

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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SATURDAY, APRIL 22, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

From Robert Dale Owen's "Footfalls on the Boundary of Another World," edited by Mr. "Angus McArthur" (whose valuable address on "Psychic Science in Parliament" will shortly be issued in pamphlet form) we take the following. It is an excerpt from Mr. "McArthur's" Introduction to the work, and bears closely on the subject of his recent address:—

If . . . we can get rid of this fear [of death], if we can convince the human race by experimental demonstration, placing the facts outside the realm of doubt, that this much-dreaded "death" is no more to be feared than going to sleep, eating a meal, or taking a journey, we shall have deprived the animal majority in the human race of the most potent weapon which it employs against the aspiring minority. Nay, we may go further and look for a time when spirit interference, beyond human physical control, will be a normal and recognised element in the forces operating for the moulding of the world on the model originally planned by its Creator. The miserable combination of chicanery, humbug and injustice which we call the "law" will be rendered impotent by forces which do, in fact as well as in theory, make for righteousness. The intellect will pursue its course untrammelled by fears of what may happen to its physical partner, the flesh.

In some remarks following the passage quoted above Mr. "McArthur" deals effectively with the world-uses of psychic science, an aspect which cannot be sufficiently emphasised, since, to give a fresh application to the famous observation of Canning, it means bringing in a new world to redress the balance of the old:—

In a thousand ways the social order may be revolutionised and the reactionary forces of humanity rendered impotent in the presence of the best intellects of the spirit world. Of all the parties who are working for the regeneration of mankind not one has yet apparently grasped the fact that it is from the spiritual side of man's nature rather than from the physical that the great remedy for the wrongs of the world is to come. But the silent and subtle forces steadily move onwards, and humanity is brought to its destiny in spite of itself, and without even guessing what prospect it is that opens up before what is as yet its dim and darkened gaze. The boundaries of our knowledge must be greatly widened by the psychic sciences. They bring us into touch with intelligences to whom time and space are terms almost without meaning.

Psychic science, then, is something more than a science in the usual meaning of that term. It represents the link between Science and Religion, the higher side of the one, the lower side of the other, for we must never overlook the fact that the psychic side of life is not its spiritual side. And psychical research, although it has perhaps unduly stressed the methods of physical science in its experiments, has done a great work in arresting the materialism of modern thought. It may be permissible at this point to make a quotation from the essay on Psychical Research by

Professor William James, who was so closely associated with the Piper experiments. It has an intimate bearing on the general issue:—

The S. P. R.'s Proceedings have, it seems to me, conclusively proved one thing to the candid reader; and that is that the verdict of pure insanity, of gratuitous preference for errors, of superstition without an excuse, which the scientists of our day are led by their intellectual training to pronounce upon the entire thought of the past, is a most shallow verdict. . . . It is the intolerance of Science for such phenomena as we are studying, her peremptory denial either of their existence or significance (except as proofs of man's absolute innate folly) that has set Science so apart from the common sympathies of the race. I confess that it is on this, its humanising mission, that the Society's best claim to the gratitude of our generation seems to me to depend. It has restored continuity to history. It has shown some reasonable basis for the most superstitious aberrations of the foretime. It has bridged the chasm, healed the hideous rift that Science, taken in a certain narrow way, has shot into the human world.

When, a few weeks ago, questions were raised in the correspondence columns concerning the exact birthplace in Edinburgh of D. D. Home, and the donor of the monument erected to him in that city, a suggestion was made that the monument might have been erected by Robert Chambers. To some of our readers unfamiliar with the early history of Spiritualism, the mention of the name of that distinguished Scot in connection with it came as a surprise. But so far back as 1859 Robert Chambers issued a pamphlet, "Testimony: Its Posture in the Scientific World," in which he remarked on the tendency of physicists to oppose the evidence for any extraordinary natural fact which was not capable of being explained away. He observed that by the method of the physicists, of treating with the utmost rigour novel facts and occurrences, we could "battle off anything whatever that we did not wish to receive if it could not be readily subjected to experiment, or immediately shown in a fresh instance." Elsewhere in his pamphlet he says:—

Just suppose for a moment that every fact reported to us by others were viewed in the light of the sceptical system as to the fallaciousness of the senses and the tendency to self-deception. Should we not from that moment be at a standstill in all the principal movements in our lives? Could a banker discount a bill? Could a merchant believe in a market report?

In this pamphlet Dr. Chambers examined the scientific idea of evidence and testimony with special relation to psychical phenomena. To Faraday's axiom, that we must set out with clear ideas of the possible and impossible, he administered some shrewd knocks, which, indeed, it invited. Few would have the hardihood to take their stand upon it to-day.

L.S.A.—In the absence of Count Miyatovich, who had been announced to speak on "Spiritualism in the Balkans," Dr. W. J. Vanstone delivered an address on Thursday evening, April 13th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on the subject of "Perplexing Problems in Psychic Progress." Mr. H. Withall presided. Pressure on our space precludes the appearance of any part of the report in this issue, but an instalment will appear next week.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season 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, MAY 11TH,

ON WHICH OCCASION THE

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"OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST."

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 were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture 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.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, May 2nd, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, May 4th, at 5 p.m., Mr. J. Henry Van Stone will give the second of his series of four lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, May 5th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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.

LECTURES TO PSYCHIC CLASS BY MR. J. HENRY VAN STONE.

May 4th.—"The Symbols of Egypt."

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" 18th.—"Egyptian Magic."

"THE BARTON MYSTERY."—We have already devoted an article to "The Barton Mystery," based on the notices of the play, but taking of course only one aspect of it—that aspect which affects the question of mediumship. In the meantime we have been favoured with an invitation from Mr. Irving to witness the play itself. Dramatic criticism of the ordinary kind is outside our province, but we are bound to say we found "The Barton Mystery" a finely staged and admirably acted piece of drama. The part of Beverley gives the utmost scope to Mr. H. B. Irving's talent, and we have never seen him in any rôle more admirably fitted to his peculiar gifts. A personal visit to the theatre enabled us to correct one impression which we had gathered from the notices of the play. It was stated that Beverley was a charlatan with a trace of real psychic power. The writers who presented this view of the case were evidently biased or strangely unobservant. It would be more true to say that the medium is represented as a man with a really remarkable psychic gift which he ekes out with a certain amount of imposture. We may have more to say on the subject next week. In the meantime we can commend the play as containing a singularly clever delineation of a certain type of medium, clearly depicted by a dramatist who knows something of his subject.

