

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,826.—VOL. XXXVI. [Registered as] SATURDAY, JANUARY 8, 1916. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd., 110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 10.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted *free* to the Tuesday afternoon sances for illustrations of clairvoyance, and both Members and Associates are admitted *free* to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

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A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them *free of charge*, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

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* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

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CONTENTS.

Notes by the Way.....	9	Vision Pictures	13
London Spiritualist Alliance ...	10	A Message from New York	14
The Way of the Mystic.....	10	A Warning from the Unseen.....	14
The French Psychic Press.....	11	Fact and Floweriness	15
A Generation Ago	11	The Newer Vision	15
The Meaning of Death	12	Sidelights	15
The Scientific Investigation of	12	Fateful Jewels	16
Physical Phenomena.....	13	The Unreality of Matter	16

NOTES BY THE WAY.

We long ago set before ourselves the idea of constant and positive affirmation of the cardinal principle of our faith—the spiritual nature of man and the Universe—without crystallising it into any body of doctrines or dogmas. But we want to do more than that—we want to “fill the unforgiving minute with sixty seconds’ worth of distance run,” to advance from one stage of knowledge to another, so that at the end of another generation we shall not be wearily debating the same old questions and repeating the same time-worn aphorisms but shall have attained to newer and higher ideas of each. The ambition is more possible than it would have seemed a generation ago, for then the tide was strongly against us and the “labouring oar” had to be strained to the utmost. Now we feel the tide is turning in our favour, that the more discerning minds are conscious that we are proclaiming a reality, and one by one are coming in to help in the work of impetus. We want them all—fresh, earnest and vigorous, but at the same time equipped with good sense and mature judgment. We want to move not only with speed but with dignity; we do not want to rush forward helter skelter or to “run amok.” But we are not content to “mark time,” to “wait and see.” The life about is all in movement. Let us move with it.

* * * *

In the November issue of the “Journal of the American Society for Psychical Research,” Dr. James H. Hyslop has a vigorous article on “The Psychology of Science and Religion,” in the opening portion of which he remarks concerning logic that it is indispensable to clear thinking, but if the logician “neglects to recognise that life and thought are not all logic in its simplest terms” he “will lose half the zest that belongs to the pursuit of truth.” Life, as Dr. Hyslop proceeds to point out, is not all made up of formal logic. Will and emotion have to be taken into account. As might be expected, however, he is very much on the side of the scientific method as against the religious or idealistic. And he develops the argument in a very able way, his main point being that Science seeks with cold exactitude after truth, without regard to whether it shall be beautiful or repellent, while Religion, Idealism and Poetry, being prejudiced in favour of that which appeals to the emotions, disguise or ignore the unlovely side of things. The mistakes of the opposing methods, as we see them, result from the tendency of each to trespass on the ground of the other, and of this trespassing both have been guilty. When Religion opposes Science in the realm of Science, as in evolution, the antiquity of man and other matters, it fails miserably, and when Science comes in

arrogantly to dispute with Religion on the spiritual nature of man, it suffers a severe and well-deserved rebuff.

* * * *

Implicit in Dr. Hyslop’s argument is the idea that the beautiful is not necessarily the truthful, nor Truth necessarily beautiful, but here we are on the side of the idealist; in the words of Keats, “Beauty is Truth, Truth Beauty.” And we say again, as we have said before, that we dispute the proposition that the apparent ugliness or unreason of any proposition is not a valid argument against it. When the emotions are healthy and natural their promptings are to be respected. On the side of logic, the murderous pietists of the past could make out a very good case for burning and torturing heretics; the slave trade, and other inhuman institutions have been ably and scientifically defended by powerful minds. It was the emotions rather than the intellect—Religion rather than Science—that revolted against and finally put an end to these things. We find much the same conflict as that of which Dr. Hyslop writes proceeding in our movement. The scientific investigator is apt to be a little disdainful of the idealists who cultivate vision, intuition and inspiration—those “unevidential” things—and the idealists are impatient of those who grovel after phenomenal facts. Doubtless the time will arrive when they will be able to work together in unity, just as in the building of a house the painters and decorators find nothing intolerable in the presence of men whose work relates to the drainage system and the electric wires and gaspipes in the basement.

* * * *

It is the mark of the healthy mind that it is firm without being fixed, self-contained without being isolated, and goes straight, without running in a groove. This is only to say in other words that the healthy mind, like the healthy body, is that which is most alive, for life also is never stationary, never isolated and never confined to grooves. And to attain the state of healthy life is not so much a question of seeking it anywhere outside—for it is all around us—as of clearing away all obstructions that hinder its free passage. Mr. H. E. Hunt in his little work on hypnotism has pointed out how much of weakness and failure is due to self-suggested limitations. The power is there, but it cannot be used because of ignorance of its existence or of the means to utilise it. Life in the process of evolution dissolves away and sweeps out of existence all these obstructions, but there is no reason why we should not assist the process by the method of circulating ideas that shall permeate minds and “movements”—the term is rather a misnomer where the movement does not move—and bring about some co-operation between the great tide of advancing life and that which—free of the clogs of apathy and inertia—it may carry triumphantly on its bosom.

* * * *

The unreasoned appeal to Scripture to confirm some pet doctrine is proverbially futile. It was Luther, we think,

who remarked that the Bible was a "nose of wax," by which he probably meant that it was capable of being twisted, and we have high authority for believing that the devil can quote Scripture for his purpose. So it comes that in denunciation of vegetarianism we find certain theologians quoting St. Paul's warning against those who "command to abstain from meats." No doubt they might be answered by a reference to Daniel and his colleagues who refused the King's meats in favour of pulse, with a marked addition to their health and good looks. We are told in the Bible that "as the tree falls so it must lie," and that "the dead know not anything." Elsewhere we find evidence of remedial possibilities after death—as in Christ preaching to the spirits in prison—and the dead are shown in many places to be very much alive and aware of events about them. To us the Bible is a treasury of wisdom, literature and poetry, and a magnificent exposition of the spiritual nature of man. But it requires to be read with intelligence, judgment and breadth of mind; it is full of stumbling-blocks to the literalist who reads it merely as a support for some special doctrine for which he finds no sanction in reason. "The letter killeth, but the spirit giveth life."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

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ENTITLED

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The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, January 11th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, January 13th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the first of a series of lectures on "The Science and Art of Palmistry."

SOCIAL GATHERING.—On Friday *next*, the 14th inst., from 3 to 5.30 p.m., a Social Gathering will be held.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

THE WAY OF THE MYSTIC.

