

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,842.—Vol. XXXVI. [Registered as]

SATURDAY, APRIL 29, 1916.

[a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way.....	137	A Suspected New Form of Force.....	142
London Spiritualist Alliance.....	138	The Barton Mystery .....	142
Charlotte Brontë and the Psychical.....	138	The Mediumship of Mrs. W. F. Smith.....	143
The Scientific Investigation of Physical Phenomena.....	139	Sidelights.....	143
Haeckel and Human Survival.....	140	"The Larger View" .....	144
Clairvoyance and the Camera.....	140	Spiritual Philosophy and the War .....	144
Perplexing Problems in Psychic Progress. An Address by Dr. W. J. Vanstone.....	141	The Reincarnate Race .....	144

## NOTES BY THE WAY.

The reproduction in "T. P.'s Weekly" of Sir A. Conan Doyle's recent letter to *LIGHT* has led to an interesting discussion in our contemporary on the subject of the activity of the soul during bodily unconsciousness. One of the most striking letters comes from G. T. Q. who, writing from Rome, tells of his experiences while undergoing three surgical operations with chloroform. On the first occasion he found himself in a church where a priest was celebrating Mass.

While I stood gazing at him, a man came up with a knife in his hand and struck the priest in the back. I felt a sharp pain in the place where the man had struck, and where the doctor was operating. After many days when I had got better and was able to read the daily papers of the past days, I read that on March 23rd, 1903, the very same day of my operation, in a little village in Calabria, a priest had been killed by a knife being stuck in his back.

On the occasion of the second operation G. T. Q., while under chloroform, found himself hovering over his own body, and took careful note of what was going on. The doctor in looking at his watch let it slip: After the operation the patient put a question to the doctor, who admitted that he had let the watch fall.

On April 4th, 1912, G. T. Q., the writer of the letter referred to in the previous note, underwent his third operation, this time in Paris. When the chloroform had done its work, he appeared to take a journey to his residence in Rome, where he found himself with his parents, who had been unable to accompany him to Paris. And he proceeds:—

I heard perfectly all that they said, but it would be too long to relate. I must mention this: The family cat, of which I did not know the existence, crept into the room, jumped on the table and overturned a vase, breaking it. I asked my mother about everything, and she was amazed at what she heard; all that I had seen and heard had taken place.

The writer of this letter, who evidently possesses a highly psychic organisation, adds that he can prove by documents the truth of what he has stated. The career of the late Mr. Vincent Turvey furnished many such examples of "soul migration." Some of his experiences are related in a book in the Alliance Library, and others we have heard from some of those who knew him. In his case there was no question of anæsthetics. Sometimes he would "travel" and correctly report what he saw, while to all outward appearance he was merely in a passive condition.

In the March issue of the *Journal of the American Society for Psychical Research* Dr. J. H. Hyslop has an

article dealing in his own vigorous fashion with "Metaphysical Tendencies of Science." His opening remarks will appeal to all who take an impartial view of the age-long controversy between Faith and Logic—we cannot say Faith and Reason, for Faith should be reasonable and Reason faithful.

There are two types of minds. One likes facts and the other likes fancies. One calls itself scientific and the other calls itself religious. Both, however, insist upon representing the nature of things and define their issues sharply only when they get into controversy. If let alone they would both display the same intellectual interest in the interpretation of the world. The scientific man likes to indulge his imagination as well as others, and the religious mind likes to appeal to reality as passionately as his brother. But woe unto human peace if they happen to apply their fancy differently. When they get into conflict the religious man retires nominally at least into the limbo of faith and the scientific man eschews faith and proclaims his sole allegiance to facts. It is not long, however, before they are both back again at metaphysics, and the same cycle has to be gone through again.

\* \* \* \*

In the above remarks Dr. Hyslop puts the situation into a few sentences. The remainder of the article is devoted to showing that the Scientist, fondly as he imagines he is devoting himself to matters of fact, is really plunged into metaphysics unawares.

The fact is that the scientific man has been stretching and refining the conception of "matter" until its old meaning is not recognisable. Even in the early materialists it was made to cover both sensible and supersensible forms of it, still ascribing qualities of weight and inertia to the supersensible forms. But if we are now to include ether in the conception and make it without weight or inertia and distribute it universally through space, also placing it at the background of "matter," we are only setting up in terms of "matter" what all the ancients regarded as "spirit." This is one of the clearest truths in Greek thought. Mind was a fine form of matter or ether, and intelligence was associated with this and not with gross "matter."

Dr. Hyslop concludes that

Science must learn that it cannot stretch its conception of the physical without trespassing upon the territory of its antagonist, or that of which it speaks as an antagonist. Confer on matter all the properties that have been assigned to spirit by other ages and you have adopted its ideas under other terms.

\* \* \* \*

Writing from Paris a correspondent of a weekly paper refers to the efforts of the French authorities to put down fortune-telling, and tells of an elderly lady who claimed, by the aid of coffee grounds, to "get into conversation with all sorts of distinguished dead people." The inevitable lady detective eventually came on the scene, paid ten francs and gave a Christian name Eugène, which she said was that of her husband. "The medium then described a conversation she was having all about Eugène with a well-known French General and the German Marshal von der Goltz, and told the detective (who is quite unmarried) that her husband was well, unhappy and in a German prison." For this trash the lady with the coffee grounds has received a severe sentence: "she will get several years for meditation."

We have sometimes wondered what would happen supposing the soothsayer gave an entirely accurate "reading" of the police-agent posing as client. At present it seems difficult to resist the conclusion that fortune-tellers are punished partly for the egregious nonsense they offer to the police agents whose disguise they are apparently unable to penetrate. The authorities evidently believe that this is the kind of stuff they palm off on the general public, although this is not always the case. Some of them, like Beverley in the play, have genuine powers, which apparently are apt to fail them when the client is a detective in disguise.

## 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

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

"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 *next*, May 2nd, 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*, May 4th, at 5 p.m., Mr. J. Henry Van Stone will give the second of his series of four lectures; the subject is announced below.

**FRIENDLY INTERCOURSE.**—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, 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 *next*, 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."

" 11th.—"The Book of 'The Coming Forth into Light.'"

" 18th.—"Egyptian Magic."

THE world is a looking-glass, and gives back to every man the reflection of his own face. Frown in it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly kind companion.—THACKERAY.

## CHARLOTTE BRONTË AND THE PSYCHICAL.

By J. ARTHUR HILL.

It is a hundred years since Charlotte Brontë was born (April 21st, 1816) in a cottage of "the long unlovely street" a few hundred yards from where I am writing; and it is natural, even in the stress of war-time, to muse a little over the life and work of our local celebrity—particularly when one has been reminded by a request for a subscription towards the tablet which has just been put up in Thornton Church. But the excellence of her literary work and the pathos of her life and death have been exhaustively discussed, so I leave these and will concern myself with the psychical side, which, so far as I know, has hitherto received no special attention. There is no great amount of it in the works and the biographies, and this is natural enough; for psychical research was unborn, and modern Spiritualism extremely young, and any admission of such experiences would have raised a suspicion of insanity. But the indications are amply sufficient to show that, like many other men and women of genius, Charlotte Brontë almost certainly had experiences of the supernatural order—more, indeed, than we shall ever know of.