THE LITERATURE OF SPIRITUALISM.

BY W. H. EVANS.

(Abridged from a Paper read to the Liberty Group of the Lyceum of the Glasgow Spiritualist Association.)

The literature of Spiritualism falls broadly into two divisions: that which is produced by workers inside the movement and that which is given to the world by students outside of it. The former may also be divided into two sections: work performed by spirits through mediums and work done by people in their normal condition.

Now, although the number of works dealing with Spiritualism and allied subjects is immense and grows in volume yearly, the really good books, those that are of lasting value, are comparatively rare; the majority are ephemeral productions. Many, indeed, though regarded by their authors as divinely inspired utterances, are the veriest twaddle. Unfortunately there is a market for such, and it is not at all encouraging to note this phase. It shows how great is the educational work which the earnest Spiritualist has to perform within his own movement. It is weary, tiresome work preaching to the converted, but it is needed work. We cannot aim too high; our platform and our literary standard cannot be too good.

Clearness of thought is necessary for clearness of expression. The man who thinks clearly and reasons logically can generally express himself so as to be understood. Language should reveal thought, though some use it to conceal the lack of that necessary element.

But much of our literature has been produced in what the world would call a peculiar manner. Mr. W. T. Stead stated, "The dead are entering into literary competition with the living." Naturally those of our friends over the way who desire to give their ideas to the world are handicapped in that they have to give them through brains other than their own. The difficulties which they have to overcome must be enormous, and we can only catch a glimpse of them on rare occasions. But all inspirational or automatic writings should conform to the rules of literary expression. They should be carefully edited, and all redundancy of expression and repetition corrected. The mistake has been made of regarding writings received in this way as sacred and not to be altered. Even spirits are human, and when they inspire sensitives it is the duty of those who receive such inspirations to cast them in the best possible literary form.

Of books that may be regarded as lasting, which will no doubt be quarried from for a long time to come, the works of Dr. A. J. Davis stand in the front rank. They are first both in point of time and of value. His "Nature's Divine Revelations" provided the broad basis of all his subsequent writings. The philosophy there given combines sublimity with sweet reasonableness. The fact that such a work was given to the world through an uneducated lad should provoke reflection in the intelligent sceptic. As a seer Dr. A. J. Davis stands without a peer. As a practical mystic he has given to the world a body of teaching free from the cloudiness and involved utterances of many others. He foreshadowed many discoveries in the scientific world, and outlined many philosophic theories now being entertained and discussed. His "Harmonial Philosophy" is an elaboration and amplification of his earlier work. The language in which he clothed his ideas is rich and beautiful, though at times redundant, and I think the observant reader will notice that the inspiration is not all on the same level. At times one can say "Here the inspirer ceases, and A. J. Davis begins." It is as though the surge of thought carried the mind beyond the point where it had ceased to inspire—as though the stimulation of faculty slowly died out, leaving behind an afterglow, which was the result of inspiration, but not inspiration itself. This is sometimes noticeable with speakers. There is an art of knowing when one has finished. Many a speech and many a book are spoiled because speaker and writer do not know when they have completed their message. The complete works of Dr. A. J. Davis form a library of philosophy in themselves, and it is to

be hoped that as the years go by they will be studied more than they have been in the past.

The works of Judge Edmonds, and the inspirational addresses of Mr. Dexter contained therein, are not so well known to the younger generation of Spiritualists as they deserve to be. They contain many fine thoughts, and record many remarkable tests; and, as a record of experiences, deserve attention. Hudson Tuttle is better known. His style is drier and less emotional than that of A. J. Davis. He is more scientific than philosophic. He deals with facts, and his work as a whole is well reasoned, logical and sound. His appeal is to the scientific and logical mind. It is interesting to note that God does not seem so much to Hudson Tuttle as to A. J. Davis. His "Arcana of Nature" is distinctly materialistic in trend. In all the diversity of Nature his inspirers perceived law. There is a certain hardness about his writings, they are more practical than poetic. The value of his work in the scientific field is seen in the fact that Büchner quoted from his "Arcana of Nature" in support of his own materialistic theories. Had Büchner troubled to read the preface which told how the work was produced, he might not have quoted so readily. As it was he did not accept the statement that Hudson Tuttle received inspiration, and asserted when he met him that such a hypothesis was unnecessary, as from a phrenological point of view Tuttle had just the type of brain for the work he had given to the world. A standard book on Spiritualism is his "Arcana of Spiritualism," which proceeds upon scientific lines, and builds up a splendid case for Spiritualism. His influence is a rationalising one, and his work makes good reading and provides a fine mental tonic.

The works of Robert Dale Owen, also belonging to an earlier generation, are the productions of an earnest mind. His "Footfalls on the Boundary of Another World," and "The Debatable Land," long out of print, are valuable both for the facts collected and for the clear reasoning displayed. Both books deserve to be better known.

Although "Isis Unveiled," by Mme. Blavatsky, is regarded as a Theosophical work, I look upon it as belonging to the literature of our movement. It is decidedly more spiritualistic than theosophic. Her convictions, her teachings, her reasonings are spiritualistic throughout. Her declaration of the falsity of reincarnation is clear and emphatic. I pass over her subsequent attempts to harmonise this with her later beliefs. It is better so. In "Isis Unveiled" we get a true reflection of the times when it was written, while her criticisms are caustic and her insight profound.

Emma Hardinge Britten is a name beloved by Spiritualists the world over. Her books are many, and her activities for the movement were great. "Modern American Spiritualism" gives an historical survey of the movement's inception and development in America. "Nineteenth Century Miracles" contains a collection of strange happenings, all pointing in our direction. "Faiths, Facts and Frauds of Religious History" is again well known. "Art Magic" and "Ghostland," two curious works dealing with occultism, contain much interesting reading, and at the same time open up many speculations about the soul and its nature, elementals, Nature spirits, fairies, &c.

Dr. A. R. Wallace's "Miracles and Modern Spiritualism" is a book of lasting value. It presents the case for Spiritualism from the scientific point of view, and is written with the simplicity and clearness of diction which are characteristic of all his work.