Mr. A. E. Waite's labours as a historian and expounder of the literature of mysticism and the occult sciences have been truly prodigious. He is probably the most prolific writer on these subjects now living, and is considered in many quarters to be the foremost authority on all questions relating to them—on the scholastic side, at least. To what amounts to a veritable library of books on mystical, occult and psychic themes from his single pen he has now added another book, "The Way of Divine Union" (William Rider & Son, Ltd., 7s. 6d. *net*). It essays to give a re-statement of the central doctrines of mysticism in the light of modern needs, and to provide something in the nature of a guide to the seekers after the Great Mystery. The author treats the matter mainly along intellectual lines. Indeed, he claims, in the Introduction, that "the life of the student is raised by continuous intellectual devotion to things that are holy and by their pursuit in sincerity and zeal."

It is almost needless to say that the book reveals a great amount of scholarship. The origin and meaning of the terms "Mystic" and "Mysticism" are exhaustively considered with especial reference to the abuses and perversions which have crept in to the detriment of the ideas which underlie each. Mr. Waite points out that the terms are of modern origin, there being nothing in Greek or Latin which corresponds to them, and since they were first employed they have suffered many false and fantastic definitions.

Thereafter many schools, doctrines and expositions are passed in review—those of St. Augustine, St. Bernard, Dionysius, John the Scot, St. John of the Cross and Gerson, amongst others.

In a chapter termed "The Title of the Quest," we find the following deliverance on psychical research:—

When it is kept within its own measures such evidence is of vital import and value. The chief danger lies in the false inferences which tend to be drawn from subjective experience of this order, while as an inquiry into the possible survival of this world in that which is beyond the research is against reason by the nature of things. Unhappily for the increase of our difficulties there is over-much image-making even in the mystical life.

One is tempted to ask wherein the "vital import and value" of psychical research consists if its findings are so unreliable and its tendency "against reason." That implies a disunity against which the author is elsewhere contending. In a footnote we read that, to the mystic, psychical research "is, of course, of no value whatever, of no import; his knowledge is from another source, and it comes by another path." That is an attitude we have long recognised: certainly there is a clear distinction (in thought at least) between the terms "psychical" and "mystical"; but the realm of human life is large enough for both. We strongly deprecate the note of intolerance on the part of either. They are separate, but correlative. Mr. Waite, it will be seen, is at least liberal enough to admit the importance of psychical research, and thus stands in favourable contrast to another writer on mysticism, who recently dismissed stories of psychical happenings as "old wives' fables."

The book covers far too large a field to admit of more than an imperfect survey of its contents. There are some sixteen chapters—each a treatise in itself—carrying us from a consideration of the true definition of Mysticism, through the history of mystical schools of doctrine and interpretation, to the great and final question, "The Way of Attainment," and in this closing chapter we read:—

There is one world of love. There is no dividing line between the love of God and man, for man is loved in God and God in man. There is no distinction of present life from life to come. There is one life of love. Even that gulf which separates time from eternity for the rational intellect gives signs of closing up, because love is in the now-state and without change or vicissitude as regards its inward essence. In these, and in other respects, on every side of us, are barriers burned away.

As our author has himself told us, there are many ways to the supreme Goal. His own path is that of the scholar and

critic, and the barriers he has sought to burn away are vast accretions of pretentious and unessential knowledge. To much borrowing in the classical lore of the past is doubtless due his archaic, almost monastic, literary style—a style quite unique in modern writers, even amongst those who deal with the subject he has made so peculiarly his own.

THE FRENCH PSYCHIC PRESS.

REMARKABLE WAR PROPHECIES.

The number of prophecies concerning the war, which are from time to time brought to our notice, continue to increase rather than diminish. Our Paris contemporary, the "Psychic Magazine," for the 1st and 15th October, deals with some interesting predictions attributed to German seers, contained in a collection of prophecies published by M. Grobe-Wutischky. Here is a psychic communication published before the war by M. A. Bussler in "Zentralblatt für Okkultismus" (Vol. 4, p. 462):—

Italy takes the part of France and turns against Austria. Denmark receives English troops, and takes part with several divisions in an invasion of Schleswig. The only faithful ally of the Emperor William is the Austrian Monarch, Francis Joseph. But Austria is obliged to send a great part of her army to the South-East, where the Balkan States are preparing an invasion; another detachment of the army must guard the Italian frontier. The first great event will be an unlooked-for defeat of the German army on the South-West. Germany will be defeated at sea.

Russia will get East and West Prussia and Posnanie Pomerania (?). Silesia will revert to Austria, who will have to cede Galicia to Russia and Bosnia to Serbia. The central States of Germany will regain their independence. Alsace-Lorraine and Hesse will become French, Hanover English, and Mecklenburgh a tributary State of Russia. Prussia will only consist of the provinces of Brandenburg and Saxony.

Another prophecy given by R. Knapp in the periodical "Zeitschrift für Okkultismus und verwandte Gebiete" for December 3rd, 1908, points to terrible events in the near future, and on January 12th this statement is amplified as follows:—

War will break out when least expected. . . Germany will become so small that its inhabitants will be able to retire into a single town. There will be epidemics, such that the birds in the air and fish in the waters cannot live. German ships will go to Asia and China. The conqueror himself will be ruined. We see these events coming, but cannot tell at what time they will happen.

Reference is also made to a prediction well known in Hanover, which winds up with these words:—

After the battle there will remain so little of the German Empire that one will be able to take it all in at a single glance from the top of a tree.

Among other interesting items in the "Psychic Magazine" is a discussion by Dr. Prompt on "Somnambulism and Mathematics," dealing with the possibility of solving a mathematical problem while asleep, after having vainly sought a solution during the conscious state. M. Maillet, an examiner at the Ecole-Polytechnic, after going deeply into the subject and obtaining evidence from some eighty persons, many of whom, we are told, occupy distinguished positions in the world of science, and whose good faith and freedom from prejudice are undoubted, is of the opinion that such cases are not established, although there is a possibility of such an action being performed in a somnambulist state. He quotes the case of Gaetana Aguesi, who more than once was observed to rise from her bed, light a lamp, and proceed to work out equations on a sheet of paper, afterwards returning to bed, having been the whole time in a state of somnambulism.

The "Annales des Sciences Psychiques" (Paris), which has now been republished (after suspension of publication for a considerable interval owing to the war), contains a long statement by Dr. Tardieu, consultant at Mont Dore, concerning the predictions made in 1868 by Léon Sonrel. We are told that while they were walking near the Luxembourg, Sonrel fell into a state of waking trance and prophesied to his friend,

Dr. Tardieu, a forthcoming war, with disaster and misfortune to his country. He also saw a vision of Tardieu at the head of an ambulance column, in the act of counting money at the Gare du Nord, as well as his own death during the siege of Paris.

