CONCERNING TRANCE MEDIUMSHIP.

(Page 338.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

No. 2376.—VOL. XLVI [Registered as] SATURDAY, JULY 24, 1926. [a Newspaper.] PRICE FOURPENCE.

HEALING.

"Dr. Lascelles is a 'John Blunt,' rather aggressive but a good friendly soul. Simpson is doing wonderful work."

The above opinion was expressed by Feda, the world-famous control of the celebrated medium, Mrs. Osborne Leonard, at a sitting with Mr. C. on April 17th, 1926.

Below are a few letters from some of Dr. Lascelles' patients :—

CHESTER SQ., S.W.1.
12/7/26.

DEAR SIR,—

Two months ago I was completely cured in four treatments of an internal complaint from which I have suffered for twelve years. I had previously seen several specialists and twice had treatment in a nursing home, without any improvement, until Mr. Simpson treated me. I am continually sending patients to the Mission, all of whom have been cured of their various illnesses and speak most highly of Mr. Simpson and his extraordinary powers.

M. E. D. G.

E. TWICKENHAM.
15/7/26.

DEAR MR. SIMPSON,—

My deafness at the very first treatment on May 28th this year was extraordinarily improved. I heard at once, and have continued to hear ever since, a small watch ticking, which I have been unable to hear for several years, and can hear now conversations carried on by people speaking across me, a thing that was impossible for some time, and people no longer need to raise their voices when speaking to me. A strained feeling in one eye has also been removed, and a damaged muscle in the wrist greatly improved after nine months of other useless treatment.

Thanking you once more for all the kindness received and hoping to see you all again. I remain, with kindest regards to all,

Sincerely yours,

H. H. M.

KENSINGTON GARDENS, W.2.
16/7/26.

DEAR MR. SIMPSON,—

I have great pleasure in giving you my testimony as to the good Dr. Lascelles is doing me. For about 20 years I have been suffering from a sort of eczema rash which has grown all over my body. I have seen doctors in England, France and Germany. Each one left me slightly worse than he found me. Not one of them has been able to agree as to the source of it or what it really is. For the last two years it has got gradually worse. Since I have been to Dr. Lascelles, his treatment has taken away all the scales and the rash is much paler, also the irritation is much less.

Sincerely yours,

G. K.

STOCKWELL, S.W.9.
5/7/26.

DEAR SIR,—

I should like to express my appreciation with the result of the treatment at the Healing Centre, 26, St. George's Square, Westminster. There has been marked improvement in my general condition since Easter. I should also like to express my gratitude to you for the benevolent attitude the Mission has taken towards my case, and thank you again for your spiritual and financial assistance.

Yours faithfully,

R. C.

102, HARROWGATE ROAD, S. HACKNEY.
June 29th, 1926.

DEAR SIR,—

I am one of the patients at present receiving treatment, my case being one of long-standing stiffness. I could not walk or move my hands or neck, the cause being diagnosed as Rheumatoid Arthritis by several doctors. Dr. Lascelles, the Spirit Doctor, through Mr. Simpson, said the condition was caused by a knock on the head, and treated accordingly.

On the third day following this first treatment, something burst on the head with a slight report, and in the course of a few hours I found I could move my head and neck in a way I had not done for 21 years.

I have been treated five times at the Mission and every night at home by the guides. As this treatment proceeds, the movement is extending.

I trust others may realise that in this Mission there may be hope for them.

I cannot speak too highly of the sympathetic consideration and attention I have received from all connected with the work of healing. They seem most earnest in their endeavours to relieve suffering.

Yours faithfully,

D. A. V.

9, HIGHFIELD AVENUE, GOLDERS GREEN.
July 18th, 1926.

DEAR MR. SIMPSON,—

I am pleased to be able to tell you of the great benefit your treatment has afforded me.

For over ten years I had been suffering from colitis and its depressing effects, and since your treatment, finished three weeks ago, I feel quite well.

Yours very gratefully,

A. M. F.

The originals of these and many other letters may be seen on enquiry at the Centre.

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NOTES BY THE WAY.

Surely the darkness wanes and earth ascends,
In that great curve that ever upward tends,
Where Truth, no more a star in the black night,
Becomes a cloudless blaze of living light.

—G.

The Central Principle.

We are sometimes asked to pronounce on some particular school of thought and activity associated with Spiritualism. It may be that the special class of teaching does not commend itself to sober minds amongst Spiritualists, and its faults are freely remarked upon. In this matter we find it necessary to take large views, having long ago seen that the central idea at the back of the Spiritualistic movement must needs take many shapes and various directions. Sincerity is the one link which unites all. An old and wise leader in the movement, after listening to some complaints from one of his followers concerning the absurdities of a group of people with whose views he disagreed, remarked, "Does it not occur to you that your views may seem as erroneous to them as theirs do to you?" That is the right way to look at it. We must live and let live. Indignation and resentment are well enough when they are excited by wrong-doing, but only bigots quarrel over points of doctrine. Slightly to alter Pope's well-known lines:—

For forms of faith let graceless zealots fight,
He can't be wrong whose heart is in the right.

* * * *

Evidences and Methods.

Some time ago we quoted the vigorous remarks of Daniel, one of the communicators at the Potter Circle, on the subject of evidence. He scouted the idea that any psychic evidence could be "definite, fixed and conclusive"—as he rightly remarked, "there is no evidence under the sun that can be so." "The facts," said Daniel, "are not the essential things." Philosophically he was quite correct, though we should be far from belittling the importance of facts, in a world where insight and intuition are relatively rare. All the same, it would be well for those who are seeking evidences of the phenomenal order to know something of the processes by which these are given and to learn how great a part in the matter may be played by the psychical body, "second self," or "double," of the medium. Some of those who have gone carefully into this aspect of the question have considered that the whole thing may be explained in this way. Half-truths are proverbially dangerous things, and this theory is a half-truth. The soul-forces of the medium are employed not, as a rule, by the medium himself but by spirit operators who use them as instruments of expression. In "Guidance From Beyond," that valuable little book of messages given through Miss Kate Wingfield, there is an instructive explanation regarding the method employed in automatic writing (p. 53) from which we may quote a sentence:—

> . . when you write . . the words we want to be placed on paper, we take control of the inner brain, and we make it unconsciously convey our words, through its own power acting on the hand by the inner brain, by which we mean the spiritual brain.

Intelligent spirit communicators have often given similar explanations of the methods by which they communicate or produce phenomena. We freely admit that this is not science of the official kind, but it is none the less true. There are other forms of truth than official truth.

* * * *

Mrs. Violet Tweedale.

We have already given an account of the soiree of the London Spiritualist Alliance on the evening of Thursday, the 8th inst., at which Mrs. Violet Tweedale delivered what she stated to be her last address in public. While we hope this will not prove to be the case, it seems a fitting opportunity to pay a tribute to the life and work of a gifted and gracious woman, famed not only as a novelist, but also for her long and wide experience in psychical, occult and mystical subjects. Mrs. Tweedale has been a Spiritualist for some thirty-six years, and her experiences of the supernormal side of life, some of which are set forth in her book, "Ghosts I Have Seen," have been numerous and often amazing. In the course of her career she has met many famous people. In the book mentioned, for example, she recounts a talk she had with Mr. Gladstone in the year 1885, when he expressed a strong opinion that the old Biblical writers were convinced Spiritualists. As author, seer, speaker and healer, Mrs. Tweedale has wielded a most beneficial influence. Reformer and humanist, her life has been devoted to the service of her fellows, and her recent severe illness was a matter of unfeigned grief to a wide circle of friends. That we may differ from her in her interpretation of some of her strange occult experiences does not in the least dim our appreciation of her noble and self-sacrificing work and her radiant personality.

Man became like unto the gods, made in their image, after their likeness; and the seeds of infinite growth and development were planted in him. Freewill was granted to humanity; there was no more effort at mechanical perfection. Man became conscious of good and evil, and of his power of choice. He acquired simultaneously Freedom and Responsibility. Henceforth he could help, or he could hinder. Sir Oliver Lodge ("Evolution and Creation").

ANSWERS TO QUESTIONS.

THE RESOURCES OF TRANCE MEDIUMSHIP.

In our issue of May 22nd last we reprinted some Answers to Questions given through the mediumship of the late Mr. J. J. Morse, by "Tien Sien Tie" ("The Chinese Philosopher," as he was termed), one of the most able of spirit communicators. We now append a further selection:—

The Question of Spheres.

To a long question dealing with Spheres in Spirit Life, "Tien" replied:—

The arrangement of the Spirit Life into "Spheres" in the sense of this question, is more arbitrary than exact. The utter immeasurability of the spiritual universe is beyond even the most exalted comprehension. Inexperience comprehends much more than experience does. That Spheres—as conditions of society in the next life—do exist, is true enough. That there are recognised Leaders there, as in mortal life, is also true, and that those leaders may be male or female is a fact, and that in those conditions of the next life where Christian people congregate, a certain, and definite importance, to Christ—or Jesus—is associated with that spirit's life, is true, and reasonable. But our own experience is that Jesus Himself is not the exclusive personality, or in so exalted a position, as to be above striving to help His fellows, on either side of the veil, to that real salvation which the world needs as much to-day as it did when Jesus was on earth.