The books of W. Stainton Moses are all excellent, and are the productions of a man of scholarly attainments. "Spirit Identity" presents good evidences, and for the inquirer this is the thing he wants. "Spirit Teachings" has a decided theological flavour, but this makes it an excellent book for a certain type of mind. In lending books I always endeavour to find out what is the mental tone of the one who wishes to borrow. I always lend "Spirit Teachings" to people just coming out of the churches. It has, I know, helped many to an understanding of our position. The rationalist wants something different, and Hudson Tuttle's works are splendid for such minds. The interest of "Spirit Teachings" lies in its revelation of the evolution of the mind of Stainton Moses. The painstaking

questioning, the feeling for something good, the reaching out for the noble and true, are so apparent that none can fail to perceive the sterling honesty of the medium. There is also a wealth of suggestion on the psychological aspect of the case.

An old Glasgow worthy, Mr. Jas. Robertson, has given a good book to the world in his "Spiritualism, the Open Door to the Unseen Universe." Its homely expression, its undoubted honesty, suit the average inquirer. All the works of Mr. and Mrs. E. W. Wallis are useful and make popular manuals.

For deep thinkers Mr. F. W. H. Myers' book, "Human Personality," is the thing. It is not every mind which can tackle this. It stands in a class by itself. It is scholarly and the work of a ripe mind, and should be in the library of every Spiritualist society.

There are many more books that ought to be mentioned, but I have no wish to make of this paper a mere catalogue. Still, the works of J. J. Morse should have a place therein, and I would like to see his many lectures gathered into one volume. The addresses of Mrs. Richmond also deserve mention. The works of Miss H. A. Dallas, Sir Wm. Cooper, Vice-Admiral Moore, V. C. Desertis, Sir Oliver Lodge, Mrs. Maria King, W. J. Colville, and Dr. Peebles all come within our survey, and show how wide is the variety of minds that are interested in our subject.

Let us now just briefly express a few thoughts upon man's hidden powers. Many of our writers had no idea that they could write; their work has been directed from the other side; and I think that as a whole they present good evidence of the influence of other minds. Apart from the educational value of such books, there is the fact of their being given to the world by men and women who in their normal condition are quite ignorant of the themes dealt with. There is, however, one thing to be noted. In every case there is a capacity to receive. And the question remains, did they give anything beyond what they might have given if they had been educated and had a university training? Would Dr. A. J. Davis, for instance, have produced such fine work if he had had the advantages of good schooling in his young days—that is, apart from his psychic development? It is doubtful, but one cannot dogmatise upon the point. Of one thing I am convinced, we are richer than we imagine; we have stores of knowledge of which we are unconscious. But it needs certain psychic associations to bring that knowledge to the surface.

I now come to my last point, and one which I think is apposite to our theme. There is one drawback in reference to the books of our movement; that is their price. The complaint is made that they are mostly beyond the reach of the average working man. To meet this objection I would like seriously to suggest the formation of a "Psychic Press Association." As a body we have made no serious attempt to present in popular form our works to the greater public outside of our movement. I have long been convinced that it is possible to do this if we seriously grapple with the problem. One of the curious paradoxes of our movement is that while its keynote is progress, it is decidedly lacking in enterprise. Now if we could get a number of capable people to form themselves into a P.P.A., and who would guarantee the capital to issue some of the best books as sixpenny reprints, making use of all outside channels for the sale of such, I believe it could be made to cover the cost of production and the expenses entailed. The work of the S.N.U. in this direction is not sufficient. We want something more than pamphlets, and we want to reach the outside public. By the use of advertisement and good business management it should be possible. It is to be hoped that something may yet be done.

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MAETERLINCK AND THE "SUPER-NATURAL."

Whenever M. Maeterlinck writes of the mystical side of life he reveals his possession of the highest gifts as a poet and seer. He travels almost to the confines of human thought, never losing his sureness of touch, for in his work a fine literary gift is wedded to a marvellous insight. But when it is a question of dealing with the practical issues of his subject in the direction of psychic science he shows some odd lapses, not merely of adequacy but also of accuracy. We noted this when reviewing his book, "The Unknown Guest," in which he discloses curious defects of knowledge, suggesting a lack of close personal acquaintance with his subject and a disposition to treat it from the side of theory rather than of ascertained fact.

To the "Daily Chronicle" of the 5th inst. he contributes a special article entitled "Supernatural Communications in War Time." He commences this with some reflections on psychometry, of which he observes that it is a faculty "the existence of which is no longer seriously denied by anyone who has given some little attention to metaphysics." It is quite true, as he states, that the reality of psychometry is easily to be verified by anyone who will take the necessary trouble. But we rather question his statement that the possessors of the faculty are few in number, unless the statement is confined to those who have discovered and developed the power in themselves. It is highly probable that it is possessed by many people and merely remains latent through lack of knowledge. Much the same might be said of clairvoyance and other gifts, psychic and otherwise. His remarks on the nature and resources of psychometry, while they do not cover the whole ground, are fairly accurate, but his disposition to treat the subject from the theoretical side leads him into curious inconsistencies. Thus he finds it necessary to make "certain reservations," and to point out that "we are entering upon forbidden tracts." It is better, he thinks, "not to venture into these dangerous regions." Foretelling the future, for instance, "is nearly always illusory."

There is scarcely any accuracy of vision, except when the events concerned are very near at hand, already developing or actually being consummated.

But attempts to read the future are nearly always of a precarious nature, whatever may be the means adopted to discern it, and psychometry, so far as we have observed its working, relates mainly to the reading of the past, and only incidentally to a discovery of the future which in

some form or another (generally indeterminate) grows out of the past. M. Maeterlinck bids us wait further investigation of the question, so that evidently *someone* is expected to explore these "forbidden tracts" and brave their dangers, in order to provide the theorist with further material for his generalisations.

Our author has much to say concerning the mysterious depths of the subconsciousness, but that does not exhaust the subject. Those who have given close and careful study to the psychic faculties are well aware how great a part the consciousness of the incarnate soul plays in the matter, but no one who has investigated thoroughly and impartially has failed to find evidence of the operation of ex-carnate intelligence operating through that machinery which indeed constitutes the link between the two planes of existence. But M. Maeterlinck dismisses what he calls the Spiritualistic theory, although admitting that "it is not as ridiculous as the profane would think." Yet he suggests that an object psychometrised may absorb "like a sponge a portion of the spirit of the person who touched it." Just precisely what we are to understand by this, in view of the dismissal of the Spiritualist theory concerning the "intervention of the dead or of discarnate entities," it is difficult to understand. Of old we had occasion to lament the activities of those enthusiasts whose discovery of ex-carnate spirits led them to ignore the powers of spirits incarnate. But the Belgian mystic has gone to the other extreme, and finding a spirit in man contrives to miss the obvious inference.