These events were brought to pass; Dr. Tardieu was appointed chief surgeon to the Eighth Red Cross Ambulance in August, 1870. He left for the front with his column on August 27th, and on the way to the station two of his subordinates collected for the wounded in their képis the large sum of 36,000 francs, which Tardieu counted in the Gare du Nord. The rest of the prophecy was duly fulfilled, including the death of Sonrel, for whose widow the doctor was able to obtain a pension of 1,200 francs.

In addition to these predictions, Léon Sonrel also foretold the future triumph of France and the reinstatement of Alsace and Lorraine.

—Translated by D. N. G.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 9TH, 1886.)

SARDOU'S SPIRITUALISM.—Speaking of Victorien Sardou (regarded as the greatest, next to Victor Hugo, of living French dramatists), the "Pictorial World" says: "It is very strange and worthy of note that this Parisian of the Parisians is a firm believer in Spiritualism. Yes, Sardou is a sceptic and a realist, a man who knows life in every phase, and human nature in its degradations and corruptions, as in its nobilities and innocences, and yet, in spite of his keen wit and logical understanding, he will deny the existence of God, while affirming his belief in the supernatural. And for the reasonableness of this belief he will, with all gravity and earnestness, adduce proof after proof. For example, he will tell you he cannot make a sketch to save his life, and then produce a copperplate on which is engraved a drawing, representing with great exactness part of the house in which Molière lived. Of this Sardou tells the following story: 'Seated at my table one day, with this plate before me, I fell into a reverie. Unconsciously I took up the graver, and, as if impelled by some secret influence, let my hand follow its own direction over that plate. The engraving you see here is the result of several hours of unconscious and purely mechanical toil.' With intense and manifest conviction he asserts that this work would have occupied a professional engraver for at least a month, and calls upon you to notice that all the ornamental lines in it are made up of crochets and double crochets so small as scarcely to be visible to the naked eye. Clearly enough," continues the "Pictorial World," "Sardou recognises that there are more things in heaven and earth than are dreamt of in his philosophy; and we doubt not that this state of mind is a great advance upon that blameless ignorance of conceit which denies all that it cannot explain."

MR. JOHN WILLIAMSON, who has been conducting the services at Wimbledon and the London Spiritual Mission, is willing to assist societies as trance speaker, charging no fee for his services. Mr. Williamson is a medical student, formerly of Edinburgh. Letters can be addressed to him care of LIGHT.

FROM OTHER PLANETS.—Are the planets inhabited, and, if so, are their inhabitants men like ourselves? After the problem of survival this is one of the most interesting questions that Spiritualism has claimed to solve. Many readers will be familiar with the works of Eva Harrison, who is called by the spirits "Love-light," and whose husband, "Light-bearer," was, before his death last year, the medium of their small circle. In her latest book, "Wireless Messages from Other Worlds" (Fowler, 2s. 6d. net), she introduces us to visitors from Mars and other planets, and even from the constellation Orion! They come "in the spirit," leaving their material bodies behind, and tell us many things that are not yet to be found in manuals of astronomy. The reader will accept the facts and the teaching or not, according to his temperament and his previous knowledge of psychic and scientific matters; but he will in any case admit that the book is marked with those qualities of earnestness and sincerity which are happily so characteristic of workers in this field.—S.

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THE MEANING OF DEATH.

The persistence of life in its lower forms is not without its correspondences in the lower forms of human thought. Theological and scientific dogmas that represent man's thinking about himself and his environment at its worst, whether of savage or sage, have exhibited what Schopenhauer calls the will to live quite in the primitive biological way. The fact is brought home to us in a startling fashion by an interesting article in the December issue of the "Nineteenth Century" on M. Paul Bourget's new book, "Le Sens de la Mort," which appears to be well worthy of the attention given to it by Mr. W. S. Lilly, the writer of the article. The story itself is of the present day, but cannot be repeated here even in the most abbreviated form. What immediately concerns us is an opposition of conceptions touching life and death that emerge during a discussion between two of the leading characters—one of them a famous surgeon who at this crisis in his life discovers himself to be doomed to death within a few months by cancer, the other a healthy and younger man.

Inspecting a hospital together, the latter remarks that the arrangements are almost too comfortable. To this the other objects: "No! What is the use of suffering?" A dire sufferer himself, his question is almost passionate. "To pay," replies the man inexperienced in suffering. "Pay what?" demands his friend, who alone knows of his own fate. "The debt of our faults and the faults of others." Justly resenting this atavistic interpretation, savage as of the primeval world, the elder, but more modern, man exclaims: "Our faults? As if we had asked to be born! And the faults of others? It is monstrous." The primitive thought persists: "Since everything in life leads up to suffering and death," says its expositor, "if suffering and death have not that meaning of expiation, what meaning have they, what meaning has life?" The answer of the great surgeon is curt. "None," he concludes.

There is an old and never sufficiently remembered maxim of the late Professor Clifford: "Any question to be exactly answered must first be exactly asked." In this case the problem was wrongly stated, for it is not true that everything in life leads up to suffering and death. It would be far truer to say that all suffering leads to life just as death itself does. The mission of pain and suffering is not one of expiation, but of mercy and salvation, as the famous surgeon's profession should have taught him. The principle of universal justice, which keeps the stars in their measured

courses, for ends of organic preservation and well-being has beneficially ordered the contingency of pain. The right meaning of death is life—*progressive life*. The common view of death as the supreme evil of existence is an utter inversion of the truth. If death had never entered the primordial vegetable world, there could not have come any higher and richer form of life. If the animal world in its first great cycle had not been blessed with death, the earth would have soon been covered with a horrible, seething mass of reptilian excrescence. And if the noblest animals had not died, there could have been no man to pervert the plain meaning of life and death.

Expiation is a concept wholly human—hence the hoary institutions that are penal in conception and operation rather than reformatory. Just as the line, "Red in tooth and claw with ravine" is a libel on Nature, so is this notion of expiation as being attributable to her ordinances. "To pay" is a modern and modified expression of atonement in the obsolete theological sense, all its forms being attempts at a spiritual truth that is the same for all time. As with the reptile creatures of the primeval world, so is it with the early and crude forms of atonement in human thought: alike they suffer decay and death that nobler forms may succeed them.

