

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by **DAVID GOW**

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"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

THE POWER OF THE EYE.

Mr. Simon Tappertit, the locksmith's apprentice in Dickens's *Barnaby Rudge*, firmly believed in the power of his eye to overpower those whom he regarded as enemies. When contending with foes he would begin by "eyeing them over", but in the long run his "glittering eye" did not seem to have been always victorious. Mr. Dick Swiveller, the gay reveller in *The Old Curiosity Shop*, seems to have practised a similar method of routing his enemies, for we read that in a hostile encounter with a jealous rival he eyed his opponent (doubtless with withering contempt), looking first at his face and then allowing his glance to fall gradually to his enemy's feet, and afterwards travel slowly upwards again. The description in each case is an illustration of Charles Dickens's humour and his close observation of human kind, its tricks and its manners. The great novelist was quick to discern the droll side of everything, and he was rarely wrong in his observations. Even in his caustic satire of some forms of Spiritualism he did not ridicule anything that was not really ridiculous. And there is little doubt that although he made Mr. Tappertit a figure of fun, he would have readily allowed that the eye has really a magnetic power; that it is the means whereby we may soothe and subdue—provided always we have the interior power; that it is a register of character, and an index to physical health.

"THE WITCH OF ENDOR".

It has already been noted that this story is treated by Hebrew scholars as a satiric fable, and if this is really the explanation an immense amount of discussion and commentary upon it has simply been wasted. Our correspondent, V.B.M., however, does not accept this view, but attributes it to the tendency of scholarly folk to indulge in esoteric interpretations of Biblical statements that are better understood when treated as facts. Certainly the Higher Critics have gone very much astray in this direction. Our correspondent rightly holds that the Endor story is at least true to type, psychically regarded. He points out that Saul's visit to Endor indicates "a very real, if unsatisfactory, belief in personal survival". And Samuel, when he appeared, was very much the same man as he had been in the flesh. His speech was forcible and uncomplimentary. He rebuked Saul in characteristic fashion. V.B.M. suggests that on the

subject of spirit-return there was a priestly view and a popular view, and that these views were in conflict. Further, that in the Old Testament we get only the priestly view. But we are inclined to think that it is time the Endor story had a rest. We are more concerned with the living values of to-day than the "mouldering records of a barbaric past".

SPIRITUAL HEALING.

In the May-June issue of the *Anti-Vivisection and Humanitarian Review* appears a letter from our friend Major Hilder Daw on "Spiritual Healing". He traces the failure of Healers to gain official recognition to the fact that as a body they are unorganised and are "mixed up with charlatans". He claims that only about twenty per cent can really be called spiritual healers. Further he declares:

It is not possible to obtain recognition until we set our house in order; until we combine together the genuine healers or Mediums from all ranks in life and from all climes; until those healers are aided in their development by the more experienced; until we repeal Archaic laws and substitute in their place a law to protect the credulous dupe; and until we acknowledge the Christian doctrine of healing.

Although officialdom and orthodoxy still appear to hold the field in healing, as in other matters, it is none the less true that in the Church, and in the medical profession also, there are signs of change. Not long ago we referred to an important book by a medical man of standing who boldly claimed that the cure of all diseases is closely related to the spiritual principle in man—a very significant statement.

DECEASE OF MR. J. HEWAT McKENZIE.

We much regret we have to record the death of J. Hewat McKenzie, who passed away on the 21st inst., at a nursing home, after undergoing an operation for intestinal trouble, making a peaceful end.

The funeral took place at Golders Green Crematorium on Saturday last, when addresses were given by Mr. Dimsdale Stocker, (who conducted the service) Mr. Hendry, and Mrs. P. Ch. de Crespigny. The floral offerings were numerous and very beautiful.

It will be remembered that in *LIGHT* of the 20th ult. we gave some account of Mr. McKenzie and his work, referring to the fact that he founded the British College of Psychic Science in 1920 and until 1925 bore the full cost of the enterprise. We join with their many friends in expressions of sympathy, with Mrs. McKenzie, the widow, and the bereaved family, knowing that, as always in these cases, the shock of separation will have been greatly softened by their knowledge of the reality of survival and the possibility of communication between the two worlds.

An appreciation by Mrs. de Crespigny appears on page 418 of this issue.

Mrs. McKENZIE and family wish to thank all friends for their kind expressions of sympathy, and flowers.

A VISIT TO A TAO-IST TEMPLE.

By E. A. S. HAYWARD, O.B.E.

We had often heard of "sand-divining" in China by mediums using a kind of planchette, but foreigners rarely have an opportunity of seeing it.

Last year, however, my wife occasionally visited a curio shop in one of the back streets of Hong Kong, going through the long process of bargaining for an article which had taken her fancy. During one visit she had an unusual experience, feeling a strong psychometric influence whilst handling a curio she had picked up to examine. She had by this time become well acquainted with the proprietor, and she had the fancy to ask him to take it in his hands. This he did, and began to sway as if about to go in trance. This incident led to a series of talks on religious and psychic subjects with the man, Lam Yat. Early in the proceedings I also met him, and learnt to appreciate his high ideals, so different from those of the usual Chinese shopkeeper. Our chats were severely handicapped by the fact that Lam Yat, although most intelligent and spiritually minded, could only talk to us in "pidgin English", resorting occasionally to a picturesque Chinese-English word book, when he wanted to express ideas beyond the scope of his limited vocabulary.

We learnt that he was a Taoist, a strict vegetarian, averse to the destruction of any animal life for food, and that he and his brother, his partner in business, belonged to a "Tong", or Society of some 150 members, who worshipped at a private Temple across the Harbour, at Kowloon Old City on the Mainland. We also ascertained that there was a celebrated diviner attached to this Temple, the principal services at which were held on nights of the full moon, the 15th night of the Chinese lunar month, a most auspicious time in the Chinese Calendar.

Lam Yat promised to obtain permission for us to visit the Temple during one of the services to see the divination in progress, knowing that we were not doing so out of mere curiosity. Eventually, all was fixed for the full moon of December last, but, much to our disappointment, a serious outbreak of small-pox occurred, with special virulence at Kowloon. This necessitated the postponement of our visit, and as the outbreak persisted for some months we were afraid that we should leave China without seeing it. Fortunately, our friend was able to obtain permission for us to attend the ceremony at the May full moon.

Lam Yat, clad in a long creamy-white robe, called for us at about 9 p.m.

It was a glorious moonlight night, but very hot and humid. We had, first, a motor ride of several miles to the old walled City, where we had to take rickshaws along mysterious narrow paths through paddy fields, the only artificial lights to be seen being those from dim oil lamps in mud huts of the farmers, who, with their families, were seated outside on the walls, fanning themselves to keep off mosquitoes and to get a little coolness from the air. All around could be heard the croakings of innumerable bull-frogs, and the strident whirrings of cicadas.

