

Sir Oliver Lodge and the Spiritualist Position (Page 438.)



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NOTES ON NEW BOOKS.

"UNSCIENTIFIC."

We often hear that this or that is "unscientific". It is a phrase loosely used by those who regard the scientific method as necessarily always dry, formal and mechanical. Yet applied science is of little value unless it is accompanied by intelligence and imagination. The successful scientist is usually one who is not controlled by routine methods and conventional rules. We have seen a good deal of so-called "scientific" investigations in psychical research and observed that the seasoned Spiritualist, although frequently unlearned in the knowledge of the schools, had a great deal more of the science of psychic phenomena than those who with much scholarship but little real knowledge of the subject came into the inquiry. There were prolific results in the one case, and frequently barren investigation in the other. Now we are quite willing that a seance shall, for some special purpose, be regarded as a kind of laboratory experiment, so long as it is remembered that the particular "chemicals" to be manipulated may include mind, will, sympathy and the social and domestic affections. The trained Spiritualist has learned this and acts accordingly. He knows the science of the matter. The trained scientist frequently does *not*, and takes an unconscionable time to learn it. It is more necessary to humanize science than to "scientize" humanity.

* * * * *

THE PHILOSOPHICAL SIDE.

In his valuable book, *The Higher Spiritualism* (published in New York), Mr. John C. Leonard points out that the really important side of Spiritualism is its philosophy, although that side of it is largely ignored, and the emphasis laid on the sensational or phenomenal side. It actually started as a philosophical movement, since, in its broader sense, it began with the writings of the great seer, Andrew Jackson Davis, whose astonishing book, *Nature's Divine Revelations*, which was published in 1847, heralded those developments which commenced shortly afterwards with the "Hydesville rappings". For over thirty years after the advent of phenomenal Spiritualism, that is to say, from 1848 to 1882, the interest was mainly philosophical, and, as will be remembered,

it was in 1882 that the Society for Psychical Research was founded. But the importance of the philosophy is not affected by the fact that it does not attract a wide, popular interest. Philosophy—like Art or Poetry—has never been popular. But there has always been a large group of thinking people who have carried on the tradition of Spiritualism, in the matter of its teachings, from the beginning. It is a much larger group than might be supposed. It is the core of the movement—and the core of anything is never conspicuous. We need not lament that the central part of our subject is not that which receives the most attention. It would be unnatural if it were otherwise. The world is still in an infantile stage, and prefers the firework display to the class-room. It would be a rather priggish infant that rejected the toy locomotive for a book of "improving reading". And the phenomena represent an important line of advance. They are the illustrations to the volume of philosophy.

* * * * *

BOMBS AND BUNGLES.

"There is something indecent in the way we die at present . . . we are bungled out of existence before the purpose for which we came into the world is achieved." We quote from a recent book by the Rev. J. Tyssul Davis. It looks as if the latest magnificent triumphs of Science in the way of aviation, bombs and poison gas, may result for us in other indecent ways of dying, by being "bungled out of existence". It is said that there is something devilish about the prospect. But devilish is rather too dignified a word to apply to proceedings that savour more of the ape or the ass—not that any ape or ass would be capable of such doings. These are reserved for human imbecility, aided by a Science that has lost its soul. It has to us more the appearance of farce than of tragedy, and disgust and contempt seem to be more appropriate sentiments than fear. When Emerson was told by a religious fanatic that the world was about to be destroyed by fire, he quietly observed that he could get on very well without it. That should be our attitude also. But there is a power in Life that is infinitely more than a match for the wildest excesses of human malevolence. When war is driven to its maddest extremes it becomes not horrible but merely silly, its force becomes futility. It is proverbially dangerous to drive anything to its logical conclusions. Beyond a certain point action becomes reaction.

LUNCHEON TO SIR ARTHUR AND LADY CONAN DOYLE.

Readers are reminded that a farewell luncheon to Sir Arthur and Lady Conan Doyle, prior to their departure for South Africa, is being arranged for Wednesday, October 10th, at 1 p.m., at Holborn Restaurant, London. All leading London Societies and the National Spiritualist Union are co-operating. Applications for tickets, 10s. 6d. each, should be sent to Hon. Sec., The British College of Psychic Science, 59, Holland Park, London, W.11.

Some Classical Ghost Stories.

[These stories are related in a letter from Pliny, "a Heathen Philosopher", to his friend Sura.

The book from which they are taken is so old and defaced that we are unable to name either the author or the publisher of it.]

A GHOSTLY GUIDE.

The present recess from business we are now enjoying, affords you leisure to give, and me to receive instructions. I am exceedingly desirous therefore to know your sentiments concerning spectres—whether you believe they have a real form, and are a sort of divinities, or only the false impressions of a terrified imagination? What particularly inclines me to give credit to their existence is a story which I heard of Curtius Rufus. When he was in low circumstances and unknown in the world, he attended the governor of Africa into the province. One evening as he was walking in the public portico, he was extremely surprised with the figure of a woman which appeared to him, of a size and beauty more than human. She told him she was the tutelar power that presided over Africa, and was come to inform him of the future events of his life: that he should go back to Rome; where he should be raised to the highest honours, and return to the province invested with the proconsular dignity, and there should die. Accordingly every circumstance of this prophecy was actually accomplished. It is said farther that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him upon the shore. It is certain, at least, that being seized with a fit of illness, though there were no symptoms in his case that led his attendant to despair, he instantly gave up all hope of recovery; judging, it should seem, of the truth of the future part of the predictions by that which had already been fulfilled, and of the misfortune which threatened him by the success which he had experienced.

To this story let me add another as remarkable as the former, but attended with circumstances of greater horror, which I will give you exactly as it was related to me.

A GHOST IN CHAINS.

There was at Athens a large and spacious house which lay under the disrepute of being haunted. In the dead of the night, a noise, resembling the clashing of iron, was frequently heard, which, if you listened more attentively, sounded like the rattling of chains; at first it seemed at a distance, but approached nearer by degrees; immediately afterwards a spectre appeared in the form of an old man, extremely meagre and ghastly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. The poor inhabitants in the meantime passed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined their health, and threw them into distempers, which together with their horrors of mind, proved in the end fatal to their lives. Even in the day-time, though the Spirit did not appear, yet the remembrance of it made such a strong impression upon their imaginations that it still seemed before their eyes and continually alarmed them, though it was no longer present. By this means the house was at last deserted, and being judged by everybody to be absolutely uninhabitable, so that it was now entirely

abandoned to the ghost. However in hopes that some tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was to be let or sold. It happened that Athenodorus the philosopher came to Athens at this time and, reading the bill, inquired the price of this house. The extraordinary cheapness raised his suspicion; nevertheless, when he heard the whole story he was so far from being discouraged that he was more strongly inclined to buy it, and, in short, actually did so. When it grew towards evening he ordered a couch to be prepared for him in the lower part of the house and, after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention. The first part of the night passed in the usual silence, then the chains began to rattle; however, he neither lifted up his eyes nor laid down his pen, but diverted his observation by pursuing his studies with greater earnestness. The noise increased, and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up and saw the ghost exactly in the manner it had been described to him; it stood before him, beckoning with the finger. Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers; but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this he immediately arose, and with the light in his hand, followed it. The ghost slowly stalked, as if encumbered with his chains, and, turning into the area of the house, suddenly vanished. Athenodorus being thus deserted, made a mark with some grass and leaves where the spirit left him. The next day he gave information of this to the magistrates, and advised them to order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found, for the body, having lain a considerable time in the ground, was putrified, and mouldered away from the fetters. The bones, being collected together, were publicly buried, and thus after the ghost was appeased by the proper ceremonies, the house was haunted no more. This story I believe upon the credit of others. What I am now going to mention I give you upon my own.