Once it is granted that in the constitution of the Universe there is a principle of Justice, the implied problem in the protest, "As if we had asked to be born!" is thereby solved. The reptilian hordes of the early world were not consulted with regard to their birth, nor did they complain of life or death; yet was their future essentially secured in the higher forms of life for which they prepared the way and the mechanism. It was even so with regard to all the sub-human creatures that came after them. In the ultimate terrestrial form alone could Nature be arraigned and God judged, since none below had the capacity to arraign, as none above may have the temerity to judge. If Nature, or God, or the Universe—phrase how we will the Power that progressively incarnated non-individualised spirit in a scale ascending up to man, conserving in each form all progressive developments of lower forms—if this ineffable Power is justified even to Man as regards the destiny of all creatures below him, the plain presumption in reference to his own fate is that he, being the end and consummation of all things in this world, must be provided for when he dies as well as before he was born. Such is the logical conclusion, and the more we examine the question the more is that conclusion justified, as many of us well know.

As regards the allegation that suffering and death have no meaning at all, it would be superfluous to confute the statement here. Maeterlinck, with his keen spiritual insight, while unable to solve the question of what Nature means or even whether she has any meaning at all, nevertheless saw clearly that it was written all over the bee that it should make honey. And the writing upon Man is plain, although the readers of it are not yet so numerous as they should be.

DR. JOHNSON ON SPIRIT MINISTRY.—The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs among his "Prayers and Meditations." It was written on the death of his wife in 1752: "O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXIII.—THE CANTILEVER THEORY—(continued).

(7) Let us now consider the puzzling results described in articles XIX. and XX., results which were also partially worked out in articles X. and XII. They are as follows:—

(a) While the séance table, weight 10½lb., is steadily levitated, there is upon a compression balance placed centrally on the floor beneath it, a vertical downward force of 30lb., or 2·9 times the weight of the table; there is also a horizontal pushing force of 5½lb. from the medium; and the vertical and horizontal forces are not separate and distinct, but are components of a single force.

(b) While a stool, of weight 2lb. 12oz., is steadily levitated over a drawing board placed on top of a compression balance, there is a vertical downward force upon the balance of 18½lb., or 6·8 times the weight of the stool.

How are these experimental values—of whose practical correctness there can be no doubt—to be explained on the cantilever theory?

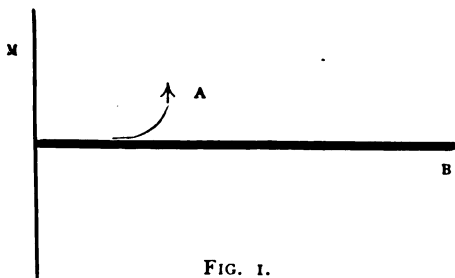


FIG. 1.

Fig. 1 indicates the cantilever A projecting from the medium M. It is shown in its unstrained normal position. The free end B is probably on its underside within 6in. of the floor.

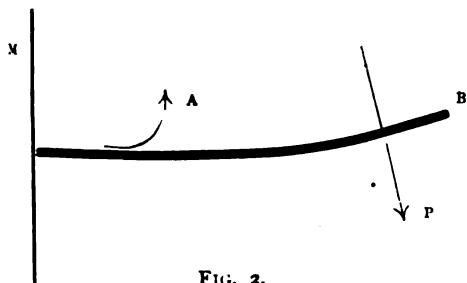


FIG. 2.

Fig. 2 shows the cantilever when in a strained unnatural position owing to the end B having to be raised to the level of the pan of the compression balance. As the beam is elastic, it will in this latter position press *downwards and outwards* on the top of the balance, as indicated by the direction line of the force P. It is obvious that the force P can be resolved into vertical and horizontal components, and I think there can be little doubt that the 30lb. and 5½lb. of article XIX. are these components.

On this theory, then, the stiffness of the structure of the cantilever accounts for the mystifying readings on the compression balances. The reader can form a very fair idea of what is occurring by a simple experiment. Let him take a long flat wooden or steel rule, firmly hold one end, and press the other end against some small article placed above the level of the end which he is holding. When the rule bends, as shown in Fig. 2, he will be able to appreciate that he is applying a downward and outward force, as mentioned above.

In both experiments (a) and (b) the height of the platform from which levitation was effected was about the same—viz., 13½in. and 14in. respectively. In case (a) the downward force was 30lb., and in (b) 18½lb.; why, if the heights are about the same, are the downward forces not the same? The cantilever end would have to be bent upwards practically the same

amount in each case. The answer to this, of course, is that the cantilever is not so stiff in case (b) as in (a). The weight of the levitated body in (a) is 10½lb., and in (b) 2½lb. Hence the operators would not require to devise such a stiff cantilever in (b) as in (a), and therefore such a cantilever would be more easily bent upwards from its normal position, and would not exert such a large downward force on the balance.

The question arises as to how the vertical downward force on the compression balance varies quantitatively with the height of the pan of the balance. If the cantilever proposition be true I would expect that (1) on the floor there would be no force—which seems from experiment to be the case—and (2) as the pan of the balance is gradually raised in height there would be a position for it when the bottom of the end of the cantilever would be reached, at which point downward force would begin to be registered on the balance, and (3) as the pan is further raised the vertical force would become greater and greater as the end of the cantilever was continually bent upwards. I am devising apparatus to test the matter and I will carry out experiments shortly. Indeed, some experiments I have already partly done indicate the truth of the above reasoning.

VISION-PICTURES.

Miss S. Ruth Canton writes:—

The following two-fold dream, or, as I am more inclined to call it, "vision," may be of interest to your readers, not only because of its unusual character, but because many of them may happen to have seen the results of it on the walls of the Royal Academy Exhibition.

I was spending a week-end at the house of a friend where I have received impressions before, but nothing so vivid as this. I had been reading in bed, had put out the candle, and was preparing to go to sleep, though I am strongly of impression that I was *not* asleep, when I suddenly saw before my eyes an unusual looking "picture" of a girl sitting in a marble chair leaning forward, with a dish in her hand, towards a peacock about to feed from it. The background showed a strong line of deep blue sea cut by the large white columns of the terrace on which she sat. I started awake with the predominant thought, "What is it in? What is the medium? It does not look like a painting." Then suddenly, "Why, it's coloured wax!" (I may here say I am a modeller or sculptor, not a painter.)

The next day I returned home and tried to set about drawing it, but it would not "come," and as I was greatly interested in another piece of work I did not persevere.

About a year after I was at the same house, after many other visits, when exactly the same thing occurred in every particular, except that I now saw it framed in a deep black frame, and I also saw a pair to it which showed a youth lying on his breast on a wall playing with a string, with a black cat lying on its back.

I then felt that I was intended to work these out, and this I proceeded to do, the second one being shown in that year's Royal Academy and the other at the Walker Art Gallery, Liverpool.