After a long ride we reached the Temple gate, beautifully decorated with banners plentifully splashed with ideographs. We were led up a long path under a pergola covered with flowers, and with flowers on either side, to a kind of reception room, where members of the "Tong" could sit and chat before and after the services, which were held in one or

other of two Temples in the grounds. On the walls were hung copies of many special ideograph messages received through the instrumentality of their trance medium.

After a short rest and introduction to leading members of the "Tong", we had to take off our shoes, and put on special slippers, which, later, we had also to take off and stand in our stockinged feet when led into a room where we saw a number of men wearing long blue robes. Two were standing at a high desk with large books in front of them, and with writing brushes in their hands. These were taking down the ideographs traced by the medium, who was standing in front of a tray powdered thinly with fine sand. His eyes were closed, and he gave us the impression of actually being in trance, and unconscious of his movements. The planchette was formed of two thin pieces of willow-wood, the longitudinal piece being curved round to a point at one end. Near the end farthest away from the point was a short transverse piece, which rested across the back of his fingers, which acted simply as a support, and in no way guided the movement of the instrument, which was in constant motion. Sometimes the pointer would move aimlessly for quite a while over the surface of the sand, and then start to form a series of ideographs, which were carefully watched by two or three members standing by for the purpose. They would at once call out the characters to the scribes, who kept a detailed account of the writings obtained. Another member would then give the tray of sand a shake, and so furnish a fresh surface for further writing.

The medium had been at work for some time before we arrived, but we were able to watch him for about fifteen minutes before he stopped, and in a short time returned to normal, when we were introduced to him, but he could only speak Chinese. We were told that he was tired, and needed a rest, and it was uncertain whether he would be able to do any more that night, but if so, he would try to obtain an answer to any question, not relating to material things, which we wished to ask.

We gathered that questions were usually written beforehand, and were not shown to the medium. The replies are apparently often of a "sybilline" nature, and the messages have at times to be carefully studied, before the meaning of the "Joss", i.e. spirit, can be understood. We also heard that poems of a transcendent nature, far beyond the mentality of the medium, or of those present, are occasionally received, tending to the assumption that such communications are inspired, and do not arise from the sub-consciousness of the "diviner".

Whilst the latter was resting, we were taken to the Main Temple, where a service was about to start. The services are conducted by members of the "Tong", who are "Lay Brothers" rather than Official Priests. They invariably fast for twenty-four hours before taking part in a service, and withdraw for meditation and preparation into the quietude of the Temple precincts.

According to their belief there must always be an odd number of celebrants, and in the service, which we witnessed, there were seven. They were all dressed in long green robes, yellow stoles about five inches wide around the neck, and a peculiarly shaped black hat of crinkly material on the head.

On entering they lined up in front of the Altar, on which were offerings of fruit, food and flowers. The sacred candles and joss sticks were lighted, and

the celebrants then proceeded to go through a series of "kow-tows", or genuflections before the Joss, three stepping one pace behind, and then the four, alternately.

The service then started with a high-pitched chant in a minor key, punctuated at intervals by ringing of bells, and strokes on a musically-sounding bar of metal. The chants changed from time to time, and "kow-tows" were performed by the Chief celebrant, on this occasion, Lam Yat's brother, or by all the seven together.

We remained interested spectators for quite a while, but, as the service was to continue for the greater part of the night, we quietly withdrew, as we could not even stay till midnight, at which hour they believe that spirits can exert the greatest influence upon dwellers on earth.

On enquiry, Lam Yat ascertained that the medium was too tired to do any more work that night, so we were unable to see what kind of answer would be given to our question.

This "Tong" has two special forms of charity; one, the free distribution of medicine to the poor; the second, to buy captive wild birds on sale in the markets and set them free.

Before leaving the Temple grounds we accompanied Lam Yat so that he might place lighted incense-sticks and "kow-tow" before the Spirit Tablet of his old father.

To show our sympathy with his filial piety, we also lighted some incense-sticks and placed them in position.

We came away with a feeling of peace, and realised that these Tao-ists, most of them men of business, or shopkeepers, were, in their own particular way, striving to follow the Path of The Master, and were willing to make many sacrifices in the endeavour to lead a life of integrity, purity of thought, and abhorrence of cruelty.

MEDIUMSHIP AND GENIUS.

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

There is no need to feel embarrassment at the possession of mediumistic powers. This may sound strange, but I know many sensitives who feel a certain shyness in having to admit that they possess psychic gifts.

Mediumship is akin to genius, and there is no occasion to feel ashamed of possessing genius. It has long been recognised by qualified Psychical Researchers that mediumship comes in the category of genius. The Genius may be defined as a person possessing extraordinary capabilities along a certain direction. These particular qualities cannot be taught, or learned, and are not merely the product of hard work. They are something outside the range of the individual's will or consciousness. In short, genius is dependent upon inspiration. The ancient Romans attributed this inspiration to independent spiritual force—a familiar spirit presiding over the destiny of the privileged person. This implication of a spirit guardian has been, in the course of time, gradually eliminated from the word; but nevertheless genius is as big a mystery as ever.

It is possible that Mediumship will lead back to the old Roman idea of a spirit co-operator. At present the inclination is to ascribe genius to the operations of the Subconscious; but too little is known of this area of mind to permit anyone to speak authoritatively on the point. The theory, however, presents no difficulty so far as Mediumship is concerned, as supernormal faculties are undoubtedly subliminal. People do not see clairvoyantly with normal eyes, nor hear clairaudiently with the normal ear. A careful consideration of the action of supernormal faculties leads to

the conclusion that their source is in the subconsciousness.

The points of resemblance between genius and Mediumship are unmistakable. Most geniuses tend to be rather childish and vain. They are pleased and perplexed with their power, inclined to be boastful, and work as if it were play. Their faculty is spontaneous and may manifest at any time, and is quite beyond the ability of ordinary normal individuals, although they may put themselves into the condition most conducive to it. While associating themselves with their production, they nevertheless view it in an impersonal way. The work produced by a genius may be useful or useless, but it must be expressed, which may explain why so many have died in poverty, unrecognised in their generation, and perhaps why so many have become mentally unbalanced. Only those who produce results useful or pleasing to their fellows are appreciated and rewarded.

If their work is unconventional they may be execrated and persecuted. This has been the experience of many, especially those gifted philosophically and religiously. In time the work of the persecuted genius may win recognition and his name be revered and praised. This was the case with Jesus of Nazareth, the Buddha, and Swedenborg; Mediumship is undergoing a similar experience.

Goethe's belief that if children grew up according to early indications we should all be geniuses, applies very closely to Mediumship, for most children appear to have latent psychic faculties, but are discouraged by their parents, who in ignorance attribute their strange experiences to "imagination".

Discrimination must be made between imagination and those operations which have a supernormal origin. It often takes an expert to tell the difference. That is one reason why all would-be Mediums should seek in their unfoldment the advice of an expert.