It seems more and more certain that as cells of one vast organism we are connected with everything that exists by an infinitely intricate network of waves, vibrations, influences, currents and fluids, all nameless, numberless and unbroken. Nearly always in nearly all men everything transmitted by these invisible threads falls into the depths of the subconsciousness and passes unperceived, which is not the same as saying that it remains inactive.

Here it would seem M. Maeterlinck has spoken more wisely than he knows. It is a comprehensive statement and one to which we imagine no instructed Spiritualist would offer any objection. It is only when our author comes in with an attempted limitation of his meaning that those with real practical experience find it necessary to protest against what are purely artificial and imaginary boundaries. Time and again have experimenters with the same prepossession found in their investigations, whether in mesmerism, clairvoyance, psychometry or trance, evidences of that "intelligence from without" which they had at first failed to recognise—those "perturbations of an unknown star" which disclosed the existence of another realm of human life closely intermixed with that of earth, and yet unseen and unsuspected until the experimenters trespassed unconsciously upon its confines and came within the ambit of its influence. As theorists they might spend a lifetime generalising upon psychic science without once coming into touch with its central issue. As mystics and transcendentalists they might discourse for an indefinite period in luminous phrases concerning "worlds not realised." But when the inquiry comes down to definite terms and practical issues, a change comes over the spirit of the adventure. It may seem disenchanting to the idealist of the extreme type who draws in imagination divisions which do not exist in reality. But the enchantment remains. The rainbow is not the less a rainbow when it has been analysed and "reduced" to a scientific formula. Aloofness from reality is not the attitude of the true thinker, and the "spirit hypothesis" has its heights as well as its depths. The discovery that the angel is a highly evolved man quickly leads to the conclusion that the man is a potential angel. Maeterlinck, in his own fashion,

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Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

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

reaches the same conclusion, without apparently realising that he has done so, for after discoursing of the wonders of psychometry, he concludes :—

All this, I agree, sounds incredible, but really it is hardly any more so than the wonders of radio-activity, of the Hertzian waves, of photography, electricity, or hypnotism, or of generation, which condenses into a single particle all the physical, moral, and intellectual past and future of thousands of creatures. Our life would be reduced to something very small indeed if we deliberately dismissed from it all that our understanding is unable to embrace.

The last sentence calls for careful consideration by its readers, and perhaps for fresh reflection on the part of its author.

AN EASTER MESSAGE.

BY MRS. MINNIE M. SOULE.

[Mrs. Soule is well known in connection with the American Society for Psychical Research, and her mediumship has furnished valuable material for the writings of Dr. Hyslop.]

The various and wonderful ways in which the spirits of those who have passed to the other side of life co-operate with mortals in their effort to realise their ideals in right and useful living, to express to the fullest their sentiments of love and art and literature, science and ethics, is a never-ending surprise, and calls forth our admiration and devotion.

It can be truly said that the first quiver of aspiration is felt in the angelic realms, and a messenger of the Highest responds to the feeblest call from any soul in any sphere. Instructed Spiritualists know this so well and have through so many experiences been made aware of the close contact of life with life, whatever the condition surrounding that life, and the proofs of the validity of their knowledge are so constant and irreproachable that a certain degree of impatience with the hammer-and-tongs method of the scientist and the fearful timidity of the new investigator occasionally breaks forth. The wonder is not that impatience is displayed so often, but that the effort to convert and convince the scoffing, sarcastic, ignorant and self-satisfied world continues so persistently.

It is not so much the individual (however much he may warrant by his flippant tongue the rebuke from one who knows by experience what only experience can teach) as the system that holds its followers in the bondage of dense ignorance which annoys and disturbs our peace of mind. Our ranks are mainly recruited from the homes where death has brought despair or determination to risk all and know. It may be a mother frantically calling to the silent one whose voice will never break the stillness in the old familiar way; it may be a wife who prays in agony for strength to stand alone and bear the burdens which strong and willing shoulders have always borne for her; it may be a husband whose hopes and dreams and plans are frustrated by that enemy of happiness which has snatched from his bosom the treasure of his soul. The strain, the uncertainty and, hardest of all, the past with its unconcern for the future, with its ignorance of the next step, does not make conquest easy for the one who would silence the sobs, turn tears to smiles, cast out fear, plant hope and reinstate confidence in God, even in the presence of death.

The stupendous task taxes our capacity, and well for us it is if we are able to realise the opportunity which is ours and move forward to use it with what skill and patience we may possess. Our hostility to ignorance will never help us to serve those who know less than ourselves.

While we may deplore the state of society which renders it possible for any number of people to have to wait for the knowledge of the after-life until the doors of heaven are literally wrenched open by torn and bleeding fingers, we must agree that it is useless to aim invective at the enemy entrenched behind walls when our lives are filled to overflowing with duties and tasks which prove our kinship with angels. Shall we then give way to hostility? Shall the truth which has made us free from the torture and pain of separation be tossed to others with an

air of superior wisdom as if we had been specially set apart in a world of fools and children, or with scant courtesy because of impolite and untrue statements made about us and our beliefs? Nay, rather let it be given in the spirit of a love so tempered with patience that the throbbing, rebellious heart of the seeker will be hushed for a moment and listen to an answer which must be as the sound of sweet music in the midst of the tempest.

Sorrow is like an illness, and the recurring pain, whether of body or mind, will bring the old cries of anguish and the old doubts and questionings. It is the way of illness, and we must not dare to hope that we can in one, two, three, or a dozen interviews readjust the conditions. But the face is turned heavenward when the lips cry for aid. We do not know why things are as they are. We do not know why one is taken and another left. We do not know why it is best that a child here and a mother there should suddenly be removed from the little groups to which they are so beautifully bound. But we do know that, everything being as it is, there is a fearful and terrible misunderstanding about this whole matter of death. It certainly does not cut off intercourse; it does not close dear eyes to the loved scenes of the past; it does not silence the voice of the one who answers the call and goes forth to the spirit-land; it does not dazzle the eyes with a new and wondrous glory so marvellous that forgetfulness is a part of the new angelhood; and death is not a punishment meted out to the children of men.