The first we hear about was a vision which she had when five years old. She came flying to her nurse, wild and white with the excitement of having seen "a fairy" standing by baby Anne's cradle. The two ran to the nursery, Charlotte ahead, but running softly in order not to frighten the beautiful visitant away. However, no one was visible except the baby deep in her forenoon nap. Charlotte's eyes wandered incredulously round the room. "But she was here just now," she insisted; and no argument or coaxing could shake her conviction. This occurred a few months after the death of the children's mother. In view of recent progress in the research, it is scientifically not absurd to suppose that Charlotte's "fairy" was the mother, still spiritually present with her baby, and momentarily visible to Charlotte owing to some temporary condition of receptivity or perceptivity which we do not yet understand.

Apparently she also experienced something in the nature of clairaudience. Mrs. Gaskell tells us that she once heard someone objecting to that part of "Jane Eyre" in which the heroine heard Rochester's voice crying out to her in a great crisis of her life, he being several miles away at the time. "I do not know what incident was in Miss Brontë's recollection when she replied, in a low voice, drawing in her breath, 'But it is a true thing; it really happened.'" It is a fact, as Mr. Shorter has pointed out, that there is a similar story in Defoe's "Moll Flanders," which Charlotte may have read; but she would hardly have affirmed the truth of the story—we know her conscientiousness—unless it had really come within her own experience. The similarity of two narratives does not prove that one is copied from the other; they may describe the similar but quite independent experiences of two separate people.

Charlotte's strong interest in psychical things is again shown in chapter 22 of "Villette," where Lucy Snowe sees the apparition of a nun in the garret at Madame Beck's. It turned out to be Count Alfred de Hamal, who was clandestinely courting Ginevra Fanshawe; but the writing is so realistic, the weird feeling so well conveyed, in other parts of "Villette" also—that one wonders whether there was any real experience behind the narrative; for we know that there was a ghost tradition about a nun in connection with the Héger establishment. But Charlotte could look at the subject from a genial and not too serious point of view, for in writing of Mrs. Yorke's reserve—in "Shirley"—she makes Jessie say to Caroline: "If, instead of you, a white angel, with a crown of stars, had come into the room, mother would nod stiffly, and Rose never lift her head at all"; which reminds us of Lady Dedlock in "Bleak House," who, if summoned to heaven, might be trusted to ascend without any unbecoming rapture.

Some writers have expressed wonder at the acquaintance-ship of the Positivist, Harriet Martineau, and the clergyman's daughter, Charlotte Brontë. But they met on the ground of their common interest in psychical things. Miss Martineau

was cured by mesmerism after years of invalidism, and she was keen on the subject. Says Charlotte in a letter to James Taylor: "You asked whether Miss Martineau made me a convert to mesmerism? Scarcely; yet I heard miracles of its efficacy and could hardly discredit the whole of what was told me. I even underwent a personal experiment; and though the result was not absolutely clear, it was inferred that in time I should prove an excellent subject." (Would-be hypnotisers always say that, to minimise their failure. I've had it said to me several times.)

We should naturally expect from the Brontë ancestry that psychic traits would be found more or less in all the children. Of Anne we know little except of her gentleness and her early death. Of Emily we may safely predicate interest, and perhaps experience, equal to Charlotte's. How otherwise could she have written the hair-raising parts of "Wuthering Heights," about the ghost of poor Cathy and, later on, that of Heathcliff? As to Branwell, there seems the best evidence of all; for it is recorded that he could write two letters at the same time, a pen in each hand. Evidently there was some dissociation, which is a condition favouring the emergence of psychical phenomena. In Charlotte's case—as it might have been in his if he had had more self-control—the subliminal uprush was governed and guided by the critical normal consciousness, and great artistic creations were the result.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

### NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

#### XXXVII.—THE CHARACTERISTICS OF PSYCHIC FORCE (C).

What is psychic force? Do my experiments throw any light upon its exact nature? Is it still as mysterious as ever? Can we ever hope to dissect it fully?

Those and similar questions I will discuss at some later date. In this article I set down briefly the more important results from my experimental work bearing upon the matter, giving also references to articles wherein that work is fully described, so that all data may be at hand to facilitate deduction. I feel confident that if the exact nature of psychic force is ever known it will be mainly through exact measurements made during levitation, for in such experiments we have in operation a psychic system of equilibrium. It is to be understood that I now accept the cantilever theory as being substantially accurate, and that the whole question resolves itself into an inquiry as to the manner in which the cantilever arm can resist shearing forces, bending moments, and as I now more than suspect, twisting moments; in other words, as to the manner in which the arm, invisible and practically impalpable, possesses to a great extent the character of a solid body.

#### THE MORE IMPORTANT EXPERIMENTAL DATA WHICH MAY BE USED IN AN ENDEAVOUR TO LEARN SOMETHING ABOUT THE NATURE OF PSYCHIC FORCE.

1. Medium's weight is increased by practically the weight of levitated table. Articles V., VII., XIII.
2. Medium and sitters lose permanently only a few ounces in weight during a séance. Article VII.
3. No sign of pressure on the hand anywhere under levitated table. Article IX.
4. A body having considerable bulk when slid under the table affects the levitation. Article IX.
5. There is nothing resembling gaseous pressure beneath the levitated table. Article IX.
6. A compression balance placed on the floor shows that the psychic pressure required to produce levitation is applied slowly, from five to six seconds being required from the range zero to maximum. Article X.
7. Table seems to *spring* into air when psychic pressure is sufficient. Article X.
8. Levitation is produced by a pressure against a large area of undersurface of table. Article X.
9. The levitating pressure can be removed instantly or slowly at desire. Article XI.

10. There is a critical distance from the medium required for levitation. Article XI.

11. My arm, when placed across the pan of balance while levitation is occurring and while the balance is simultaneously registering a heavy pressure, feels no sense of pressure at all. Article XII.

12. During levitation there is a vertical downward pressure on the pan of the compression balance, and also a horizontal outward force from medium. Article XII.

13. There is no pressure on the floor under a levitated table. Articles XVI., XXI.

14. The height of platform from which levitation is effected influences the magnitude of results of vertical downward force. Articles XX., XXVII.

15. Impact under table before levitation. Article XXI.

16. There is a line of stress between medium and levitated table and also mechanical pressure. Near medium the line is about two feet above the floor. Article XXI.

17. The shape of the arm of levitating cantilever is probably an arch. Articles XXIV., XXXVI.

18. A material substratum is laid from medium to pan of balance a quarter to half a minute before levitation. Article XXIV.

19. There is matter under a levitated table. Article XXXI.

20. The photograph apparently shows matter being projected into space from the sitters. Article XXXVI.

21. A spasmodic jerk sometimes occurs to sitters a minute or so before levitation. Article XXXIV.

22. It is possible that the levitating structure has weight. Article XVIII.

23. During levitation the muscles of the medium's arms and body are strongly contracted. Articles XI., XIII.

24. A charged electroscope placed under a levitated table is unaffected. Article X.

25. An X-ray fluorescent screen when placed anywhere beneath a levitated table is unaffected. Article XIV.

26. When muscular force is applied to levitated table in direction of medium a rigid resistance is encountered (the table sometimes appears to be "locked"); when a force is applied vertically, an elastic resistance is felt. Article XVII.

27. Psychic pull and push. Articles XXX., XXXI.

28. When a charged electroscope is "touched" psychically, it is discharged. Article X.

29. Psychic "touching" does not produce phosphorescence or fluorescence. Article XIV.

30. The psychic "touch" feels hard. Article XXV.

31. Bombardment of medium by rap reactions. Article XVII.

32. Rapping cannot be produced unless the medium's weight is reduced, and the loudness of the rap is more or less proportional to the amount of the reduction. Articles VII., XVIII.