Temperament has a good deal to do with genius; it also has with Mediumship. The best Mediums are usually extremely sensitive and self-conscious, their nervous system being highly strung, not, however, in a pathological way. During the development of their powers a decided change may occur for the better, giving rise to a sense of satisfaction, similar to that felt by the genius when he has given expression to his inspiration. There is, in both cases, a sense of relief at having "got out of his system" something which caused a feeling of unrest.

Genius is largely dependent on heredity; so is Mediumship; but in both cases there are notable exceptions to the rule. Neither genius nor Medium depends so much upon environment as upon heredity. Every class of society may produce examples of both of a high order. Nor are they dependent on intellect. Some geniuses have been below normal in education and intelligence. Only occasionally, however, have geniuses been imbeciles. The same remarks apply to Mediumship.

It has been observed for centuries that geniuses are often rather morbid and given to fits of melancholy and excitement. Both moods are common to good Mediums. Genius must have an innate capacity, so must Mediumship. But everybody appears to be gifted with some degree of Mediumship, just as everybody is endowed with a degree of genius along one direction or another.

Huxley was near the truth when he compared geniuses with biological "sports". That is, they have all the ordinary qualities, plus some individual peculiarity not usually found among their type. The analogy must not be pressed too far, as there is an immense difference between the psychological states involved in genius and Mediumship and the physical conditions of biology.

Do not be ashamed of Mediumship. To develop it may raise people out of the common order, but it places them in the van of evolution, and puts them in the company of the best examples of the human race.

PAST, FUTURE, AND THE PROBLEM OF TIME.

By J. L. AMES.

In my previous article in *LIGHT* I endeavoured to indicate a line of thought that might lead us to realise the fact that the real Past is not a mere fixed record of events; that it is inextricably mingled with the present; that in a very true sense it can be altered and is in reality part of ourselves. Recorded History is nothing but a catalogue, and, what is more, a catalogue that is out of date. It no more consists of the real past than a tradesman's catalogue consists of the goods that he has for sale. Let us follow up this line of thought and see if we can obtain thereby a truer idea of the future and throw any light on the mystery of Time itself.

What exactly do we mean by the word future? Most people would say at once: "Why! the things that are going to happen, of course!" Exactly! We are again deluded by the idea that the future consists of events that have not yet occurred. Supposing that when I am asleep my dream-consciousness, or my sub-conscious mind, or whatever we elect to call that part of ourselves that dreams, shows me a railway accident in which I appear to be involved, and if subsequently in waking life I find myself in a railway accident that corresponds in detail to that of which I dreamt, is it therefore true to say that at the time of my dream my Future consisted of a railway accident? Obviously not; how can my future consist of a thing that does not exist? The idea is an absurdity.

If my Past does not consist of events that have ceased to exist how can my future consist of events that have never happened? If it is true to say that the real past is part of the present and part of ourselves, is it not equally true to say the same of the Future? May we not regard it as our personal relation with, and our attitude towards, experiences as they come to us? What have we done that we should find ourselves up against this mystery of Time, racking our minds with unanswerable questions, and being faced with this hopeless impossibility of being able to understand our experiences? Surely we must conclude that somehow we have taken a wrong turning and got off the true path; and that is exactly what we have done.

The whole crux of the matter is that we find insuperable difficulties in refraining from looking upon ourselves as something distinct and apart from our environment. Professor J. S. Haldane, in his recent remarkable book, *The Sciences and Philosophy*, makes this point very clearly. He shows in the most unanswerable way that it is impossible for us to make headway so long as we look upon ourselves as one thing and the Universe as another. So long as we continue to regard ourselves as living conscious beings, Spiritual beings if you like, but existing in (i.e., standing out from) a Newtonian Universe of objects and happenings, we shall remain in the old rut, endeavouring fruitlessly to cut up our Consciousness into water-tight compartments of Past and Future and so turning it into Space which is a mere nothing. The Universe is ourselves and we are the Universe. We must freeze on to that idea, incomprehensible as it seems, and when sense-impressions seem to contradict it we must drive these sense-impressions from us with all our strength.

Science comes to our rescue by reason of her very failure to answer the questions, "What is it all? And what does it mean?" When we ask, "What is this physical Universe that we see around us?" she points to a row of symbols and mathematical equations and she tells us in the words of Professor Eddington,

"Something unknown is doing we don't know what."* We ask again in despair, "Can't you tell us something of its nature?" and again she replies, "All through the physical world runs that unknown content which must surely be the stuff of our consciousness."† She has led us along a great road of knowledge and discovery and eventually we reach the unknown shore beyond which she can guide us no further; she can only point to a footprint in the sand that we recognise as our own. It rests with ourselves whether we remain with her on the shore or whether we embark in the ship of Faith and set forth on the great quest.

And what is our Faith to be? Surely that the Universe is a Spiritual Universe; that it is a throbbing, palpitating, living spiritual organism, and that we ourselves are at once part and at one with it; that it is alive, and that its life is our life. There is no dividing-line between the spiritual and the physical; such separation is impossible. Such then must be our Faith, and when we think of God, what truer or grander conception could we have of Him than that He is this very Life of all that is, other aspects of which are Truth and Love?

And what of Time? I suggest that we interpret that experience as follows. Time is a geographical corollary due to the rotation of the Earth upon its axis. It is a question of longitude. The feeling of the passing of Time to which we are all victims is nothing but a kind of mental giddiness, the result of these perpetual revolutions: it is a psychical counterpart of that physical sensation that we have when we sit on a whirly-go-round and see the houses and the trees and the people flying past us in sickening repetition. Mentally stupefied by this giddiness, which has become hereditary and chronic, and fascinated by the rhythm of night and day, man began to count the revolutions. He also became aware of the greater rhythm of the seasons and began to count them, too; hence our system of dates and calendars. Sometimes man lost count, giving rise thereby to our many perplexities in the chronology of History. This giddiness, this chronic mental disease, is largely responsible for our generally taking the objective view of existence rather than the subjective view of "becoming". The former leads nowhere, and the latter is the Truth.

MATERIALISATION AT A SPIRITUALIST CHURCH.

Mr. Max Gittleston, London, W.2., writes as follows:

On Sunday, 11th inst., Mrs. Lilly, the well-known healer and Medium, attended the Battersea Christian Spiritualist Church, in Voltaire Road, Battersea. Remarkable evidential messages were given through her mediumship. After the service she gave free healing and her spirit brother "Joe", a very humorous guide, controlled and said that the Medium's spirit-doctor was in the other room, and he was leaving to join him.

Strange to say some fifty of the audience saw the materialised form of the spirit-doctor who remained about twenty minutes while the healing was in progress. The room was in half-light and he was seen to move about quite freely.

Mr. Gittleston adds some remarks concerning the powerful mediumship of Mrs. Lilly; but it would be more satisfactory if such cases, as that recorded above, were fully authenticated by the signatures of the sitters who claim to have seen the materialisation.