Since then I have made a speciality of this work, and have had many specimens exhibited at these two galleries.

I should like to add two more particulars, which may be of interest. One is that a series of difficulties made it seem impossible to realise the bright blue of the sea and the mauve-like grey of the girl's dress; but they were overcome in ways too long and too curious to enter into here. The second is that the way in which I carried out the boy subject was an example of what you say about the modification of fulfilment. My artistic sense told me a black cat would not work out well in such a medium, so I made it a leopard-cub. A third point I would mention is this: The "vision" occurred at the house of two sisters, one of whom had died not long before. She was extremely artistic in another line herself, and took an immense interest in my work, and in her lifetime here she was the means of my having an extraordinary series of successes in a line of art entirely opposed to my own tendencies and only undertaken to please her.

The question I ask myself is, Did she impress me with those visions?

NEW YEAR'S SOCIAL GATHERING.—The attention of Members and Associates of the L. S. A. is called to the Social Gathering to be held at the rooms of the Alliance on Friday afternoon, the 14th inst., from 3 to 5.30.

A MESSAGE FROM NEW YORK.

GREETINGS, IMPRESSIONS AND EXPERIENCES FROM MR. W. J. COLVILLE.

A long letter has reached us from Mr. W. J. Colville, 518, West 140th-street, New York, in the course of which he writes:—

It seems a very long time since I last wrote for your always interesting columns, which I often peruse in New York or Boston, these cities during recent months having been the chief centres of my activities. I am glad to be able to send greetings to friends in Great Britain from many warm sympathisers in America who are by no means unmindful of the severe strain through which you must all be passing. I remember fervently the pleasant Christmastide two years ago which it was my privilege to spend in my native land, and the many enjoyable public and private gatherings in London and Brighton during the festal season. As I have recently received many gracious letters from valued friends in the old country inquiring when I may return, and as my time is very fully occupied with public and literary duties, so that I am frequently unable to reply personally to my numerous correspondents, I feel obliged to crave your permission to address a few words to all at once. I cannot truthfully say that I wish to be in any country actively engaged in warfare when I can do my work in a land not desolated with strife; but should any clear duty impel me to take up my abode amid scenes of conflict, I hope I should be able to maintain tranquillity of mind and contribute in some small degree to helping my neighbours.

I understand from various correspondents residing in London and elsewhere that all spiritual activities are kept going and that people are keeping up wonderfully, even though the mental strain must be severe. In New York at present there is great activity in all departments of psychical research, and while there are attacks made upon mediums in many places through the agency of unscrupulous detectives in the pay of organisations determined, if possible, to infringe upon the constitutional rights and liberties of citizens, the opposition to the persecution is becoming so widespread and so determined that every fresh arrest calls forth an indignant storm of protest from many quarters simultaneously.

Several very interesting and important new books have appeared this season dealing directly with psychic questions. "Letters from a Living Dead Man," sent forth by Elsa Barker about two years ago, led the public to extend an instant welcome to the succeeding volume, "War Letters from the Living Dead Man." Another very excellent, but less sensational, volume is entitled "The Natural Order of Spirit," by Lucien C. Graves. The author has been for many years a highly-esteemed Congregationalist minister of the liberal school; he displays ripe scholarship and extreme open-mindedness, coupled with open-heartedness. That book is finding its way into many homes and on to many library shelves, where it is opening the eyes of its readers to the reasonableness and beauty of an intelligible and comforting spiritual philosophy. One of the chief charms of the narrative portion of the volume is the communications received through the mediumship of "Mrs. Chenoweth" (an excellent sensitive with whom I am well acquainted) from the son of Dr. Graves, who passed to spirit-life a few years ago, when in his early twenties and ready to embark on what promised to be a professional career of considerable usefulness and brilliancy.

Among the many societies in and near New York City I must say that the Church of Divine Inspiration, which meets in its own temple, 20, West 91st-street, in one of the best residential sections, is very much to the fore. The enterprising president, Mrs. Milton Rathbun, is a woman of singular ability, and she is ably assisted by an efficient corps of fellow officers.

Mrs. Helen Temple Brigham is still as energetic and influential as ever and many others of the old workers, together with many newer ones, are doing important and successful work in and around the great American metropolis.

I lecture in so many places and for so many clubs and societies of various kinds that it is impossible for me to be held in any one organisation. I have been, for the second time, appointed a Missionary-at-Large of the National Association of Spiritualists, and I endeavour to accomplish missionary work both by tongue and pen wherever opportunity offers. I am invited to join all sorts of fellowships, but I prefer to remain free from all embarrassing entanglements. All cults are, I am sure, useful for some persons who are attracted to them, but I feel that with the incoming of a new and more enlightened age most of the barriers erected in past ages will be thrown down, and when the present war is over there will

be greater unity expressed among all truly spiritually-minded persons in all lands than has ever been manifested hitherto.

I wish all readers of LIGHT every possible blessing for the year 1916.

THE TESTIMONY OF EXPERIENCE.

The accumulated evidence of the presence of spirits who do benevolent work in families by impression and guidance at critical times is enormous, and cannot possibly be ignored by any intelligent inquirer. Thousands of sane men and women in the British Islands can testify to the truth of my assertion. No particular need of consolation led me to embrace the Spiritist faith. The sensitive is at his or her best when consolation is urgently required; therefore, I am positive that my experiences must be feeble in comparison to hundreds of others who, when overtaken by some sudden bereavement, have sought the psychic and obtained incontestable evidence that those whom they loved were still alive and still observant of their interests and affection. I am no propagandist, and have a rooted dislike to argument with critics or sceptics, however honest they may be. There are a vast number of people who do not possess the faculty for determining the truth or otherwise of psychic phenomena. Five years ago I tried to convince others. I do so no longer; the loss is theirs who, unhappily, cannot see what is obvious to those who have been trained in habits of exact investigation. My life has been spent in exploring and chart-making; if habits of accurate observation had been wanting, I should, twenty years ago, have lost my occupation.

—From "Glimpses of the Next State," by Vice-Admiral W. Usborne Moore.

A WARNING FROM THE UNSEEN.

Writing to the "Irish Times," Lord Powerscourt tells the following strange story of the war:—

A certain distinguished officer of the Irish Guards, a personal friend of my own, was in his office immediately behind the firing line in Flanders. He had a good deal of business to get through before morning, and was working well on into the night. He was, therefore, much annoyed at hearing a knock on his door. In answer to his call, "Come in," there entered a nun, who, without further invitation, told him that the war would continue so long as the inhabitants of Europe remained in a callous state, and failed to prostrate themselves collectively and absolutely before God. Having delivered herself of this message, she departed.