Visions of the Past.

Question: It has been said that the inhabitants of the spirit world, when studying the history of a people, such as the Greeks, can see the ancient cities, as well as the modern, and the people at their occupations. This implies the power to see successively every event that has taken place. Does the representation of a special period depend on the will of the student, as in psychometry now, so that one spirit could see the scene and another not see it, the student being possibly one of the actors represented?

Reply: The history of the universe is the consciousness of God. At times we come into union with portions—fragments—of that consciousness, and then so much of history as that fragment of Divine consciousness concerns, and so much thereof as we can assimilate, is ours. This is not psychometry, which is a different matter entirely.

Memory in Spirit Life.

Question: Can you tell me if the spirit, during the natural sleep of the body, has a perfect or an imperfect memory of the daily life it lives on earth, or is the waking life a blank to the sleep life, as the sleep life is a blank to the waking life? Some say that during sleep the spirit lives and wakes on another plane, but does not, under ordinary circumstances, quit this plane, specially appointed for the spirits of those whose bodies sleep on earth. I refer to natural sleep and not to trance or death. Under what circumstances can a spirit, during the sleep of the body, quit this special plane, and travel the higher or lower planes?

Reply: Earth experiences are remembered by the spirit, as when the spirit is apart from the external world, it carries, naturally, the experiences pertaining to itself. But while all conscious experience on earth affects the spirits, some experiences do so more than others. The more intense the experience the more vivid the remembrance of it, hereafter—that is, on the inner plane. The journeying of the spirit during sleep or entrancement is almost invariably regulated by experienced spirits in attendance for that purpose. The absence of the spirit during sleep does not cause the fatigue to the body that some sleep travellers complain of upon awakening. It is the excessive excitement and emotion, which sometimes accompanies these excursions, which, re-acting upon the external mind, disturbs the nervous forces, and to such extent distresses the physical body.

Mind Cure and Auto-Suggestion.

Question: Will a resolute persistence in Auto-suggestion for the cure of disease be invariably successful? Do overpowering spiritual forces sometimes come in, and render all efforts useless? What is the general law which regulates the action of Mind Cure?

Reply: Not invariably. If accompanied with due attention to diet, the avoidance of disease-inducing conditions, and the maintenance of equable mental states, very considerable relief, if not absolute restoration, will certainly result. There is always the possibility of the incursion of other, and overpowering, forces—human as well as spiritual—interfering, but even so, everything may yet be gained by "resolute persistence." The "general law" is that the effort of the will, acting upon the fine forces of the human body, is, through such forces, able to operate upon the disturbed conditions of either the organism, the emotions, or the mind, and assist the re-establishment of that harmonious balance of functions which is usually described as health.

Animal Survival.

Question: Do animals live again in another world? It appears to me that, as some of them suffer so much here, it would be unjust if, at their death, they did not find themselves happy with the individuality they possessed on earth. If another life is *not* the *rule* for the whole animal creation, does human love for a *special animal*, and a wish, a fond desire, that it should live again, have any influence in gaining it another life?

Reply: The animal organisation does not develop a spiritual personality. Hence animal immortality is not a fact. The animal organisation is—in general terms—upon a lower plane than the human earthly body, and as this is the case a spiritual life cannot be affirmed for animals. Some animals are sustained for a period after death by the spiritual affections of their friends, but the love must be intense. The injustice is only apparent, as matter that cannot be appreciated, cognised, or realised, will not enter into the life of creatures that cannot desire them.

The Question of Conditions.

Question: "Good conditions" being a phrase very often used in reference to Spiritualism, will, "Tien" kindly tell us what are good conditions, and what conditions, physical and spiritual, are most essential to establish successful communication with enlightened spirits?

Reply: Briefly, "good conditions" are: First, personal: health of body, purity of life, spiritual-mindedness, and an honest desire for truth, from wherever it may come. Secondly, local: A quiet apartment, freedom from intrusions, a comfortable temperature, a subdued light—not darkness, save under exceptional circumstances. Thirdly, as to the company: Few and fit, is always best. A judicious blending of the sexes, and not more than eight, or ten persons, who are harmonious, and equally desirous of the truth.

The Testing of Messages.

Question: In the case of persons who are without access to mediums capable of presenting the physical phenomena of materialisations, but who possess unmistakable mediumistic powers of automatic writing and drawing, is it in any way possible to receive from "Tien Sien Tie" information and assurance with regard to the spirits or intelligences who communicate?

Reply: It is practically impossible for any spirit to guarantee the nature of other communicating spirits, and in the case in point the "information and assurance" referred to are beyond the scope of our special labours. The ancient rule, "By their fruits ye shall know them," must still hold good. As concerns automatic writing, as a method of communication with the spirit world, much depends upon the confidence the automatist has in himself. If the writing is done entirely unconsciously to the writer and while the mind is otherwise occupied, that is a reasonable presumption of actual outside operation. But the contents, and peculiarities, and immediate circumstances, even then, must decide the authorship of the message. It is really a matter of the internal evidence, so to speak. While, also, the life of the other side is so entirely different to what even many well-informed Spiritualists at times picture it to be, certain messages are considered doubtful, unreliable, lying even, because the recipient, quite unconsciously, assumes an attitude of unbelief. This reacts upon the communicating spirits, and confusion ensues, making, in the end, an originally-correct statement assume a distorted, garbled, and contradictory form. With every desire to aid the questioner, it is extremely difficult to do so, unless actually present at the experiences passed through.

FOREBODINGS AND APPREHENSIONS.

OMENS AND WARNING VOICES.

BY COINNEACH MACOINNICH.

Few people, if any, are entirely free from anxious forebodings of some kind or another even though the fears they give rise to may be groundless. That "the fear of calamity is worse than calamity itself" has become proverbial. A hill seen at a distance ahead from the road, invariably proves less steep when being climbed, as most motorists know.

The experience of most of us is that the unexpected often happens; a dreaded interview frequently turns out to be quite the reverse of what we anticipated. That most events in life do so, we discovered in childhood, when work done in a way that led us to hope for congratulations, more often than not received condemnation instead of praise. No reliance can, however, be placed on the certain realisation of the opposite, nor do gloomy forebodings of themselves bring around us either good luck or happiness, indeed, very often the contrary. The underlying forces at work must be sought with deeper penetration than such superficial conclusions.

Does any law underlie such experiences by which those forces can be studied and understood with a view to their control? To seek such a law, we must first try to understand what are the physical, mental and spiritual conditions of such nervous forebodings and apprehensions. That state of mind may be defined by "an expectation of what is coming from conclusions based on life's experiences, and on the fear of the unknown." The latter need not cause alarm but for possibilities more pessimistic than otherwise conjured up by the mind; good or bad forebodements are usually the result of our way of reasoning. Our physical nature affects that process, our education, environment, and the feelings of the moment, all of which go to construct our mentality.

Imaginary contingencies, situations and conditions, more or less probable, and equally so founded on past experiences, exert their influences in our forebodings; and since this building up is entirely supposititious without basis, reality or fact, it can be elaborated, complicated, twisted and distorted *ad infinitum* until we have worked ourselves into an hysterical condition, purely the result of thought-spinning. All open-minded experience shows that such thought-spinning is of no value whatever, and that a state of calm expectation should be aimed at and achieved; thoughts equipoised, or even no thoughts at all.

If forebodement be a physical state occasioned by more or less incorrect reasoning, what is the fundamental cause which seemingly forces us to spin unsatisfactory thoughts? Nervous fear confronting the unknown and undefined is almost instinctive in us, and in the lower orders of nature is actually so. A clear distinction must be drawn between what man's brain reasons out through logical deductions and what is lying hidden in his soul of which he is unconscious; for it is usually recognised and admitted to-day that intense activity occurs within us unrecorded by our normal consciousness or every-day intelligence. Without going into particulars requisite for the proper understanding of man's whole constitution, such activity may be considered as taking place on a plane above that of our normal waking consciousness where everything occurring materially on the lower physical plane has its counterpart. This counterpart reflected in the brain, is in a certain way the *reverse* of what appears on the plane of physical reality. Just as a mirror reverses appearances, or as the inverted image projected on the retina by the lens of the eye is automatically reversed before the brain receives it as an impression, so are appearances reversed for us by the reflecting mechanism of the brain.

Now that physical science is no longer able to deny the possible existence of an "etheric body," a fact always enunciated by occult science, it may soon be in a position to substantiate the possible existence of an "astral body" as well, a fact equally known to occultists though as yet undemonstrable by such means as physicists demand. That body, together with the "etheric body," may be regarded as the "soul" of man as distinct from his "spirit" into which it merges on a still higher plane. On that higher plane the future stands as it will be; in fact, we may say, it is. But the normal human mind does not operate in unison with the spiritual world, and our thoughts, therefore, are filled with the emotions of the astral and mental planes because the physical senses serving the brain through them are incapable of leaving the material world. When we make use of senses other than physical, we do so with those belonging to another kind of mentality, and are thus linked to a world which is neither material nor physical, as everyone can realise when, for instance, premonitions occur. There is no logical reasoning, no true *thinking* in such premonitions, which are often vivid and real. In all nervous states it would seem that the physical brain is at work, acting not in unison with, but contrary to reality. When such apprehension is actually followed by calamity—as must sometimes be the case—it is because the higher senses also were at work, and not merely those of the brain, thus proving it to have been of the true "premonition" character.