A HAIR-CUTTING GHOST.

I have a freed-man, named Marcus, who is by no means illiterate; one night as he and his younger brother were lying together, he fancied he saw somebody upon his bed, who took out a pair of scissors and cut off the hair from the top part of his head; in the morning it appeared that the boy's hair was actually cut, and the clippings lay scattered about the floor. A short time after this, an event of the like nature contributed to give credit to the former story. A young lad of my family was sleeping in his apartment with the rest of his companions, when two persons clad in white came in (as he tells the story) through the windows, and cut off his hair as he lay, and as soon as they had finished the operation returned the same way they entered. The next morning it was found that this boy had been served just as the other, and with the very same circumstance of the hair spread about the room. Nothing remarkable, indeed, followed these events, unless that I escaped a prosecution, in which, if Domitian (during whose reign this happened) had lived some time longer, I should certainly have been involved. For

after the death of that emperor, articles of impeachment against me were in his *scrutoire*, which had been exhibited by Carus. It may therefore be conjectured, since it is customary to let their hair grow, this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me. Let me desire you then maturely to consider this question. The subject merits your examination; as, I trust, I am not myself altogether unworthy to participate of the abundance of your superior knowledge, and though you should, with your usual scepticism, balance between two opinions, yet I hope you will throw the weightier reason on one side, lest whilst I consult you in order to have my doubt settled, you should dismiss me in the same suspense and uncertainty that occasioned this application.

ROBERT BROWNING AND SPIRITUALISM.

A correspondent, Miss Jessie Clifford, in the course of an interesting letter discusses the attitude of the poet Browning to Spiritualism, the study of which question she was led to take up in the course of some book-test experiments. Our correspondent says:—

"I followed up with *Life and Letters* by Mrs. S. Orr, with much better results. I quote from page 216.

The only serious difference which ever arose between Mr. Browning and his wife referred to the subject of Spiritualism. Mrs. Browning held doctrines which prepared her to accept any real or imagined phenomena betokening intercourse with the Spirits of the dead, nor could she be repelled by anything grotesque or trivial in the manner of this intercourse, because it was no part of her belief that a spirit still inhabiting the atmosphere of our earth should exhibit any dignity not belonging to him while he lived on it.

"Browning appears to have had a vague dread that his wife would be harmed, and his love for and his pride in her chafed against the public association of her name with Spiritualists and mediums. Remember this was 1858. The disagreement was complicated by Mrs. Browning's disbelief in her husband's disbelief.

"Mrs. Browning died in 1861. We find that on July 19th, 1863, Miss Arabel Barret, his sister-in-law, had a curious dream. Mrs. Browning appeared to her and in reply to the question 'When shall I be with you?' said, 'Dearest, in five years,' and that Browning made a note of this.

"Miss Barret died in June, 1868, and in writing to a friend he comments that it is five years all but a month: 'I am not superstitious, you know,' he says, 'only a coincidence, but noticeable!' In 1881 he had another psychic experience over a murder at St. Pierre, and the story, which has been reprinted in the reports of the Society for Psychical Research, of the Italian nobleman who undertook to convince him, held his cuff-links and said, 'I hear *Murder, Murder,*' is too well-known to be recounted. Browning admitted that he was the only person in Florence who knew they had been taken off the dead body of his great-uncle, murdered eighty years before!

"If one considers all these facts and then re-reads his poems, much that is difficult to understand becomes comprehensible.

"'The Householder' in particular might well have been written by an avowed Spiritualist; and 'Epilogue', his last poem, which is supposed more than any other to take the reader into his confidence, may be extremely pathetic.

"What is meant by:

'Oh, to love so, be so loved, yet so mistaken?'

"It makes one think: Was Mrs. Browning right?"

INTERNATIONAL SPIRITUALISTS' FEDERATION.

OPENING OF THE CONGRESS.*

In spite of little mischances in the arrangements as advertised, the Triennial Congress opened auspiciously at the Queen's Gate Hall, South Kensington, on Saturday evening, 8th inst., with an overflowing assembly which included many representative figures in Spiritualism. The proceedings were devoted to a Public Reception to Delegates and Congress members, an Address of Welcome by the Honorary President of the Congress, SIR ARTHUR CONAN DOYLE, an Address and Presentation of Delegates by Mr. GEORGE F. BERRY, President of the I.S.F., and replies from the Delegates, notably M. JEAN MEYER (Vice-President of the "Union Spirite Française" and founder of the "Institut Métapsychique"), and Mrs. M. E. CADWALLADER, editor of the *Progressive Thinker* (Chicago). The Rev. Susanna Harris Kay also spoke.

The international aspect of the Congress was especially marked. From the United States alone came more than forty visitors, several Continental nations were represented, and visitors from the British Dominions and the "Purple East"—Canada, Australia, India, Japan, amongst others—were present in force.

There was no doubt about the warmth of the occasion. The weather did more than its part by providing one of the sultriest September days on record, and this, combining with the festal glow in rooms thronged with animated people, made the occasion memorable if only from the thermal point of view.

The Blenheim Orchestra gave a programme of music, and the refreshment rooms, agreeably situated at the base of the building, provided pleasant interludes in the more formal part of the proceedings.

The platform was adorned with an immense wreath, brought from Rochester (U.S.A.) by Mrs. Cadwallader. It was decorated with the flags of all the many nations connected with the Spiritualist movement.

On the following day (Sunday) many delegates and Congress members attended the Spiritualist Community services at Grotrian Hall. At the morning service Mrs. St. Clair Stobart occupied the chair. Sir Arthur Conan Doyle read a most inspiring and comforting spirit message, and the address of the Rev. Drayton Thomas was listened to with rapt attention. Mrs. Estelle Roberts's clairvoyance was of the highest order. In the afternoon a demonstration was given of the working of the Children's Lyceums, and in the evening a Lantern Lecture by Sir Arthur Conan Doyle at the Queen's Hall, Langham Place.

THE QUEEN'S HALL MEETING.

This meeting, tickets for which were really invitations from Sir Arthur Conan Doyle to the audience as his guests, was well filled, and was impressive both in its numbers and its importance. DR. ABRAHAM WALLACE occupied the chair and Sir Arthur's racy and graphic descriptions of the long series of pictures shown on the screen were followed with intense interest and frequent bursts of applause.

