

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Görthe.

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

No. 1,883.—Vol. XXXVII. [Registered as] SATURDAY, FEBRUARY 10, 1917. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd., 110, ST. MARTIN'S LANE, W.C.

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Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
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Lecture on "The Great Seers: Joan of Arc."

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Talks with a Spirit Control ... MRS. M. H. WALLIS.

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

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
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day afternoon seances for illustrations of clairvoyance, and both Mem-
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Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
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Information will be gladly afforded by the Secretary, at the Rooms,
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* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "Light," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1917, which are payable in
advance, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
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Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The Index and Title Page for LIGHT, 1916, is

now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

"LIGHT" can always be obtained from Modern

Thought Library, 6, Norris-street, Haymarket (near Piccadilly-circus), S.W., or from J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

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Feb. 22—The Expectation of Science with special reference to Psychic Investigation. DR. ELLIS T. POWELL.

March 1—The Expectation of a New Gospel in Social Affairs. GEORGE LANSBURY.

March 8—A Theosophist's View. H. BAILLIE-WEAVER.

March 15—The Expectation from Standpoint of Order of the Star in the East. LADY EMILY LUTYENS.

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Collection to defray expenses.

THE

W. T. STEAD BORDERLAND LIBRARY and BUREAU

26, Bank Buildings, Portugal Street, Kingsway, W.C.

Tuesday, Feb. 13—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, Feb. 15—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, Mrs. Wesley Adams.

Intercessory Service in the Bureau, 5.15.

An OPEN LECTURE on the principles of NERVE CONTROL and Mental Efficiency will be given by

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On MONDAY, FEBRUARY 19th, 1917, at 7 p.m.

Tickets, free on request, with stamped envelope, to the Secretary, 30, Woodstock-road, Bedford Park, W.

The Reality of Psychic Phenomena, Raps, Levitations, &c.

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SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation of a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

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NOTES BY THE WAY.

There is a fire abroad to-day that is burning up, as in the fierce flame of a great furnace, all the accumulated rubbish of the ages, material rubbish, moral rubbish, intellectual rubbish, aye, and even psychic rubbish. That fire was lit by the Prussian, cynical, arrogant, ruthless, wilful with the cold, calculating devilry of a Mephistopheles, esteeming himself the Lord of Life, yet now the merest puppet and serf of those Spiritual Powers which he mocked and defied. As his intellect grew his soul withered; in him was the culminating point of that Materialism which would in time have destroyed the race, partly by a fierce pursuit for material wealth, and partly by the fatty degeneration of luxury, sloth and spiritual apathy. To him was given the match to light the pile of festering errors. The fire promised him a banquet glorious and triumphant, over which he should preside as the Lord and ruler of things. But it was really a funeral pyre to which, drunken and bemused with power, he unwittingly applied the flame. There were, and are yet, among the nations many who shared something of his mind and temper, bringing a spiritual corruption that only fire could burn out. The Great Plague had to be followed by the great conflagration, just as in the fatal year 1666.

* * * *

The fire will go on just as long as there is any rubbish to be consumed, for to-day we have reached a critical point in world-evolution. Spiritual forces have arrived at a stage in which they can no longer be withstood, whether by malignant opposition or that sluggish indifference which, however we may regard it, is really the less offence against the Divine Order. The active devil calls for a fiery defeat and destruction; the torpid soul needs only a rough awakening and a few burns from the fire to the outbreak of which his stupidity contributed. The fire will consume much which we have treasured, burning up apparently good things with bad, yet in the end it will be seen that nothing of true value has perished. The real treasures will emerge unscathed; it will hereafter be seen to have been a great purification, the pains of which greater wisdom would have enabled us to escape. But it was not to be. The law of life is inexorable. The spirit of mankind must be preserved, perpetuated and kept spotless, even if war and fire and famine have to be the appointed agents to carry out the work.

