing to bring this method of seeing to the blind, who by its means may gain a new interest in life. We can, however, do him a service as well as ourselves by bringing different aspects of truth to light; not until he takes full cognisance of all the facts can we who are vitally interested in these extra-normal senses, give his theory credence.

If, however, his work arouses the attention of psychologists, physiologists, and university students, to the facts, whatever the explanation may be, Dr. Farigoule has done psychic science a service.

THE RELATIVITY OF HUMAN AFFAIRS.

The relativity of human affairs, the true relation of every thought and act to spiritual and intellectual development, irrespective of religious convictions, is one of the greatest helps towards a well-balanced life. Those who have the sense of true values—the sense of proportion—may use it for material gain and advantage only, or for the development of their character. Those who realise this great fundamental truth can rapidly cultivate the sense of true values, which then becomes their guiding-star in all difficulties. The gift is by no means a common one as it is so little understood; those who do possess it become leaders in whatever station of life they move. If used for selfish purposes, it develops selfishness and consequent degeneration, the material should be subordinate and only a means to a higher end. Much might be done by teaching children relative values applied to the spiritual and intellectual life, giving an unflinching answer as to the right course to pursue. A great man of character has the sense of relativity; not of necessity a man who accomplishes something for the first time, or a well-known politician, painter or actor. Permanently successful business men have this sense, the greater number of them without knowing the true reason of their success, which accounts for many successful men of the world being men of small intellect and abilities and attaining notoriety and riches.

Those who possess this sense never waste time on useless projects and endeavours and have time in hand; those who have not never have time to do half they are endeavouring to do. The sense of true values applied to the spiritual and intellectual life leads to a life of great simplicity and directness. How many people spend their lives with the best intentions making much ado about nothing, over things which are useless to themselves and to those they are most anxious to help. The vast amount of useless labour going on in every direction of no benefit to anybody would cease if viewed from the standpoint of relativity or true values.

The best friends to the poor are the poor; the most generous and kindly persons are those who have little. During the day's work, one cannot ask oneself the question too often and invariably with beneficial results: If I write, say, or do this or that, what will be the true relative value to my spiritual and intellectual development? The relative answer is the true answer, and shows clearly the course to pursue, although in many or most cases the course indicated may not appear to be immediately advantageous from a material standpoint. Relativity embodies the highest idealism and ensures justice and the most perfect relationship between individuals. Those who realise the true meaning of relativity or true values as applied to human affairs are richly endowed. The man with the strongest instincts and desires, subjugated to relativity, is the most moral of men.

SHERARD COWPER-COLES.

* "Eyeless Sight." By Jules Romain's. Translated by C. K. Ogden. (Putnam's, 5/-).

THE SWING OF THE PENDULUM.

HEAD AND HEART IN SCIENCE AND RELIGION.

Galileo's discovery of the moons of Jupiter was made just at the time when the great wave of rebellion against religion was growing in volume. The discovery introduced an entirely new element into religious thinking. The radicals seized hold of it as a weapon in the fight against religion. The conservative orthodox were unable to assimilate it and adapt it to their traditional teachings and therefore were unable to answer the arguments of the radicals. While earnest religious thinkers were seeking a solution of the new religious problem Kepler announced the law of rotation of the planets and ratified the contention of Copernicus—that our earth revolved around the sun instead of our earth being the centre of the whole universe. This upset all the astronomy of all the ages of the past.

Not only did the priests rebel, but the scientists did so equally. Time was required before minds, scientific and religious alike, could be readjusted to the new ideas. Before the readjustment could be made Newton announced the law of gravitation. That the universe was moved and maintained by law seemed to obliterate the need of a Creator. In the mental turmoil of those days the people could not grasp the fact that the law itself required a creator. Thus their religious thinking was upset still further. Then La Place announced his Nebular Hypothesis and at the same time declared his hypothesis "had no need of a creator." In his own estimation he had accounted for the origin of the universe. He apparently did not stop to ask himself where the nebular itself found its origin. His announcement gave rein to the atheistic and radical elements.