FAERY INVESTIGATION SOCIETY.—A lantern lecture by Captain Q. C. A. Craufurd, R.N., the founder of the society, will be given at No. 5, Smith Square, London, S.W.1, on September 11th. Full particulars of this, and other meetings of the society, can be obtained from Mrs. Cantlon, 10, Cliveden Place, Sloane Square, S.W.1.

* *The Nature of the Physical World.* A. S. Eddington.

† *Space, Time and Gravitation.* A. S. Eddington.

LETTERS TO THE EDITOR.

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

REFRESHMENTS TO VISITING SPEAKERS.

Sir,—I have read with great interest the message of "Feda" to the Spiritualist societies with regard to offering refreshment to visiting mediums before the meetings, but "Feda" has not had the experience of working through a medium on the platform. I know the exhaustion one feels after one has conducted a meeting, and perhaps there is a long and often disagreeable journey to take before reaching home and in these circumstances a cup of tea or coffee after a meeting is very welcome.—Yours, etc.,

ALFRED VOUT PETERS.

THE NATURALNESS OF SPIRITUALISM.

Sir,—A correspondent, a nominal Spiritualist, has written to me, protesting that I bring "the Spirits" in unnecessarily, to account for dreams, or some of them. "Why do this," he asks, "when we may be able to account for them [the dreams] by perfectly natural laws?"

But why regard Spirits as unnatural, or as something special? If Spiritualism is based on natural law, as I am thoroughly convinced, why be afraid of it, or of its logical inferences? It will probably explain many things hitherto unexplained, and in a more simple and direct way than is otherwise possible.

Being persuaded that this is so, I can see no sufficient reason why we should not pursue it to its valid conclusion, no matter where that may lead. Let us, of course, keep both feet on solid earth while doing it, using the conscious sanity with which we are supposed to be endowed.

My correspondent advances the psycho-analytic theory, but this requires me to swallow whole, before I start, some very unpalatable axioms having to do with sex. And further, he would have me consider the psycho-analytic theory as being natural law, while denying me the right so to consider Spiritualism.

No, Spiritualism as enunciated in "LIGHT—Its Scope and Purpose" (on the cover of your journal) is just as much a matter of natural law as the Conservation of Energy, or Gravitation, or any other, and should be so regarded. Personally, I am a bit tired of Spiritualism being merely tolerated as a sort of outcast belief. The time has passed for that. We must view it with the respect and consideration to which it is entitled on the grounds of its entire reasonableness and normality, and because of its far-reaching implications and importance.

Among the creeds of the world, isn't it about time that Spiritualism should drop the apologetic rôle of poor relation which has been thrust upon it?—Yours, etc.,

P. REGINALD PALETHORPE.

St. Augustine, Florida.

REINCARNATION AND JUSTICE.

Sir,—It is not surprising that you should weary (as you say in "Rays and Reflections" of the 3rd inst.) of the argument that "Reincarnation is the only way of vindicating the love and justice of God". The Deity cannot, of course, be thought to owe explanation to anyone; it is really that a modern group of thinkers basing themselves on ancient beliefs present to us a Being who, having allowed a creature to evolve to the status of man with a view to his admittance later to a different, heavenly, abode, has so mishandled the situation that this man has to be returned some thousands of times to the earth to correct his imperfections before he is fit for the place.

The best authorities, I notice, think man has been on earth *as man* (excluding his anthropoid or manlike existence) about a million years, so allowing five incarnations per 1000 years (it is, of course, pure fancy) we have had about 5000 tries at reformation. It doesn't speak well for us. I am well enough aware that eminent men like Pythagoras once held this belief and that it cannot be disposed of so easily as all that. Much is made of the argument that only so can pure justice be satisfied. In that case man has expiated everything and cannot strictly be said to owe gratitude to anyone. He has trodden numberless times the road to his Calvary—"once more those weary steps I climb". There is a complacent assumption that if we get justice meted out then, putting everything together we should pull it off all right at the end. In an earlier day whether it was that they were more conscious of error or not they did not seem so sure as e.g. in the Dies Irae: "What shall I, frail man, be pleading, when the just or mercy needing?" And Cervantes shows us Don Quixote giving sundry instructions to Sancho Panza prior to the latter taking on the government of the Isle of Barataria. "And if, Sancho, a guilty person comes under your jurisdiction look upon him as an unfortunate, miserable wretch, liable to the depravity of our common human nature and be when possible clement towards him for though all the attributes of God are equal yet mercy will ever shine more resplendent to our eyes than justice. . . ."—Yours, etc.,

E. HARVEY.

THE PERSONAL SIDE.

MR. W. B. YEATS.

Mr. Yeats is primarily a poet, and a distinguished one. As Mr. Robert Lynd—the well-known literary critic—said recently, a European seal was set on the fame of Mr. Yeats by the award of the Nobel prize a few years ago.

But the poet, as most of us are aware, has for many years been interested in psychical matters, and we can recall his part in making known the discoveries of the late Professor Crawford, of Belfast, in connection with the Goligher circle. This sufficiently proved that Mr. Yeats took more than a poetic or sentimental interest in the subject—he realised the scientific values. This was during the War, since which Mr. Yeats has become an Irish senator and greatly developed his powers as poet, author and dramatist, as shewn by some of his later works. It is some fifteen years since he addressed the London Spiritualist Alliance on the subject of "Ghosts and Dreams". A portrait of him appeared in *LIGHT* at that time, with some brief particulars of his career, as that he was born in Dublin in 1865, and that he had devoted much time and study to psychical research on which he proposed to publish a book embodying the results of his labours in that direction. That book, we believe, has yet to make its appearance, and in that case it should be greatly enriched by his experiences in the intervening years. A man of outstanding powers of mind, in addition to the penetrating vision of the poet, Mr. Yeats, after a long and wide study of our subject, is eminently qualified to speak as an authority, and from his own point of view as a mystic, as well as a psychical researcher.

"I CANNOT really say that I can account for my compositions. My ideas flow and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, *all at once*. The rest is merely an attempt to reproduce what I have heard."—MOZART.

LIGHT.

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"WHEN THE GOD SPEAKS."

Even when we have settled the problem of what Inspiration means—whether the inbreathing into the mind of some guiding or controlling spirit, or the influence on the mind of a "thought-atmosphere"—there are still some questions to be faced.