* * * *

That blessed word "telepathy"! It is still used, by those unblest with the ability to think, as an explanation of

phenomena which include objective manifestations such as those described by Dr. Crawford in his work on "The Reality of Psychic Phenomena." It is so patently absurd that we have lived to hear persons who are not at all favourable to our subject dismiss it with ridicule. And even if it were applied only to the mental evidences the shallow critics who raise the point do not apparently stop to think that telepathy may (and must) be the mode of communication between discarnate and incarnate minds where there is no physical nexus. Mr. Gerald Balfour made this point clear in an article in the "Hibbert Journal" some years ago. From the standpoint of the opponent of psychical science telepathy proves too much. It gives away the whole case, unless the critic is a materialist who denies the existence of beings other than those in the flesh. But even *he* is making a tremendous concession when he relies on the point. As for the religious opponent, he simply stultifies himself when he employs this argument. In the old days "unconscious cerebration" was a favourite explanation, and it was carried to equally absurd lengths.

* * * *

Many years ago Major-General Drayson, in an address before the London Spiritualist Alliance, made some pungent remarks on these hackneyed theories designed to explain away psychic phenomena. In the course of his observations he said:—

When as a young officer I was in South Africa I once astonished some Kaffirs by using a magnet to lift an iron nail. These men were alarmed and called out that it was "witchcraft." I informed them that it was not witchcraft but was a force termed "magnetism." The Kaffirs repeated the word after me and were much pleased with the explanation. Some days after this I happened to open a bottle of soda water, which, while it was effervescing, I drank. The Kaffirs shouted "He makes boiling water instantly and then drinks it. It is witchcraft." One of my former Kaffir friends was present, and with a self-satisfied smile he announced that it was magnetism, not witchcraft, which enabled me to drink "boiling water." Having on another occasion made a rather successful sketch of a Kaffir chief, I was again accused of witchcraft. But one of my learned Kaffir friends was near who explained that witchcraft had nothing to do with the sketch—it was all done by magnetism.

It is a pathetic reflection that the explanations of some of our civilised critics do not rise above the level of intelligence of the learned Kaffir.

* * * *

We make no apology for returning once again to the food question, which grows in urgency. Some of the highest medical authorities pronounce the vicious habit of bolting food to be a cause of appendicitis; others say it is the cause of cancer in the stomach, and other dread diseases, which tend to increase despite the advance medicine has made in other directions. Horace Fletcher says that his system would substitute for the "pleasure" of the glutton, with its dire train of ills, the joy of the epicure, with its endless benefactions. No one but the careful eater knows the exquisite delicacies of flavour educes by thorough mastication and insalivation of

food. So the new science of dietetics, after the first slight discipline, asks the minimum of self-denial, and offers the maximum of pleasure, and inestimable boons. Mr. Wake Cook says it saved his life, and has been worth a 20 per cent. addition to his income ever since in added energy and power. One remarkable thing is that slow eating kills the false "habit-appetites," and then Nature will dictate the kind of food needed, and the whole tendency is for the appetite to demand less and less meat and alcohol. Enough has been hinted to enable any wise person to do another and a valuable "bit" for his country, and reap substantial blessings in return.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, FEBRUARY 22nd, 1917,*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

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

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

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 13th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, February 15th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Joan of Arc," the third of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 16th, 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.—Friday next, February 16th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Spirit Messages, Reliable and Unreliable," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

THE men and women that are lifting the world upward and onward are those that encourage more than criticise.—ELIZABETH HARRISON.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

WESLEYANISM AND "RAYMOND."

Kingsway Hall, a monument of the vigorous effort of Wesleyanism in the Metropolis, and the scene of the able ministry of the Rev. Ernest Rattenbury, was crowded on a recent Sunday evening to hear the preacher deal with the subject of spirit intercourse. We sometimes say that if our dead and gone ancestors could hear and see some of our words and actions to-day they would "turn in their graves." The author of this saying could not have been a psychic scientist; even were it true, John Wesley and his brother, at any rate, would not have been thus afflicted at hearing "Raymond" discussed by their descendants, for the members of the Wesley family at Epworth Parsonage knew much experimentally of the subject and John at least owed his firm belief in the immortality of the soul to these family episodes of his youth. Mr. Rattenbury gently referred to this—bearing lightly on the point in order not to disturb unduly his less open-minded hearers—and also to the wealth of allusions to supernatural visitations which were recorded in the literature of the early Wesleyan communities. But the kernel of the matter was whether these "experiences," real in every sense of the word to early Methodists, were of the same kind as those associated with Modern Spiritualism.