There are numberless authenticated cases, far more than people imagine, of persons having escaped death or injury through hearing "warning voices," or seeing "warning signs"; having been in some way brought into contact with the astral and spiritual worlds. During the Great War many such instances occurred, as is well known. Such signs are often subtle, merely suggestions whispered in a heeding ear; but most folk being unprepared for, and generally antagonistic to any idea of "spiritual connections," pay no heed to them.

But the world is now beginning to admit that there may be a "relativity" between things material and physical which is as yet far from being understood, but worthy of investigation. Unfortunately, the investigators it considers most capable and reliable are not those altogether best qualified for the task; their scales and measures, though admirably adapted for physical research, are unsuitable for those planes in which lie the things unseen and uncognisable by our normal senses.

GUIDES AND GUARDIANS.

BY THE REV. F. FIELDING-OULD, M.A.

One is weary of that oft repeated objection by non-Spiritualists that nothing but trivialities are ever heard at séances, and that the world is not a single sentiment the richer for all the babblings of spirits. I sat many times at the feet of Mrs. Wallis and heard her guide "Morambo's" eloquent instruction with grateful admiration. The following are notes which I took immediately after such sittings, and if some of the phraseology is my own, the matter is undoubtedly his.

"A Guide will often attach himself to a man for a specific and definite purpose, e.g., to develop some talent or gift, such as music or literary power, and the association may continue for years. It is permissible surely to ask help of guides, addressing them in words and not only in thought. A kind mother here, when passed on is a kind mother there, besides even here we allow ourselves to say, 'I pray you do so and so,' not really uttering a prayer, but making a request."

"Great spirits are unable to communicate directly with the earth; they do it through one or perhaps a whole series of lower beings. There is no difficulty in one who has been dead 700 years communicating in this way." (I had enquired about one who had passed on at that distance of time.)

"Many elevated spirits interested in those on earth may not trouble in the least about such mundane details as the loss of worldly possessions or of the necessity of living a hard life. Such matters would seem quite trivial to them. But they are greatly interested in spiritual development. If the better side of our nature is in occasional *rapport* and harmony with theirs, they infuse thought, make pictures before the mind, and stimulate right thinking and grander conceptions.

"They can go about their own affairs and own development without ceasing to be our guides—working from a distance, without breaking off the connection. People living grossly are unable to get ideas from such elevated spirits.

"Exalted spirits associate themselves with earth dwellers exclusively in what touches their loftier aspirations and deeper feelings. They are closely related to them on their finer side and in their spiritual nature, while their physical well-being is to them of little importance. They communicate to them their own more wonderful conceptions and more subtle impressions in one of three methods. First, by sending forth waves of force which each receives according to his capacity and turns into the particular work or means of expression which may be open to him, and in accordance with his temperament and talents. Secondly, they may send their message along lines of communication, visible to some clairvoyants as threads of light, and rendered possible by a certain affinity between themselves and some humble but aspiring dweller upon the earth. Thirdly, the communication may be passed from mind to mind along a descending chain of intermediaries until it reaches the immediate guide of the recipient."

I hope to continue these notes later.

"EVEN in the dim remote ages of sub-human evolution, where survival seems so largely based on the struggle for self-preservation, we see co-operation and mutual aid playing their part. Much new light has been thrown on this by recent biology. Even there the race has been not so much to the individually swift, as to those who found out how to combine. Nowhere does naked and unashamed selfishness—if we may use this word of such an early stage—pay; it cannot long persist. . . Most, if not all, of our virtues to-day are 'sublimations' of instincts which might have been turned to base ends."—G. K. HUBBERT.

TRANSCENDENTAL READING.

TRANSLATED FROM "LUCE E OMBRA" (MARCH, 1926).

BY E. A. S. HAYWARD.

The psychic press was considerably occupied about 20 years ago concerning the German, Ludwig Kahn, endowed with the faculty of transcendental reading; especially on the occasion of a lawsuit brought against him in 1908, in which he was accused of attributing to himself a power he did not possess.

Last year the Metapsychic Institute of Paris took up the subject in a series of experiments, the results of which deserve reference. Kahn's phenomenology displays itself, except for some negligible variations, as follows: the experimenters, whilst the subject is still outside the experiment room, write words and phrases, as they will, on small pieces of paper, all of the same size. They are then folded in a uniform manner, mixed up, and distributed indiscriminately to each person present, each of whom is ignorant of the contents of the one which he holds in his hand. Kahn approaches the experimenters, to whom, one after the other, he repeats in a loud tone the contents of the paper, after having revealed its author.

Here is a typical sitting on February 7th, 1925, in which Kahn deciphered the following:—

Writing by Dr. Humbert; holder of the paper, Professor Richet.
Text: "Gegen die dummheit—Kampfen auch die—Götter vergebens." (Goethe.)
Writing by Professor Santoliquido; holder, Dr. Humbert.
Text: "Andro a Roma fra una settimana."
Writing by Dr. Humbert; holder, Professor Santoliquido.
Text: "Une épidémie de variole sévit parmi les Indiens de Montreal en l'année, 1498."
Writing by Professor Santoliquido; holder, the same.
Text: "Mon fils est à Hammamet en Tunisie."

The reading was not always quickly made, and that not only on account of the difficulty of deciphering words in a foreign language (in the experiments almost all the modern languages were used, though not ancient Greek), but also on account of the intrinsic difficulty in the mysterious process of transcendental reading. As in some cases, Kahn asked to be allowed to touch the paper; this was permitted by the holders, who, if necessary, lightly closed their hands.

These and other analogous particulars, which we omit for brevity, would incline one to the hypothesis of physical reading by contact, so that the phenomenon would enter the sphere of telepathy. But other characteristics invalidate such a hypothesis. Above all, the narrator, Dr. Osty, asserts that the fortuitous distribution of the minutely-folded pieces of paper assures that the holder of each piece is unaware, as are all others present, of the contents of the paper he holds in his hand, so that Kahn cannot obtain from the subconscious mind of the holder any knowledge of the phrase written upon it. One may object that he can draw upon the subconsciousness of the author, except that the author is unaware of the hand in which is the piece of paper, whilst that is alluded to by Kahn, who even before announcing the contents of the paper identifies its author.

The singularity of the phenomenon is still increased by a variation introduced in the process of the experiment, that is to destroy one of the pieces of paper. For example, in the sitting of March 10th, three pieces of paper written on by Richet were rolled in the form of cigarettes and mixed. Kahn called into the room, asked that one of the three rolled pieces should be burnt. There remained then two pieces, the contents of which were unknown to Richet. Kahn did not touch them. He took Richet's hand and revealed, first, the contents of the remaining two, and then that of the one destroyed.

The question now arises: What does Kahn think of his peculiar faculty? Dr. Schottelius replies to this as far back as 1914 in an article in the Review "Kosmos" of Stuttgart, translated in the March number of the same year in the "Annales des Sciences Psychiques." "Above all," wrote Schottelius, "I asked Kahn in what manner he saw what was written on the pieces of paper." "As in those placed here," he replied (the papers were open before me on the writing table). He saw the writing clearly, but not brilliantly, on a dark background, sometimes with and sometimes without a clear limitation of the form which the pieces of paper have. He sees less the paper and more the writing, and this in the original size in which it is set forth. I cannot say with certainty whether it is near or far from his eyes. "I see the writing as when I am reading these pieces of paper." He always spoke of a circle, and said, "I see all in a circle." Evidently he wished to indicate a dark area in the form of a circle, the delimitation of which is not definite, and is mixed in a grey halo. In this circular area he sees the tracing of the writing on the pieces of paper clearer than the darkness of the circle, so clear as to be able to read perfectly the characters of the writing, figures, etc.

ANDREW JACKSON DAVIS: HIS LIFE AND WORK.

In the "Spectator" lately Mr. J. St. Loe Strachey, in the course of a review of Sir Arthur Conan Doyle's "History of Spiritualism," made the following allusion to Andrew Jackson Davis:—

> The account of Andrew Jackson Davis, the American mystic, is very curious.

Those who have any acquaintance with the works of one who is regarded by some as amongst the greatest of modern seers know that the name of Andrew Jackson Davis stands high in what is termed psychic literature, although his philosophy is one of a depth and range that extend far beyond the confines of Spiritualism as popularly understood. But very few have any clear idea of the system of philosophy (the "Harmonial Philosophy") which he set forth in many books, not the mere product of any kind of spirit-control but of a highly illuminated mind of immense range and clear vision. It unfolds a system of natural thinking on all the problems of life—a system of crystalline clearness, harmonious in all its parts, and of universal compass.