Half a century later, while the enthusiasm of the radicals was at its height and the conservatives were blindly groping for light, Darwin and Wallace announced their ideas regarding the origin of species. These two men were both earnest thinkers, yet the idea was used by the radicals to break religion still further away from its moorings. While yet they were drifting heavily Spencer announced his theory of evolution. He distinctly stated that his new theory "did not attempt to do away with a Divine Being or a Divine origin to things," yet the world in general could not take the same philosophic view. The conservatives rebelled and the radicals rejoiced. In the turmoil neither was able to think clearly.

The idea of God was in doubt. The authority of the Roman Church had long been destroyed. The authority of religion in matters pertaining to the physical universe was destroyed. Another authority was now to receive the attack. Higher Criticism had been destroying the historic interpretations of the Bible; the radicals went much further and repudiated the Bible altogether. Upon the Bible depends the history of Christ, and the Bible apparently gone, the idea of the Personality himself was left without foundation.

Throughout four centuries the spirit of rebellion has seized hold of scientific knowledge and used it in antagonism to religion. Each new discovery, instead of giving new delight at the wonders of God in His work and methods, has been used as so much ammunition to fire at the Church. The whole western world has been passing through a state of religious anarchy. From extreme conservatism to extreme liberalism has been the inevitable swing of the pendulum of human thinking. From extreme subservience to the Church in the Fourteenth Century there resulted extreme antagonism to the Church in the Twentieth Century. Anti-church became the popular movement.

History will probably visualise our four-century period as a great wave of human thinking motivated by a spirit of rebellion and destructiveness of religion.

The religious tide of the past centuries has ceased its ebb and begun its inflow. Standing on the beach of time, we are witnessing the first waves of a returning tide of religious idealism—a tide which promises to cover the whole human race in its flood.

Within the new religious bodies there still remains a swirl of the ebb-tide. The spirit of anti-religion has been inherited from the past generation, and we cannot wholly disassociate ourselves from it in grasping at the newer idealism. Many individuals, in the exuberance of a new-found freedom of thinking, have lost their native caution and fallen under the influence of the radical wing of liberal religion. This generation is only slowly learning the lesson of the past. We are learning, very slowly, that the happiness of the human heart is of far more importance than the cold intellectual pursuits of the human head. We are learning to see the happy contrast between the cold logic of atheism and the warm impulse of our constructive religions—just as we contrast the cold theological logic of Calvin with the warm-blooded acts of Jesus. The trend of the times is in the direction of sober constructiveness.

—Extracts from an article by the Rev. Robert W. Russell in "The Progressive Thinker."

And yet, as Angels in some brighter dreams,
Call to the soul, when man doth sleep,
So some strange thoughts transcend our wonted themes
And into glory peep.

—HENRY VAUGHAN.

The Conduct of Circles.

BY THE LATE "M.A. (OXON.)."

Advice to Inquirers.

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

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

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

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

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

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

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

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

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

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.

WAYS AND REFLECTIONS.

Some of our cuttings include sermons directed against Spiritualism, or quotations from clerical warnings against the subject. Much of this material is very dull stuff—about as exhilarating as cold tea, and as illuminating as a lighted match in a London fog.

I prefer the kind of attack carried on by some shaven priest yelling raucously in a pulpit—when the sermon is strewn with "purple patches"—"devils," "fiends from the pit," "hellish doctrines"—and generally the imagery of Inferno, which the priest seems to have at his fingers' ends. At any rate, he knows more about it than I do. I like these things hot, strong and peppery, with nothing about them of the lipping effeminacy of an emasculated curate. The priest rampant is always a picturesque and engaging spectacle.

But I always take these ferocious onslaughts in a Pickwickian sense, much as his friends took Walter Savage Landor's violent language, knowing that he did not really mean the dreadful things he said. I think it was Landor who said that the emancipation of the world would not be complete until the last king was strangled with the entrails of the last priest! That was pretty strong. I doubt if the most frenzied biter of Spiritualists amongst the priests ever equalled it.