Is inspired work only that which is produced easily, without conscious effort? Can a story or a poem, upon which the man or woman of genius has had to spend long and painful labour, be also the result of inspiration? To our thinking the question turns on the kind and quality of the inspiration at work, and also the circumstances. We say of a dull piece of literature that it is "uninspired", but it may be none the less the work of a writer who can, under a strong inspiration, rise to great heights of excellence. Wordsworth is an instance in point. Much of his poetry is of a mediocre sort, but in "Tintern Abbey" and his "Intimations of Immortality" he shows rare poetical genius. There is no difference of critical opinion on that point. Some of Wordsworth's work is true poetry; the rest is for the most part very poor stuff—rubbishy. Was he inspired in the one case and not in the other? Certainly, if we are to accept the idea of inspiration at all. Shelley, Tennyson and Keats, on the other hand, show a more equal quality of merit. Some of their work is, of course, inferior to the rest. But all three were greater artists than Wordsworth, or at any rate gifted with more critical judgment. All of them seemed to be conscious at times of inspiration, for there are some significant allusions to the fact in their poetry.

We know what Plato and Socrates thought—that all really inspired utterances were given by "gods" through men. Thus we find Socrates referring to a wonderful poem by one Tinnicus, who composed a "Paean", which became famous and was sung and recited everywhere, and yet Tinnicus had never on any other occasion produced anything worth attention. To Socrates this proved that men may be at times inspired by gods to produce work beyond their normal capacity. To-day, of course, we should speak not of gods but of spirits, and should realise that the influence or "control" may vary in strength or be totally absent. We see this constantly in mediumship, realising that its results depend partly on the quality of the mediumship and partly on the presence of the "power". We know, too, that occasionally an inferior medium will yield excellent material just as a good medium will on occasions give very disappointing results. The "power" or inspiration may be present in one case and not in the other.

We are accustomed to think of inspiration in Art and of spirit control or influence in mediumship as entirely different things. But the two have probably much in common. The chief difference

appears to reside in a personal factor. The medium refers to the influence under which he works as a personal agency, while to the poet or the artist the source of inspiration is usually impersonal.

To Shelley and Wordsworth, for example, as their poems show, the inspiring influence at work was the Universal Spirit. Naturally, for it is a condition of all great Art that it shall be impersonal. Of the reality of inspiration, from wheresoever it may come, there can be no doubt. There is a spiritual world. It acts upon, inspires and influences us all in some degree, according to our grade of mind and soul. Those most responsive to it are always persons with some quality of psychic sensitiveness, and whether we classify them as geniuses or as mediums they are akin—cousins if not brothers. The "god" may speak in either, although the utterance may not be the same. In the one case it may be a spirit, in the other the Spirit—it is just the difference between the person and the Principle.

CLAIRVOYANCE AND CRIME-DETECTION.

The application of psychic faculty, notably clairvoyance, to the detection of criminals has been the subject of newspaper discussion of late. There are a sufficient number of instances as, for example, the Frau Gunthers-Geffers case in Prussia, to show the possibility of such a thing. But opinions amongst Spiritualists and Psychical Researchers differ sharply as to the advisability of employing psychics as "sleuths". It is considered by some to be a degradation of psychic gifts, and it is asked by these whether the aid of the spirit world should be enlisted to deal with matters which belong to an unsavoury side of earthly life. On the other hand, it is contended that no possible means of bringing criminals to justice should be neglected. In short, the dispute is one between the idealistic and the practical views of the question.

To us the first question which presents itself is whether our knowledge of psychic laws and psychic faculty is sufficiently advanced to warrant a resort to the supernormal for crime detection as an adequate and practical method. Here and there, as we know, the method succeeds. But when it is established that it affords a reasonably trustworthy means, then the question of its morality will become more definite. As we know, psychical faculty, like telegraphy, is neither moral nor immoral in itself; a medium may be a person of saintly life or very much the reverse without detriment to the mediumship considered in itself. And the Unseen World contains every variety of character, disposition and point of view. It has its angelic regions, and its regions which are not so angelic—to put it mildly—so that the question of degradation of a faculty is seen to be merely relative. The beginnings of many new discoveries and inventions have been attended with the denunciations of those who dreaded lest the new thing might be turned to evil ends. To the practical mind it would seem to be first necessary to perfect the invention and so give the good and the bad uses an equal chance. But whether the detection of crime and criminals is a bad end is another question, and one that ought not to be difficult of solution.

FELLOWSHIP.

As the lone star, heaven-born, and iris-eyed,
Dawns with her Sisterhood upon the night,
Until the distances throb far and wide
With all the miracle of borrowed light—
So even is the lonely soul of man
Born into fellowship with other souls,
That each may help to bridge the mighty span,
So dark but for their blended aureoles.

F. E. K. (From *Sonnets and Lyrics*.)

"THE TIGER WOMAN" AND A SPIRIT WARNING.

BY R. H. SAUNDERS.

There has recently been published an extraordinary "human document", *The Tiger Woman*.* Here we have a remarkably frank account, with "nothing extenuated", of the life of that singular character, Betty May, as related by herself. It is an exemplification of the old maxim that truth is stranger than fiction.

From the squalid purlieus of Limehouse, where she lived with her three brothers, sister and mother in one room, to the aristocratic regions of Belgravia, where champagne of the costliest brand replaced the gin and beer of her childhood, all is described without reticence. Betty May came of gipsy stock and seems to have possessed some kind of psychic power (not, however, of a particularly spiritual order), as a score of incidents related in this remarkable book illustrate in a forceful manner. One of these is connected with the obtaining of a supernormal picture under conditions that appeared to rule out any question of faking.

The second marriage of Betty was to Raoul, a talented scholar, who took a First in history at Oxford, was a deep student of Egyptology, and had full belief in the maleficent powers of the mummified body of Princess Amen-Ra in the British Museum. He took his wife to view the mummy but the young lady put out her tongue at the Princess in derision. Raoul was deeply stirred at this insult and prayed that any evil spell which might result should not affect Betty but should be placed upon him. Whether this had any connection with Raoul's tragic end we do not know. On the day of their marriage at Oxford, as they were walking through the gardens of one of the Colleges, a friend suggested that a snapshot should be taken of the newly-married couple. When developed the plate shewed, over the head of the husband, an "extra"—the form of a slenderly-built young man looking as though asleep or dead, the arms raised slightly behind the head, while the head drooped gently to one side. All were amused at what they termed this "spook" photograph. But some months later, after a series of adventures, rivalling those of Gil Blas, Raoul died at an abbey in Sicily, after taking part in some unpleasant rites of a "black magic" order. His wife writes: "When I came to [she had fainted] I was led into the room where my husband had died. He lay there on the bed, his arms raised slightly, behind the head, and the head drooped forward slightly, in exactly the same position as the spirit form on the photograph taken on our wedding day. It had been a warning."

DECEASE OF PROFESSOR ZANCIG.—We learn of the passing, on July 29th in California, at the age of 72, of Professor Zancig, the "psychic impressionist", whose thought-reading performances caused so great a sensation in London some years before the War. A good deal of controversy raged at the time as to the genuineness of these experiments in "thought transference". A considerable body of public opinion, including scientists and psychic students, were quite convinced that the professor and his partner had succeeded in reaching a high degree of proficiency in the art of thought-reading, although it was held that on a number of occasions they fell back on a clever code of signals. Some years ago a weekly paper published what purported to be the "great secret" of Zancig's performances. Professor Zancig, we are informed, suffered considerably during the last three or four months of his life and was frequently in great pain. Two major operations were performed within ten days. In a letter to Miss Estelle Stead, Mrs. Ada Zanzig writes: "There is no death, and I have already held sweet communion with some of his friends who brought him to me in the garden it seemed for a second or two. . . . I know he is in good hands and will help me when possible."