We purpose very soon to give in serial form the story of Andrew Jackson Davis with a study of his life and writings, by Mr. William Buist Picken, who has long made the Harmonial Philosophy his chief study, and is its foremost exponent.

Andrew Jackson Davis greatly appreciated the interest taken by Mr. Picken in the "Harmonial" system of thought, and the two were often in correspondence at a period when the writings of Davis, although widely known in the United States, were little read in Great Britain.

Mr. Picken has preserved some of the letters he received from Davis, who in December, 1893, wrote:—

> You . . were the first man in Scotland or England to express profound and intelligent acquaintance with the principles of the Harmonial Philosophy. Now, however, as you very probably know and have known, there are a few (possibly eight or ten) in your part of the world who have recently expressed considerable enthusiasm for what you and I have long held sacred, and as worthy of all the best minds.

Later in the letter Davis, referring to some more recent students of his work, continues, "But before them all I behold your face and emphatic proclamations, and I thank you."

In another letter written in 1909 Davis writes that he is sending Mr. Picken a complete set of his works, and he announces that the hour had come for his complete retirement from the practice of medicine, on his 83rd birthday, August 11th, 1909. His last letter to Mr. Picken was received shortly before Dr. Davis passed from earth on January 13th, 1910.

Mr. Picken has made so profound and sympathetic a study of the Harmonial Philosophy and its founder—although Davis deprecated the idea that he claimed this Philosophy as in any sense his—that he is able to write on the subject with the authority of knowledge and to illuminate much that to the average reader of the works presents points of difficulty.

We hope to begin the account in LIGHT shortly, perhaps in the next issue.

BOSTON S.P.R.—A letter from Miss Lilian Whiting, of Boston, the well-known American author, refers to the Boston Society for Psychical Research and the excellent work it is carrying on. Miss Whiting mentions the names of some of its most eminent supporters, including the Rev. Samuel Elwood Worcester, Ph.D., S.T.D.; the Rev. McComb, D.D.; Dr. William MacDougall, of the Chair of Psychology, Harvard, and formerly of Oxford; Mrs. Augustus Hemenway, a sister of Bishop Lawrence (the Bishop of Massachusetts) and Mrs. Margaret Deland, the novelist.

LETTERS TO THE EDITOR.

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

THEATRICAL GHOSTS.

SIR,—The writer of an article in LIGHT of July 3rd, on theatrical ghosts, says that in all probability the emotional atmosphere of the theatre provides a suitable milieu for psychic manifestations. This may be the explanation of a strange experience of a somewhat unpleasant nature which happened to me in the Upper Circle of a London theatre. About half-way through the performance I desired to move, but to my surprise my legs were powerless. I could neither cross them nor lift a foot from the ground.

My first thought was, I am paralysed, what shall I do? Suddenly I realised that someone was sitting on my knees, and that someone had weight, but no apparent substance, my view being unimpeded.

I did not wish to alarm the friend I was with, so though slightly nervous and far from comfortable, I said nothing about it.

The curtain fell, and suddenly, when the audience rose, I was freed, the weight lifted, my legs were normal. In the "Oscar Wilde" Script, written through the hand of Mrs. Hester Dowden, I read some time afterwards, that Oscar Wilde had seen the earth through the eyes of a Tamil girl on one occasion, and more than once through the vision of those living on it in different parts of the world. I trust, therefore, my eyes were used as well as my legs, and that someone unseen, though not unfelt, enjoyed the play that evening, although he had not paid for his seat!—Yours, etc.,

ELLINOR M. TAYLOR.

22, Primrose Hill-road, N.W.3.

THE MEDIUMSHIP OF THE TOMSONS.

SIR,—The woeful lack of knowledge displayed by even prominent Spiritualists regarding the genuineness of mediums is deplorable. Is it not enough for them to receive the contumely and hate of conjurers and others, without having to take the mud of erroneous statements and untruths from the mouths of Spiritualists?

In an article, "The Wonders of Materialisation," Mr. R. H. Saunders hints at the marvels he witnessed through the mediumship of Mrs. Elizabeth Allen Tomson (not Thompson). In the discussion following the lecture Dr. Abraham Wallace set forth the unutterable error that it was W. T. Stead's opinion that the Tomsons resorted to fraud. He has it, "W. T. Stead and others," probably "others," assigned fraud, although they could not find it; but if there was one man in the world who was convinced of the reality of the Tomson mediumship and phenomena, it was W. T. Stead; if there was one man who stood by them more strongly, I have yet to discover him.

Their materialisations and "transports of matter" were far too marvellous for the generality of people to accept; not everyone should be allowed to witness this most extraordinary phase of psychic phenomena; it is too immense to comprehend.

When I write of the Tomsons I write with authority. Since last August, 1924, I have seen over six hundred spirit forms materialise from Mrs. Tomson's cabinet; most of these forms besides having locomotion, speak volubly, and also embrace. Many a time have I been in the cabinet while a form built up under my eyes. The controlling intelligence, Major W. A. Shook, has been a firm friend to me, through his instrumentality I find myself comfortably situated in a ten-roomed house on 10 acres of ground, forty miles west of Chicago. If a man prayed long enough to leave Chicago I was the man. My band of spirits and Major Shook pushed me into this country residence all without cost to me. Naturally I have a bias in favour of the Tomsons, for through their mediumship I have been placed in a beautiful country place with health regained. Here I remain, a living truth to the reality of the Tomson mediumship, and the good works they do. Never in their career have they degraded themselves.—Yours, etc.,

JOHN JOSLING.

West Chicago, Ill., U.S.A.

"SPIRITUALISM AND CHRISTIAN SCIENCE."

SIR,—Whatever Spiritualists may think of Christian Science, Christian Scientists can never have anything to do with Spiritualism. Mrs. Eddy claimed to be inspired, and her followers accept her text book, "Science and Health, With Key to the Scriptures," as the last word in truth.

On page 71 of this book, Mrs. Eddy says, "I never could believe in Spiritualism," and as a result of that profound and scientific statement, no true Christian Scientist ever can believe in Spiritualism. One wonders, had Mrs. Eddy, writing fifty years ago, said, "I never could believe in wireless telephony," if Christian Scientists of to-day would be permitted to "listen in"!—Yours, etc.,

BERNARD GREEN.

THE MISSION OF HEALING.

SIR,—I consider the letter in your issue of the 10th inst. is not just criticism of those suffering with long-standing and incurable complaints. The articles that have lately been appearing in a weekly Spiritualist paper, also addresses from the platform, of the remarkable cures after a few visits to the Mission of Healing, have certainly been the stimulus of raising hope in others of a like cure. They are, indeed, not lacking in Faith, which we are given to understand is of great value in healing.

The fault undoubtedly lies in hasty publicity before cures are thoroughly tested.—Yours, etc.,

B. GWILT.

16, New-street,
Dorset Gardens, N.W.1.

SIR,—Having suffered for many years with an internal complaint, I decided to make an appointment for an interview with "Dr. Lascelles." It was granted to me, and the result was wonderful. My case necessitated four or five visits, and each time it was a perfect joy to go for treatment. Not only did the time with the doctor do one good, but the whole atmosphere of the place and the people was most helpful and inspiring. I have been discharged for several weeks, and have had no return of my trouble. I am most grateful to Mr. Simpson and his helpers for the great relief I have received.

It was left entirely to me to pay what I could, and I was told from the beginning that patients who could not afford to pay would receive treatment freely.—Yours, etc.,

A. JESSOP.

Hever Cottage,
Bella Vista,
Edenbridge.

SIR,—So many adverse criticisms of "Dr. Lascelles'" treatment and methods have been published elsewhere, that I think I ought to say that I believe I have derived benefit from him; but, above all, I have proved two things, concerning both of which I was previously sceptical. These two things are: (1) That "Dr. Lascelles" has foreknowledge of what will happen, and (2) That absent treatment is a reality. I had an internal trouble (a growth), and having consulted a doctor, I am now told that it has either gone or very nearly so. There was no doubt about this internal trouble, because I had had a thorough examination by a surgeon eighteen months before. My full satisfaction with "Dr. Lascelles'" treatment is only modified by the fact that the last doctor tells me that certain symptoms which I still have are due to something else! But the trouble for which "Dr. Lascelles" treated me is now, he says, of no account. So that may be considered a very fair result.

But the experience which makes me feel that my visits to "Dr. Lascelles" were well worth while is as follows: When, on my fourth and last visit, he unexpectedly told me that he need not see me again, he directed me to send a handkerchief to a voluntary helper, and at a certain hour on a certain day, I was to lie passive while she concentrated on my case. He added, "You will feel it."

I must confess that I did not believe I should. At the stated time, however, I tried the experiment for the time decreed—half an hour. I felt nothing whatever.

Two days later, my letter, with the handkerchief, was returned through the post—I had misdirected it, and it had never reached the lady.

Incredulous, but hoping against hope, I tried again the next week at the same hour, as agreed. I expected that if anything "happened"—and I had not the faintest conception of what it would be—it would occupy the whole half-hour. But my experience was as before, until the last five minutes. Then the ministration was quite unmistakable. Five or six distinct magnetic "passes" were felt, and I was filled with an indescribable joy and thankfulness. Exactly the same thing happened during the following week. Had my own sub-consciousness been operating, it is clear that this would have occurred on the first occasion, when I was quite unaware of the hitch due to the miscarriage of the letter. Some will attribute the result to telepathy; but this I find quite as difficult to believe in as spirit ministration, to which the helper herself attributes it.