The lantern views were divided into six groups covering various phases of the subject. There were pictures of Nature elementals—the well-known fairy photographs; phantoms, including the Phantom in the Car and the Norwich Ghost; photographs of nerve fibres and their extension into ectoplasm; illustrations of the process at work in the production of the Hope psychic "extras". Notable amongst the evidential instances were the Cushman photograph, the Crandon materialization, and the remarkable photograph of Mr. Joseph Chitty's daughter. To any unbiassed person the display must have constituted proof positive and abundant of the reality of psychic photography.

* As we have to go to Press very early in the week, fuller accounts of the Congress meetings must be given in the next and succeeding issues.

WHAT IS ELECTRICITY?

SOME REFLECTIONS UPON A SPIRIT COMMUNICATOR'S MESSAGE.

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

What do I mean by electricity? Well, I know that if a piece of amber, or sealing wax, is vigorously rubbed, there appears to come into existence an invisible projection of itself beyond its own material. This projection takes the form of what might be termed an "aura", or "sphere of influence". Its existence can be tested by means of certain other substances, which, when brought into the vicinity of the "aura", are repelled by it. Other substances, on being brought near the "aura", are not repelled by it. On the contrary they are drawn into it. But this repulsion and attraction do not last long. In other words, it seems as if the "aura" surrounding the amber or sealing-wax were dispelled.

Now magnetism, which may be described as electricity in rotary motion, is exhibited in a similar way; we may call it an "aura" surrounding the poles of a magnet, but it is not exhibited within the material of the magnet.

A communicator, giving the name of Marshall, some of whose conversations with me by means of the Ouija Board have already appeared in LIGHT, has puzzled me more than once by referring to this "aura" as a gas. He calls it a gas because it is "instantly diffusible", although he says that it is hard and elastic. What does he mean by "hard"? I understand him to mean "elastic"; it will not yield like a lump of putty, and will suffer deformation.

We are accustomed to think that hardness is only attributable to solids, but is it not permissible to think of a gas as being so hard that it will penetrate into anything instantly?

Now according to the ordinary laws relating to gases, they are very elastic, and very diffusible, but they cannot be called hard. However, under certain conditions, when they are very much rarefied, we do talk of their behaviour as hard. For instance, we talk about a "hard" valve in wireless research, meaning a valve in which the air has been very much rarefied.

Let us pause for a moment to discover what "hardness" consists of. Glass, cast-iron, cement, and so on, besides being hard, are also brittle; beyond a certain amount of deformation the particles fail to cohere; within the limits of that breaking point, however, they refuse to be permanently bent, and regain their original state; they are elastic. Consequently we cannot connect elasticity with hardness.

A shaft of sunlight seems to possess something of that hardness. If it is bent by means of a prism, the various colours of the spectrum fray out and break away from one another, this process being called refraction. Red glass, for instance, "breaks off" and retains all the other colours, while letting the red rays pass through.

This is the behaviour of luminiferous ether, and we know that light is instantly diffusible.

The difficulty about giving ether a place among the gases is that all gases that we know are compressible, and there is no known method of compressing ether.

Now mark that Marshall only tells us that ether obeys no laws that we are aware of; he does not say that the laws are unknown in our experience.

One law of gases is that the temperature rises with compression, and we find that the temperature rises when light is absorbed in great quantity. We have a hint that this may be an unrecognised gas law.

Again when conserved sunlight is radiated out again, heat is lost, and the radiator becomes cool.

These things are unexplained by such laws as we are aware of; they merely take place.

At first sight it seems as if Marshall's statement might be corroborated from observation, but it needs

a considerable amount of observation. The point is that if ether is a gas, and if it is instantly diffusible, there ought to be some rise in temperature when rays of sunlight strike an object, and much of their energy is absorbed. There is; only we do not attribute it to Boyle's law of gases.

There is another point which arises. Outside our atmosphere there is an envelope that absorbs much energy from the sun and renders the daylight temperature bearable. It also checks intense cold from radiation at night. This envelope must be very highly charged with electricity; like the piece of sealing wax; it must create an aura, in the same way, extending out in the universe, and this aura will repel any bombardment from other similarly charged bodies. This containing shell lies on the borderland between material and the pure ether of space. We see it as a blue canopy of sky, and if it was not there we should look straight up into darkness. As it is, we get the fierce rays of the sun in a diffused state, which shows that much of the direct energy is dissipated.

What happens on this outer borderland between our world and space is very difficult to imagine, but probably that very rarefied state which exists within a thermionic valve would throw some light on it.

THE DIVINE FATHERHOOD.

In its most fundamental sense the Fatherhood of God means that when a human being comes into existence there is somewhat in him (let us not try to define it) that derives immediately from God's own Being; and that through all his existence—which we believe to be endless—this man's being remains rooted in God's own being, so that if God himself were to cease to be the man would also, and at the same instant, cease to be. In the language of metaphysics the relation between God and man is *ontological*. It exists in the nature of things, so that neither God nor man could cause it not to be; and it does not depend upon a man's religious beliefs, nor upon any other belief or opinion. All men, whatever be their faith or fortune, from Plato down to the African dwarf, have this relation with God. What God is to any one He is to every other one, and all that God can be to or do for any man, He is to and does for all men equally, and everlastingly. This eternal and universal Fatherhood in Him does not come into existence when we begin to believe it; it is already a fact before we believe it, and remains a fact whether we believe it or not.

The Fatherhood of God is more than a symbol; it is a fact, albeit of a very different nature from human fatherhood. By God's love is meant that our being is rooted in Him, and that He is ever doing for us all that a God can do. His relation to us is neither purchased nor given, but holds in the very structure of life itself. It does not rest on sentiment or emotion, but in the nature of things, so that it is a great blunder to suppose that because God is our Father therefore He can, at will, reverse the processes of the universe or set aside the everlasting laws of things. He remains our Father through all our experiences, but not for that reason are we shielded from pain, from loss, and from the extreme horrors into which our own or the world's ignorance, or the vicissitudes of fortune may bring us. Nevertheless, whatever be our lot, it is the great secret of our courage to know that the show and scheme of things is not swirling about us in the winds of chance, but that our lives are rooted in One who thoroughly understands us; and that, whatever betide, the inner stuff of our nature cannot dissolve away into dust, nor our beings be brought to extinction. Our belief in God's Fatherhood does not create the fact, but it makes the fact a power in our conscious thought, and that is a mighty thing.—From *The Great Teachings of Masonry*, by H. L. HAYWOOD.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

SIR ARTHUR CONAN DOYLE AND
MR. HARRY PRICE.

A CORRECTION.

Sir,—To one who lectures upon Spiritualism to the public, a reputation for accuracy of statement is absolutely essential. This reputation I deserve, for never during my long experience have I been convicted of any serious inaccuracy. It is the more necessary when such a thing is alleged to analyse it at once and show that it is false.