This article marks the close of the present series, for I am told that the spirit operators at this circle do not seem willing, at any rate at present, to do more experimental work.

Whatever the future may bring forth, may I hope that this, my first contribution to exact psychic knowledge, may prove helpful to many who have hitherto had hazy ideas as to the processes involved?

### A GENERATION AGO.

(FROM "LIGHT" OF MAY 1ST, 1886.)

At the meeting of the Society for Psychical Research, to be held on Monday, May 3rd, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W., Mrs. Sidgwick will read a paper entitled "Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some Critical Remarks on the Evidence for the Genuineness of such Phenomena." We hope now that the Society is beginning to deal with matters of general interest and importance to Spiritualists, they will see their way to allowing those best qualified to express an opinion to take part in the discussion. This has not hitherto been the case.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, APRIL 29TH, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*Light* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and *Light* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## HAECKEL AND HUMAN SURVIVAL.

It is in agreement with the fitness of things that Germany, which has pushed the materialistic idea of life to its logical conclusion with disastrous results, should have given birth to a scientist—one cannot call him a philosopher—who is the arch-enemy of the spiritual view—we mean Professor Ernst Haeckel. Let us do him the justice at this point, however, to say that the great war of aggression on which his country entered in August, 1914, with the blessings of most of its learned professors, gains no countenance from him. In his latest work, "Eternity: World-War Thoughts on Life and Death, Religion and the Theory of Evolution," he says that this barbarous conflict might have been avoided "had adequate reason, right politics, and wise diplomacy prevailed on our [Germany's] side, and had international tolerance and a just appreciation of Germany's demands as regards her world position prevailed on the side of our opponents." That, however, is by the way. We are concerned just now with an even larger issue—the survival of man, human immortality—which the famous scientist denies in terms as emphatic as any that he has ever used on the question. Hear him:—

... This dogma [immortality] belongs wholly and entirely to the unbounded realm of religious poetry. Modern science and its surest foundation, the doctrine of evolution, cannot recognise the truth of this mystical article of faith. Physiology, whose province is the study of life itself, refutes the belief in immortality as positively as the study of the comparative psychology of man and the other vertebrates. So also does the history of the development of the brain and its functions. The immaterial soul is nothing but a function of that organ, the work of the material brain.

This is the deliberate conclusion of one of the foremost scientists of his age after a long life of study and research (Haeckel is now 82) and we set it down, not without satisfaction, for it gives us a clear issue. It is an excellent thing when we can have a question stated in round, set terms without "ifs" and "buts" and extraneous considerations.

In *Light* of the 11th ult. (page 83) Sir Arthur Conan Doyle, writing of certain experiences which point to the activity of the soul during the unconsciousness of the body, said:—

Personally I know no single argument which is not in favour of the extinction of our individuality at death save only the facts of psychic research. But these are so strong that they must outweigh all others, as the positive must always outweigh the negative. A hundred who have examined and tested and seen must always be more convincing than a million who disagree without investigation.

Here we come down to a statement of the question on both sides as it is seen under the purely intellectual aspect, which utterly disregards all mystical and transcendental views and conclusions. It is seldom that we find the importance of psychical research so clearly brought out. For those minds—and there are vast numbers of them to-day—who approach the question from this standpoint, Religion and Philosophy, Mysticism and Metaphysics have no message. These oracles stand powerless before the demand of the intellect for intellectual proofs of their claims. It is useless to scold those who make the demand, to lament the apparent hardness of heart which such an attitude reveals. They are quite indifferent to tears and revilings. The old-fashioned theologian may tell them, after the vixenish fashion of Miss Fanny Squeers, "I pity your ignorance and despise you." They smile inscrutably and quietly repeat their demand, "Where are your proofs?—we want facts, not assertions."

Where are the facts? They are being piled up, tested and recorded with more application and rigid scrutiny than has ever been applied to any other department of discovery in the whole history of science. No commodity intended for commercial uses ever passed through such rigorous analysis as the facts of psychical research have received, and are still receiving. In a world where, according to popular opinion, nothing that has not money in it is regarded as worthy of much study, this is a significant fact, fallacious as the popular opinion undoubtedly is.

It may be readily granted that human survival does not stand or fall by any judgment of physical science. But if it be true, as it is true, then it is a fact in Nature. Not all the deliverances of the mystical and intuitional schools can away with that conclusion. And if it be a fact in Nature, then it is capable of being discovered and verified on purely natural lines of research. And it has been so discovered and verified. That Professor Ernst Haeckel is unaware of the fact does not matter in the slightest degree. He and his like stand as a background to throw the positive affirmation into a higher relief and to provide the necessary stimulus to research and discovery, for nothing is such a spur to the intelligent and aspiring mind as the assertion that such and such a thing cannot be admitted or cannot be done. On the whole we are rather glad of Haeckel. His portrait appears in an American magazine over the words "A Child of the Nineteenth Century." The children of the twentieth century will have another tale to tell.

## CLAIRVOYANCE AND THE CAMERA.

Canon Fowler, of Winterton, Doncaster, having written to the Press saying that he has shown the Rev. C. L. Tweedale's photo to an expert, and that both he and the expert are "quite sure" that the image of the apparition is purely accidental and due to a defect in the emulsion of the plate, and that "if he and the expert are right the case for audible and visible apparitions stands where it was," Mr. Tweedale has replied to the effect that neither Canon Fowler nor his expert have seen the negative, and that only very foolish persons are "sure" about, or pass judgment upon, what they have not seen. Several photographers have (says Mr. Tweedale) examined the plate, which is perfectly free from any defect in the emulsion or from any mechanical defect which can account for the figure. The film is perfectly homogeneous from top to bottom. Even if there were a defect in the emulsion, Mr. Tweedale remarks that he fails to see how this could have anything to do with discrediting an apparition, as Canon Fowler says it would. What is apparent (in Mr. Tweedale's view) is that Canon Fowler is totally ignorant of the subject.

TO-DAY we are suffering from too much loose action, too little directive thought. There is no evidence of clear and reasoned visions.—ALFRED STEAD.

## PERPLEXING PROBLEMS IN PSYCHIC PROGRESS.

BY W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, April 13th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in opening the meeting, said it was a very great disappointment that they had not Count Miyatovich with them to deliver his promised lecture on "Spiritualism in the Balkans." When he last addressed them he related the story of how he came to take up the subject of Spiritualism, of the marvellous experiences he had met with in this country in his investigations into the phenomena, and of the effect produced on his fellow-countrymen when he returned home and narrated those experiences. Such was the esteem in which he was held that his statements were readily accepted, and as a consequence there were now a great many Spiritualists in Serbia. He had proposed on the present occasion to tell his audience how far that influence was permeating the Balkan country. That was an enormous territory, and one could not help thinking that the Count's idea was that if he could get some link—some common basis of union—which would, in spite of racial jealousies, bind all these peoples together, then harmony might be established and the Balkans would become a United States in which each country would possess an autonomy. In January the Count went to Canada with the idea of collecting subscriptions for the Serbian wounded or the Red Cross Society and he (the Chairman) believed that he had been very successful. A few weeks ago the Alliance were informed that Count Miyatovich must be home in a fortnight, as he had to pay a visit to his sovereign, King Peter. In the meantime they had approached Dr. Vanstone, who had at once very kindly consented, in the event of the Count's non-appearance, to fill the gap. Up to the present they had had no news of the Count's arrival, and Dr. Vanstone was now with them to fulfil his promise. The subject he had chosen was one of great interest, for there were many puzzles and complexities in connection with the investigation of Spiritualism and psychic phenomena, and in view of their existence one thing was of great importance in entering upon such an investigation—and that was, always to keep a level head.