I should like to add that the medium, Mr. Simpson, appears to me to be perfectly sincere, with a truly Christian acceptance of the gift that is his, and he is certainly one who does not spare himself. I do not wish to publish my name, but I would gladly give it privately as a guarantee, if desired.—Yours, etc.,

B. K.

Ealing.

LIGHT,
Editorial Offices, 16, QUEENSBERRY PLACE, SOUTH KENSINGTON, S.W.7.

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ATMOSPHERES AND SENSITIVENESS.

THE ARISTOCRACY OF THE SOUL.

It is a commonplace that when people of a coarse type intrude themselves or are introduced into the company of people of refinement, the result is frequently disconcerting. The inferior type is made uncomfortable, feeling its inferiority, and sometimes, resenting the distinction, it puts on an air of self-assertion. At any rate it is made ill at ease, although its superiors do not lose their composure or their natural courtesy.

It is in the light of these and kindred "phenomena" of everyday life that we are enabled to understand many of the descriptions of life in spiritual spheres, which sometimes appear strange until they are made the subjects of reflection. In that life walls, boundaries and those physical demarking lines which in this world are required to separate people in a mechanical fashion are largely replaced by what we may call "atmospheres," the result of mind states and degrees of spiritual status.

There is indeed very little of which we are told concerning the social conditions of the higher world that is not represented in some elementary way in this one.

These are what we should call spiritual rather than merely psychic laws. As for the latter, we can get an excellent illustration of the disabling effect of a boorish circle of psychic inquisitors on some returning spirit by observing—as we have frequently done—the demeanour of a sensitive witness in a Court of Law, where the examining counsel is of the bullying type. Of one such witness it was remarked that after a period of cross-examination he could not say whether he was married or not! That was doubtless an exaggeration; but when we hear of spirit communicators who are unable to reply to some of the questions about themselves fired at them in an overbearing tone by so-called psychic investigators, we often feel how useful a little sympathetic imagination would be to the examiners. "I asked the spirit where his father-in-law was buried, and he at once became confused, and tried to dodge the question." Some experience of that sort is held to prove either the roguery of the medium or the spuriousness of the spirit. Sometimes it only proves the psychic examiner to be a fool.

Spirits are very sensitive to atmospheres. But so indeed are many spirits in the flesh, and, as we have noticed, that sensitiveness is on the increase in the human race at large. It comes of the advance of intelligence, a higher standard of mental development and the attrition by suffering through which so many nations are now passing. It is a good sign; for evil-doing and sensitiveness cannot go very long together. Wrong-doing is closely allied to callousness—there is some hardness of the mind or soul which prevents the wrong-doer being sensible of the mischief he does.

"Atmospheres" are amongst the most powerful of the finer forces in human affairs. Admonition, teaching, exposition, example, all are powerful agents in the spiritual advance of humanity. But as the more subtle influences—as in physical nature—are always the strongest, so it is in the case of spiritual laws. There are those who may convince us in words, but who convince even more powerfully by their presence. They uplift us by their mere neighbourhood, and observing this we become more and more optimistic regarding the future of the world.

We see that there is a law of growth, which cannot long be resisted, whether in the case of the race, the nation or the individual. We see that the effect of everything done for the world's good tends ultimately to produce an "atmosphere" congenial to all developed souls, people of good will and good habits, but very uncongenial to all who are not of the same nature and quality. These are repelled by it, and are at last confronted with the alternative of either adapting themselves to it in the only possible fashion—self-improvement—or taking themselves out of its way.

In time we shall get the true aristocracy—the aristocracy of the soul. Once the distinction of aristocracy was given to physical prowess, and later we went through a stage when it was a question of blood and birth—aristocracy of race. There was a brief interregnum—not yet expired—when the money-bags—Plutocracy—prevailed. The aristocracy of mind is now at its beginnings, and the more delicate powers have greater scope. Mind is sensitive and responds rapidly to "atmospheres." And so we get a clear vision of an aristocracy to come, the germs of which are already visible—aristocracy of soul, in which all the best qualities of all the other aristocracies will be merged. And then a new atmosphere will be created—fatal to all the diseases, discords and deformities which afflict us to-day, but evermore prosperous to what the old Greeks knew as "the Good, the True and the Beautiful."

INTERFUSION.

This hour is all for thee!
The world is lost in silver grey,
Moonrise, or stealing dawn 'twere all the same—
So softly husht, and far away,
All noise of life. The spirit-sense that came
Upon the air from thy dear dwelling-land,
Became a message to my soul to say,
If thou canst hear and understand,
Then come, thyself, to me!

I am, myself, with thee
And here is nothing strange at all!
Save for a blessedness that fills the air,
The sound of thine own light footfall,
The room, the window, and the winding stair,
The sweet familiar things about the place,
By very presence, swift recall,
That they, while here, wore but the outer trace
Of these they were to be!

Thou art, thyself, with me!
And yet thou art, and art not here!
Though winter's dark—this aching sense of loss
Has changed to home's own atmosphere.
And though I breathe the flowers, and feel the moss
Of some sweet field beneath my feet,
It is thy spirit-presence dear,
That makes our differing spheres complete,
For each to hear and see!

—FRANCES TYRRELL.

FROM THE LIGHTHOUSE WINDOW

In "The Spectator" (July 3rd), on "A Book of the Moment," Mr. J. St. Loe Strachey writes: "Up to some twenty-five or thirty years ago it might have been said that the basic fact about spiritual phenomena was that they, and the explanations and speculations in regard to them, always remained about the same." He cites examples from Froissart's "Chronicle" and Addison's "Spectator," quoting Addison as saying, "There is something queer about these things which nobody ever has explained, or ever will explain." Mr. St. Loe Strachey then adds: "But of late that method of treating the phenomena of Spiritualism has died out," and he goes on to say:—

A fact of good omen may be noticed in this context. The Einstein hypothesis and the doctrine of Relativity, by altering fundamentally our way of looking at Time and Space, has put Psychical investigation in many ways on a new plane. In old days our investigations were always being stopped, or apparently rendered empty, if not actually ridiculous, by some dark and impenetrable obstacle presented by the enigmas of Time and Space. Now we have changed all that. We can not only pierce the thickest walls by choosing the right kind of ray, but may very likely find that it is the wall that is the illusion and not the "inexplicable" phenomena—meaning thereby things that appeared to negative the accepted concepts of what we now designate the *Continuum*.

* * * *

The "Croydon Advertiser" (July 3rd), announces the initiation of a fund for a new church:—

The nucleus of a fund for the erection of a Spiritualist Church in Croydon materialised on Saturday in the pleasant garden of Werribee, Bedford Park.

In glorious weather the members of the Croydon Branch of the National Spiritualist Church, which has met at the New Gallery, Katharine-street, since March 13th, gathered for a sale, whist drive and in stimulation of sociability.

The Church, which Miss Estelle Stead opened, has an average attendance of about two hundred and fifty every Sunday. The Honorary President is Mr. E. James Hobbs, the President, Mr. W. G. Burrell (who, with Mrs. Burrell, were host and hostess on Saturday), and Vice-President, Mr. J. M. Stewart. Mrs. M. A. Robertson, as Social Convener, and Mrs. Parker, as Convener of the Ladies' Working Party, had largely to do with the success of the event.

* * * *

The "Daily Sketch," in "Echoes of the Town," informs us that the caretaker and late staff of the Gargoyle Club are exercised about a story of a ghost that appears on their roof garden and walks across towards the Royalty Theatre, about three doors off, usually about three o'clock on Thursday mornings. It is said that corroborative evidence comes from the caretaker of the Royalty Theatre, who appears to have complained of this ghost to the police. Says the "Sketch":—

Is it Nell Gwyn?—Curiously enough the Gargoyle Club was one of Nell Gwyn's houses—so, naturally, it must be her ghost.

If, however, *it is* her ghost, she is not too old-fashioned to use the fire-escape.

* * * *

The "Daily News" (July 12th) announces that:—

A party of Spiritualists from Forest Hill are going to attempt to get into touch with the spirit of Jeremiah by holding a séance at the place in Egypt where the prophet is reputed to have met his death. The same psychic investigators will proceed to Giza and conduct séances within the King's Chamber in the heart of the Great Pyramid of Cheops

The object of the séances in the Great Pyramid is to ascertain its psychic purpose and to discover by spirit messages its relationship to the prophecies of the Bible.

* * * *

The following excerpts are from the "Daily News" of the same date:—

Spiritualist Sunday schools are different from others, but they do not, as has been alleged, train little children in mediumship, or even teach them about spirit phenomena. . . .

One of the main objects is to train the minds of children so that when the time comes for the phenomena to be explained to them they may be capable of understanding.