Mr. Harry Price has gone out of his way to state in the current *Revue Métapsychique* that I was deceived in New York by two mediums named Thompson. Not only is the charge false, but Mr. Price must have known it to be false, since he repeated it once before, and the true facts were then pointed out to him by me.

To clinch the matter for ever I will now ask you to print the following letter which I wrote to the editor of the paper in which the false account of this seance originally appeared.

Sir,—I have been sent a copy of your issue which contains a long article by one Dr. Hartmann which professes to be an account of a seance which I attended at New York with two mediums called Thompson. The story is a mixture of what is true and what is absolute invention. I have given a short account of what actually happened in my book, "Our American Adventure", shortly to appear, and I am sure that what I say will be corroborated by Dr. Brownell, the Minister of the Spiritualist Church, who had asked me to be present, and by Mr. Steffanson, who was my guest.

What is true in the account is that I and my wife were present at such a seance, together with Mr. Steffanson and my Secretary. It is true, also, that an apparition appeared from the cabinet in the corner which purported to be my mother. As my mother was of short stature, and the figure, so far as one could see it, was tall and thin, and as the voice and mode of speaking were utterly unlike, the presentment was by no means convincing, and not for one instant did I abandon what I will call a "psychic research" attitude. I asked and answered certain questions in a courteous and earnest way, because it is only fair to the medium to do so, but the answers and the whole conversation were entirely unsatisfactory. I remarked to Mr. Brownell that so long as Thompson sat close by the cabinet we could have no assurance that he was not passing in the white muslin with which an apparition could be simulated. To say that I was moved and showed emotion is incorrect, as is the assertion that I in any way took the proceedings seriously. There were some ten people present, and the final conclusion which my wife and myself, as well as our two friends, came to was that the proceedings were most suspicious, and that apart from the two principals there was a third confederate present who was assisting to produce the effects. As to the alleged conversation of my wife with a spirit, it is a fantastic invention.

It was no surprise to me when, a few days later, the police made the arrests, even if the exposure was not complete.

It is fortunate that I am in a position to prove the view which I took of the Thompsons. Mr.

Samri Frickell, of the *National Pictorial Monthly*, had played a friendly part, and it was through his exertions that justice was done. To him I wrote, speaking of the seance: "It left a bad impression on our minds and on those of two friends whom we took. I could not well expose them, but felt it impossible to quote or recommend them." Later I wrote to the same gentleman (before the actual conviction of the Thompsons): "I think you have done good service to the cause of truth. . . . We should have no hushing-up or apologies, but always face the facts and so cleanse the movement. Judas always turns up." This, surely, speaks for itself!—Vide *National Pict.*, July, 1922.

Yours, faithfully,
ARTHUR CONAN DOYLE.

Having repeated a story which I had already told him was a fabrication, Mr. Price then proceeded to make clumsy fun of the Cottingley Fairies on the strength of an article printed in the *San Francisco Examiner* of 1922. Why an irresponsible journalist should know more of the matter than Mr. Gardner and myself who actually made the inquiries, Mr. Price does not say. He does say, however, that I had stated that the photographs could not be imitated, and added triumphantly that he had imitated them. This is another example of Mr. Price's habitual inaccuracy. What I said, and what I do say, is that no two children of that age (13 and 10) could produce negatives of this sort which could survive the scrutiny of professional experts as these have done. That is quite another matter.

As to Mr. Price's comments upon Evan Powell, the Davenport, and other mediums with whom he has never sat, they simply serve to show the utterly unscientific turn of his mind. I should be sorry to express a firm opinion upon a medium without a considerable experience of him—which is my reason for giving the Thompsons rope. Usually I aim at several sittings. No man has a right to damn a medium untried in the face of a vast volume of evidence in his favour.

Yours, etc.,
A. CONAN DOYLE.

Bignell Wood, Minstead, Lyndhurst.

ANIMAL SURVIVAL.

In an able article on "The Survival of Animals", in *Psychic Research* for July, Mrs. F. E. Leaning goes very fully into the question. Replying to the ancient argument that if animals survive in the next world we must meet gnats and crocodiles and other repulsive creatures, she acutely remarks that the argument may be logical but it is not sensible. We are not required to place the house-fly and the St. Bernard dog on the same level. And on the question concerning the kind of animals that survive, she concludes, with LIGHT, that it is a question of fact rather than of theory. She cites some of the instances in which pet animals have shown signs of continued existence after death, usually demonstrated to those who loved them in life. It seems that the dumb creatures we love become part of our mental possessions—they belong to our "sphere" and are animated by our affections. That at least is the theory, although we do not know if Mrs. Leaning takes this view. But there is no doubt about the survival of some animals. The late Mr. Gambier Bolton, who was not only a zoologist but an experienced psychic experimenter, once told us of the appearance at a seance of a sea-lion to which in its life on earth he had become much attached. No one knew what the creature was except himself, and he recognised it by signs that were to him unmistakable.

LIGHT.

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SIR OLIVER LODGE AND THE SPIRITUALIST POSITION.

In an excellent illustrated article, "Sir Oliver Lodge at Home," by Augustus Muir, in the *Strand Magazine* for September, a splendid tribute is paid to one of the greatest men of our age. Reference is made to the fact that Sir Oliver is not a Spiritualist, which some of us knew already. His attitude is easily interpreted. He stands for the reality of life after death, and for communication between the two worlds, but he is not a member of any Spiritualist Church; Spiritualism is not to him a religion, nor even a system of philosophy. The position is quite intelligible, and we might almost trace a paradox in the fact that although he does not accept the label, his assurance of survival is deeper and more reasoned than that of many who use the term Spiritualist to describe their own attitude of mind. When the famous scientist tells us that he is as convinced of continued existence on the other side of death as he is of existence in this world, he gives us all that we could reasonably ask; and perhaps more. Many a member of the Spiritualist body has not yet arrived positively at that position. There is often a slight bias in favour of the reality of the material world over worlds not realised. That is perhaps because the physicist travels a long way beyond the recognition of merely sense-experience. As Sir Oliver puts it, "the physicist has to deal with a multitude of conceptions for which he has no physical organ." Furthermore, we reflect that this is all in the line of science, and not simply of mysticism, idealism or poetry, as generally understood. The vaporous and fantastic imaginings of a scholastic theology are swept aside by the advance of that greater Science of Life for which Sir Oliver stands as its noblest exponent.

It is interesting to learn from the writer of the article that "Lodge considers that the time is not yet ripe for the flood of enthusiasm for psychical study that is bound one day to come." We do not regard the statement as in any way depreciating the ardent and self-sacrificing work at present devoted to Spiritualism and its propaganda. There is about that work the appearance at times of rashness and excess, in the way of extravagant and ill-considered statements. But even these, although they are wasteful of energy, have their part in breaking down those barriers of obstinate conservatism against which

every great discovery of the past has had to contend. History repeats itself in Spiritualism as in every great revolution of thought through which the world has passed. Most of these revolutions carried with them people whose excesses and indiscretions as champions of the new idea—whatever it might have been—made the judicious grieve, although in the end it might be found that their extravagances of view were justified by the event. It was so, as we noted, when Wireless was at its beginnings, and its grave students were lamenting the "wild statements" in the Press regarding the future possibilities of the discovery. We have lived to see almost every one of those "wild statements" verified by the progress of the science.