Dr. W. J. VANSTONE said: Whoever would travel the pathway of occult research must develop his own psychic faculties, if he would fully appreciate and grasp the meaning of the phenomena which he will encounter. That which is hidden is only secret because normal sense, fitted to correspond with a material environment, is not capable of perceiving the finer phases of matter, and the existence of forms and forces manifesting in a region of non-matter.

One of the earliest problems to confront the inquirer is the question: Why is all that pertains to soul and spirit so obscure if the Creator desires us to enjoy such knowledge and whatever privileges its attainment may bring? We are tempted to say that these things must surely be hidden for a good cause, and that, therefore, it becomes us not to peer beyond the veil.

The answer to that query is:—

First, it is admitted that there is a veil and that it hides something; to this fact we have the testimony of Christianity and all other religions, united with the witness of the greatest philosophies.

Second, that which is veiled is known with more or less clearness by some persons, and their experience, though varied, is, in some cases, associated with deep religious feeling, and is therefore not inconsistent with the highest good.

Third, the veil is not placed before our vision by Divine arrangement, but is either an outcome of a degenerate condition of human consciousness implying lost faculties or, on the other hand, is a consequence of an infantile immaturity of the race, calling for instruction, training, development as a necessary process of evolving the latent powers.

The aspirant who responds to this call of the best within him, and sets out to traverse the mystic path, will find—no matter how high his attainment or how rapid the rate of his progress—that problems still confront him at every stage of his journey. Should he be joined by a fellow-traveller who appears to have solved all problems and to have reached perfect understanding, he may conclude that such a man is really not making progress, but has drifted into some backwater which he mistakes for the longed-for goal, and from which delusion he must ultimately be brought forth.

The quest is long and perplexing, but every problem solved will mean another stage advanced, a further expansion of the soul's faculties, whereby its true Paradise is regained.

The cause of Spiritualism is not advanced by suppressing the apparently querulous questions of the beginners. Their very questionings indicate a latent interest, and if they appear to be antagonistic in their attitude they may be honest, and if so, open to be convinced, which they will be as soon as they have hatched out and are able to exchange the song of the fledged bird for the peckings at the shell.

Spiritualism stands for an eternal quest, an everlasting progression, an infinite unfoldment.

Its principles are only in a minor sense to demonstrate evidence of the soul's survival after death. It seeks to evolve on the earth plane that soul's great faculties, believing that by so doing not only will this life tend to betterment, but the next will be prepared and beautified.

It believes that the workers here can and should co-operate with those on the other side, and by doing so the trend is toward harmony with Divine will and law. The psychic, then, who sets out on such a trail needs training, instruction, and patient development. He must be prepared to clear from his vision the errors which false confidence and ignorance engender, and to face squarely the great problems of his search. He may not find a complete solution for all, if any, of them, but the attempt will deliver him from many delusions within and much ridicule without. He will at least convince the onlooker that he is honest and sane, which will go a great way towards commending the principles he holds so dear.

A problem which often asserts itself lies in the conflicting statements of spirit controls, who seem to contradict each other.

It may be answered that much depends upon the plane of consciousness on which the subject or the spirit friend stands.

One spirit whose transition stage is not much removed from the physical will answer questions concerning the planet Saturn from a purely material point of view, another would be almost unconscious of the material whilst he would be cognisant of an ethereal and spiritual manifestation.

One might, therefore, assert the existence of Saturn precisely as we know, the other would appear to deny that existence, and describe something quite different. Yet both would be right.

Exactly the same can be said of different clairvoyants, and their statements of the visions they have seen.

One clairvoyant can visualise only on the plane of matter, whilst another sees that of pure spirit in its manifold and various degrees. One may deny the material aspect because he does not sense it, the other may be quite ignorant of the dazzling glory which has eclipsed the former's vision. They appear to be in conflict, but in reality are complementary. All depends upon the plane of consciousness.

Many are perplexed, not knowing where to draw the line of distinction between subjective and objective visions. In other words, Are some apparent materialisations, after all, not objective but subjective? A lady sitting in a railway carriage makes a remark to her companion regarding a third person in the compartment. Her friend replies that there is no third person there. Number one is perfectly sure that she is not mistaken; number two is equally confident that there is no such person present. Problem: Is number one deluded, the victim of a diseased imagination? Not necessarily so, for it may happen—indeed sometimes does happen—that the visitor gives a strange message which proves to be sane, wise, and

of great value. In that case was the vision purely subjective and the idea of materialisation delusive?

I suggest that it may have been objective, the image being composed of an exceptionally fine form of matter which could not be sensed by the normal retina. Further, the materialisation may have been of such a subtle character that it would be semi-transparent, other objects being seen through it.

Perplexity is often experienced in endeavouring to explain some purely subjective visions. Are they to be attributed to the presence of spiritual beings, or are they the production of the subconscious mind?

I am prepared to admit that they may be either or neither. In the light of recent discoveries regarding the nature of radium emanations, it is possible that strong thought-emanations may be caught up by material objects which may in turn reflect them and in such a co-ordinated form that a clairvoyant may receive these emanations as a complete moving picture, and mistake the whole for a vision of an actual present incident. You may say, "In that case you eliminate spirit intervention?" No, not necessarily. It may be that the spirit interested was present and stimulated those emanations, thus causing the vision upon purely scientific lines. But while this may be the case in some instances, there are others in which the evidence goes to show that the vision was not in any way connected with the presence of a spirit, but was purely subconscious and due to magnetic emanations alone.

We sometimes find ourselves wonderingly inquiring at a séance the reason of some unexpected visit, to which the spirit visitor, apparently equally perplexed, is only able to reply, "I was drawn here by attraction." Now we can understand an angelic messenger being sent on an errand of mercy and consciously carrying out his mission, and we can equally understand a spirit friend coming in response to the cry, or being drawn by the yearning, of some loved one on earth, but the case we refer to is neither of these. The explanation of the problem is to be found in a simple aphorism which contains a serious lesson—"Like attracts like." We can only hope to correspond with those like-minded to ourselves. Whether we will it or not, we gather about us those for whom we have the most affinity. The intrusion of undesirable influences is dependent upon ourselves.

A healthy body can repel disease germs by the shocks of its own emanations, whilst a weakly one will be the happy hunting ground of antagonistic microbes dealing death on every hand. So is it with the psychic. He makes his own conditions, and determines his own friends.