Death, as it has been misinterpreted and maligned, has seemed like the act of an avenger, and, perhaps, the first clear light on that interpretation came when it was seen that the men and women who loved God most were not exempt from the common loss for which the whole world mourns.

Over and over again we may tell our new friends the things we do know, and over and over again we will assure them of the blessed truth which has become more blessed as we have been able to accept more completely and be revitalised by the evidence that we do not walk alone, but that the silent footsteps of our dear beloved attend us on our way.

At this glorious Easter time, let us sing our anthem and lend our voices to the chorus of our arisen ones as they gather to make real the message of the angels to the women at the sepulchre so long, long ago: "Why seek ye the living among the dead? He is not here, but is risen!"

HYPNOTISM CURES BLINDNESS.

Not long ago we recorded the case of a blind girl whose sight was restored by hypnotic treatment at the hands of Mr. Alexander Erskine. The "Star" of the 11th inst. thus records another instance of the cure of blindness, the case of Driver John Martin, R.F.A., who lives at Balham:—

Driver Martin was blinded by shell shock during the Battle of the Marne, and was in hospital for four months. Then he was admitted to St. Dunstan's Hostel, Regent's Park, and taught to read and write by the Braille system. For eight months Martin has been going about apparently incurably blind, until a few days ago he was sent to Mr. Alexander Erskine, of 41, Great Cumberland-street, who has been successful in other cases where no serious lesion had occurred in restoring sight by hypnotic suggestion. Mr. Erskine discovered that the effect of the shell shock had been to contract the muscles governing the eyes, and to drive the eyeballs backward. Everything had been done in hospital to counteract this, but without success. Under hypnotic suggestion the contraction of the muscles instantly relaxed. Martin, however, was still blind, and another powerful suggestion was given, and this resulted in the return of his sight.

The case is the more interesting because there may be a number of cases such as this where hypnotic suggestion may be equally successful. Even when a nerve is considered paralysed the fact is that it is merely out of co-ordination with the system, and subconscious energy may restore it to its proper functions.

DR. CRAWFORD'S EXPERIMENTS.—We hope to print another article by Dr. Crawford next week, which will probably complete the series. Thereafter we shall publish an account of experiments in the phenomenon of levitation by another scientist.

WELSH STORIES OF THE SUPERNORMAL.

BY HORACE LEAF.

During my recent tour in South Wales, under the auspices of the South Wales Spiritualist Union, I had ample opportunity of again observing the extremely psychic nature of the inhabitants of the South Wales valleys. Not the least interesting of my experiences there were the remarkable psychic stories that were related to me, in almost every instance at first hand.

One man, now an official of a Spiritualist society, told me with deep conviction the following incident: He had been in the habit of frequenting one of the numerous clubs to be found in the mining districts, and there wasting time and money and injuring his health by excessive indulgence in strong drink. When he realised the truth of spirit return, he endeavoured to break off the habit, but in vain. A young daughter to whom he is deeply attached often pleaded with him to keep away from the club, and one day extracted from him a promise that he would go there no more. Unhappily, however, as soon as he came near the place the old temptation recurred in its full strength. He walked to the door, put one hand on the latch, and was about to enter, when to his amazement he felt someone seize his disengaged hand and pull him gently but firmly away. His surprise was so great and the pull so urgent and unmistakable, that he could do nothing else than yield to it, although no one was visible. Then, looking up the road, he saw his wife and little daughter coming towards him. That decided him. With a feeling of shame at the weakness which had so nearly made him false to his word, he waited for them, and has never since entered the club or a public-house.

A mining official told me a remarkable story of levitation, related to him by his brother, a Methodist minister, who was present when the strange incident happened. It gains additional interest from the fact that a member of the Pontypridd Board of Guardians, who is not a Spiritualist, said she had also heard the minister relate the story.

During a special prayer meeting attended by a few select persons, one of the company suddenly and mysteriously disappeared. All the doors were shut at the time, and no one heard them opened during the meeting. After about twenty minutes had elapsed, the missing gentleman reappeared amongst the company as strangely as he had disappeared. He then said a curious thing had happened to him. During the prayers he had been transported to a place about twelve miles away by a strange man, who showed him a "dry wall"—that is a stone wall made of uncemented stone, common to these parts—and asked him to examine a certain part of it and take the money he would find there and use it well. The stranger said that years ago he had hidden the money there, and since his death had been so worried by it that he could not rest. The gentleman found the money and had it with him when he returned to the prayer meeting. So convinced was he of its evil origin that he refused to have anything to do with it. What became of it eventually my informants did not know.

Whilst staying in Dowlais I made the acquaintance of a real old Welsh family, whose conversation was replete with interesting psychic experiences. Some of them occurred before they knew of Spiritualism and the source from whence they undoubtedly came. The following is an amusing example.

A member of the family was addicted to drink. It was not so much the quantity he drank as the effect of the liquor upon him, for being highly strung he easily succumbed. For years his work had occupied him during the night, leaving the day-time for sleep and recuperation. On Saturday nights he was free, but instead of going to bed then, and thus having Sunday at his disposal, he habitually got drunk on Saturday evening and celebrated his jollity all through the night, retiring to bed on Sunday morning. To his son this seemed a terrible and foolish state of affairs, and he often urged his father to mend his ways and go to bed on Saturday nights.

Coming in contact with Spiritualism, the son was informed that he had an Arabian guide who was anxious to help him all he could. One Saturday evening, when retiring for the night,

he heard his father celebrating his usual bout downstairs, and in a fit of desperation said: "If I have a spirit guide who is anxious to help me, and he wishes to convince me of the truth of Spiritualism, let him make my father go to bed and cure him of this habit of staying up all Saturday night. If nothing is done I shall not believe in Spiritualism any more."

He had hardly uttered the words when he heard his father stumbling about downstairs and cursing loudly at somebody. Then the old man came upstairs in an obviously disturbed frame of mind. The son, opening his bedroom door, enquired what was the matter. His father simply continued to use bad language and went into his bedroom.

He never told his son what had happened, although he always held him responsible for the occurrence. To others he confided the following: As he was sitting happily in the kitchen that fateful Saturday night, the cups and saucers on the table began to rattle and dance in the air. Feeling sure it was not the result of imagination, he rose to examine them more closely, and then, to his horror, he saw before him a "black man." That was sufficient. In fear and trembling he staggered upstairs to bed, swearing solemnly he would never set another night downstairs alone. He has kept his word even to this day, although he never fails to warn his friends and associates against "them Spiritualists," whom he holds responsible for the uncanny experiences which led to his changed habits.