The fact is that in Spiritualism, as in everything else, there must be a certain number of factors which advance or accelerate progress and a certain number which retard and embarrass it. Between the two, Nature maintains a rough balance, until man grows intelligent enough to control the process, and separate falsity from truth himself, instead of leaving the work mainly to the sifting of Time.

Sir Oliver notes that since the war, a great advance has been made in psychology, "but psychical investigation is still looked at askance." Many explanations of the fact could be given, and the ball of fault-finding could be tossed to and fro. It is the fault of the hide-bound materialist; of the psychical researcher with his sceptical and academic methods; of the Spiritualist with his ill-regulated enthusiasms and easy credulity. So the tale would run. The true solution of the question would doubtless be that they are all human, and this human has not yet put on super-humanity.

More than a hundred years ago, Shelley, who was far in advance of his time, and consequently denounced as an "atheist", wrote that the "moveless pillar of a mountain's weight is active, living Spirit". He told in noble lines how "the Universal Spirit" guides all the operations of Nature. So far as modern Spiritualism proclaims and reveals that truth, so far will its work be justified, and its destiny assured. In that work there is room for all who are concerned with the cultivation of life rather than of special doctrines, systems, and points of view. Spiritualism, in short, is better expressed as a state of life than an attitude of mind. In that view we hope and believe Sir Oliver Lodge would concur.

WAS IT TELEPATHY?

The following experience was given me many years ago. While reading a good novel, I came upon a sentence of ethical import which arrested my attention by reason of its beauty. As I thought upon it, there came directly into my head a gentle but penetrating vibration. An inward mental sight arose, and this is what I saw:

Each letter in the sentence stretched itself up and grew into another letter, changing the words and the whole sentence, which was wholly intelligible to me but quite different from that contained in the book. As I thought upon this new sentence, another gentle vibration entered my head, and the process was repeated, another sentence being formed which I could read easily. Three or four times the process was repeated, each time a quite new sentence forming itself from out each preceding sentence. Once the incoming wave entered before the former one had completely cleared out; then all was blurred, and no intelligent formation was effected.

Was this telepathy from an incarnate source, or were the waves coming from discarnates, each sending a different quality of life-substance which produced a transmutation of the substance of each preceding wave, thus typing Nature differently, so to speak?

F. H.

SIDELIGHTS.

How a psychic was instrumental in curing a man who had suddenly given way to inebriate habits is told by a Kensington correspondent of the *Morning Post* (August 17th). The medium who visited the house of the afflicted man at the urgent request of the latter's young wife was offered a chair, in which he sat, with the result that he experienced strange and unpleasant sensations. This experience prompted him to enquire into the history of the chair, which had been purchased second-hand. The chair, it was found, had formerly belonged to a widow, who had died of *delirium tremens* in it; so this inauspicious article of furniture was burned, and at once the craving for drink left the husband. This case, points out the *Morning Post*, might have been an example of cure by suggestion, or have had some connection with an "evil aura".

* * * * *

In the course of an article by Mr. Arthur Butcher on "Anomalies of Spirit Control", in the current issue of *The Occult Review*, he says:—

A medium appears to be a sensitive receiver for both incarnate and discarnate influences, the thoughts of an expectant, or antagonistic sitter being as readily transmitted as a familiar greeting from the departed. The problem has always been to discriminate between the two, so closely are they allied. Sceptics can generally find ground for asserting telepathy, or "brain-picking", while believers are equally prepared to demonstrate spirit agency and survival.

* * * * *

Records of veridical dreams contributed by readers of the *Sunday News*, are featured in that journal for September 2nd. One of the writers, Mrs. L., states that during the War she saw, in a dream, her soldier brother, sitting by the side of a bed in a hospital ward; next day came a field postcard, announcing that he was actually in hospital suffering from shell-shock. On his return to England on leave, some months later, she described the clothes he had worn, and the portion of the ward, as seen in the dream. The details were correct. Later, she dreamed of him sitting, with head bowed in his hands, in a trench, with soldiers firing each side of him, others using periscopes; in her dream it seemed to Mrs. L. that her brother was ill. Again she was able to compare notes with the brother on his return to England. The second dream was also correct; the soldier had been ill at the time, with an attack of dysentery, but had not "reported sick", nor told anyone of his illness except his immediate comrades, who had helped him to continue on duty.

* * * * *

The same lady records other instances of "dreaming true". A son in the merchant service was involved in a maritime disaster, being nearly shipwrecked. "I dreamt of that particular voyage, and was able to describe the scene exactly as it was," says Mrs. L., "even to seeing him on the sea-swept deck, his hands outstretched. He told me afterwards that he had put out his hands, longing for me, thinking he would never see me any more. I dreamt on another occasion that I saw him stranded in a foreign place, and later, news came over the wireless that his ship was 'on strike' at East London, in Africa, where he remained for six weeks."

"England is regarded as the real centre of modern Spiritualism. Although Spiritualists complain that their mediums are persecuted under out-of-date witchcraft and vagrancy Acts they are free, as compared with psychics in Roman Catholic countries, in some of which Spiritualism is absolutely forbidden." Thus says the *Daily Express* of September 6th, in referring to the International Spiritualists' Federation Congress in London.

* * * * *

Mrs. Clare Cantlon, the medium, in the course of an article in the *World's Pictorial News* of September 2nd, gives an account of a cure by spirit doctors of one of her children who, after an attack of measles, had a bad relapse, being confined to bed for nearly a month, with no sign of improvement. A specialist hinted at tubercular trouble. Not satisfied with the child's condition, Mrs. Cantlon visited a reliable trance medium. "For quite two hours," she says, "I listened to a consultation between three doctors, one of whom was a German specialist on tuberculosis, who, I subsequently found out, had not long passed over. He gave me minute details as to the treatment I was to give my child. . . . Medicines were prescribed, a German drug being mentioned which took a London chemist several days to procure. It was eventually obtained in the City, as it was quite a new compound only recently discovered in Germany." Mrs. Cantlon adds that, after following carefully the table of instructions given by the spirit doctor, she had the great satisfaction of seeing a vast improvement in the health of her child, who is now perfectly well and strong; moreover, a slight "patch" on one lung has completely disappeared.

THE SAND-CASTLES OF SCIENCE.

Why is it that so many scientists of the old school not only refuse to accept the living soul in man, but actively and acrimoniously deny its existence? Those who can remember the enthusiasm with which Victorian scientists laboured to explain the universe in terms of mechanics, and ruled out of existence all miracles and ghosts and everything that could not at once be brought into conformity with certain recognised laws, will understand the feelings of these scientists while watching the little barriers they had erected around their pet theory, materialism, being swept away by the rising tide of Spiritualism. The spectacle of an eminent scientist railing against Spiritualism, to which he never gave a serious thought, is about as impressive as that of a child crying "naughty sea", as the waves flatten out his sand-castles.