*(To be continued.)*

### A SUSPECTED NEW FORM OF FORCE.

An experienced consulting electrician, Mr. A. E. Baines, of West Norwood, claims to have discovered a new form of force, which though appearing at first sight to manifest like electricity, yet on closer observation seems more like a form of nerve force. The force is stored in compressed carbon rods about 4 in. long and  $\frac{1}{16}$  in. in diameter. When the handles of a delicate galvanometer are grasped by the two hands it is found with most people that the right hand is positive and the left negative. If one of these carbon rods be merely touched by the right hand, the hand that was positive is shown by the galvanometer to become negative. In this manner the force of these carbon rods was made manifest to myself on a recent occasion by Mr. Baines with a galvanometer of the D'Arsonval type. How this strange force is generated and stored in these carbon rods was, of course, not revealed. Mr. Baines has, he states, strong reasons for believing that his carbon rods have important therapeutic qualities. He is also of opinion, from preliminary tests, that they will solve one of the difficulties found at séances, namely, the securing of the most effective disposition of the sitters. He proposes that each sitter hold one of the rods in the right hand for a few minutes prior to the commencement of the séance, thereby avoiding conflicting psychic influences. Certainly the results of Mr. Baines' research into the association of electricity with botany encourages the belief that we may yet hear more of his electrical research in some direction or other.

W. E. B.

## "THE BARTON MYSTERY."

MR. H. B. IRVING INTERVIEWED.

Mr. Raymond Blathwayt, whose name is so well known in connection with the art of "interviewing" (which he might almost claim to have invented), has been good enough to send us an account of an interview with Mr. H. B. Irving concerning the famous "psychic" drama now being played at the Savoy Theatre. We are not able to use the whole of the article, as much of it goes over ground familiar to our readers, although perhaps new to the general public. Moreover, we cannot subscribe to Mr. Blathwayt's opening statement that "the creed of Spiritualism" is in this play "vividly put before those who up to now have never considered the subject at all." The play does not present the "creed of Spiritualism," although it brings home to the playgoer some side-issues of the subject—viz., the reality of psychic powers, even when exhibited by a dubious character like Beverley, who mingles humbug with genuine powers of trance, psychometry, and clairvoyance. We quite agree, however, that it is a play "which all those interested in the occult ought to see," but it is none the less to be hoped that the uninstructed members of the audience will not base their ideas of Spiritualism and Psychical Research upon it.

In the fifteenth and sixteenth centuries there existed a kind of vagrant friar who was known as a "hedge-priest," and whose abuse of his sacred office was notorious. Beverley is a kind of "hedge-priest" of Spiritualism. Like the hedge-priest, he is "in orders," having the vocation, but his exercise of them leaves much to be desired.

Dealing with Mr. Irving's remarks, Mr. Blathwayt writes:—

"So far from scoffing at Spiritualism or the like," said Mr. Irving, "I would like to see it take its place as an established science, if that were ever possible.

"To me there is as much evidence in favour of an unseen world as there is against it. I only regret that personally I have not come into vivid and actual contact with that evidence. I am satisfied, however, with the repeated testimony of hundreds of absolutely reliable people, such as Sir Oliver Lodge and Sir William Crookes, two of our greatest scientists, that such evidence is forthcoming. Before putting on this play of Mr. Hackett's, I carefully read up several books dealing with the mystic and the occult; and I was greatly impressed by Holt's "Cosmic Relations," a really carefully thought out work, closely reasoned, sober-minded and deeply interesting. Indeed, it was from that work I obtained the interesting story of the murder of Robert Browning's uncle to which such vivid allusion is made in the play. Well, now, that was evidence regarding an occult happening which no one can ever explain away. Then, again, take the evidence of Swedenborg's vision of a fire in Stockholm mentioned by Kant in one of his best known works. That evidence is as reliable as any evidence we possess of the Battle of Hastings, or of any great historical happening. Indeed, I go further and say that many historical facts are accepted on less reliable evidence. I think it is grossly unfair, and indeed unscientific, on the part of the ordinary man of the world who scoffs at and declines to believe in the mystic or the occult simply because he has never happened to experience any of these curious and inexplicable phenomena himself.

"Of course, what is to be regretted, and I do not think the honest-minded Spiritualist or Occultist will be offended at my saying so, is the fact that undoubtedly some of the exponents of spiritual phenomena are, like my character in the play, unmoral and untrustworthy."

We omit some remarks by Mr. Irving regarding the tendency of psychic forces to take up their abode in weak minds and his observation "that it is said by some that in a brain of great power there is no room for the intrusion of psychic powers." On that point we could a tale unfold regarding several persons of outstanding powers of mind, whose abilities have brought them to the front and made their names known and respected, who owe much to these psychic gifts and their knowledge of the way in which to direct them to the highest ends.

We once heard a country tradesman express the opinion that literary people, as a class, were drunken and improvident. He had met two or three and could speak from experience!

It is not necessary to labour the point. Mr. Irving proceeded:—

It is in my opinion, and in that of many who are possessed of psychic power, a very dangerous proceeding to toy with these mysteries of the unseen.

We thoroughly agree. It is very dangerous to "toy" with any high gift, and it is especially perilous to trifle with or delude those powers which belong so intimately to the soul. It is more than merely perilous. It is deadly. A minister of the Church who degrades his sacred calling is in a more perilous case than, let us say, a dishonest lawyer or politician.

Mr. Irving further expressed the view that "there is an enormous field and endless opportunity for scientific exploration and research in all psychic matters, but such research ought to be carried on only by scientific methods."

The reply is that it is only of late years that the scientific world has begun to pay any particular attention to the subject, and that only as the result of lay research and experiment. Moreover, the subject has a religious and social as well as a scientific aspect, and scientists are not, as a rule, well equipped in departments outside their own province.

We are willing that Mr. Irving should speak as emphatically as he likes against the "foolish, futile, and vulgar" exhibitions given "under the banner of the psychic." We have at least as much reason to deplore these things as he himself has. Meeting him recently, we went into the question, and found him hospitably receptive to a statement of the case based on a rather longer experience than (naturally) has fallen to his share.

"I would like people to realise," said Mr. Irving, "that in Beverley I only profess to portray a particular type, and that not a high one—the man with supernormal powers who has no measure to live by his wits. Remember that we cannot present a play entirely as a moral lesson. We have first of all to entertain and amuse—more than ever to-day the stage has to provide recreation, something to relax the strain of life in these trying times—and only by doing that can we hope to convey instruction. I think you will agree that in "The Barton Mystery" we have done something in our own way to enlighten the public on a subject regarding which there is a good deal of ignorance. We have shown that these supernormal powers may be real, even in the case of a 'shady' character like Beverley, and I know from experience that they are exercised by many people of high character and intelligence. Perhaps in some future play that side of the question may be presented. On that subject you might like to have a talk with Mr. Hackett, the author of 'The Barton Mystery,' who, as you know, has drawn the idea of his play from real life. For the present I am contented as a beginning to have given from the stage a hint at the mysteries that underlie the human consciousness. We have lifted the curtain a little and have made people think. I am glad to have had this talk with you, and I quite agree that the subject is one of vast importance, both in its possibilities of adding to human welfare and its dangers when perverted to purely selfish ends."

We may have something to say later regarding Mr. Hackett's views.

**SELF-ABASEMENT.**—A false humility is that of personal abasement to an individual or to established authority. This is humility materialised or subverted. It is the worship of Baal, the bowing of the knee to Baal, the slavish adoration of the Golden Calf. No man can persist in it without undermining his character and ultimately dissipating his spiritual and mental energies. Humility to man or to any temporal authority is degrading and slavish.—JAMES ALLEN.