In a sympathetic notice of Sir Arthur Conan Doyle's "History of Spiritualism," after remarking that certain aspects of the subject do not enter into the province of medicine, the "Lancet" continues:—

We must here regard the work as one written by a medical man and sent for review to a medical journal. Inside this reference it is right to recommend our readers to ascertain for themselves from Sir Arthur Conan Doyle's pages what a devoted worker along Spiritualistic lines, who has the advantages given by a scientific training, can say for a movement which, while it has none of the awful significance alluded to in the preface, is stirring deeply the imaginations and possibly influencing the lives of a large section of the public. The volume is well illustrated, largely with portraits of prominent supporters of Spiritualistic theories and work.

* * * *

We have already given sufficient notice to "The Twin," but supplement it by "an outside contribution" from the professional pen of Mr. James Agate, appearing in the "Sunday Times":—

As a piece of art the play is negligible, as a contribution to psychical research it is null, as theatrical entertainment, provided the argument is disregarded, it is quite good. We are carefully told that these materialised visions are projections from the medium's own body. This being so, how is it that the ghost, which is an ectoplasmic projection of Pearl, should be visible to the cook and the other people in the house, but not to her? This, I submit, is not to behave like honest putty. . . To declare off-hand that a phenomenon, which may for all we know be as actual as the telephone, is the manifestation of a purely hypothetical personage like the Devil seems to me to be purely silly.

* * * *

The "Yorkshire Observer" (July 10th), reports an interesting address on psychic research by Mr. Louis Smith, at the weekly luncheon of the Bradford Rotary Club, Mr. J. Phillips presiding over a large attendance of members. The "Observer" says:—

Mr. Smith said that in regard to psychic research, there was a good deal of irrational and unscientific scepticism by people, who could be divided into two kinds: (1) Those who would take nothing for truth without clear evidence that it was such; and (2) those who would take nothing for truth save that which was in agreement with before-conceived opinions. The latter were greatly in the majority.

Illustrating the progress of thought on psychic subjects by brief references to the work of Sir William Barrett and Sir Oliver Lodge, Mr. Smith related some personal experiences of a convincing character with a lady medium. The article thus concludes:—

Proposing a vote of thanks to the speaker, Mr. Charles Ogden said it was interesting to come in contact with people who had psychic belief, because, personally, he had none. What advances he had made in his lifetime in that direction had, however, brought him to the point of refusing to believe in the impossibility of anything.

* * * *

In the course of an article on Sir Arthur Conan Doyle's "History of Spiritualism," Miss Evelyn Underhill in the "Observer" writes:—

Without resorting to more rudimentary stages of culture, the Old Testament is full of evidence that the phenomena now called mediumistic, are no creations of the modern mind. There was no one at hand to weigh the Witch of Endor when her successful materialisation of the prophet Samuel took place; but Sir Arthur's detailed accounts of the methods and peculiarities of various celebrated "ectoplasmic" mediums are an indirect testimony to the historical character of that strange and picturesque episode in the career of the neurotic Saul. . . .

It was, I think, the late A. C. Benson who told the story of a soul who arrived in the next world; and, there finding all the more pleasant features of his earthly life reproduced without their accompanying responsibilities, observed from the cosy depths of a supersensual armchair, "I had no idea that Heaven was so comfortable!" Whereto another shade tersely replied: "*It isn't!*" But the Spiritualistic Heaven, as conceived or apprehended by numerous comfort-loving minds, is essentially comfortable. It suggests the outer suburbs rather than the Holy City; and would easily be recognised by a theologian of Dantesque leanings as possessing all the characteristics of Limbo and none of those of Paradise. It says much for the author's candour and docility to facts, that he has been willing to put these distressing records before us. To many readers they will seem to drive home the conclusion that the phenomena of Spiritualism are destined under critical investigation, to tell us much about human personality; but not very much about its supernatural home.

VISIONS OF THE FUTURE.

SOME STRANGE FORESHADOWINGS.

[We take, by permission, the following extract from "Private Dowding" (by Major Tudor Pole) in view of its interest to those interested in the question of Prophecy.]

20th March, 1917, 8 p.m.

Not long after Private Dowding's farewell visit, it began to dawn upon me that, as he could not return himself, he was trying to set up direct communication between the being whom he called the "Messenger" and myself.

I have therefore held myself receptive in the hope of securing some further news of my friend, and I now set down the message that has reached me. I will reserve comment until later.

MESSENGER: Yes, I am the Messenger, and am speaking to you at your friend's special request. He will not be able to communicate with you again.

W. T. P.: Why is this?

M.: Because he has many lessons to learn and much work to do. Continued contact with earthly conditions would have a disturbing effect and hinder his advancement and growth.

He has already given you all the information available from his lips at the present juncture.

W. T. P.: May I ask a few questions?

M.: I am here to answer them.

W. T. P.: Do you really see brighter times ahead for the human race?

M.: My son, you need have no fear. Your world is now plunged in grief and chaos. The hour is dark, the outlook strangely gloomy. We can see the light behind the thunder-clouds. Improvement in world-conditions is already taking place despite the war. Next year there will be a further rending of the veils, and in 1919 the light will stream into human consciousness through many channels.

Democratic republics rule the world with free and peaceful intercourse between the nations. Peace does not come into her own immediately, but the floodgates of God's love have been opened, and the divine power is for all nations.

Fear not the breaking down of barriers everywhere. Make the paths straight. The Lord of Lords is destined to make a divine progress, and the ways must be prepared.

W. T. P.: This is all very wonderful indeed.

How will this new spiritual radiance make itself manifest?

M.: You are already witnessing its leavening power The world is not in such darkness as it was even five years ago, and this despite the warring of the nations. The light dawns within individuals first and then the radiance spreads. Outwardly its influence will show itself in many great reforms. The drinking of alcohol will cease. This, when it becomes world-wide, as it will, will bring with it a flood of well-being. The very air itself will become purer. Climates will improve; disasters caused by earthquake, sea, and air will diminish; but there will be cataclysms first. Conflicts between religions will cease, the bitterness of sect will die away.

Women will hold equal rights with men. Great women, inspirers of the race, will rise up in East and West. Diseases—physical, mental, political, social—will gradually disappear. This must sound incredible to you. Remember that a spiritual remedy is becoming available for all human sins and discords. It will veritably prove the elixir of the new age and will be within reach of all mankind. The Christ spirit will dwell among men with healing in its wings.

W. T. P.: Shall I live on earth to witness these stupendous happenings?

M.: Your children and your children's children will be in a position to prove the truth of all I tell you. Prepare sanctified vestments that we may send high and holy souls into the world to wear them.

W. T. P.: Why do you tell me all this?

M.: Eyes must be opened; ears must be attuned to the message of the coming day. Knowledge of the joy and peace that lie ahead will help you through these days of sore distress. By a consecrated act of faith bring understanding and wholeness into your own life and the lives of those around you.

W. T. P.: Will the barriers between this world and the next be broken down?

M.: The veils are already thinning. As the race becomes regenerated from within, all need for barriers will disappear, and death will lose its awful sting.

Already we can reach you more surely than ever before in human history.

The piercing of the veils must come about through spiritual and natural processes of mind and heart, and not through the employment of magic, ritual, or trance.

W. T. P.: Will a new religion become necessary?

M.: The spirit will re-illumine all religious faiths. The new religion will be one of service and fellowship and unity. The standard of this world-wide faith has been set up in Persia. In days to come, Persia will regain her ancient glories.

W. T. P.: And Egypt?

M.: The great land of the Pharaohs has still a part to play in the evolution of the race, but it may not be through British influence. There are vast preparations now being made for the enlightened progress of the whole Moslem world. The disintegration of Turkey must first take place.

In Europe there will be three great federations of states. These federations will come to birth naturally and without bloodshed, but Armageddon must first be fought out.

W. T. P.: How long will this take?

M.: I am not a very high being, and to me are not revealed details of all these wonderful happenings. So far as I am allowed to see, peace will be re-established during 1919, and world-federations will come into being during the following seven years.

Although actual fighting may end in 1918, it will take many years to bring poise and peace into actual and permanent being.

W. T. P.: Who are you?

M.: I am one of those commanded to direct the new illumination into the avenues leading down towards the hearts and minds of men. I greet and protect certain souls, chosen for special work, as they reach this shore. . . .

W. T. P.: What about the Far East?

M.: A great leader rises up in the time to come, and will avert many dangers. This one is already expected, and will bring about moral and social progress in China and elsewhere. The flames now visible between the Orient and the Northern hemisphere of the New World will be transmuted, purified, and harnessed to fine ends.

W. T. P.: America?

M.: Her hour of tribulation is at hand. A splendid destiny will come into view. So long as material wealth remains the idol, so long will the light be held back. You must expect revolutions of a peculiar order at no distant date.

W. T. P.: May we return to Germany?

M.: Already the world faintly perceives the probable progress of events in that great land. Germany as an empire ceases to exist, but as a federation of independent states her future and ultimate well-being are assured. The days are still dark, but remember this: The greater the darkness of the night the greater the brilliance of the dawn.

W. T. P.: And how are all these wonders to be brought about? Are we to expect prophets and teachers in our midst?

M.: Great lamps will shine forth in East and West. The period of revelations is upon you. The light is for the whole race, but individuals must reflect it within themselves, that it may become readily available for all.