* Duckworth. (10s. 6d. net.)

SIDELIGHTS.

Miss Margaret Bondfield, the first woman Cabinet Minister in this country, stayed for a week-end recently at Hulham House, Exmouth, as guest of Dr. Salt, the principal. The *Exeter Express and Echo* of August 6th says that Miss Bondfield was deeply interested in the healing methods employed, and expressed the hope of making a return visit to Hulham House next spring.

Poltergeist manifestations are alleged in the village of Little Irchester. Mr. and Mrs. E. Rogers, who lodged in a house in the village have been disturbed by mysterious footsteps, rappings on doors, and similar occurrences, according to the *Daily Chronicle* of August 14th. On one occasion wet footprints were discovered on the kitchen floor, while the silver was found to be scattered in all directions. Opinions are divided in the locality as to whether these things are due to psychic forces, or to the actions of an undetected practical joker.

Writing in *John Bull*, of August 10th, a correspondent, Miss M. M., of Birmingham, relates that she once visited a seaside fortune-teller's tent "just for fun". We are not informed as to the sybil's message for Miss M. M., but the writer goes on to tell how she persuaded a boy friend, who had been waiting outside the tent, to become a client of the fortune-teller. He agreed, but rejoined his companion a moment later, saying that "the old dame had refused to disclose anything".

Miss M. M. mentions that she did not believe him, thinking perhaps that the lad had his own reasons for reticence. But next morning, while bathing, the boy was seized with cramp, and drowned before help could arrive. That same afternoon Miss M. M. again visited the fortune-teller, informing her of the tragedy. "I knew it," said the latter. "I could not read his hand because he had no future."

An alleged case of "raising the dead" is related by *The Star* of August 13th, which reports that in a village near Mysore one of the local inhabitants, a man named Linga, who died early one morning, was being carried to the burial ground later in the day when a Yogi, who had followed the *cortège*, offered to revive him. The body was removed from the bier, and the holy man sat before it making gestures and uttering strange incantations. At the end of about half-an-hour, the corpse showed signs of returning to life; a few hours later the "dead" man revived sufficiently to walk home.

The *Sunday Dispatch*, of 11th inst., contains some remarks by the Rev. C. H. Griffith, of St. Leonard's-on-Sea, highly appreciative of our friend Sir Frank Benson, now so prominent as an exponent of Spiritualism. Reference is made to his popularity at Winchester and Oxford, and to his feats as an athlete:—

At Oxford he won the three miles easily against Cambridge. He had a beautiful stride and looked like a young Greek god.

We also read that "no one knows how much he and his wife did for members of their [theatrical] company, keeping them straight and helping them in all sorts of ways." Allusion is also made to his association as a fellow-actor with Irving, when "everyone felt that he and not Henry should have been Romeo". The account concludes with this glowing opinion:—

He is a great Englishman, one of the noblest of "Shakespeare's heirs".

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

ON THE IDENTITY DIFFICULTY.

CAPT. Q. C. A. CRAUFURD, R.N.

Almost the whole difficulty about Psychic Research in these days centres about the question of identity. Many people will remember the much discussed Tichborne case which turned upon proving the identity of a long absent claimant, who after being "recognised" as Tichborne by those who should have known best, was afterwards proved to be Orton. If therefore we are so limited in our methods of obtaining proof of identity that will satisfy a legal assembly, how is it possible to convince the Psychic Research worker who asks for scientific proof? There is no absolute proof available; no body of men have established a method of measuring the qualities that go to form identity. Moreover, there are two quite distinct portions of a person's individuality. There is his natural self, and there is that artificial self which is the result of education and circumstance. We come into the world equipped with a character made up of certain tendencies, gathered it may be, from the flotsam of heredity or (as I think) probably gathered in some past experience and modified no doubt by the hereditary tendencies of the body that has been chosen as our vehicle.

If we ask ourselves what we mean by our identity the answer surely is that it is our peculiar relation to the world around us which goes to form self-consciousness. If this description be accepted it is the influence which our peculiar way of looking at things bears upon our neighbour's that constitutes our identity. This may or may not be associated with our bodily form. Our appearance carries with it a suggestion of ourselves to those who know us, but it may carry quite a different suggestion to other observers. Do we hope for such a result when we dress ourselves up in our finery?

I often feel that I would be irresistible in a pink top hat and green trousers (thus faintly resembling a rose); but my neighbours would probably not adapt their consciousness to the circumstances, and consequently, for them, I should lose much of my identity.

Now consider the difficulties that lie in such manifestations as we call "spiritual". The green trousers and pink top hat are an exaggeration but they illustrate the point that unless we *harmonise with the conventions* we are apt to appear ridiculous.

Attempts on the part of discarnate intelligences to communicate are often, it seems, done at second-hand, and it may be the intervening helper who throws the results out of harmony. For instance, I am often asked, when I claim to have script from Fairies, how I know that it is Fairies who communicate. The answer is exceedingly complicated but, in the main, I may say that it is entirely by experience, because they have been consistent throughout in little things, and it is just these little things that count for most. There may be helpers acting as intermediaries and it seems probable that there is at least one helper who prefers to remain unknown. When we telephone to our friends probably we are all aware of the helper at the exchange who is unidentified, but many of us do not pause to consider the necessity for such a "trained medium" of the Post Office. The efficiency of this helper is always mixed up with the telephone exchange, and communication is liable to fluctuate accordingly. Sometimes "Exchange" appears to be exceedingly stupid.

Yet through it all we get the voice of the speaker—tinny, no doubt, and flavoured with tramway symphonies—but the voice is there and recalls the identity of the speaker. But this voice we hear, through the telephone receiver, is in reality nothing but the movement of carbon granules in the microphone. The human voice, as voice, is lost at the instrument, where it turns into varying resistances to an electric current, which affect a magnet at our end; our ear turns these magnetic variations into the voice of our friend.

Where then is the identity? You identify your friend's manner of communicating mind to matter, you recognize the method of addressing the carbon granules; but I defy you to explain *exactly* how you know it is your friend doing these things in the distance.

The whole fabric of recognition of those about us is interwoven, of necessity, with subconscious association. Little tricks of the memory build up for us an image which enables us to make a recognition. It seems that we must come to this; there can be no recognition without the use of image-building or imagination. What we have to be careful of is that we do not allow our image-building to run away with us, or, in other words, we must keep an open mind. The open mind will soon detect any flaw in the supposed communication by that very quality of instinct that we have already alluded to.