**ROSIERUCIANISM.**—The character of a pamphlet published by John M. Watkins is sufficiently indicated by the title, "Data of the History of the Rosierucians." The author is Dr. William Wynn Westcott, Supreme Magus of the English branch since 1892, and well known in mystical circles. We note that Bacon was an Adept and "no doubt was the means of introducing many mystic notions into the plays of Shakespeare." The brotherhood teaches the doctrine of Reincarnation and planetary influence and concerns itself with much the same subjects as ourselves. To these it adds the study and administration of medicines and their manufacture on old lines. Christian Rosenkreuz, the founder, was born in 1378, so that the society has had a life of about 500 years.

## THE MEDIUMSHIP OF MRS. W. F. SMITH.

For some seventeen years Mrs. W. F. Smith has been a quiet and unostentatious worker. She has had the enthusiastic co-operation of her husband, who frequently appears with her on the platform as a lecturer. Much of their work has been carried on in the East-end of London. Mrs. Smith was clairvoyant from childhood, her first experience taking place at the age of ten, when the form of her mother, who had then passed on, appeared before her. From that time onwards she frequently saw figures and faces, but formed the habit of instantly concentrating her attention on some other object, to distract her mind from what she then regarded as idle fancies, the product of imagination. About seventeen years ago, however, she began to understand her gift and realised that she was a medium. This knowledge was at first a source of some disquiet, for her Irish up-bringing had given Mrs. Smith some very strict orthodox views on the subject of religion. She was inclined to believe that her gift of clairvoyance came from the dark powers. This idea, however, was soon dissipated in a remarkable manner. The figure of a venerable man, whose garments diffused a radiant light, and who had the air of a patriarch, appeared to her. "My child," he said, "who made you?" "I was not in the least frightened," said Mrs. Smith, "although I had never seen any spirit so impressive, so awe-inspiring. I felt that this was a being in a very advanced state of evolution. I answered: 'I suppose God made me.' 'Then,' he said, with a kindly smile, 'you don't think it was the devil?' I answered 'No,' and he continued: 'If God made you, who gave you your gift of clairvoyance?' I had to admit that God must have created that too."

Mrs. Smith recounted to me during my interview with her one of her experiences, not without a certain trace of humour. A gentleman brought to her a piece of gold quartz taken from a mine in Australia which he was proposing to work. The medium told him the property was of little value as there was water in the mine. "Oh, that's all right," said the speculator, "we must have water in connection with the machinery." He was told, however, that the water was in such quantities as would render the undertaking useless. It afterwards transpired that this statement was correct, the speculator being unable to secure any of the precious metal owing to the flooding of his mine; but—a Gilbertian touch—he had, to some slight extent, been able to recoup his losses by selling the water to proprietors of adjacent mines in connection with ore-crushing operations, water being very scarce in that locality!

D. N. G.

## SIDELIGHTS.

"Songs of the Grey Country," by Joan Rundall (The Year Book Press, 2s. net), is a volume of charming lyrics, full of delicate harmonies and skilful literary craftsmanship. The poems have the true lyric quality, and the feeling for Nature, especially in her wistful aspects, is strongly marked. The poet sings of the "dim grey land of faery hour," the "land where dreams come home to rest," and all her songs have a distinctive note. There are many passages that linger in the memory with a fine fragrance, and if this were a literary instead of a psychical journal we could not forbear quoting some of them. The Celtic sense of mystery and vision is everywhere apparent.

"Out of the Mouths of Babes," by James Leith MacBeth Bain (Theosophical Publishing Society), is the latest book by one who is widely known as a mystic and humanist. Mr. Bain was once described as a quintessential Celt, and here, indeed, we have the *perferidum ingenium Scotorum*, for the book throughout is full of rhapsody with many tender and homely touches. The self-consciousness which goes with the highly emotional temperament is evident throughout. It will not appeal to the critical and detached types of mind, but it will have a message for many to whom the cry of the affections is more precious than cold reasonings and scientific judgments. There are many pleasant sketches in the book, which throughout is marked by the personality of the author.

In an interview (reported in the "Daily News") with Mme. Clara Butt, who proposes to give a week's performances, from May 8th, of the "Dream of Gerontius" in the Queen's Hall in aid of the Red Cross Society, Mr. Harold Begbie inquired her reason for selecting that particular work. Mme. Butt replied by asking Mr. Begbie in turn whether he did not think it was time that art in England should try to express the new attitude of the English mind towards death and the life after death. She expressed her belief in the existence of this changed attitude, that people who had no faith before the war were now hungering for the assurance that beyond the grave there is life. We were a nation in mourning. Life as it existed two years ago had ceased. She therefore wanted, with the help of that wonderful poem and Elgar's music, to help people to realise some spiritual truths and to give them a week of beautiful thoughts.

The argument employed, and very skilfully employed, by Annie Rix Miltz, in her handbook on "Prosperity" (Fowler & Co., 1s. 6d. *net*), is briefly "that health of circumstances is as legitimate and true a sign of the understanding of spiritual law as the healing of the body" (that the latter is the result of such understanding she, of course, regards as fully established). Prosperity is defined as "that expression of comfort, power, beauty and freedom that is always associated with the kingdom of heaven." World-wealth the author declares to be but a reflection of the real riches, which must be sought first, last and always, but "having found the richness of heaven you cannot escape the richness of earth unless you purposely repudiate it." In support of this teaching, she quotes the words of Jesus—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." But in the sense of great outward possessions, Jesus himself could hardly be said to have enjoyed prosperity. Perhaps he is to be regarded as an instance of purposeful repudiation.

## 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 Larger View."

SIR,—I read Mr. "McArthur's" kindly reference to the Christian priesthood and "Cordelia's" letter in your current issue with a thrill of pleasure. Spiritualism throws new light upon the Church's greatest mystery, and the "Real Presence" at a thousand altars simultaneously is only conceivable in view of that teaching: attention, sympathy, love, succour, counsel—all the essentials of a beneficent Presence—radiating from a personality in some senses immeasurably distant. It is the bounden duty of teachers of religion (and especially those in high places of responsibility) to investigate Spiritualism, ignorance in them on such a subject is quite inexcusable. Meanwhile let us take note of the friendship and goodwill which seem to exist in such a remarkable degree among Spiritualists, and remember that *His* true disciples are those who love one another.—Yours, &c.,

F. FIELDING-OULD.

Regent's Park, N.W.,  
April 17th, 1916.

SIR,—I should like to add my thanks to those of "Cordelia" for your article on the "Larger View." I agree with "A. B. W." also that to vilify that from which we differ does very great harm. I am sure that Spiritualists have more foes within their own household than they have outside. Some of them, and those the most spiritually minded, recognise this, and are anxious to sweep away the "fortune-telling" and sensational element. And surely, the intelligent Spiritualist does not believe, as one sees it stated sometimes, that modern Christians think their departed are in the grave or sleeping until the Resurrection. Can we not find some ground for mutual agreement?—Yours, &c.,

E. M. B.

### Spiritual Philosophy and the War.

SIR,—It was a rare treat to read Mr. E. Wake Cook's stirring letter in *LIGHT* of April 8th. It has often occurred to me that the original meaning of the term "spirit," together with its correlatives, is in serious danger of being entirely lost in the modern world. With most people "spirituality" means nothing more nor less than "sentimentality," and that, too, of

a very mawkish kind. It is a survival of the ridiculous and stupid idea that whom God loveth He chasteneth with pain, sorrow and disease. It is really time to banish from the world these nightmares of undeveloped thinking and treat them with the contempt they deserve. Unless they are crushed out of existence they will linger on for a very long time scattering their deadly seeds, which will in due season bear fruit on the physical plane.