The officer did not think very much about it at the time, but resolved to pay a visit to the convent hard by on the first opportunity, and to ask the Mother Superior to stop interruptions to his work of this sort in the future. He accordingly visited the convent, but the Mother Superior assured him that no nun had been out on the night in question. He stoutly maintained that his visitor must have come from that convent, and so, to oblige him, the Mother Superior paraded all the nuns before him, as he averred that he could recognise the one in question. He, however, failed to do so, and, after having thanked the Mother Superior, he was about to leave the building when he noticed on the wall a large picture of his visitor. "There she is!" he exclaimed. "Impossible," said the Mother Superior. "She has been dead three years, and was the best Mother Superior that has ever been in charge of this convent."

I tell you the story as it was told to me. The officer has since been killed in battle, but of all men he was not prone to hallucinations of any sort, and was one of the most honourable and God-fearing gentlemen that I have ever had the pleasure of associating with.

THE MONS VISIONS SET TO MUSIC.—We learn from the "Sound Wave," the organ of the gramophone trade, that a new record has been put upon the market which graphically depicts "the crash of shot and shell, the turmoil of battle, the confused shouts of a charging army, the wavering to and fro of gallant soldiers, and suddenly in the skies a vision! Over the mad noise of battle comes the sound of celestial music, distant but sweet and clear, and the valiant army whose shield is Right takes heart again." The record must be a remarkable piece of work, for it is a difficult matter at any time to express visual by auditory impressions.

FACT AND FLOWERINESS.

"The Divine Gift of Mediumship," by Richmond L. Bishop (Christopher Publishing House, Boston, U.S.A.), is described as "Lectures on the Problems of Life given at the School of Natural Science, Boston," but by far the longest chapter in the book—occupying some sixty pages out of a hundred and eighty—and much the most interesting, is not a lecture at all, but an account of the author's life and of his psychic experiences from childhood upward, some of which are really remarkable. We agree with "A. H. C.," who contributes a laudatory preface, that "to be able to tell a personal experience in a way that appeals to all is the supreme achievement of a writer," but to the statement that "this Mr. Bishop has done with a charm of style that holds the reader's interest throughout" we must respectfully demur. Could "A. H. C.," whose own style is a model of restrained and polished English, have gone through the author's MS. before publication and pruned it of all floweriness and redundancy of expression, the task of perusal would have been much lightened; as it is, when, leaving narrative, we came to the author's elucidation of "natural science," we found it beaten out so thin that, after wandering on for page after page and losing ourselves in a maze of words, we grew too tired to persevere. Of the "charm" with which the book is credited the reader may judge from the following short passage—part of a description of one of Mr. Bishop's experiences. After finding himself "surrounded by the power of perfect peace," which uplifted him "by harmonious strains of music that breathed forth from the love that was in Nature," he became aware of the presence of angelic forms.

These beautiful companions greeted me with gentleness. They smiled their welcome, and with far-reaching looks and with glowing eyes of gladness and an expression of love, life and truth, they bowed to me in grace and tenderness.

The palate soon cloyed of a diet of honey, and this kind of linked sweetness is not merely "long drawn out," it is interminable. Mr. Bishop lives in a world of rhapsody. As to his teaching, it is eminently wise, wholesome, spiritual; but it strikes us as being also mostly self-evident and indisputable. We discover no striking originality of thought or expression—nothing, in short, which we need a "school of natural science" to teach us.

D. R.

THE NEWER VISION.

Ralph Waldo Trine's new book, "In the Hollow of His Hand" (Bell, 3s. 6d. net), is a restatement of the Christian religion, based upon a direct study of the life and teachings of its founder, untrammelled by tradition or authority. Mr. Trine sees that multitudes of men and women to-day are discovering that "there is an inspiration and a power in the Christianity of the Christ, infinitely beyond the tenets of our prevailing organised Christianity." They are no longer satisfied with the teachings of the early Fathers and pre-medieval Councils.

A new time at last has appeared, and out of this bewildering and befogging mass of early theories and speculations about the Christ, there is coming a religion of an immensely greater vitality and power, gained from an intelligent study and appropriation of the fundamental truths taught by the Christ from those clear Judean hills so many years ago. It is therefore no longer a belief or a reverence of any statement about Jesus, or a belief in Jesus, that constitutes a force for righteous, unselfish, and therefore successful living. Anyone of the most ordinary intelligence believes in Jesus. It is the comprehension and the using of the simple but fundamental laws of living that he perceived, lived, and set forth, that constitutes the mightiest driving force in life that we yet know.

While the real content of Christianity is, in Mr. Trine's view, superior to any other known form of religion, he states plainly that there are forms of ecclesiastical Christianity which he regards not only as no better than some other faiths, but as in many respects their inferior.

The hon. treasurer of the L.S.A. acknowledges, with thanks, the receipt of further subscriptions towards the cost of publishing the pamphlet by Miss H. A. Dallas, referred to in *LIGHT* of the 4th ult. (p. 587).

SIDELIGHTS.

Mr. William Jeffrey, of Glasgow, informs us that he has received a cablegram from Mrs. Etta Wriedt giving greetings of the season, which she doubtless wishes shall be extended to all her friends here.

We have received from the Antipodes a copy of the first issue of "The Revealer" (published at 138, Elizabeth-street, Sydney, 6d. monthly), a New Thought publication, with which are incorporated "The Truth-seeker" and "The Healer." Its purpose is "the teaching of the laws of Truth, the revealing of the secrets of Being, the unfolding of the mysteries of Life, and the explaining of the occult and metaphysical teachings of all ages"—a somewhat extensive and ambitious programme. But the contents are not lacking in value and variety.

In a pamphlet entitled "Attraction and Repulsion of Personality" (Anchor Book Co., Blackburn), the author, Mr. S. Whalley, seeks to draw an analogy between personal magnetism and electric and magnetic phenomena. After consideration of the ether in relation to matter, the vibratory theories of physics and the functions of the brain, it is suggested that a strong-willed personality is actuated by a force as inherent and subtle as that exerted by a magnet, and that it is through this force that persons are mutually attracted or repelled, crowds influenced and humanity swayed. The analogy, though not original, is a striking one.

The Rev. L. G. Berrington, Rector of Churchover, in an address before the Leamington Literary and Philosophical Society last month, observed that modern investigators in psychical research incline to one or other of two explanations of "the phenomena of mediums"—(1) that the communications do emanate from discarnate beings, (2) that the communications are given by a sub-conscious and little-known "self" aided by thought transference. In either case (even if, in the former case, the discarnate being is shown to be a demon) the universe must be spiritually interpreted since the old materialistic conception of life is destroyed.