I have had friends whose attitude to Spiritualism has been that of fierce hostility. From close observation it seemed pretty clear that their dislike arose in part from a realisation that the Spiritualists they met were usually very cheerful people, whereas they themselves were inclined to be gloomy and misanthropic. This gaiety of temper on the part of the Spiritualists annoyed them. They found the subject of death a very dismal one, whereas the Spiritualist made nothing of it. But none of my anti-Spiritualist friends were priests. I wonder what it is about Spiritualism that annoys the priests so much. I am talking, of course, of some priests—not all; for, in point of fact, most of the clergy I have known were, when not complete Spiritualists, very sympathetic to the subject.

It is told of Lord Balfour that being asked his opinion of the present state of affairs he replied that they were pretty well and that in the wool trade there had been a marked improvement. In the "wool trade?" said his questioner, doubtfully. "Yes," was the reply, "there has been such a demand for sheep's clothing!"

In this subject of ours it may be said that the idea of the wolf in sheep's clothing is more usually represented by the ass in the lion's skin. There are examples of reputed lions roaring in the name of Spiritualism, but eventually found out, owing to their inability to disguise their more natural bray.

D. G.

TO DEFEND HER DREAMS.—It is doubtless the case that the dreams of childhood are more delightful than those of maturity. Of a little girl who hated being awakened early in the morning it is told that on one occasion she pinned the following notice to the coverlet of her bed: "Trespassers on my dreams shall be prosecuted." Let us hope the warning was respected.

MATERIALISTIC MEDICINE.—"The fact is, despite all advances in medicine, we go around, as it were, in a circle. Things come and things go, but it still remains true that the old-time remedies, with the changes that many trials have brought in their use, still remain in the great majority of instances the agents we regard as the most trustworthy, and free from possible great harm to the patient. What I should like to see to-day would be a medical journal filled with readable articles to guide and direct those men in general practice who are daily caring for ill patients at the bedside, and not simply performing stunts in the laboratory and who, when called upon to minister professionally to the ill and suffering, are so scientific that they know, or do, very little to help or relieve."—*New York Medical Journal.*

A CASE OF IDENTITY.—On several occasions at sittings with different mediums, I have had my wife's father described as being present, accompanied by a lady whom I could not recognise, the name given being Jimmy. As I knew no one connected with my father-in-law bearing that name, I paid no heed to the matter, until one day I asked a sister-in-law whether she knew anyone in her family to whom the name belonged, and she told me that her father had a favourite sister of whom he was passionately fond, and who died years before he did; her somewhat unusual Scotch name was Jamesina, but she was known throughout the family by the nickname of Jimmy. Of this fact I had no previous knowledge, and I had never heard of the lady.—H. H.

How Shoes can Affect Your Children's Health

CHILDREN between the ages of nine and fourteen grow rapidly. The foot muscles require all their energy to keep the arches in a sound condition and if called upon to "Break in" shoes, the foot becomes weakened with the extra exertion, and weak ankles and flat feet develop.

If parents only realised the immense amount of ill-health primarily caused by ill-fitting shoes, they would insist that their children should be fitted with shoes that really fit and give support where support is needed. If Babers method—of measuring the foot (for fitting) from heel to the ball of the foot—was adopted by shoe retailers, the next generation would not suffer from corns, callous, flat feet, ingrowing toe nails, hammer toes, or bunions, and, moreover, general health would greatly benefit.

You can prevent your growing children from developing foot troubles by getting them fitted for shoes at Babers. Remember the feet have to carry the weight of the body, and unless they are in good condition, the body must suffer. A bridge or building is condemned if the foundations are weak. Toes are muscle developers, and their freedom of movement should not be restricted.

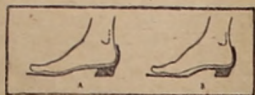


Fig. A shows the perfect Baber fitting which supports the arch, whilst Fig. B, shows the ordinary method which does not.