A NOTE ON DR. CRAWFORD'S EXPERIMENTS.

BY J. W. SHARPE.

Dr. Crawford interprets his experiments in terms of energised material particles, but without any direct evidence of their existence. Such evidence, is, however, easily obtainable. Get someone to hold his hand out, palm upwards, fingers together and straight. Hold your own hand close over the middle of his palm, the thumb and finger ends brought together and directed downwards. If the subject be sensitive (about one in three is so), the result will be a feeling of heat or of cold, or of prickings, or as of a feeble medical galvanic battery, a strange sensation spreading up the arm, or a slight or a severe, contraction of the fingers. Put the finger ends of one hand together in a line, and move them along and above the medial line of the subject's hand, stretched out as before from the wrist to the end of the middle finger, without touching the hand. Repeat this several times. The same results before will ensue.

Set a lens, plano-convex, in one side of a silk-lined wooden box large enough to contain your hand conveniently, the side opposite the lens being removed, the convex face of the lens directed outwards. Place the subject's hand with palm facing the lens with the focus upon the palm. Place your hand in the box with the ends of the thumb and fingers directed towards the lens, closing the opening about your wrist with a bit of silk. Presently one or other of the above effects will be found localised in and about the focus upon the subject's palm. Interpose a piece of silk between the lens and the hand, and the effects will cease. A piece of flannel will diminish them. Paper or cardboard have no effect, neither has a sheet of glass, when parallel to the plane face of the lens. Place a sheet of glass upright, but so that the axis of the lens makes half a right angle with its surface, between the subject's hand and the lens. The effects will be lost. Now let the subject place his hand so that the axis of the lens falls upon the centre of his palm; if the axis is reflected by the glass like a ray of light, the effects will be restored. Note that the substance between the lens appears to get charged up, after a while, with the emanation, retaining its charge for some short time, and not at once regaining its full efficiency after disturbance. A vigorous exertion of the will improves these experiments. It would be worth while to test these emanations for radioactivity, by substituting an electroscope for the subject's hand. With a good subject all parts of the hand, both back and front, are very sensitive to the focus of the lens: and such a subject

will play with the focus as if it were that of a "burning-glass." If the emanation consists of material particles in motion, the lens effect in focussing them can be explained by supposing a reduction of their velocity within the glass, tangential to the surface, relatively to that along the normal. Possibly the emanation consists also of systems of vibratory motions in, and transmitted by, some material medium at present unknown to us.

After about half an hour's work the experimenter will usually experience exhaustion, sometimes excessive exhaustion, so that food cannot be properly digested, nor any but the most trifling exertion of mind or body be attempted, until after a good night's rest. Hence it may be concluded that the emanation is an important constituent of the brain and nerves. There is little or no doubt that it is emitted at all times, and chiefly from the nerve terminations. The above experiments suggest the possibility, abundantly confirmed by experience, of retaining it to a very large extent by the use of silk clothing and silk socks, leaving only the hands and the head unclothed by the silk, or, if silk gloves be worn, only the head. This possibility is found by experience to be a fact. Those who find themselves exhausted in the presence of other people, especially of those with whom they are sympathetic and to whom they are positive, find great benefit in wearing silk underclothing. The above experiments prove that the emanation can be refracted, reflected, and absorbed by glass, and also for a short time stored up by it. A common lens, $4\frac{1}{2}$ in. in diameter, is very suitable for these experiments. It can quite well be used by itself without the box.

"WHERE IS THE SOUL DURING UNCONSCIOUSNESS?"

BY LILIAN WHITING.

In *LIGHT* for March 11th, Sir Arthur Conan Doyle asks the question, "Where is the soul during unconsciousness?" and gives two illustrations of his field of inquiry.

He suggests the possibility of the "soul" being like a captive balloon, "attached always by some filament which draws it back in an instant to the body."

But is not the real truth this: That "the soul" is not to be regarded as a separate and distinct organ, as we speak of "the heart" or "the lungs"; the soul is really the ego; it is the immortal being? As our Rev. Dr. Minot A. Savage (of Boston and New York) so well put it: "Man is a soul, and has a body." The spiritual being (the soul) is always clothed upon by a body. There are a series of these bodies that change, that merge into each other to some extent, and that are also conditioned by environment. For instance, in this physical world, man has a physical body which is in direct correspondence with his present environment. It is the instrument, the mechanism, of the spiritual man who, without it, could not put himself in communication with the physical world. But this physical body is no more himself than his glove is his hand. He, the spiritual man, clothed in his etheric body (which is, temporarily, clothed upon again by the physical), he, the spiritual man, is always more or less detached from this physical envelope which, while it puts him in correspondence with the physical universe, yet limits and restricts his higher powers (which are now more or less potential and latent) and under certain conditions he emerges from this physical and sees and knows much beyond the realm of the senses. It is in this etheric body that he finds himself after that withdrawal that we term death. As he proceeds on the path of endless progression this body changes to one less dense, and as he advances into finer and still finer spiritual states his body continually refines and is thus adapted to the successive environments.

There are certain conditions that so largely detach the spiritual man from this temporary physical case that he is able to partially live, for the time being, in the ethereal rather than in the physical world. Sir Arthur Conan Doyle records two of these very conditions. In the first incident he relates he was

under the influence of an anæsthetic. Now the very reason why an anæsthetic is useful is that it partially lessens the connection between the physical and the etheric bodies, and thus leaves the physical to be operated upon by dentist or surgeon without conscious pain. In doing this it partially liberates the spiritual man, and enables him to see what the physical eye could not register; to hear what the physical ear could not catch.