Taking as his lesson the appearance on the Mount of Transfiguration of Moses and Elijah—long departed spirits—and acknowledging that Scripture clearly warranted the assumption of communications from departed spirits, he further confessed that the Church had negligently omitted during recent years to emphasise this fact, and although the Catholic community had continued to do so in a distorted fashion and the Anglican Communion had constantly used in its Creed the words "I believe in the Communion of Saints," as a practical proposition the Church had totally ignored it. If it be a fact, said Mr. Rattenbury, and we have culpably neglected it, "let us humbly and decently confess our shortcoming in this respect."

The preacher, whose words were being closely followed by the many young people who fill the hall on Sunday evenings, then dealt with "Raymond," the book written by an affectionate parent to testify to his belief that his son could still speak and communicate with him. For the first and latter portions Mr. Rattenbury had nothing but praise, and incidentally testified to the influence that the study of F. W. H. Myers' "Human Personality" had had upon him years before in opening up his mind to the wonders of consciousness. The middle portion of the book, however, came in for harder treatment, although he had "no wish to raise a laugh" against such an obviously sincere man as Sir O. Lodge. The "cigar and whisky" incident received, of course, scathing condemnation as quite unbelievable and absurd. Mr. Rattenbury did not point out that, at any rate, the granting of the wish was reported to have cured the taste for tobacco and alcohol—a better consequence than we were formerly taught resulted from hell fire and brimstone, at least as "materialistic" an idea and not so agreeable in anticipation as cigars and whisky. The evidential parts were rejected as unsatisfactory, to the preacher at least, and then the climax was reached when Mr. Rattenbury in a loud, appealing voice said, "But if it is true, what good will it do us?" He had but a moment before hinted at the anguish of stricken hearts longing for "the touch of the vanished hand," and now he ruthlessly struck down the evidence which would satisfy such. If Jesus knew of this, and if this was what He meant, why, the preacher asked, were not explicit directions left? There was no mention of darkness and table-tilting in the New Testament, &c. Mr. Rattenbury's knowledge of psychic science was distinctly limited. All of it, he implied, took place in darkness and under suspicious circumstances with paid mediums. He finished his discourse with a fine rage by saying that if God could not reveal this truth to the earnest soul who demanded by insistent prayer to know if the loved ones persist, then he for one would be content to do without the knowledge, assured that such was wisely withheld. One might as well have said that if one sat in a cold room and prayed earnestly for fire and no fire came, he was justified in believing that fire was wisely withheld from man. A warning as to the dangers

pointed out by Sir Oliver Lodge was carefully insisted upon, and one was left with mixed feelings as to Mr. Rattenbury's attitude. It seemed to the listener that personally he longed to have the comfort which Spiritualism gave, and which he acknowledged had been brought to large numbers of persons, from knowledge which assuredly contained truth. On the other hand, orthodox Wesleyanism frowned behind, and stayed his word, so that our beautiful truth was dispensed in but a sparing fashion to his needy flock.

But for all such indications of the spread of inquiry, and the conflict of leading minds upon psychic science, let us be glad, for it means that Cinderella is being wooed by the Prince and will soon take her place at Court.

B.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

(Continued from page 35.)

I finished my last article but one in the middle of Sunny's own story, which obviously related to himself and his passing over, and his early experiences in "The Happy Land," as he calls the condition he now dwells in.

It will be remembered that we had arrived at that part of his story where Sunny looks up at the "kind lady" (who is asking him if he can bear to leave his mother and brothers), and says "if it will make mother very sad will they please take another little boy whose mother will not miss him so much?" But the reply is: "No, no, my little boy, God wants you. He has a work for you to do, and no one else can do it."