Addressing a juvenile audience on New Year's Day at the Royal Institution on the subject of "Wireless Messages from the Stars," Professor H. H. Turner referred to Tennyson's line on Mars, "Glowing like a ruddy shield on the lion's breast." He pointed out that at that time—March 24th, 1854—England, the lion, was at war in the Crimea, and Mars was that day—January 1st, 1916—in the exact position which gave Maud hope. It was difficult to ignore the coincidence now, for Mars was in the position during the Boer War. The lecturer showed a list of dates on which "Mars was hung in Leo," and which coincided with wars.

Mr. R. A. Bush writes us that two patients who had been receiving magnetic treatment at the healing centre in connection with the Wimbledon Spiritualist Mission told him that they found that their watches, which had hitherto kept good time, went fast after their first treatment and continued to gain. He adds that Mr. T. H. Lonsdale, the healer working at the Mission, had testified that this was a common occurrence in his experience. By a coincidence, in turning over the file of *LIGHT* of a generation ago we came upon the following paragraph (taken from an American paper) in *LIGHT* of December 5th, 1885: "An Eastern watchmaker has declared that the magnetism of the wearer of a watch affects it as a time-keeper; that watches which gain or lose time on certain persons run with regularity when hung up in his shop. One case in particular came under his notice. A lady brought him her watch very frequently, which she said at times gained and at other times lost; yet, when hanging in his shop, it ran with exactness. By investigation and inquiry he found that the mental conditions of the owner were variable; when cheerful the watch gained time, when despondent the watch lost time."

ANSWERS TO CORRESPONDENTS.

READER (Ingatestone).—Thank you for the cutting, which we had already seen, and the Gaelic greeting. *Bliadhna mhath ur dhuibh!*

JOHN BURNS.—The forecasts are decidedly striking. We suggest that you record them in such a way as to render them properly evidential.

It is a part of a gracious and beautiful life to turn the edge of gossip, of cynicism, of envy and of hatred by keeping resolutely out of the mood in which these motives and feelings are possible.—LYMAN ABBOTT.

FATEFUL JEWELS: A CURIOUS LEGEND.

A correspondent sends us a strange story concerning the origin of the supposed curse on the House of Hapsburg and the mystery surrounding the famous "blue Hope diamond." The story relates that this diamond, together with many other precious stones, belonged originally to the Temple of Rama at Mandalay, whence they were taken centuries ago by a member of the Hapsburg family and a certain Duke of Braganza. In the result, according to our correspondent, tragedy has overtaken all those who have possessed any of the jewels. Amongst the victims of the curse he enumerates Mary Queen of Scots, Louis XVI. and Marie Antoinette, the Duke d'Enghien, King Ludwig of Bavaria, the King of Greece, King Alexander and Queen Draga of Serbia, the Empress of Austria, the late King of Italy, Maximilian of Mexico, Crown Prince Rudolph, and other royal personages whose lives were ended by violence. The narrator of the story informs us that "through marriage and inter-marriage, these precious stones are in possession of every Royal house in Europe, except those of England and Denmark," and that in the case of one piece of the fateful treasure five hundred persons have perished as the result of owning it. Amongst other curious statements our correspondent affirms that the German Emperor has a tremendous ruby belonging to the collection, and bids us watch the fate of that monarch!

"WHY DOES NOT GOD STOP THE WAR?"

Archdeacon Wilberforce's utterances are always original and deserving of thoughtful study. His last little book contains four of his recent discourses and bears the title of the first, "Why does not God stop the War?" (Elliot Stock, 1s. 6d.). Here is part of his answer to the question:—

If someone, shocked by the abominable atrocities of these German barbarians, asks you, "Where is now thy God? Why does He not interfere? Why does He allow these horrors?" you who have realised God and have found your right relation as an individual to the Originating Spirit, try to make your questioner understand that we humans can only come to consciousness of perfection through the instrumentality of the experience of imperfection, and that such interference on the part of an external World-Ruler as your questioner expects would frustrate the whole purpose of life's education and stagnate human evolution. . . . Belief in the Immanence of God alone solves the problem of how to reconcile the world of ideal and the world of action. The ideal is the ultimate perfection of humanity in accordance with the original purpose of Infinite Mind. The action is the recognised law of evolution, which is the growth of right asserting itself by overcoming, at any cost—sometimes, as now, at fearful cost—the resistance of wrong.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Reality of the Spirit World.

SIR,—As Mr. Evans asks for expressions of opinion regarding the reality of the spirit world, I should like to say that I, for one, entirely agree with his remarks. Mind is the basis of all phenomena on all planes. The spirit world being a mental world and thought being less hampered there by gross matter, its manifestation must be more effective, active and easy than here; and consequently the environment more real to the thinker.

With God, thought, will, action and manifestation are supposed to be simultaneous. So as we advance upward from sphere to sphere of more refined and ethereal substance our surroundings become more and more real to us. We become more and more conscious until eventually we reach the Great Reality, the All-Mind—if we ever do reach that consummation! Some say that progression is eternal.—Yours, &c.,

A. K. VENNING,

Los Angeles, Cal., U.S.A.

Psychic Healing: An Inquiry.

SIR,—Can some of your many readers give me information and authentic instances of psychic healing of disease, and of the best literature to read on the subject? I am also specially desirous of gathering information and authentic stories of the power of music as a healing art. I fancy the war has furnished examples of this, and that many soldiers, dumb or helpless from shock, have had their powers restored by music.—Yours, &c.,

C. E. CHALK.

Lyceum Club,
128, Piccadilly, W.

Was it an Impersonation?

SIR,—Amongst Spiritualists it is a generally accepted fact that persons of humorous temperament, after "passing over," have given, as a means of identification, messages in their own peculiar idiom which has easily been recognised by the friends present. Is it not reasonable to suppose that it may have been one of these ways who, manifesting through a medium, impersonated a character created by Mrs. Champion de Crespigny in one of her novels (see LIGHT for November 27th, p. 575).

In dealing with problems of this kind it is well to attempt the simplest and most obvious explanation before having recourse to "thought-forms projected on the astral plane" crystallising into an intelligent reality and haunting their author in the séance-room. Far-fetched theories are often wider of the mark than the simple reasoning of a little child.—Yours, &c.,

Torquay.

W. BROWN.

The Unreality of Matter.

SIR,—If we accept the theory of electrons a strange result follows of no little interest to those who give spirit supremacy over matter.