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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.

ACTORS AS WELL AS ONLOOKERS.

To some the very thought of the departed having any knowledge of what is going on on earth is saddening. They cannot bear to think that their loved ones should be spectators of all that goes on when the heart faints by the wayside or yields to the pressure of the enemy. And all this is most natural, and would cast a dark shadow over our lives were it not for a great and glorious fact, namely, that our loved ones are never mere spectators. They are with us in the fight. They know that "Not failure, but low aim is crime," and they make allowance for our frailty though they neither overlook nor condone our faults.—"Angels Seen To-day," by G. Maurice Elliott and Irene Hallam Elliott.

THE LATE LORD SANDWICH AS HEALER.

"I went in the Autumn (of 1908) to Hook Court. Whilst there my butler, George Andrews, who had been unwell for some months, went up to London to undergo an operation near the top of his spine. My footman, who had been to see him, told me that his agony was so great that he could not remain in the room with him. I went off at once to see him, and found him lying in a ward adjoining the theatre. Whilst I was talking with Andrews about a visit he had received the day before from the Duchess of Albany, he suddenly said: 'O my lord, this agony is returning! it is more than I can bear.' The intuition came to me to say that he was not about to have the return of his pain. I began talking to him of his school-days, etc. He remained free from pain, and had no return of it. . . . This was my first direct experience of the power I have since been so constantly permitted to exercise."—"Memoirs of Edward, eighth Earl of Sandwich." Edited by Mrs. Steuart Erskine.

THE CLAIRVOYANCE OF SWEDENBORG.

One evening he [Swedenborg] was with some friends, and they asked him, as a test, if he would state which of them would die first. After a long pause, he replied, "Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock." The next morning Olofsohn was found dead in his bed from apoplexy, the clock in his room having stopped at 4.45, the time Swedenborg stated.

On another occasion Swedenborg was taking supper at the house of William Castel, in Gottenberg, when he declared he could see a fire raging in Stockholm, some three hundred miles distant, in the street where he lived. He paced up and down for some hours in great anxiety lest his papers should be destroyed. Presently he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, and his statement was afterwards confirmed in every particular.—From "Emanuel Swedenborg," by W. P. Swainson.

WORRY AND ITS CURE.

If you find it difficult to throw off the worry habit, you should at least adopt a sentiment against it. You should think of it as being incompatible with your dignity. You should consider it as a kind of personal blight—one that really is not in keeping with the ideals of life which you hold. You should think of it as an indication that you had lost your self-control—that you had lost your mental poise.

Make it a rule to have a purpose in life and to adopt an ideal for the present day. Having some definite, constructive purpose to accomplish not only promotes mental poise by training the mind, but it prevents aimlessness, a cause of worry.

Worry usually arises from undue tension of the mind. Therefore it usually can be stopped by a period of deliberate relaxation of mind and body. A splendid way of doing this is by placing the body in such a position that one can physically relax, then a conscious effort should be made to relax the mind.

The principle of "forgetting to worry" is largely employed in "psychology." If something gains the attention of the mind of one who worries, the normal mind has a chance to assert itself. If the mind is kept free from discord a sufficient length of time, the bad habit will be broken, and one will realise the benefits of his regained mental poise.—"Right Food—The Right Remedy," by Charles C. Froude, B.Sc. (Methuen).

A MINISTER'S TESTIMONY.

The fact of having spoken with friends who have left earth refreshes and enlarges one's conviction of the possibilities of communion with the Master who left earth some nineteen centuries ago, and Who encouraged His followers to keep in touch with Him, promising that on His part He would not fail to keep in touch with them. Faith in the activity and interest of the One is revived by demonstrations of the activity and affectionate interest of the many who have followed Him into Realms Unseen.