All species of fraud are inconsistent with reality in the end, but if some unseen communicator has built up a personality by repeated consistent behaviour I think we may take it that identity is established.

In my own psychic investigations I have been plagued with a certain amount of deception but have been able to identify it with deception, though occasionally I may have been mistaken and put down to fraud what was really a difficulty on the "telephone exchange", as I have symbolised it.

It is my practice to gather as much evidence as there is available, and a practical joker (assuming that there is one at the "other end of the line"), if given a long enough rope, will get over-confident and overstep the boundaries of credulity. What does it matter if we are deceived in one or two instances during the course of researches? This is bound to be the case in things physical; and one does not judge by a single experiment. It is when a large number of observations all converge toward the same point that one obtains satisfactory evidence.

I will take, as an example, the evidence for Fairy existence. First there was the script obtained by myself; then there is the script obtained by other people. Next there is the evidence of numerous photographs; next there is the evidence of tradition and much oral testimony. Again there is the evidence I obtained with electrical detecting devices. Further, there is the behaviour of animals; and certain experiments with flowers and vegetation. There is, in fact, a very large accumulation of evidence, and it is idle for some person quite new to the subject to come along and say something rather witty about one single experiment. When, after repeated and careful observation, Galvani discovered the force that caused the muscles of a frog's leg to move, the whole matter was considered to be dispensed with at the time by nicknaming him the "frog's dancing master".

Nothing seemed less probable at the time than the connection between Galvanism and Electricity, and yet it was definitely shewn by later research that the two things were identical.

In this mortal body of ours life is exhibited by means of that Galvanism which moves the limbs of a frog. That force is identical with the force used in broadcasting. The being who uses this force by the exercise of will power is an individual. In one case the individual may be a frog, in another case a human being, and in order to get at the individual we must not confuse the being with his instrument. The individual can only be known by long association, and identity must rest upon past knowledge. This is the reason that it will be always impossible to convince a stranger of the presence of a personal friend who is invisible, for the stranger has never built up an image of the original with which the present can be compared.

I say, therefore, that the real test of identity is to be found when two or more people, who knew the visitor of old, are able to fit in his present manifestation of himself with the mind's image built up from former knowledge.

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THE HUMAN SIDE OF TELEPATHY.

By H. A. DALLAS.

When turning over again the pages of a little book, not as widely known as it deserves to be,* my attention was arrested by the account of a message delivered to a "busy man of affairs" sent through a clairvoyant personally unknown to him. The message was a simple one: "Ask him to think of me sometimes; I want him to think of me." This was accompanied by a description which the man recognised as that of his mother; and he "realised, with a pang, that since her death many years before she had hardly crossed his mind". Mr. Gow adds, "We see in this episode a tremendous text on this subject of telepathy as a *human* and not merely a scientific matter. How was it the mother was aware that her son never thought of her? In her life on earth she was contented with his presence. But on the other side apparently things were different. She wanted his thought to supply its place." (p.74).

This incident gives food for reflection and self-examination. William Scott Palmer wrote: "My love may be in intention, and in my purpose, general; but it is effective only as, and when, and for him to whom I attend. The extension of my deepest life is all an extension of my love; but it implicates an extended range of attention. Only as I attend to others do they really become my own, sharing my life, integral with it and transforming it." In this life we lay stress for the most part on words and acts which can be recognised by the senses, but Christ stresses chiefly the thoughts of a man. The facts and the messages recorded in Spiritualist literature form an ample commentary on the text of the above episode; as I read it a small experience was recalled to my mind. I was with two friends; we were receiving messages through table tilts; during a pause we began to converse and our thoughts wandered to other subjects until the tilts began again; when we repeated the alphabet the words spelt out were: "Y gone" (Why gone?). Apparently to our communicator we had "gone" when our thought was switched off. This incident needs no comment; its bearing on the episode referred to is sufficiently obvious.

SPIRITUAL TELEGRAPHY.

QUESTION: "Will not spiritual telegraphy one day supersede our present system of physical telegraphy?"

ANSWER: "It is by no means an impossibility. On the contrary, it is highly probable. *There is a class of minds who believe that the time is not far distant when this phase of spiritual science will be brought to earth and successfully used. It is unconsciously in action amongst you all the time. Mind is perpetually telegraphing to mind, all over the world, and surely it is very reasonable to suppose that the time will come when you will have a thorough understanding of the science, and will make it applicable to the external world—will make it of use.* For thousands of years, aye, millions, for aught I know, the lightning was of no possible known service to man. He did not know that he could make use of it. In his savage state he feared it, and there were many who worshipped it, but none who understood its powers and how to make it of use to human life. By and by a Franklin arose, and the lightning became a toy in his hands. And in later years it is your most humble servant. Now, considering that the soul is marching through all conditions of being, analysing all and making all subservient to itself, it is very reasonable to suppose it will not overlook this."

—From *Flashes of Light from the Spirit Land* through the Mediumship of Mrs. J. H. Conant. (Published in 1868.)

* *Spiritualism—Its Ideas and Ideals*, by David Gow. (Watkins).

RAYS AND REFLECTIONS.

Reincarnation is in the air again; but I do hope we shall not have too much of it, for life is short and Reincarnation is an endless theme. Moreover, as Mr. G. R. S. Mead once pointed out, a great many people are apt to mix up the idea of Reincarnation with pre-existence, which is quite another matter.

The Prince of Wales, in discussing Anglo-American relations with a representative of the *American Cosmopolitan*, is reported to have said that what was needed was "fewer experts and more human beings to settle our difficulties". That is a wise saying, and might be given an application to some of our psychical difficulties also.

"How is it," asks an inquiring reader, "that in Spiritualism we find people who, being strongly inclined to support some particular medium, seem always disposed to cast discredit on other mediums?" I can only say I do not know; it is human nature; but it is wonderful how many instances there are of the peculiarity which our inquiring friend has noted.

A Manchester paper considers that it would be a shock for the ex-Prime Minister to learn that his son Oliver is "to add to his notoriety by adding Spiritualism to his Socialism". But surely this is a very old tale, for Mr. Oliver Baldwin's interest in Spiritualism has long been known. Nor is it easy to see why the ex-Prime Minister should be shocked, in view of the number of well-known people who are constantly coming into the subject.

In an article on the Witch doctors of South Africa it is stated that blasting gelatine is occasionally added as one of the elements in their medical decoctions. This ought to be a strong ingredient, calculated to stir up the patient in the manner of the powerful medicine described in one of Mr. P. G. Wodehouse's stories—I mean the famous "Buck-U-Uppo", which had such stimulating effects on the bishop.

Some of the newspapers have been much impressed by statements from medical men concerning the possibility of prolonging human life indefinitely—"immortality" this is called. To the philosopher or the moralist this kind of immortality would seem a rather ghastly travesty of the true one. Certainly there are higher conceptions of the meaning of life than the chemical or physiological one. But these idealisms are, of course, not "scientific", and therefore to be severely repressed. Still, when some of our highly intelligent friends arrive on "the other side" and find how "unscientific" is the life there, I am sure they will be greatly distressed.