Story continued by Sunny: "So then this little boy said: 'If I come to your Happy Land can I see my darling mother sometimes?' Then the lady smiled and said, 'Why, Sun . . .'"

Here the planchette stopped short, as if in dismay, for up till that instant Sunny had refused to tell us who his "little boy" was, and if we asked questions would write, "Oh, do be quiet, mother and Nellie! You must not guess." Therefore, when he found he had let it all out, he wrote rapidly, "Oh, dear, I've done it now! Never mind, you'll like it just the same, mother. I've let the cat out of the bag."

Story continued (after some talk): "The lady smiled, and said, 'Why, Sunny, you are not going away anywhere! You are only going to have your eyes opened to the beauty of this, our Happy Land.'"

A pause, and then Sunny wrote: "Now the secret's out, mother, I can tell you it is all true—every word."

I replied, "Oh, Sunny, is it really? And who is 'the lady'?" "It's Auntie Eva," wrote Sunny (my sister, who passed over many years before Sunny died). "And when," I inquired, "did she say all this to you?" "Oh, a long while before I came here, mother."

Before I go on with Sunny's story, let me say that in another part of his writings he told us that he had always known he would pass over, as he expressed it in his own quaint way, "in the days of my youth." He told us that his auntie constantly came to him at night and told him he was coming over, but he could not bear to tell me. This, be it understood, he wrote us with the planchette *after* he had passed over. I am myself inclined to think that he did know in his sleep that he was to pass over early, and must have carried some dim sub-consciousness of it into his waking hours, as I am sure we all do about many things, almost without ourselves being fully aware of it. Yet the memory will tincture our lives and actions, as it must have done his, for he often said strange things. Once, in India, when aged five, he climbed into my lap, laid his curly golden head upon my shoulder, shut his eyes with a sigh, and remarked, "When are we going home again? I should like to end my days in England."

Story continued: "Then this little boy, who was now nearly thirteen years old, said: 'Yes, please, I will come. I want to come, and then I will wait God's time to bring my darling mother to me.' But, then, God sent

another kind friend to me who said, 'Sunny, before you come here God has yet another trial for you to go through. Can you bear it, for His sake?' And then I thought that perhaps it was something more that would make my darling mother sad, and so I said, 'I can, and will bear anything, if it does not make *her* sad, as she has had a very sad life, and I cannot bear that through me she should suffer any more pain.'" (A pause.)

"I think, mother, I had better stop now. Do you like my story?" to which I replied, "It is beautiful." "And, mother, it's all true! Every word! No fiction about it! You see, mother, it makes me a little bit sad to think of those times. But the best and the happiest things are coming in the next chapter. And won't it be lovely? And you don't mind my speaking about those times, do you? It does not make you sad? You don't think me unkind to rake up the past?" which expression was so like him that through my tears I began to laugh. He then wrote "Thirteen-thousand five-hundred kisses for my darling mother, seventy-five for Carrick, seventy-five for Yoric, two for Nellie."

I exclaimed, "Only two for poor, kind Nellie, Sunny darling?" (It must be remembered Sunny never knew Nellie.) There was a little pause, then he wrote, "Oh, but she is going to ride Towzer when she comes here, and that will be a good reward, won't it, Nellie dear?" (We got a great deal about Towzer in the communications. He often described going for rides on him, "and my canary sits on my shoulder or my head and sings.")

Story continued next day: "So this dear, kind angel said 'Sunny, don't you know that everybody has a certain amount of affliction to bear? and if your darling mother has a lot on this side, she will not have it to bear after she has passed over.' Then Sunny said, 'Why does God allow so much pain and misery in this world? My mother does not hurt anyone. Why has she got to bear so much pain?' Then the angel said, 'Sunny, God has His own way of leading His children to Him, and if they did not have to go through pain and sorrow, they would not think of Him and all His love for them.' Then Sunny said, 'I will! I will bear anything. But as much as you can, please, please spare my darling mother.'"

"Shall we stop now, mother?"