B. M. GODSAL.

A PLEA FOR DISCRETION.

We find there is a lot of slipshod talk among Spiritualists when relating their experiences. They will tell you that So-and-So spoke to them last night and said so-and-so. And on asking them how they knew it was this particular individual who had spoken to them they have often no evidence, much less proof, to offer. They have just taken the whole thing for granted. These people are too credulous for words!

We find the same tendency in some of our contemporaries in foreign lands. They reproduce lengthy messages galore as having come from some well-known celebrity, and yet there is frequently not a shred of evidence to support the claim. Such messages are calculated to "make the judicious grieve" and they certainly make us exclaim with impatience—"Save us from our friends!"

The Harbinger of Light.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MUSIC AND THE UNSEEN WORLD.

One instance—one of many—of the manner in which our subject is being discussed in the most unlikely quarters is to be found in *Musical Opinion* (August) which prints an interesting article on "Artists' Clairvoyance" from the pen of Mr. H. Ormond Anderton, dealing with the psychic gifts of musicians.

"Perhaps, for musicians, the word *clairaudience* would be better," says Mr. Anderton, "though—as neither the poet nor the musician actually hears or sees his work, but rather perceives it mentally—the term *clair-perception* would be best."

"However that may be, it is always a question what the mental process of an artist, in composing, actually is. I should say *usually*, because it is pretty clear that it is not always the same. Mendelssohn said that Cherubini composed entirely with his head, as an intellectual process; whereas the general view is that the best work is the result of 'inspiration'; though so great an artist as William Morris said, 'there is no such thing: it is all a matter of technique'. Most people, nevertheless, really agree with Duke Theseus, in 'Midsummer Night's Dream', when he says:

The lunatic, the lover and the poet
Are of imagination all compact . . .
The poet's eye, in a fine frenzy rolling,—

"These reflections were brought home to me by a passage in Edmonstoune Duncan's book, *Schubert*. He says:

Schubert's extraordinary facility in transferring to paper the long and imaginative creations of his brain astonished his friends, whose close observation merely served to increase their wonder. Vogl, the singer, attributed the composer's marvellous and ever-ready command of invention to a state of clairvoyance, and appears to have regarded other methods as mere mechanical manufacture. His remarks are worth quoting: 'If the subject be that of manufacturing, producing or creating, I don't care, I won't have anything to do with it, especially since I have learnt, by my experience of Schubert, that there are two kinds of composition; one which (as with Schubert) comes forth to the world in a state of clairvoyance, or somnambulism, without any free will on the part of the composer, the forced product of a higher power and inspiration—one may well be astonished and charmed at such a work, but not criticise it; the other is the reflected.' (P. 123.)

"Now on this passage there are two things to be said. (1) Vogl speaks of 'clairvoyance or somnambulism'; but these, as we have seen, are by no means interchangeable terms. We need definitions and clear thinking. There is no doubt that there is a kind of clairvoyance which does not involve a state of trance, but in which the agent appears practically normal—and this state of clairvoyance is, I think, essential in the production of the highest art. Jahn tells us that Mozart, while chatting and jesting, seemed to be always carrying on a deeper train of thought, by which his composition was done. Beethoven used to do his best work while he was 'in his raptus', as Frau von Breuning used to say, a state nearly allied to the 'fine frenzy' of which Theseus speaks. Probably the best way of expressing the facts is that of Myers, who speaks of the productions of genius as being the result of a subliminal uprush from the depths of a man's being, the sub-conscious mind (or possibly, in some cases, by the 'inspiration' of a higher power): and that these may occur either in trance or in a normal frame of mind, leaving room for the controlling judgment.

"It is permissible to consider that in this state the art is given to one by 'inspiration'. That question is as old as the hills. Whether a man can be 'possessed' by another spirit is a question by no means settled. Some deride a healer who 'casts out devils' as animated by a primitive animism; some—as the modern Spiritualists—insist that these critics are wrong, and that other personalities can, and do, take possession of one, and speak through one's mind and lips. But, of course, the high and dry materialist would say that owing to some special condition of the brain, the cause of which we cannot trace, it functions with abnormal ease and velocity. And it is true that we have no means of proving him mistaken.

"But even if the material be 'given' to him by the inspiration of another mind acting on his, or using him as an amanuensis, that does not, as Vogl thinks, withdraw the work from criticism. As Erskine of Linlathen reminds us, the writer of Deuteronomy insists that we have to criticise a prophet, even though he shows signs and wonders; and that if he fail to satisfy our judgment, 'thou shalt not hearken unto the words of that prophet'. Not the work of Bach, Beethoven, Wagner, or of Shakespeare himself, is above criticism: in fact, it is only by the application of our judgment that we can really appreciate it: accepted on authority it becomes a mere idol.

"But apart from that detail I think there can be little doubt that Vogl was right, in principle—expanding clairvoyance to such as does not involve trance. Duncan tells us that:

both Schober and Schönstein agreed with Vogl in this matter. The remarkable success of Beethoven's laborious methods sufficiently rebuts the idea that the clairvoyance system (if any such thing existed) was the only one.

"(Here we think he is mistaken. Beethoven's case is probably akin to Shakespeare's, in that he saw clairvoyantly, but retained his judgment and directing power, and altered much. *Hamlet* is said to have been re-written more than once). To resume. And he adds that Schubert:

himself refers to his settings of Goethe as coming 'unsought and uncalled for; suggested by truth and actuality, they are grounded and rooted therein'. Speed, of itself, is of no avail in art; yet if a masterpiece result, and inspiration is discernible in a work set down with all the ready despatch of a copyist, one can readily appreciate Vogl's point of view, and become tempted to subscribe to his theory of clairvoyance.—(P. 124.)

"Tempted to regard the composer as a pipe of transmission, while some higher intelligence 'turns the tap' for the stream to flow. Another, and a similar, case, is that of Schubert's writing the lovely song, 'Hark, hark, the lark' in the beer garden at Währing, undisturbed amidst all the noise and clatter. . . .

"What, then, is the general result?" concludes H. Ormond Anderton. "It seems to us that some measure of clairvoyance (and usually in the normal waking state, with the judgment and all the faculties alive) is essential to great art; that Schubert wrote in that state, as also did Bach, Mozart, Beethoven, Wagner, &c.; and that any attempt to write (as Mendelssohn accused Cherubini of doing) entirely from the head, as an intellectual puzzle, results in formal, dry and arid 'art'. It is the same in all art—poetry, prose, painting, music, sculpture. The thing is perceived, rather than seen or heard; and then the idea is embodied by skill; and this skill is largely a matter of judgment."

MR. STEPHEN FOSTER, the Australian lecturer-medium, who, on his arrival in London in the spring, took up his quarters at The Open Door Library, 69, High Holborn, W.C.1., has made an announcement that for the future he will divide his time between that address and The Ashrama, 45, Lancaster Gate, Hyde Park, W.2.

GHOSTLY BELLS.