Rise up and proclaim the dawn of the New Day! You can all become prophets and seers in this new dispensation. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Physical birth and death are not for ever. Generation and dissolution as known to you will be transformed, transfigured. Herein dwelleth a mystery that cannot yet be unveiled. The road to its unveiling is the pathway of spotless purity

W. T. P.: Will your words be understood or believed?

M.: The wonders soon to be revealed are such that the people's vision will become unclouded and the sun's rays will shine through the minds and hearts of men and women. Then belief will become understanding.

W. T. P.: What about social evils and injustices, poverty and ignorance, lust and greed? Can all these become transmuted?

M.: My son, have faith. Realise that the love of God is indeed all-powerful. The Golden Age will not be ushered in in the twinkling of an eye, as is thought by some. The law of evolution must be respected and cannot yet be overruled.

Extremes of wealth and poverty will disappear. Yes, this is so. The war itself has become a "celestial instrument," as you have already been told. Governments will become simpler, less unwieldy, localised, filled with the ideals of justice and brotherhood.

W. T. P.: What about food?

M.: Grossness will disappear. The race will learn to live more simply on the blessed fruits and herbs and cereals. Unless the race learns this important lesson, it will be found that the earth cannot support the populations now inhabiting it. Over-eating and over-indulgence in the sense desires must cease.

The inspiration of the spiritual in life will take away the need for the domination of the grosser appetites. Set the example! Fight the good fight! Increase your faith. To the God-endowed man all things are possible.

W. T. P.: Your utterances are *so* Utopian that I fear it is impossible to secure a fair hearing for them.

M.: Compare 1817 with 1917. Compare 1900 with 2000 A.D. The latter comparison is only possible through the exercise of faith and vision. All that I have foreshadowed will have become established before the year 2000 A.D. My son, I give you my blessing and wish you God-speed. Good-bye.

MR. PEPYS.

(MORE DIARY LEAVES).

JULY 2ND.—To-day I again did visit the London Spiritualist Alliance to have speech with H. Price about one Tillyard, a learned man who will lecture next week; and it seems that this Dr. Tillyard is a Fellow of the Royal Society, which doth appeal to me as one of its founders. And on my way up to H. Price's laboratory, which is on the top floor, most fatiguing, I did hear the sound of singing coming from one of the rooms, and they tell me this is a séance which is being held; for it seems that at a séance the sound of music and singing doth in some way help the matter. I was put into a great state at finding myself outside this room, wherein, for aught I can tell, something devilish may be contrived. But, Lord, the singing was so indifferent that I did remark to a Lady who stood upon the landing, that no spirit who possessed an ear for musick could be attrackted by the noise. Whereat she was mad with me, and did say I was speaking foolishly. I did offer to come and sing, "Beauty Retire," and other of my pieces, to help the séances, but the Lady did look most Disdainful at me and forebore to make any answer. From which it would seem that I have been tacktless.

JULY 6TH.—To-day I did attend a discourse by the Dr. Tillyard, most interesting, for it seems he hath been on a visit to one "Margery," who is a famous medium, and lives in Boston, which is a settlement in the Americas. And he did describe in a manner most precise and impartial all the marvels that he had seen and heard there, though he forebore to advance any explanation, saying that as a Scientist he must decline to rush into any hasty conclusions, but would prefer to confine his statement to fackts only. For which I do commend him. And so home, where I find my wife most fretful, for she doth complain that her dress is not yet home from the mantua-maker.

D. N. G.

AS OTHERS SEE US.

From time to time one reads of animals as being in the next world, but reference is usually to the dog alone. Rarely is any other animal spoken of, and in much miscellaneous reading I have never seen the horse mentioned. According to Swedenborg, in his "Science of Correspondences," the horse represents the Human Understanding.

Possibly if birds and beasts could give us their opinion we should find the prospect of beginning afresh with us did not lead to wild enthusiasm. We might imagine the bees on a wet and stormy morning judiciously going to their hives out of the weather and, calling it an off-day, discuss a subject like that. The male drones—their life-purpose accomplished—had been exterminated in thousands, so their executioners, the worker bees, would be qualified to speak of death and life. To them man would appear a fairly superfluous, not to say annoying item in the scheme, whose only ability was to "lie doggo" to the end of the summer, and then scoop in at one blow all the season's honey. But the queen bee, who lives five times as long as does the worker, and knows more, would say: "We all have our faults; you will remember that the other day I tried to kill, through jealousy, every white nymph in the cells, but you would not let me, and perhaps these beings called men cannot always help what they do.

"However, there *is* some variance in opinion, for an ox I was speaking to said he should not be very keen on associating with men, for all they thought about was tying him and his brothers up till they were fat enough to be eaten, and that they, every year, stole his sisters' babies and ate them as what they called veal. The horse said, when he was young, he didn't mind men—he could run as fast as they wanted him to, and they were fairly attentive; but he was now old, rheumaticky, and got plenty of bad usage. A fox who heard what we were speaking of declined to go into the matter at all; he said they chased and killed him, not even for food but for fun, and he trusted that his eye would never light on another one after this life. Many others of my friends kept on in that strain, and finally the old owl remarked: "You are all making the quite gratuitous assumption that the people you speak of go to a heaven, and that they have all mental capacity to conceive of such a place. We cannot know that, but it is not impossible, and they and we may experience such a change that we shall not want to eat each other at all.

"Meantime dusk is setting in fast, and I am usually very busy now for an hour or two, so farewell."

"That," the Queen Bee said, "is what most of our acquaintances think about this affair, and as the sun is breaking out we may as well get into the open."

—E. HARVEY.

HAPPINESS is not in strength, or wealth, or power, or all three. It lies in ourselves, in true freedom, in the conquest of every ignoble fear, in perfect self-government, in a power of contentment and peace.—EPICTETUS.

RAYS AND REFLECTIONS.

In a recent Police Court case a little girl who appeared as a witness was asked, "Do you know what will happen to you if you tell a lie?" The child promptly replied, "Yes—go to hell." The magistrate took this staggering reply in the right spirit and merely remarked that the child seemed very cheerful about it. That is an observation that has been frequently made with regard to the crude religious teaching concerning life after death. Oliver Wendell Holmes remarked on the general indifference with which the average man and woman contemplate the possibility of an eternal hell, and he justly observes that if people had the faintest realisation of what the belief meant they would infallibly go mad. No doubt the mass of mankind intuitively perceives the falsity of what it is supposed to believe, although it very rarely reasons about it.

* * * *

There have been some great preachers who seem to have had some realisation of the doctrine they taught, for they have been almost frenzied in their appeals to their congregation to flee from the wrath to come. Those were conscientious men, and we have more respect for the way in which they responded to their terrible doctrine than for the amiable and aimless burblings of the more elegant preachers who taught the same doctrine but apparently ignored the dreadful meaning of it.

* * * *

Again the "witch of Endor!" I was hearing the story once more—perhaps for the thousandth time—at a Spiritualistic service the other day, and wondering why the records of a tribe of wandering Bedouins receive so much attention, especially as some of them are too gross for public reading and their codes are mainly ignored by civilised Christian communities who eat bacon and do many other things strictly forbidden by the tribal laws of these barbarians. In this matter I am wholly with Dean Inge, whose powerful intellect has broken the shackles of this effete theology.

* * * *

No one can dispute the fact that the Old Testament is a treasury of great literature and fine poetry. That is largely a consequence of the splendid English of the translators. But that its theology should survive to-day is a result of bad thinking and a blind conservatism on the part of the Church.

* * * *

According to a newspaper report, a speaker at the recent meeting of Spiritualists complained that among the disabilities which Spiritualists have to suffer is the denial of their "right to conduct marriages in Scotland." To some Spiritualists—I venture to think they are few in number—this may constitute a grievance of some moment, though it would not strike the average Spiritualist as of any marked importance. The point is, of course, involved in the larger question as to whether Spiritualism is to be regarded as a religion in itself, or, on the other hand, as an "aid and adjunct to religion and especially to Christianity," to use the phrase of a well-known K.C. in a recent debate at the London Spiritualist Alliance.

* * * *

The question connects with an expression used by an inquirer who complained to me that Spiritualism "seems to mean so many different things to so many different people." Some people, he said, appeared to regard it as a poetic and inspirational thing of too lofty a nature to be dragged down into the cruder world of research and evidence-seeking; while on the other hand the more practical minded were inclined to view the idealistic attitude with impatience. That is true enough. Indeed, I once talked with a Spiritualist (a professional man) who said he regarded Spiritualism as a kind of pleasant hobby—a sentiment calculated to awaken indignation in the minds of the more earnest amongst us. One can only reflect that Spiritualism is so vast and universal a thing that nothing is more natural than that it should be approached by a multitude of different avenues, and awaken an infinite variety of responses in those who pursue it.

* * * *

A correspondent sends me the following story: A Sunday School teacher, rather finely attired, was instructing her village class in the catechism, and enquired of a girl pupil, "What is the meaning of the 'pomp and vanities of this wicked world'?" The response was instant. "Them flowers in your hat!"