To which I replied, "If you wish, my darling." And Sunny then wrote: "And before we stop to-night will you please tell me, mother, if you think I was very selfish to want to come here when I knew all the time it would nearly break your heart?"

He seemed so unhappy about it, raising the planchette to stroke my face, that I find (recorded in the communications) how I told him he was to sit on my knee, even though I could not see him, and now I had a little "story" to tell him, as follows. I am quite certain he was on my lap while I told it. Nellie sat opposite me.

"In Scotland there was a shepherd taking his flock of sheep and lambs to the fold at night. The way was long and rough, and they were all tired and glad to be going home. They now came to a deep rough stream. The sheep were frightened and would not enter the water. So the shepherd gathered up the young lambs in his arms and carried them across the stream and landed them safely the other side. The mothers remained on the bank for some time in great distress, but the shepherd had known what he was doing, for now the mothers braved the torrents, forgetting all their fear. They swam the water they had so dreaded, and in that way the shepherd got his whole flock across to the fold."

After talks like this, his love for me and his longing to comfort and cheer me were a great consolation and joy to me. The little planchette would almost fly to press itself against my heart, to kiss and touch my face, and many a tear has it also wiped away. Then suddenly, perhaps, an organ-grinder would start to play some jaunty tune in the street below and the dear little board would jig about to the tune "to cheer mother up," finishing with more kisses and "Oh, I do love you with all my big, romping heart!"

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 10TH, 1917.

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.

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THE PROBLEM OF THE WORLD TO COME.

THE OBSERVATIONS OF MRS. DE MORGAN.

The announcement of the death of Mr. William de Morgan the novelist recalled to some of us memories of his parents, Professor and Mrs. de Morgan, whose work in connection with psychic phenomena and the philosophy of spirit intercourse is familiar to all who have made any deep acquaintance with our subject. In earlier days, as we remember, Mrs. de Morgan was a frequent and welcome contributor to these pages.

Turning the leaves of that valuable work, "From Matter to Spirit," which, although issued under a pseudonym, is well understood to have been the joint work of the famous Professor of Mathematics and his wife, we noted a chapter that bears closely upon a subject which has been exercising the minds of some of our readers and contributors of late. It is entitled "The Home of the Spirit," and a summary of it may usefully occupy the space ordinarily given to less profitable observations. (Those who have read "From Matter to Spirit" will, we hope, find nothing superfluous in a *résumé* of one of its chapters.)

Mrs. de Morgan (for we think the chapter is from her hand) remarks that the first accounts she received of spiritual scenery, varying in character, but seeming always to be in harmony with the tastes and tendencies of the spirit when on earth, were very puzzling.

Sometimes the whole appeared to be allegorical in the sense in which the word allegory is commonly used. Then the assertions of literal truth and absolute objectivity threw the whole again into confusion.

Those two sentences seem in a way to epitomise the little discussion which was carried on recently between "N. G. S.," Miss Dallas and Mr. J. Arthur Hill.

The first glimmering of light on the problem for Mrs. de Morgan arose from a recognition that, however the communications came, the various images they conveyed "always consisted of objects familiar to the writer's mind"; also they appeared to be in accordance with the feelings and pursuits of the spirit. Again, it was observed that if through one medium a supposed spirit represented himself as having passed through certain states, something bearing the same construction would be given through quite a different medium. As illustrations we are told how, soon after the death of a kind-hearted, high-spirited youth, his name was written by the hand of a medium, a youth like himself. Asked to describe his new state and his entrance into it, the spirit, through the medium's hand, drew a river

evidently meant to be dreary and forbidding on one bank and beautiful with landscape and sunrise on the other. Some people, it was explained in writing, crossed the river by ships and boats and others by a bridge (ships, boats and a bridge were shown in the picture). "How did you go?" the spirit was asked. The answer was, "I jumped over." Another medium, describing entrance into the spirit world, "drew gates, railway trains, bath chairs and carriages," and described these as suited to the different degrees of velocity with which spirits entered their new state.