Now and again, in connection with some account of a ghost or haunting spirit, it is announced (with a kind of malicious chuckle) that no Medium was present, so that, inferentially, it could have nothing to do with Spiritualism. Now, in the first place, the people who make these confident statements cannot tell who are Mediums and who are not. Mediums do not go about bearing any outward and visible sign of their psychical quality—many people are Mediums, but are not conscious of it. Furthermore, as we know, it is not necessary always for a Medium to be present at the time of some psychic happening, for a powerful Medium who has dwelt long in some particular place will sometimes have so charged it with his own effluence (teleplasm, if you like) that even when he is not actually present psychic manifestations may occur.

D. G.

A FALSE IMPRESSION DISPELLED.

The *North Cheshire Herald* of August 9th publishes a lengthy article (it covers more than twenty-four inches, column width) by a writer giving the nom-de-plume of Q.E.D. "Is Spiritualism true?" asks Q.E.D. He (or it may be she) is inclined to think that it is. Says the writer: "Spiritualism, of all cults, is probably the most misunderstood. Having gained all my knowledge of the subject, like many others, from stray articles in newspapers and magazines, I considered it an eerie and decidedly unhealthy kind of faith." However, this impression was dispelled by a first visit to a Spiritualist meeting at the Hyde Spiritualist Church. The experience was an impressive one; it upset a number of preconceptions that Q.E.D. had formed. He had imagined, for instance (I will assume for convenience that Q.E.D. is a man) that the meeting would be held in an atmosphere of "fearful expectancy"; there would be subdued lights and heavy shadows, also a pale-faced medium with "eyes like fathomless pools"; the congregation would comprise a crowd of anæmic-looking persons. In his mind's eyes Q.E.D. pictured the medium describing in a far-away voice the spirits whom he saw "stalking" among the audience, somewhat on these lines: "There—over there beside you! He's gradually building up. A man of about forty-five, clean-shaven, and blue-eyed. He is saying something. His name is Mark." And so on. Upon this, a woman in the audience recognising the description as that of her dead husband would "give a choking cry and sink back in her seat in a state of nervous collapse". Such was the scene Q.E.D. saw in anticipation. The reality he found was startlingly different. He discovered that—to quote his own words:

The congregation was not a collection of pale and cranky-looking individuals, but an ordinary gathering of ordinary, sensible, and intelligent townfolk. The speaker and clairvoyant, Mr. R. Davies, Manchester, was everything that a medium should not be according to the standards of the more highly-coloured modern fiction. Stoutly-built, fresh complexioned, and hearty in speech and manner, one would have taken him for anything other than a Spiritualist.

The atmosphere of the place, so far from being tense and awesome, was brighter, more free-and-easy than that of an ordinary church. Everyone seemed perfectly at ease, and it would have been difficult to imagine a saner and more comfortable gathering.

After delivering an address the Spiritualist speaker, Mr. Davies (Q.E.D. tells us) assumed the rôle of clairvoyant. Pointing to a lady in the middle of the hall Mr. Davies described a spirit standing at the side of her. The description at first was not recognised. The medium therefore gave fuller detail, adding, "he is holding what looks like a pie, and some peas, and he is saying with a smile 'You can't get these here.'"

That appeared to clinch the matter; the "pie and peas" had evidently some peculiar significance, for the lady agreed that this strange message was typical of the man she had known.

The experience has left Q.E.D. puzzled and interested. He disclaims any desire to pronounce a verdict upon Spiritualism but he invites readers of the *North Cheshire Herald* who have had psychic experiences to communicate with him.

WE learn that Mr. A. Vout Peters leaves London on the 14th September for Iceland. He expects to be away for a month or six weeks, fulfilling an engagement with The Psychical Research Society there.

JAMES HEWAT McKENZIE:
AN APPRECIATION.

By MRS. ROSE CH. DE CRESPIGNY.

Mr. McKenzie belonged to the type we are accustomed to describe as the stalwarts. In his own way he was an idealist, with the qualities of the pioneer, rugged, uncompromising; like his own countryman, John Knox, he never feared the face of any man. Having conspicuously the courage of his own opinions, he came out into the open as an exponent of psychic research during the War and set himself to give out the truths in which he believed, in his own fashion. Interested more particularly in the scientific side, he founded the British College of Psychic Science at 59, Holland Park, London, largely at his own expense, and with Mrs. McKenzie's able assistance set it in operation, defraying himself the deficiencies of the first years, until he quite reasonably felt he could bear the burden no longer and passed it into the hands of a Council which is its governing body to-day.

As one who has been for many years associated with the College, almost in fact from its inception, and as its present Chairman, I would like to record my high appreciation of its founder. Although rugged and direct in manner, in my experience Mr. McKenzie was a kind friend, always ready to give help where it was needed. The removal of the College to new premises in Queens Gate (now being carried out) meant desertion of the house, chosen, owned and furnished by himself; nevertheless, Mr. McKenzie showed never-failing and disinterested sympathy with the Council's scheme, and was ready to give advice and assistance whenever required.

And there was a side to his character perhaps little known to the world. I was present on an occasion when he and Mrs. McKenzie visited some "haunted" premises with a view to ridding it of its visitants. When the seance was over we were asked to pray for the earthbound spirits, and Mr. McKenzie gave one of the most beautiful extempore prayers I have ever heard.

Sympathy with Mrs. McKenzie in her loss will be widespread. We will hope she may be given strength to carry on the work, and continue for many years to be the life and soul of the British College.

AFFECTION AND JUDGMENT.

I am deeply moved to gratitude in view of the fact that, without any diminution of affectional and charitable feeling among mankind, this Age is one of Intelligence; and that passion, which is as blind and dangerous with its impulses in favour of, as in its opposition to, any person or object, is now being subjugated to the wisdom principle. Love and wisdom, or affection and judgment, are becoming more as one—the former supplying the soul with warmth, zeal, and impulse; the latter governing those zealous impulses, rendering the mind harmonious and happy, thus gradually bringing nations into religious unity and political confederation. But here I must utter my impression that many men have not yet acquired sufficient wisdom to keep them from rushing impetuously, like a tiger from his cage, into the commission of horrid crimes and murderous deeds; they start up at the war-shout, and their voices echo to the call for blood; and though prudence and deliberation begin to adorn the career of public, influential characters, in our own legislation—though many of their acts are tinted with the conservatism of wisdom—yet, should the nation become excited upon some great question of national policy, there is not sufficient wisdom and knowledge of Nature's laws among the masses to save the country from a most disastrous termination! It is well to know our internal weakness, both as individuals and as a nation, in order to be prepared for all emergencies.

—ANDREW JACKSON DAVIS.

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