Consider a spherical lump of iron that we look at and feel as a material thing. It is made up of molecules and these molecules are made up of atoms. But each atom is a congeries of electrons in rapid orbital motion, and each electron is of the size of a pin's head to St. Paul's dome, when compared to the atom. What does this mean?

In imagination expand the atom to the size of our solar system. Then we have a sphere of ether with electrons in rapid orbital motion round a great central electron.

The spherical lump of iron is *not* solid matter, it consists mainly of ether which we cannot see or touch: we cannot see even the molecules. What we appear to see and feel consists mainly of what we *cannot* see or feel. We sense a solid lump by sight or feeling, because a comparatively few electrons are in rapid orbital motion, in a static field of ether. We feel the lump as one thing, not because it is one solid thing, but because a comparatively few electrons are moving in a static form of ether (the form of the lump of iron) at a prodigious rate.

Science, in fact, reduces matter to motion and centres of energy. This scientific theory I used in "Personality and Telepathy."

It is to be remembered Aristotle understood that resistance of matter exists in or results from motion.—Yours, &c.,

F. C. CONSTABLE.

A Comment by Dr. J. M. Peebles.

SIR,—The treatment of reincarnation in LIGHT of November 6th last was not only tolerant in spirit, but decidedly instructive. The surest antidote for this Hindu theory is a residence in India or Ceylon. The former editor of the "Hindu Spiritual Magazine," Shishir Kumar Ghose, renounced the dogma of reincarnation when he became a Spiritualist.

In the same issue, "Morambo" wisely assures us through Mrs. Wallis that evil or evil-disposed spirits have the power to influence mortals. Should any of your readers doubt this, I beg them to read and digest the 30th section of "Spirit Teachings" by the late Rev. William Stainton Moses. Truth gains nothing either by denials or mental disfigurement.

The very interesting report in this same issue under the heading "Spiritual Science in Scotland" deserves marked attention, inasmuch as the lecturer, Mr. J. H. McKenzie, is described as saying that in the spirit world there are "explorers, inventors, teachers, inspectors, detectives, &c." In Paris and New York the police are continually using clairvoyants for tracing criminals. Could our world, with its thousand activities, realise that there are no hidden secrets, and that plans, deeds and thoughts are indented into personal auras that bedim or glorify, thus proving one of Dr. A. J. Davis' maxims, "None have secrets," humanity would be the better for it.—Yours, &c.,

J. M. PEEBLES, M.D.

Los Angeles California.

TRANSITION OF MR. EDWIN HABGOOD.

We learn from Miss C. A. Boardman, late secretary of the Southend and Westcliff Spiritualist Association, of the passing of Mr. Edwin Habgood on the 21st ult. Mr. Habgood was born in Colchester in 1853 and educated at the Grammar School in that town. At one time he was head master of the Medical College, Kingston, Surrey, and later opened and maintained the Cary College at Southend. From here he removed to Westcliff, where he rendered valuable services at Leigh Hall College. He was a man of brilliant intellectual powers and withal sympathetic and kindhearted to an extreme. He leaves a widow and four children—two sons and two daughters—to whom in their loss we extend our sincere condolence. The sons of the deceased gentleman are both on active service. The funeral took place at Leigh Cemetery on the 28th ult., the service being conducted by Mr. William Rundle. Among those present at the interment were: Doctor Danaher, Doctor Harry Danaher, of the R.A.M.C.; Mr. Howell, Principal of the "Leigh Hall College," with several students; Mr. B. Thompson, Mrs. Mitchell, Mrs. Fulcher, Mrs. and Miss Rundle, Mr. and Miss Calcraft and Miss C. A. Boardman, besides others desirous of showing their last loving respect to the mortal remains of a dear and valued friend.

MRS. ETTA DUFFUS, of Penniwells, Elstree, Herts, appeals for further contributions towards the support of Mr. Cecil Husk, as the money already subscribed is nearly exhausted. Although showing remarkable vitality Mr. Husk is quite helpless and dependent upon the kindness of his friends.

THE December number of the "International Psychic Gazette" contains a varied and interesting selection of articles dealing with different aspects of psychical study and research. The leading article is an effective reply to an orthodox critic who took exception to the "Gazette's" recent symposium entitled "A Consensus of Comfort to a World in Tears."

POOR CHILDREN'S TREAT.—Mrs. Jamrach, president of the Little Bford Society of Christian Spiritualists, in acknowledging donations (Misses Frisby and Jones, 2s.; Mr. Sturdy, 6d.; Miss Welbelove, two woollen scarves), announces that the treat has been postponed for a fortnight in order to obtain for it further support. Donations can be sent to Mrs. Jamrach at the hall, or at her private address, 11, Sheringham-avenue, Manor Park.

We regret to learn from Mr. Percy Smyth, of Chiswick, of the sudden transition on the 3rd inst., after a very brief illness, of Miss Patricia Ashley, the energetic recently appointed General Secretary of the London Lyceums District Council. A promising and useful career seemed open before her, for she was a rising speaker, and had many appointments on the London Spiritualist platforms. At the time of writing we learn that the interment service was fixed for Friday, the 7th inst., at the Fulham Society's Hall.

We have received from Miss C. A. Boardman (89, Hamlet Court-road, Westcliff-on-Sea), late secretary of the Southend and Westcliff Spiritualist Association, an urgent appeal on behalf of the president of the society, Mr. Wm. Rundle. Seven years ago (she states) Mr. Rundle, at great sacrifice to himself, took the hall, which with his own hands he fitted up as a comfortable little church. In his self-denying efforts on behalf of the cause Mr. Rundle has incurred liabilities which he is unable to meet, with the result that the society has had to discontinue its meetings and he himself is in financial straits.

A NEW YEAR MESSAGE.—The Committee of the Union of London Spiritualists has addressed a circular letter to its affiliated societies, delegates, and associate members, containing, in addition to the New Year greetings, an earnest appeal that, especially at the present time when the outer world is rent by tumult and destruction, Spiritualists will endeavour to keep before their minds those attributes of order, harmony and consecration which alone conduce to and maintain true peace, and will see that in the conduct of their various services correct methods be ascertained and adhered to and faultless punctuality in the carrying out of their programmes be maintained. They are reminded also of the importance of a right understanding of their philosophy and a constant practice of its precepts. As the work of Spiritualism can only be effectively carried on where sympathy and full co-operation are afforded, the committee urges on all Spiritualists the duty of supporting by their membership and personal interest the society in their immediate neighbourhood. The letter is signed by Mr. George Tayler Gwinn, President; Mr. Richard Bodington, Vice-President; Mrs. Mary Gordon, Secretary; and Mr. Geo. F. Tilby, Associate Councillor.

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