The author here remarks that she does not, of course, mean to imply that the statements could be literally true, nor does she mean to say that "the ideas fixed by memory in the spirit's mind may not make them bear to him an appearance of absolute truth." These statements, with many like them, seem at first sight absurd and unaccountable. Still, they are made, "and our present work is to find out in what sense or manner they are to be understood."

The accounts given by the same professing spirit through different mediums were also at first very puzzling in their dissimilarity, but it soon became evident that the same fact was conveyed under different images.

By way of illustration the author tells of a spirit who through one medium said, "I have crossed two rivers since I came here and am now resting," and, through another, "I walked through a gate into a beautiful field and gathered flowers—then passed through another gate and am here, where there is more beautiful fruit than any you have in your world." Each of these statements, it is observed, "implies two changes in an advancing state and a rest in which something is gathered or appropriated." And we read that "this appropriation was afterwards described by a more matter-of-fact medium as "learning more of God."

Here there is clear evidence of the use of imagery to depict certain experiences. If we find them unsatisfying the fault is in our own lack of imagination and life-experience.

Referring to the description by a spirit of his home, Mrs. Morgan tells of a picture drawn through a very young medium, which in touch and style was very like the drawing of the spirit himself when on earth. It represented an interior—a spacious room with doors opening into a vestibule, thence into a garden. On either side of the room a sofa was placed, on either side of the door were vases of flowers. On a table rested, amongst other articles, a double vase—or pair of vases—in the form of cornucopias full of flowers. (Vases of the same shape made their appearance, curiously enough, in shops afterwards, although the form was unknown at the time the drawing was made. It was recognised as a new shape when it came on the market several months later.)

Mrs. de Morgan then gives a description of other drawings of the house, with its colonnade, windows (two of them surmounted by a dome and a cross) and floral ornamentation, and proceeds:—

Now, although it was very evident that this house in some way typified the soul with its external, its spiritual, and its innermost or heavenly affections (of which all centred in the cross), still the drawing of the house was an enigma. The positive assertion of objective reality on one side and the equally positive contradictions by other spirits who professed to have means of knowing, threw the whole into confusion.

It seemed a hopeless problem until a medium was found with a brain qualified to receive new truths. Through her hand it was written that the house and the other objects were as real and palpable to the spirit as earth objects are to us. Of the pictures on the walls of the house it was stated that they were really earth memories. To the

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, claudience, &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.

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Brailey. 11 to 6. 'Phone: Park 3117.
Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W.
Telephone: "Brixton 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). 'Phone: Park 5088, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer and Authoress.
Interviews daily, 10.30 till 5; Saturdays, till one o'clock.—93, Regent-street, London, W.

Mrs. Wesley Adams (Trance), 191, Strand
(near Law Courts). Interviews daily by appointment. Phone: City 946.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). 'Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Change of Address.—Wm. Fitch-Ruffle (Psychic), 1, Tars-street (corner of Edgware-road, W.). Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séance fees.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park,
W. (close to Marble Arch). Telephone: 1143 Paddington.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station, Streatham Hill; cars to Telford-avenue).

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

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Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good bus service passes end of road.

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Mrs. Florence Sutton. Séances, Mondays at 3.
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Healers.

Mr. A. Rex, Magnetic Healer. Mental and
Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24A and B. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and
Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited—Apply Hon. Secretary.

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See next page.

SOCIETY WORK ON SUNDAY, FEB. 4th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mrs. M. H. Wallis delivered an excellent inspirational address entitled "Man: What? Whence? Whither?" Mr. Leigh Hunt presided.—At 77, New Oxford-street, W.C., on Monday, the 29th ult., Mrs. Cannock was most successful in describing spirit friends present. Mr. George Craze presided. For Sunday next see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Ernest Meads spoke in the morning on "The Call of the Past to Us of To-day," and Mrs. Mary Davies in the evening on "Whence, and Whither?" For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith conducted a service in the morning for the advancement of our fallen heroes, and in the evening gave instructive replies to many interesting questions from the audience. Sunday next, Mrs. Fairclough Smith. Morning, on "The Aura"; evening, on "Healing."