It has been said by ignorant and timid people that psychic studies are hurtful. The obvious reply is that the result depends upon the student's character. Nothing is so good that it may not be put to evil uses; no environment so pure but an evil mind may resist it. Judas had the companionship of Jesus and listened to His incomparable teaching, yet he came to harm even in his Master's presence. The pure in heart, while enlightened by accurate knowledge, are safe anywhere; but such as entertain evil thought and motive are safe nowhere. Having obeyed the apostolic injunction to "try the spirits," I humbly thank God for the high result on my interior life, and here assert for the encouragement of others that I have derived nothing but benefit. Trust in God and goodwill to men have not diminished, but increased.—From "Some New Evidence for Human Survival," by the Rev. Charles Drayton Thomas. (Collins).

YOU SHOULD READ THESE BOOKS

THE PROGRESSION OF MARMADUKE.

Sketches of his life and some writings given by him after his passing to the Spirit World

Foreword by

ESTELLE W. STEAD.

Through the hand of

FLORA MORE.

Introduction by

LESLIE CURNOW.

How a human soul, suddenly forced out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly awakens to the horror of great darkness it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record. (Occult Review.)

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ANSWERS TO CORRESPONDENTS.

M. D. (?).—We might have been able to use your letter (1) if we could have read it, and (2) if it had been accompanied by name and address.

E. J. H.—We have your letter. Sir Oliver Lodge has dealt with the objection several times. It is a question of an ether body which is animated and organised and therefore differentiated from the formless ether about it.

Mrs. A. BRENNON.—We think you would do well to obtain "A Guide to Mediumship," by E. W. and M. H. Wallis. It can be obtained from the L.S.A. Book Department. We suggest that you get into touch with some Spiritualistic body in your own district. A letter to the Hon. Secretary of the Manchester District Committee of the Spiritualists' National Union, Mr. C. L. Gilling, 109, Lightbourne-road, Moston, Manchester, should procure you this information.

H. L. GAGE.—We note your suggestion and will bear it in mind if opportunity offers.

J. W. HERRIES.—Thank you for the cutting from the "Scotsman," which certainly modifies the impression produced by Dr. Robertson's statements.

H. E. SHAW (Bradford).—Thank you; but it seems to us that such attacks are best answered in the quarter in which they arise, and we doubt not that they will elicit such replies. Our own method is to affirm vigorously the truth as we know it, and that is double-edged. It is not necessary to deny separately every untrue statement.

OUR BOOK TABLE.

"Right Food: The Right Remedy." By Charles C. Froude, B.Sc. (Methuen and Co., 7s. 6d.)

Several letters and discussions in *LIGHT* in the past on the subject of diet show that this question is one of wide interest, and, although not specifically related to Spiritualism, it touches it indirectly at some points, where, for instance, psychic sensitiveness is concerned. The author of the present book deals with his theme in what strikes us as an eminently common-sense way, steering a careful course between the extremes of food-faddism and the careless irresponsibility of those who consult their appetites without regard to results. He acknowledges his indebtedness to Dr. Brook, of Los Angeles, for a criticism of the manuscript and for suggestions based upon fifty years' experience in the field of food and health. This may perhaps explain an allusion on page 207 to our good friend, the late Dr. J. M. Peebles, with some quotations from his observations on diet. He is cited as an authority on the value of a fruit diet, where he says: "I have seen the porters of Smyrna in Asia Minor, bearing burdens of two, three and four hundred pounds and that all day; and yet their food was a few handfuls of grapes and figs, or dry bread, a bunch of dates and some olives." Further quotations from Dr. Peebles are given, concerning his observations amongst the Spaniards and half-castes of Mexico, Yucatan and Central America, and the Chinamen of Canton, doing heavy work of various kinds on fruit, grain bread, rice and vegetables. Dr. Peebles, it will be remembered, lived almost to reach his hundredth year, practising what he preached. We are glad to see the allusion to him, which, to some extent, indicates the character of the book, which is full of excellent advice and much shrewd observation. A notable feature is its insistence on right mental attitude, to which a chapter is given.