D. G.

IMPERSONATING SPIRITS.

By Leigh Hunt.

Impersonation is not unknown on this side of life, so that it is not unlikely that it may take place when discarnate spirits are manifesting. But it is well to remember that just as conditions are observed by us in spirit communication, so are there conditions to be observed by spirit people *on their side of life*, when seeking to communicate with us. This being so, the investigator can help to protect himself and others by actively participating with those who are constituted guides of the medium in this matter of impersonation as in other ways. Conditions on the spirit side are more intense and subtle than is the case with us on earth. Those experienced in psychic phenomena well know that the powers of spirit visitants are severely limited, and that would-be transgressors (conscious or unconscious) are, as it were, "policed" by the responsible spirit beings whom we term guides. The position is quite clear. There are those on the spirit side of life who see to it that laws are enforced, and transgressors prevented from operating, just the same as people in this world are protected by laws and police.

Given, therefore, good conditions when communication is actually established, impersonation is rare, and where it occurs there is always an instinct which amounts to a *perception*—that something is wrong. Then comes in the great use at a séance of a leader who can and does work in harmony with the guides of the medium. After a long personal experience both as a medium and a sitter I can say with certainty that impersonation, should it be attempted at a reliable spirit circle, can be dealt with in such a manner that the defaulter can be made to confess his offence and receive his dismissal. And no guide worthy of the name would permit such a spirit to manifest again until he had atoned for his fault. These spirit defaulters are not necessarily evil-disposed persons; they are often just irresponsible beings, who are disposed to pranks just as are many people in the flesh, and who, like their earthly prototypes, sometimes turn out to be useful and honest workers if only they are properly guided.

The intelligent reader will readily perceive that promiscuous séance holding is unwise, for such occasions let in fools where angels will not tread.

It cannot be too strongly impressed upon investigators that they should seek to co-operate with the guides who work in the spirit realms—not merely sitting at their feet in adulation, but rather as fellow-workers intent on the same end.

SPIRITUALIST COMMUNITY SERVICES.

In the morning Miss Charlotte Woods spoke on the life and teachings of Archdeacon Wilberforce. She said she considered him to have been one of the most remarkable influences in the Christian Church. It was her great privilege to have enjoyed his friendship, and she realised his exceptional mind and wonderful spiritual teachings. His writings and memory should not be allowed to die. His spiritual learning was evolved along three distinct lines; first, when in India, he came under the influence of one or two great Brahmins who imbued him with their doctrine. Second, the Spiritualist movement itself, through the mediumship of Rev. William Stainton Moses, who was a curate in the diocese of the Archdeacon's father, the Bishop of Oxford. Third, the philosophy known as "New Thought," along the three-fold lines of Vedanta, Spiritualism and Christianity. His peculiar power lay in the spiritual faculty which enabled him to speak as if to each member of his congregation individually, and he also possessed the power of spiritual telepathy to a remarkable degree. One of the most notable of his Sunday evening services was that of Intercession, when he brought the needs of those who had written him during the week into the golden cloud of Divine Love; and the answers to prayer were, to the uninitiated, miraculous. Prayer was to him the very food of his spiritual life. By some of his own church he was considered a heretic, but he illumined Christianity in a remarkable way for those to whom the dogma and ritual of the orthodox Church had become a stumbling block. The basis of his religious teaching was, The Allness of God, whose name is Love and whose nature is all-pervading Divine Life. He was proud to regard himself as an honorary member of all religions; he taught that to manifest God was the end and aim of a Christian life. The supreme manifestation of God culminated in the person of Jesus Christ; first, the Cosmic or universal; second, Individualist and imminent, the Christ in us; third, the historic or personal Christ, the revealer of God to man, and the revealer of man to man. He taught that Jesus is our Brother, our Elder Brother, who symbolised human nature brought to perfection.

Miss Woods concluded her address with the beautiful lines—adapted from Shelley's "Adonais"—the Archdeacon had engraved on his wife's tomb in the Abbey, "Peace! peace! she is not dead, she does not sleep, she has awakened from the dream of life."

M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

At the Sunday evening service, Mr. Maurice Barbanell reviewed the basic principles and philosophy of Spiritualism as seen from a Jewish point of view. He had found that the "man in the street" was learning to think out his position for himself. This was a healthy tendency and led to the dawning of inner truth. People had abandoned all ideas of celestial orchestras and eternal boredom in the world beyond; its life was now known to be one of continued evolution and labour. If God had not meant mankind to pierce the veil and establish contact and communion with the immortal state, this would not have been accomplished. Mediums were simply those who indicated a further stage in the evolution of the race. As they were now, so would be many more a few generations ahead. The knowledge thus acquired demanded a great readjustment of values and we must learn to recognise that we were spiritual beings here and now. If only half the effort now given to material considerations were devoted to developing the potential divinity of man much greater progress would be made. We must unfold ourselves if we would be fit to survive bodily death. Selfishness, individual and collective, was the great crime and hindrance, and it could not be eradicated until the world was convinced of its futility. All true reform must begin with the reformer himself.

Mr. Barbanell was listened to with attention and his address once more exemplified the catholicity of the Marylebone Association's platform. The carol (No. 95) which followed (although chosen months ago) exactly fitted the close of his address. This is a feature of frequent occurrence in the services and has happened far too often to be regarded as accidental.

Mr. Leigh Hunt afterwards very ably gave a number of clairvoyant descriptions and messages, nearly all of which were readily recognised.

F. C. E. D.

NOTES ON NEW BOOKS.

"Researches in the Phenomena of Spiritualism." By William Crookes, F.R.S. (The Two Worlds Publishing Co., Ltd., 18, Corporation-street, Manchester, and The Psychic Bookshop, Victoria-street, S.W. 3/6.)

This is a reprint of one of the most notable of the earlier works on Spiritualism. It contains an authentic record of Sir William Crookes' experiences with D. D. Home and Florrie Cook, and reproduces the diagrams which show how complete were his investigations with these two famous mediums. There are also two excellent portraits of Sir William.

This new edition, besides containing the main details of Sir William's earlier researches, and a portion of his Presidential Address given before the British Association in 1898, has also a most interesting Appendix written by Sir Arthur Conan Doyle giving independent testimony to the mediumship of Florence Cook.

No Spiritualist's library is complete without a copy of this book, which, in its present form—attractively printed, neatly bound and well illustrated at the moderate price of three shillings and sixpence—is within the reach of all: a book for the student and inquirer alike.

"100 Best Poems (Dead Poets), chosen by C. Lewis Hind" (A. M. Philpot, Ltd., 2/6.) A collection of many of the most well-known and valued poems, which will be greatly appreciated by all lovers of the muse, as a volume wherein they will find well chosen examples of the work of the authors quoted.

L. H.

NEW BOOKS RECEIVED.

"Other-World People." By J. W. Herries. Wm Hodge & Co., Ltd. (3/6.)

"Researches into Spiritualism." By Sir Wm. Crookes. The Two Worlds Publishing Co., Ltd., 18, Corporation-street, Manchester. (3/6.)

"Happy in Hell." By Freedom Hill Henry. Freedom Hill Pressery, R.3, Burbank, California. (1 dollar.)

"Spirit Fruit and Voice." By Jacob Beilhart. Freedom Hill Pressary. (1 dollar.)

"Jacob Beilhart: Life and Teaching." Compiled by Freedom Hill Henry. Freedom Hill Pressary. (1 dollar.)

"Biopsiche." By Gino Trespioli. Societa per lo Studio Della Biopsichica, Via Verga 5, Milan. (20 lire.)

"Spring Songs with Music." Words and pictures by Cicely Mary Barker, music by Olive Linnell. Blackie & Son, Ltd. (2/6.)

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The new Syllabus will be ready on September 1st and will be forwarded on application.
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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. W. J. Vanstone. Wednesday, July 28th, 8, Mrs. N. Melloy.

Croydon.—Harewood Hall, High-street.—July 25th, 11, Mrs. F. Morriss; 6.30, Mr. R. A. Bush.

Camberwell.—The Central Hall, High-street.—July 25th, 11, service; 6.30, Mrs. A. Boddington. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, *Becklow-road.*—July 25th, 11, ——.

Peckham.—Lausanne-road.—July 25th, 7, Mr. G. Taylor Gwinn. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—July 25th, 11, Mrs. Vidal Diehl; 7, Lyceum Council. July 28th, 8, Mrs. Redfern at 54, Whittington-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—July 25th, 7, Mrs. Croxford. Thursday, July 29th, 8, Mrs. E. Smart.

Richmond Free Church, Ormond-road.—July 25th, 7.30, Mr. Horace Leaf, address and clairvoyance. July 28th, 8, Miss M. Barber, address and clairvoyance.

Croydon National Spiritualist Church.—The New Gallery, Katharine-street.—July 25th, 6.30, Mrs. Lucy Smith, of South Africa.

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Tuesday, July 27th, at 7.30 p.m.
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August 1st, 11 a.m., Mrs. H. McKenzie; 6.30 p.m., Mrs. de Crespigny.

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