By Miss A. S. WORMALL.

Some years ago, a bell began ringing very violently in my house. I was not well at the time, so my maid, thinking I must be in great need of her help, came running upstairs to ascertain what was the matter, thinking I had rung for help. Her astonished look was amusing when she saw me standing quietly in the middle of the room. I asked if she had noticed which bell it was that rang. When she told me I said: "Well, I will go into the kitchen, and you ring the bell in every room, beginning in this one. I want to know which it was that rang, then I may find out the cause."

One bell did not move; it was the one which she said had rung so violently.

On her return she informed me that the bell-cord in the top front bedroom was so short she could not reach it. The fact was it had been broken off by accident years ago; and that bell had never since been rung by mortal hands.

Now my elder brother had slept in that room for many years before his death, and I believe this violent ringing of his bedroom bell was his amusing way of giving a little test of his presence in the old home.

Shortly after writing the above I chanced to look over an old copy of LIGHT, dated February 9, 1901, and came across another case of bell ringing. Here it is:

A HUNDRED YEARS AGO.

"We take the following from the *Dundee Weekly Advertiser*, of Friday 16th, 1801, just a hundred years ago:

A letter from Cambridge, dated the 29th ult., contains the following curious article: For some time past, the family of Dr. Arthorpe, resident in the house formerly occupied by the Bishop of Llandaff, has been much alarmed by the bells in the different rooms ringing without being pulled by anything visible; every inquiry into the cause that reason and philosophy could suggest has been made, but to no purpose. On Thursday evening, Dr. Corry, Master of Emmanuel, and Mr. Dincaster, Fellow of Christ's College, were at the Doctor's when the same merry inclination seized the bells again. These gentlemen examined with peculiar attention the wires, cranks, and all the appendages to these moving instruments, but could not discover by what means they had been set to work. A particular friend of mine called lately on some business, when one solitary bell began its usual frolic, without any response from the rest; for in general, they strike in concert. The wire of one was cut to prevent its joining the others; but that could not prevent its adding to the general chorus; another had neither pulley nor wire, yet that also refused to remain silent. Only last night the whole were very busy, but one more noisy than the rest rang with uncommon violence. I daresay some of your readers will be so sceptical as to laugh at and disbelieve this account, but it can be attested by the most indubitable evidence.

MRS. ELLEN GREEN: AN APPEAL.—Mr. E. Adams, of 22, Kimberley Road, Penylan, Cardiff, writes on behalf of the Testimonial Fund to Mrs. Green, a medium and clairvoyant of fifty years' service in the movement, whose name and work are widely known, especially in the Midlands and the North. Her husband, a librarian, retired on a small pension, is in weak health, and an accident to Mrs. Green has, in addition to her advanced age, incapacitated her for work. It is desired to raise the comparatively small sum of £100 as a Jubilee testimonial to her, both in recognition of her fifty years of labour, and in consideration of her reduced circumstances. Donations should be sent to Mr. E. Adams (at the above address) by whom they will be gratefully acknowledged.

RAYS AND REFLECTIONS.

To a correspondent who claims that a certain carefully-tested psychic manifestation was impossible, I may reply in the words of Charles Reade when answering a critic of one of his statements in *It's Never Too Late to Mend*, as thus:—"The impossibility in question disguised itself as a fact and went through the hollow form of taking place."

* * * * *

Very few people will admit that they are terrified of ghosts, but I have met some who boast that ghosts are frightened of them! It seems that no spirit ever puts in an attendance where they are, however much they may wish to meet one. The conclusion is that it is the ghost and not the man who is terrified. There are instances in which I should feel inclined to support this point of view.

* * * * *

It is not really difficult to preserve the middle distance between those who, whenever the newspapers report a poltergeist or "uncanny manifestations", fight passionately for a "psychic explanation", and those who, on the other hand, will not have a "psychic explanation" at any price. These are the extremists, and their extremes are so wide that there is plenty of room between them for the reasonable person. While the rival factions are fighting to establish each its own point of view, the sensible investigator keeps his own counsel and gets on with his work.

* * * * *

Telepathy, clairvoyance, and prevision are amongst the things which now may be regarded as proved, and beyond these human survival of bodily death is now sufficiently established in the minds of all competent investigators who have tested the evidence. But it remains that a great mass of psychic phenomena do not prove survival, except indirectly, as pointing to the reality of the human soul and its independence of the bodily faculties.

* * * * *

I was hearing lately of an excited gentleman who, feeling that he was being persecuted for his religious opinions, announced in a pugilistic temper that he intended to fight for his God, and to die fighting. It was an excellent sentiment in its way, but a little out of date, carrying one back to the old Crusaders and those terrible "men of God" who championed the cause of Deity with sword and battle-axe. A God who has to be fought for would not be worth the fighting, unless in that "Holy War" of which Bunyan wrote, in which "carnal weapons" are quite out of place.

* * * * *

From an old book, in so dilapidated a state that the title of it cannot be discovered, a contributor has taken some queer ghost stories for the pages of LIGHT. On the back of the book he found written in a crabbed handwriting the following lines:—

Remember me as you pass by,
As you are now so once was I.
As I am now so you must be,
Prepare yourself to follow me.
To follow you I'll not consent,
Unless I know the way you went!

I recognize the first four lines as an epitaph very common in the past. It is to be found in several old churchyards. The final couplet is never included, of course. It was an addition made to the original epitaph by a humorist of the last century, and is rather a neat comment.

D. G.

A SPIRITUALIST AMONG THE MORMONS.

BY HORACE LEAF, F.R.G.S.

The motor trip from New York State to Salt Lake City reveals the courage and resourcefulness of the Latter Day Saints when persecution drove them to seek a home as far removed from their persecutors as possible.

From Cheyenne the journey is over hills and mountains until the extensive plain in which Salt Lake City is built opens to one's view. Here lies one of the most famous cities of the world, a standing testimony to the enthusiasm, artistic sense, commercial enterprise and unity of one of the most extraordinary religious organisations.

Salt Lake City has a character all its own. No one can hope adequately to describe it. It is necessary to visit it and live among its people to appreciate the many fine points that distinguish it. Its atmosphere is rarified and so pure that mountains miles away appear quite near. The people are well-dressed, upstanding, and of cheerful aspect. The women folk are above the average in height, appearance and charm. They look of more than ordinary intelligence.

Whatever may exist under the surface, externally there prevails a spirit of tolerance and fair-play, and my experience confirms this.

A more polite and agreeable people I have never met. It is admitted by non-Mormon residents that Latter Day Saints are, on the whole, true to the Eleventh Article of their Faith which says, "We claim the privileges of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

I have had the good fortune through relatives of my own who live in the City to meet many leading Mormons socially and found them pleasant, some of them showing a genuine interest in psychic science and Spiritualism. Imagine my surprise when I received an invitation to address one of their Sunday gatherings. This I did in the chapel of 14th Ward. After my talk I listened to a lecture on the Lost Ten Tribes of Israel by one of their best lecturers, and was amused to hear him inform his audience that if they thought they were the most important people in the world they were making a big mistake. "Mormonism is important," he said; "but it is not *It*." He did not inform us what is *It*. The address was listened to with grave attention and the speaker's criticism was taken in good temper.