Mrs. MARY A. STAIR, Honorary Financial Secretary of the Spiritualists' National Union, desires us to state that the income of the Fund of Benevolence for the year 1923 amounted to £526 18s. 3d., and the expenditure to £467 10s. She desires to thank the generous subscribers to the Fund, out of which many old workers in distress have been relieved by grants. During the year under review over 508 of these grants were made.

"EYELESS SIGHT."—Those readers who have been following the articles on "Eyeless Sight," in our pages, may be interested to know that a Scotch physical medium, Mr. James Douglas, with his son, will be at the British College for a short visit from March 31st. Mr. Douglas claims for his son power to read maps and letters with closely bandaged eyes, and to give correct answers to sums submitted on the spot. The Rev. W. A. Reid, the Hon. Secretary of the Scotch Ministers' Psychical Research Committee, has interested himself in the phenomena and found it worthy of investigation.

Wanted, a few more sitters for private developing circle for Monday evenings, at 7.45. Fee 1/-, Knock twice.—Miss Macey, 33, Kilburn Priory, N.W. 6.

Materialising Circle, already obtaining phenomena, desire regular sitters having physical power or strong mediumistic gifts. Letter to *LIGHT* Advert. Dept., 34, Paternoster Row, London, E.C. 4.

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THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR APRIL.

| DATE. | TIME. | TOWN OR DISTRICT. | HALL. | LOCAL ORGANISERS. |
|---------|-------|-------------------|-----------------------|---|
| Mar. 30 | 8 | Whitley Bay | Empire Picture Hall | W. A. Robinson, "Pentland," St. George's Cres., Monksheaton, North'mid. |
| Apr. 2 | 7.30 | Dunston | United Methodist Hall | Ditto, Ditto. |
| " 4 | 7.30 | West Stanley | Co-operative Hall | Ditto, Ditto. |
| " 6 | 8 | Blyth | Empire Picture Hall | Ditto, Ditto. |
| " 7 | 7.30 | West Hartlepool | Town Hall | Ditto, Ditto. |
| " 9 | 8 | Belfast | Ulster Hall | W. Henderson, Woodvale Cottage, Woodvale Rd., Belfast. |
| " 13 | 7 | Belfast | Ulster Hall | Ditto, Ditto. |

For details and further information all communications must be addressed to Mr. Fred Barlow, 113, Edmund-street, Birmingham.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 30th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Annie Boddington. Wednesday, April 2nd, Mrs. Maunders.

Croydon.—Harewood Hall, 96, High-street.—March 30th, 11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—March 30th, 11, open meeting; 6.30, Mrs. M. Crowder. Wednesday, 7.30, at 55, Station-road, Mr. Abethell.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 30th, 7, Mr. Anderson. April 3rd, 8, Miss M. Maddison.

Shepherd's Bush.—73, Becklow-road.—March 30th, 11, public circle; 7, Mr. H. Clark. Thursday, April 3rd, 8, public meeting.

Peckham.—Lausanne-road.—March 30th, 7, Mrs. E. Cannock. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 30th, 11, Mrs. S. D. Kent; 3, Lyceum; 7, Mrs. E. Neville.

Worthing Spiritualist Church, Ann-street.—March 30th, 11 and 6.30, Mrs. Harvey. Thursday, April 3rd, 7, Mrs. Lucas.

Central.—144, High Holborn.—March 28th, 7.30, Mrs. Maunders. March 30th, 7, Mrs. Sutton.

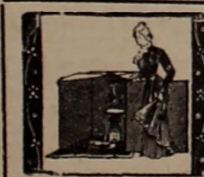
St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—Sunday, March 30th, 6.30, Mr. Redman. Wednesday, 8, open circle.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 30th, 6.30, Service, Holy Communion, and address. Healing Service, Wed., April 2nd, 7 p.m.

THE Police sat at the Séances in which Irene denounced her murderer, and it is from actual notes taken by the police that the "Spirit of Irene" has been compiled. All should read it.

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