"Ignorance is the root of all evil." That saying is in the long run absolutely comprehensive. Why does the individual suffer so terribly from pain and ill-health? Simply because he does not know the action of cause and effect. The very same Power that confers health and vigour inflicts disease and weakness. That is the unerring eternal law which man must first perceive and then obey, otherwise he will never obtain the organic peace which passeth understanding.

The same principle applies to nations and Governments. The very same Power that showers upon the nations the blessings of peace ushers in the horrors of war. It is entirely a question of ignorance, resulting in fallacious ideas and errors of judgment. Even a very moderate development of intuition could have unerringly predicted the breaking out of the European war. A still higher development could have predicted the barbarities of the Germans in Belgium, France, Poland and Serbia, for these barbarities are the welling forth of the inner causes, the character of the German people as a whole.

The first law of animated existence of any and every kind is self-preservation. An evil idea or being clings to existence tenaciously because impelled by instinct. What is there to decide between good and evil? That is the great enigma. Only when a high altitude of development has been attained is it easy to decide between justice and injustice, right and wrong. Until that stage has been reached, war, as Mr. Wake Cook says, is "Nature's harsh evolutionary means of teaching us her lessons."

True spiritual philosophy, then, consists not in shutting one's eyes to the great facts of Nature but in manfully sharing the burden and taking part in racial evolution by thinking clearly and willing firmly what is good and what is true, and by destroying what is evil and what is false. The great war started from German thought and German will, as demonstrated in the works of German writers, like Treitschke, Bernhardi and others. If the German will was right, the Allies are wrong to resist; if the German will was evil, the Allies must utterly destroy that will, or the evil will grow again. Spirit knows no alternative. What about the loss of life? He that loseth his life for spirit shall gain it, while he who is lukewarm shall lose it.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.  
April 11th, 1916.

## THE REINCARNATE RACE.

"Theosophy and Modern Thought," by C. Jinajadasa, M.A. (Theosophical Publishing House, Adyar, Madras, price 2s. *net*) is a collection of four lectures delivered in Adyar in 1914. The lectures deal with the problem of Heredity, the lessons of History, expression in Art, and the search for Reality. The facts that science has so laboriously accumulated concerning Evolution are admirably presented and their significance admitted, but we are invited to consider them in connection with an occult rather than a materialistic or mechanistic conception of the origin of species. History is regarded as indicating that nations, like individuals, are reincarnated to appear again on earth. Thus the Phœnicians are supposed to be reincarnated in the Germans, the Greeks in the French and the Romans in the English of to-day. The length of a nation's life is determined by the work it has to do, and its destiny is guided by superhuman agencies. Art in all its forms is considered to be the intuitive recognition of a something infinitely greater than itself. It expresses, not so much the present, as a far-ordained future towards which the Ego and the event are tending. Man, we are reminded, in his search for reality has followed many paths, but whatever the direction taken progress has only been possible through renunciation. It is necessary, above all things, to realise that the goal is not somewhere far away, but here and now.

The lectures are noticeable for their clearness of thought and comprehensive view of Evolution and its problems. They offer, from the standpoint of Theosophy, a striking and fascinating solution of the riddle of man's destiny.

A. B.

## SOME FACTS OF SPIRIT INTERCOURSE.

One of the questions put to Mrs. Wallis's inspirer, "Morambo," at the Alliance Rooms on the 14th inst., related to the possibility of communication with those who had only recently passed into spirit life. In this case the transition had taken place only a fortnight before. In reply "Morambo" said that generally speaking it was easy for a spirit to communicate fairly quickly after leaving the physical form. The attraction of the earth was then usually a little stronger than would be the case later. But rarely was it easy for a spirit to communicate within two or three weeks. If there had existed some close association and some strong conviction with regard to spirit return it would be easier for the spirit to make the effort, but he ("Morambo") would advise the questioner to wait a little longer till the spirit was adjusted to his new conditions, before making any attempt to get into touch. Unless there was a very great need it was wiser to leave it to the spirit friend to seek to make his own effort to communicate. If, however, there was any intimation of such effort on the part of the friend then a decided welcome should be given and all the help possible extended. Very often spirits were more anxious to return than their friends were to greet them, and many more returned than were recognised as being present. It often happened that a spirit who was not equipped with knowledge in regard to spirit return chanced upon the particular conditions, but in such cases the difficulty lay in repetition. The spirit's strong desire and longing that his presence should be known did have an effect and might succeed to the point of demonstration; but that success could not be repeated readily unless there was a knowledge of the conditions. It would be well for Spiritualists often to send out loving greetings to their unseen friends, bearing in mind that those friends might be often with them though only occasionally able to manifest their presence. There were vast numbers of ministering spirits and also very many messenger spirits ready to act as intermediaries between friends on both sides of the veil. Many of those engaged in this beautiful employment were children and young people.

**THE HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with many thanks the following donations: J. Ritchie, Esq., J.P., £1; Messrs. Ring and Cross, 10s.; J. S. B., 2s. 6d.; L.L., 2s. 6d.

**"STUDIES IN LOVE AND DARING,"** by A. S. L. (Mrs. Hugh Jones), is a volume of sketches dealing with the stories of some of the minor personalities in the Gospels. The author's object has been to show how the qualities of love and courage are the chief virtues of discipleship. Bible students and teachers will find the work helpful and instructive (Rider's, 3s. 6d. net).

**"FELLOWSHIP WITH GOD: A Message of Joy, Peace and Reconciliation,"** is a booklet issued by "The Christian Commonwealth" (6d. net). It is a compilation of extracts from the sermons of the Rev. R. J. Campbell. They are all of an inspiring and consoling nature and entirely fitted for the purpose to which they are dedicated. We may all join in the prayer of the preacher "that we may come through fire and water to spiritual abundance and eternal peace."

**"For Those We Love at Home,"** by MacKenzie MacBride, is a little volume of martial songs and ballads interspersed with lyrics of a quieter cast. The author is an enthusiastic Scottish poet and journalist not unconnected with our movement. One of the best things in the book, which is published at 1s. net (Jones and Evans' Bookshop, Ltd., 77, Queen-street, Cheapside), is a pathetic little poem, "That I were there," which first appeared in the "Spectator."

**NATIONAL UNION FUND OF BENEVOLENCE.**—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), writes to acknowledge with thanks the following subscriptions received in March: F. D., Birkenhead, £2 2s.; Rothesay Circle, £1 1s.; Sambo Box, £1; N. B., £1; Misses K. and J. Newman, 5s.; Mr. and Mrs. Parker, 1s.; E. S., 2s.; Mrs. Crane, 2s. 6d.; Mrs. Shaw, 2s. 6d.; Postcards sold: By Mr. J. J. Morse, 12s. 6d.; by R. A. Owen, 12s. 8d.; by Miss Entwistle, 12s. 6d.; by E. Booth, 2s. 8d.; by Mr. and Mrs. Parker, 2s. 1d. Total, £7 18s. 5d. Mrs. Stair adds that the disbursements amounted to £21, and there are fresh applications.