It is interesting to find that Latter Day Saints' Articles of Faith state, "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." This brings them somewhat near to the Spiritualistic point of view. There is however wide diversity of opinion between the Mormons and Spiritualists. It seems amazing how such intelligent people can endorse some of their beliefs. It must be, as one person assured me, "due to their early training".

They believe that Zion (heaven) will be built upon the American continent; that the lost Ten tribes will be restored, and in the "literal gathering of Israel". They believe the earth will be renewed and receive its "paradisiacal glory".

I have been assured by Latter Day Saints that when this comes to pass the dead will be resurrected in their old physical bodies. The difficulties which this idea involves were dismissed with the phrase, "We believe God can do anything." There is, of course, no answer to that argument.

As a social and political organisation Mormonism is comparable to the Roman Church, except that it has a gigantic business side which is purely secular. The Church owns and controls the largest and best

appointed hotel in Salt Lake City. A magnificent edifice, run on most up-to-date lines. An example of the occasional paradoxes that arise when religious organisations embark on commercial enterprises is shown in the fact that, although strict Mormons must not drink tea nor coffee, both are freely sold in the hotel.

The Church Offices are very beautiful. It is difficult to describe adequately the attractiveness of the interior decorations. The walls are made partly of Utah Onyx, a lovely mottled brown marble obtained from the Rocky Mountains.

I was deeply impressed with the excellent library kept in this building. It is an example of the extraordinary degree of efficiency to which the Mormon organisation has attained. Every book written for or against Mormonism is to be found there. I was shown a book written by Sir Arthur Conan Doyle during his first visit to America many years ago, when his prejudices against unorthodox movements must have been keen, and another written after his famous Spiritualist tour. He then came in close personal contact with the Mormons, and wrote about Mormonism with sympathy and insight. They were very appreciative of this change of view. His visit to the Library made a lasting impression upon those who met him, and he did much to soften their attitude towards psychic subjects.

My visit to Salt Lake City has been made more pleasant by the wonderful weather. Cold in winter and very bright and warm in summer, the weather is delightful. Add to this the natural beauty of the surroundings and one will be compelled to regard this part of the world as particularly blessed.

A PRAYER FOR RELIGIOUS FREEDOM.

Mr. H. J. Steabben, referring to the recent police court case, writes:

Spiritualists feel they are not being allowed that religious freedom which is a boasted English prerogative. Various newspaper editorial comments in all directions, even from those who are not of our persuasion, also note this.

What I particularly wish to stress is that now is the time to practise one of our beliefs in particular, that is, the Power of Thought. I suggest that every day each of us send out a thought in prayer-form until such time as we receive our rightful liberty to worship in accordance with our beliefs.

I suggest that it should take something like the following form: "All the world over may God bless men of all nations and may we and they be free to worship Him according to the dictates of our own hearts." I suggest that this prayer be sent out by every reader, and that every society should give it out at its services. It might be better to arrange a certain hour for it, so far as possible.

NOTES ON NEW BOOKS.

"Masters and Disciples." By Clara Codd. (The Theosophical Publishing House, Ltd. 2s.)

This little manual presupposes in its readers some acquaintance with the main tenets of Theosophy. It gives a concise and clear account of the "Masters of the Wisdom" (Mahatmas or Adepts) and their "Disciples" (or Initiates), and describes the stages by which an aspiring and earnest student may progress along the Path of Holiness. The documentation is full, and should be useful to anyone who wishes to learn something of Theosophy. K.M.E.

OBITUARY: MRS. R. TURNER.—We learn with regret of the passing of Mrs. Ruth Turner, one of the oldest members of the Parkgate Spiritualist Church, Rotherham, at the age of seventy-seven.

THE REV. SUSANNAH HARRIS KAY, the well-known voice medium who participated in the I. S. F. Congress, is remaining in England for a few weeks. Her address is 27, Chepstow Place, Bayswater, London, W. 2. 'Phone: Park 8084.

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 Tuesday, September 18th, at 4 p.m. ... MRS. NORDICA
 Friday, September 21st, at 8 p.m. ... MISS COLLYNS
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 Wednesday, 3 p.m., Circle for Clairvoyance, Sept. 19th, ... MRS. LIVINGSTONE
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Worthing Spiritualist Mission Church, Grafton Road.
 Sunday, September 16th, 11 and 6.30, Mr. T. W. Ella. Thursday,
 September 20th, Mrs. Frances Tyler, 3 p.m., Members only; 6.30 for
 Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—September 16th, 11, open
 circle; 2.45, Lyceum; 6.30, Mr. Horace Leaf. September 19th, 8, Mrs.
 E. M. Neville.
 Gamberwell.—The Central Hall, High Street.—September 16th, 11
 and 6.30, Mr. A. Nickels. Wednesday, 7.30, public circle at 55, Station
 Road.
 Peckham.—Lausanne Road.—September 16th, 7, G. F. Knott (Roch-
 dale). Thursday, 8.15, Mrs. E. Neville.
 Richmond Spiritualist Church, Ormond Road.—September 16th, 7.30,
 Mr. G. Botham, address and clairvoyance. September 19th, 7.30,
 service.
 Croydon.—The New Gallery, Katharine Street.—September 16th, 3,
 Lyceum; 6.30, Mme. de Beaurepaire, address.
 Fulham.—12, Lettice Street.—(Nr. Parsons Green Station).—September
 16th, 11.30, circle; 3, Lyceum; 7, Mrs. Worthington. Thursday, 8,
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MEETINGS.

Monday, September 17th, at 3, Psychometry ... MRS. F. TYLER
 Tuesday, September 18th, at 7.30, Clairvoyance ... MRS. F. KINGSTONE
 Thursday, September 20th, at 7.30, Clairvoyance ... MRS. A. JOHNSON

GROUP SEANCES.

Monday, September 17th, at 7.30 ... MRS. S. D. KENT
 Wednesday, September 19th, at 3 ... MRS. CANNOCK

PRIVATE SITTINGS.

Daily ... MRS. ESTELLE ROBERTS, MRS. ANNIE JOHNSON
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 Wednesdays ... MRS. BARKEL

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 Wednesdays, at 7.30, Leader ... MRS. KINGSLEY
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6.30 p.m.—*Speaker*, Rev. G. Vale Owen.

Clairvoyante: Mrs. Tyler.

Sept. 23rd, 11 a.m., Colonel Peacocke; 6.30 p.m., Mrs. St. Clair Stobart.

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Many of these generous donors are non-members and others are complete strangers, some of whom live in far-off countries.

The total amount received to date is £679 19s. 10d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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NOTICES.—No ordinary sessional work is arranged for the summer months. The Autumn Session will commence on October 4th. During the intervening period Members may arrange sittings with mediums on the staff. The Library and Rooms will be open all the year round.

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