Dr. Louis James Block, an American poet of distinction, told me of an experience he had in a hospital in Chicago. Under an anæsthetic he "went out," so to speak, and found himself in a beautiful woodland, with walks and fountains, and sculptured art, where many people seemed to be (as in a park), and a very close friend, who had some time before passed over into the "life more abundant," came to meet and greet him, and they walked together up a long avenue. Now this experience was no mere vagary; it was, indeed, far more real than any experience in the physical world, because the ethereal realm itself is far more real and more significant than this, just as the world of manhood and womanhood is far more real and more significant than the world of childhood. As man advances and develops, his successive environments, of course, become more real. What had happened to Dr. Block? Simply that the anæsthetic enabled the spiritual being, his essential self, clothed in its ethereal body, to partially withdraw from the physical tenement and enjoy a sojourn in the ethereal world in which his friend was then dwelling. A severe illness often has the same liberating effect. I recall the statement of a friend, a college president in a Western State, who told me that during a severe illness in which he was confined to his bed in an upper room, he distinctly saw some friends who were calling on his daughter in the drawing-room below, and heard their conversation. Normally, from his room, he could not have heard a sound, nor, of course, have seen them. The house was a large one, and his room above was quite remote from the drawing-room. He also said that he could see the time by various clocks in the rooms below.

Sleep has the same effect; in fact, sleep is the partial withdrawal of the spiritual man from his physical tenement, and the more developed the spirit, the more clearly does it remember the experiences in the ethereal realm, and the more is it liberated. Where there is little spiritual development the degree to which the spiritual man is liberated is proportionately limited. Thus, Sir Rider Haggard (in the instance noted by Sir Arthur) wandering away from his physical case, naturally saw where his favourite dog was lying. The same theory would be applicable to the mother in the "Red Barn" murder case. In fact, these instances are so numerous that many copies, even editions, of *LIGHT* would be required to hold their records.

To a greater or a less degree the spiritual self constantly transcends the limits of the senses, even without any unusual conditions. In perfectly good health, without any anæsthetic or artificial aid or abnormal state of any kind, the spiritual man sees, hears, knows (perceives would be a better term) much that the physical senses do not report. These latter are, indeed, very limited in their range, and we live in the very midst of wonders of which these senses are in no wise cognisant. In comparison to the realm around us that we do not recognise, we are as the blind, deaf, and dumb are to us here. Friends who have passed into the ethereal world stand by us, and we do not see them; they speak, and we do not hear; we are simply unconscious of their presence.

Since Sir Oliver Lodge, the greatest of living scientists, has so marvellously revealed the nature and properties of the ether, describing it as "not only the most substantial thing, but perhaps the only substantial thing in the material universe," and stating that in comparison with the ether the densest matter, such as lead or gold, "is a filmy, gossamer structure; like a comet's tail, or a milky way, or like a salt in very dilute solution," it is now easy to comprehend the reality of the ethereal environment which succeeds the present environment. The substantial nature of the ether on which Sir Oliver lays such impressive emphasis suggests how entirely it may correspond to the "substantial" body of which St. Paul speaks. To speak of disembodied spirits is to make the conception obscure; there are

no disembodied spirits; the soul is always clothed with a body—a succession of bodies which correspond to the succession of higher and finer and still finer developments. As the physical body is related to, and corresponds with, the physical environment, so the ethereal body is related to, and corresponds with, the ethereal environment. The spiritual body and the spiritual environment are still far onward on the future in the long series of successive developments.

¶ My article is already too long, but may I beg space to just note how interesting it is to see the distinguished name of Sir Arthur Conan Doyle in the columns of *LIGHT*, as the writer of a letter so suggestive and noteworthy.

Boston, U.S.A.

THE BREAKING OF CHAINS.

The following is taken from a communication given by the spirit "Imperator" on July 12th, 1873, contained in one of the Note Books of the Rev. W. Stainton Moses ("M.A., Oxon"):

You do not sufficiently grasp the scanty hold that religion has upon the mass of mankind, nor the adaptability of what we preach to the wants and cravings of men. Or perhaps it is necessary that you be reminded of what you cannot see clearly in your present state and among your present associations. You cannot see as we see the carelessness that has crept over men as to the future. Those who have thought over their future have come to know that they can find out nothing about it, except, indeed, that what man pretends to tell is foolish, contradictory and unsatisfying. His reasoning faculties convince him that the Revelation of God contains very plain marks of human origin; that it will not stand the test of sifting such as is applied to works professedly human; and that the priestly fiction that reason is no measure of revelation, and that it must be left on the threshold of inquiry, and give place to faith, is a cunningly planned means of preventing man from discovering the errors and contradictions which throng the pages of the Bible. Those who reason discover this soon: those who do not, betake themselves to the refuge of Faith, and become blind devotees, fanatical, irrational, and bigoted: conformed to a groove in which they have been educated and from which they have not broken loose simply because they have not dared to think. It would be hard for man to devise a means [more capable] of cramping the mind and dwarfing the spirit's growth than this persuading a man that he must not think about religion. It is one which paralyses all freedom of thought and renders it almost impossible for the soul to rise. The spirit is condemned to a hereditary religion whether suited or not to its wants. That which may have suited a far off ancestor may be quite unsuited to a struggling soul that lives in other times from those in which such ideas had vitality. The spirit's life is so made a question of birth and of locality. It is a question over which he can exercise no control, whether he is Christian, Mahomedan, or, as ye say, heathen: whether his God be the Great Spirit of the Red Indian, or the fetish of the savage; whether his prophet be Christ or Mahomet or Confucius: in short, whether his notion of religion be that of East, West, North or South; for in all these quarters men have evolved for themselves a theology which they teach their children to believe.

The days are coming when this geographical sectarianism will give place before the enlightenment caused by the spread of our revelation, for which men are far riper than you think.

The time draws nigh apace when the sublime truths of Spiritualism, rational and noble as they are when viewed by man's standard, shall wipe away from the face of God's earth the sectarian jealousy and theological bitterness, the anger and ill-will, the folly and stupidity which have disgraced the name of religion and the worship of God, and man shall see in a clearer light the Supreme Creator and the spirit's eternal destiny.

We tell you, friend, that the end draws nigh; the night of ignorance is passing fast; the shackles which priestcraft has strung around the struggling souls shall be knocked off, and in place of fanatical folly and ignorant speculation and superstitious belief, ye shall have a reasonable religion and a knowledge of the reality of the spirit-world and of the ministry of angels with you. Ye shall know that the dead are alive indeed, living as they lived on earth, but more truly, ministering to you with undiminished love, animated in their perpetual intercourse with the same affection which they had whilst yet incarnate.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 24TH, 1886.)