## NEW PUBLICATIONS RECEIVED.

"Superhumanity." By ISABELLE DE STEIGER. Cloth, 2s. 6d. net. Elliot Stock, 62, Paternoster-row, E.C.  
From Robert Hayes, 61, Fleet-street, E.C.: "Palmistry Simply Explained" (with numerous diagrams) by JAMES WARD; "Card Fortune-telling" by C. THORPE. 6d. each.  
From the Theosophical Publishing House, Adyar, Madras, India: "Theosophy and Life's Deeper Problems," by ANNIE BESANT, stiff cover, 1s. 6d.; "Australia and New Zealand: The Home of a New Sub-Race," by C. W. LEADBEATER, paper cover, 6d.

## VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative to the subject, occurring under a wide variety of circumstances, political, religious, and Spiritualistic. He details many incidents describable as physical phenomena, as "lights," "rappings," sounds, levitations, healings, &c.—J. J. Morse, in Preface.

A book for the general reader as well as the student of psychic evidences. He covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established miracle. The outcome of wide study and research—examples of phenomena from many countries and in many periods.—LIGHT.

This book contains more historical narrative than philosophical disquisition. We read in it of stupendous happenings and inexplicable occurrences, many of them already familiar to readers of occult literature, but several unknown to all except a few psychical researchers.

His book will be read with interest, and not without profit.—"Occult Review."

Cloth, 532 pages, 5s. 4d. net, post free

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## PALMISTRY FOR ALL

Containing information on How to Study the Hand. Never Before Published.

By CHEIRO.

With upwards of 70 illustrations. Cloth, 1/3 net post free.

Cheiro's fame as a reader of hands is world-wide, and the value of his work has been recognised by many distinguished men. On more than one occasion King Edward sent for him. Gladstone invited him down to Hawarden, and in 1894 he took an impression (reproduced in this volume) of Lord Kitchener's hand at the War Office, when he foretold that 1914 would be the year in which Lord Kitchener's heaviest and greatest responsibilities would be undertaken. He has been consulted by Chamberlain, Mr. Balfour, Mines, Bernhardt and Melba, Mark Twain, &c. The first day he wore his robes as Lord Chief Justice, Lord Russell of Killowen sent for Cheiro in fulfilment of a promise given when, as an unknown barrister, he was told of the brilliant career awaiting him. In this book Cheiro gives clear instruction that will enable everybody to read their own hands and those of their friends, and so help them to cultivate that in their natures which is most likely to contribute to their happiness and success.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

## GLIMPSSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

## CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherizations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions.

Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 110, ST. MARTIN'S LANE, W.C., at the prices quoted.  
Remittances must accompany orders, otherwise they cannot be sent.

**Spirit Identity and The Higher Aspects of Spiritualism.** By "M.A. (Oxon.)" (W. Stainton Moses). Cloth, 5s. 11d.

**Spirit Teachings. Through the Mediumship of William Stainton Moses (M.A., Oxon.).** By Automatic or Passive Writing. With a Biography by Charlton T. Speer, and two full-page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 11d.

**Spiritualism, the Open Door to the Unseen Universe.** By James Robertson. Cloth, 5s. 5d.

**The Haunted Homes and Family Traditions of Great Britain.** By John H. Ingram. With seventeen full-page illustrations, 641 pages, 4s. 5d.

**A Guide to Mediumship and Psychical Unfoldment.** By E. W. and M. H. Wallis. Cloth, 4s. 5d.

**Human Magnetism; or, How to Hypnotise.** A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.

**The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.** Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

**The Gift of the Spirit.** Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.

**Magic, White and Black; or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism.** By Franz Hartmann, M.D. Cloth, 6s.

**Human Personality and its Survival of Bodily Death.** By the late Frederic W. H. Myers. Edited by R. Hodgson and A. Johnson. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.

**Spiritualism in the Bible.** By E. W. and M. H. Wallis. Stiff boards, 1s. 1½d.; cloth, 1s. 8d.

**In Tune with the Infinite, or Fulness of Peace, Power and Plenty.** By Ralph Waldo Trine. Cloth, 1s. 3d.

**Reminiscences.** By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 2d.

**The Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 1s. 3d.

**Seeing the Invisible.** Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.

**Christianity and Spiritualism.** By Leon Denis. Translated by H. D. Speakman. Cloth, 3s. 11d.

**After Death.** New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 11d.

**Practical Hypnotism.** Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 2d.

**Practical Psychometry: Its Value and How it is Mastered.** By O Hashnu Hara. 1s. 2d.

**Practical Yoga: A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic.** By O Hashnu Hara. 1s. 2d.

**Spiritual Science: Here and Hereafter.** A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life. By Sir William Earnshaw Cooper, C.I.E. Cloth, 3s. 11d.

**Where Two Worlds Meet.** Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 3s. 11d.

**Glimpses of the Next State.** By Vice-Admiral W. Usborne Moore. Cloth, 7s. 10d.

**The Voices.** A Sequel to Glimpses of the Next State. Accounts of sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Usborne Moore. Cloth, 461 pages, 5s. 5d.

**Creative Thought.** Being Essays on the Art of Self Unfoldment. By W. J. Colville. Cloth, 3s. 11d.

**Thoughts are Things.** Essays selected from the works of Prentice Mulford. 1s. 2d.

**Thought Forces.** Essays selected from the works of Prentice Mulford. 1s. 2d.

**Photographing the Invisible.** Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 5s. 5d.

**Speaking Across the Border Line.** Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d.; paper covers, 1s. 8d.

**Not Silent, if Dead.** By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

**Yoga, or Transformation.** By W. J. Flagg. Cloth, 6s. 6d.

**Occult Science in India and among the Ancients.** With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 6s. 6d.

**Psychical Research.** By Sir William F. Barrett, F.R.S. Cloth, 1s. 6d.

**Man's Place in the Universe.** By Alfred Russel Wallace, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.

**Thought Lectures.** By Father Stephano. Given by Automatic Writing. 1s. 2d.

**The Human Aura and the Significance of Colour.** By W. J. Colville. 1s. 2d.

**Psychic Philosophy as the Foundation of a Religion of Natural Law.** By V. C. Desertis. With Introduction by Dr. Alfred Russel Wallace, F.R.S., &c. Cloth, 3s. 11d.

**Here and Hereafter.** A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 3s. 11d.

**A Course of Practical Psychic Instruction.** Cloth, 5s. 6d.

**The Survival of Man.** By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 1s. 2½d.

**Man's Survival after Death; or, The Other Side of Life.** By the Rev. C. L. Tweedale, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.

**Spiritualism. A Philosophy of Life.** By W. H. Evans. Cloth, 76 pages, 1s. 2d.

**Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.** Recorded for the Author. By R. J. Lees. Cloth, 3s. 11d.

**Life and Experiences of E. Dawson Rogers.** Cloth, 6d.

**Man and the Spiritual World.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.

**Our Life After Death.** By the Rev. Arthur Chambers. Cloth, 3s. 11d.

**Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen.** 592 pp., 4s.

**W. T. Stead, the Man.** Personal Experiences. By Edith K. Harper. Cloth, illustrated, 263 pages, 7s. 10d.

**My Father.** Personal and Spiritual Reminiscences. By Estelle W. Stead. Cloth, 351 pages, 19 illustrations, 10s. 6d.

**Planchette.** Invaluable for Developing Writing Mediums. Polished oak board, with ivory and brass mounts; pencil and box complete. 3s. 10d. Foreign postage extra.

**Crystal Globes (solid) for Crystal Gazing.** 2in., 5s. 3d.; 2½in., 8s. 6d.; 3in., 12s. 6d. With full instructions, packed in wooden box. Foreign postage extra.