THE BANQUO'S GHOST OF SCIENCE.—For more than a generation demonstrations of the spirit have been given to the world, making converts by millions, and establishing the truth of spirit existence and intercourse by evidence as strong as any that science affords to support the truths which it claims to have discovered; and but for invincible prejudice spiritual truth would have been as generally accepted. From the first, however, this truth came in conflict with the strongest convictions of the scientific minds of the age. It had been settled by the intellectual methods of modern physical research that no such thing as spirit had any existence except in the superstitious imaginings of uneducated minds. Following, as it was thought, the principles of Francis Bacon, science had obtained the true and only key to the exploration of the universe—sensuous observation and experiment; and because in its ultimate researches it had found only material organisms, it had relegated spirit to the limbo of exploded fancies, only possible in a comparatively infantile condition of the race. That, after all its conquests, modern science should be confronted with the rehabilitated ghost of this spiritual fancy was provoking indeed; and especially as the phantom had been evoked through her own methods of sensuous observation.

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 Creative Power of Thought.

SIR,—If "H. H. M.," who asks in *LIGHT* of February 12th whether "the gods of various kinds and ages may not be creations of human thought," will pause to consider his own question one moment, and remember that creation of many forms of life ante-dated human thought by unnumbered millions of years, he should find a full solution of his doubts.

If he seriously desires some gleam of light on the earliest processes of terrestrial creation and evolution, he will find Judge Thomas Troward's "Creative Process in the Individual" helpful to that end.—Yours, &c.,

T. H. T.

Boston, U.S.A.

Foreknowledge and Freewill.

SIR,—I observe that those who argue as to the irreconcilable character of Freewill and Determinism always seem to assume that we have in view all the factors by which the problem should be solved. It appears to me that it is this false assumption that is the main cause of perplexity. If we knew more—even a little more—we should probably find that the two alternative theories which we so positively set over against each other are not the only interpretations of life. What the third factor is we do not know, but when we discover it we may find that the antithesis of Freewill and Determinism no longer troubles us, that like other apparent contradictions in the universe, they disappear as irreconcilable opposites, whilst the elements of truth which these terms hold in solution will form an amalgam in the harmony of the universe. Meanwhile, it seems to be unwise wholly to abandon *either*, and this is the line suggested in an able article in a recent number of "Annales Psychiques," where the writer points out that if it is true that men and women are like actors in a drama already arranged, it may also be true that it depends upon each individual in what manner he shall take his part, whether he shall perform it ill or well.—Yours, &c.,

H. A. DALLAS.

IN the course of a letter recently received from Miss Lilian Whiting, she asks us to note that the four lines opening, "Of wounds and sore defeat," given in connection with her lines to "Mollie Fancher" (p. 88), are "from a remarkable poem by Arthur Vaughan Moody, one of the most gifted of the younger American poets (who passed from this part of life too early)," as the absence of quotation marks made it read as if it were a portion of her own poem.

COUNSELS OF QUIETNESS.

Wherever we open "Christ in You"—a little book of truly lofty teaching purporting to be given from the beyond, first published in 1910 and of which a new edition has just been issued (John M. Watkins 21, Cecil Court, W.C., 1s.)—we light on some inspired and inspiring message for the time. In these days of rush and turmoil how good is the reminder: "It is absolutely necessary that you should have times of quiet, that you should come out from the business of life for a part of each day. If you were to wait in silence, holding the attitude of growth and steady development, thinking above all else of the Kingdom of God—your condition should not be one of strain or of blank nothingness, avoid both these extremes—the result would be of the highest value to yourself and all around you. Hold in your heart, the true place of understanding, a stillness which is alive, like the heart of the rose." Then "crooked things would become straight, rough places plain," and "smallness and discord quietly but surely would drop away and have no longer any power."

NEW PUBLICATIONS RECEIVED.

"Lyrics of Life." By ADELE CHESTER DEEMING. Cloth, 1d. Christopher Publishing House, Boston, U.S.A.

"Out of the Vortex: the True Record of a Fight for a Soul." By LAURA LINLEY. Cloth, 3s. 6d. net. Kegan Paul, Trench, Trübner & Co., 68-74, Carter-lane, E.C.

"The Path of Attainment." By D. N. DUNLOP (with a Foreword by G. S. ARUNDALE, M.A., LL.B.). Buckram, 2s. 6d. net. The Path Publishing Co., Oakley House, Bloomsbury-street, W.C.

SIR WILLIAM CROOKES, who is eighty-three years of age, celebrated his diamond wedding on the 10th inst. We tender the veteran scientist our hearty congratulations.

THE "International Psychic Gazette" contains an excellent article by the editor, Mr. John Lewis, on "The Barton Mystery," in which Beverley, the central figure of the play, is described as representative of a Bohemian type of psychics—men with great gifts but a moral twist which leads in the end to their undoing. Mr. Lewis claims to recognise the original of Beverley in the person of a West-End clairvoyant whose shady practices led to his expulsion from this country, and he draws quite properly a clear line of distinction between honest and reputable mediums and the unscrupulous sharpers with psychic gifts who batten on public ignorance in regard to what constitutes true mediumship and its worthy exercise.

DR. VANSTONE'S PSYCHIC EXPERIENCES.—"My father taught me to see pixies, my mother taught me to see the angels!" said Dr. W. J. Vanstone, relating before the Psychic Class on the 13th inst. the story of his life and psychic experiences. Accounting for the bent of his mind towards the mystical and occult, he recalled the stories which his father, a Devonshire man, told him of the pixies on Dartmoor and the effect they had on his childish imagination, till his mother, discovering why he ran so quickly past a dark room, took his hand, led him in, closed the door, and told him there was no one there with them but God and the angels. The doctor must have owed much to such a mother, and it was pleasant to learn that in later years when several physicians pronounced her doom as a victim of cancer, he and his brother were able by the exercise of their own powers of magnetic healing to avert whatever danger existed. Another recollection of his boyhood was of being invited to the house of a gentleman of great musical tastes who had taken a fancy to him. After playing to him selections from some of the operas his host asked him what he saw, whereupon the boy described the identical scenes associated with the music, though he had never witnessed them and knew nothing of them. Dr. Vanstone went on to narrate many remarkable incidents in his career which indicated spirit guidance and direction; referred to his association with Mr. Stead; told of a striking incident at Broadstairs when he was able to save a poor crazed woman from suicide and to restore to her some degree of sanity; and closed with a ghost experience he had had in a haunted room in a house some thirty miles from London, the ghost turning out to have been the brother of his hostess who had passed away in that very chamber and had been in the habit of sitting up at late hours, writing at a table, exactly as the doctor saw him.

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