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Mead. Sunday next, Mrs. Marriott, at 6.30, in Small Hall.—F. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Inspirational address by the president. Sunday next, at 11, service and circle; at 6.30, Mrs. Mary Davies.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Inspiring trance address by Miss Violet Burton. For prospective announcements, see front page.—R. A. B.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.—The morning address was by Mr. E. Haviland, and the evening by Mrs. S. Podmore. Sunday next, 11.15 a.m., Mr. W. F. Parry; 7 p.m., Mr. and Mrs. Tilby, clairvoyance. Inquirers invited. Saturday, 10th, Lyceum Social.—J. S.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, healing service; evening, address, "Response," by Mr. G. Prior. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. and Mrs. Smith. 18th, Mr. R. S. Whitwell.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Mrs. Cannock gave an address, followed by clairvoyance. Sunday next, 6.30, Mrs. Neville. Wednesday, at 3, ladies' meeting, Mrs. Hayward. Thursday, at 8, church workers. 18th, Mrs. A. Boddington. Lyceum every Sunday at 3.—M. D.

PROKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Still spoke in the morning on "The Fiery Furnace," and Mr. H. Boddington in the evening on "The Real Heaven." Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mr. Angus Moncur. 15th, 8.15 p.m., Mrs. M. E. Orłowski. 18th, Lyceum day.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Maunder gave an address and descriptions. Sunday next, 6.30 p.m., Mr. A. H. Sarfas, address and descriptions. Monday, 8 p.m., Mrs. F. Green. Tuesday, 7 to 8 p.m., Mrs. Brichard (healing); Thursday, 7.45 p.m., Mrs. Brichard (members only).—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Jamrach spoke on "The Conquest of Death and our State in the Future Life," and also gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30, Mr. George Prior, address. 18th, Mr. Hamilton. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mrs. Clempson. Annual tea well attended. Evening, address by Mr. G. R. Symons. Demonstrations by Mrs. Beatrice Moore. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mrs. Alice Jamrach. Friday, at 8, inquirers' meeting. 18th, Miss Violet Burton.—F. C. E. D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Mrs. Thomson, clairvoyance by Mr. Ball; evening, uplifting address on "Healing" by Mrs. Beaumont-Sigall, and well-recognised clairvoyance. Sunday next, 11 a.m., Mrs. Beatrice Moore, address and clairvoyance; 6.30 p.m., Mr. G. T. Brown, address, "Problems after the War."

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—It was deeply regretted that Mrs. Boddington was unable to be with us owing to indisposition. A circle was held in the morning; in the evening Mr. Gurd gave an address, and Miss Fawcett clairvoyant descriptions. Sunday next, 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, clairvoyance and answers to questions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

EALING.—95, UXBRIDGE-ROAD.—Address by Mr. Lovegrove on "Moslim"; solo by Mrs. Freeth.—E. H.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mr. R. King gave an address on "Mediumship" to an interested audience.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—A trance address by Mrs. Thistleton, followed by recognised clairvoyant descriptions.—R. T.

READING.—SPIRITUAL MISSION, 16, BLAIGRAVE-STREET.—Mr. P. R. Street gave addresses on "Life and Power from Within" and "Spiritualism and Fortune-telling."

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. H. E. Hunt gave a very excellent address: large after-circle.—W. H. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBER-STREET.—Meeting conducted by Mr. Johns, of Exeter; address by Mr. Philip Webb; clairvoyance by Mrs. Short.—C. F. A.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Afternoon, clairvoyance by Mrs. Trueman, of Plymouth. Evening, address and clairvoyance by Mrs. Trueman. Councillor Rabbich presided.

FULHAM.—12, LETTICE-STREET.—Mr. Wilkins read some passages from the utterances of Abraham Lincoln, upon which he subsequently based his address. He also addressed the Liberty Group.—V. M. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Clare O. Hadley gave clairvoyant descriptions and messages in the morning and an address and descriptions in the evening. On the 3rd she devoted the evening to psychometric delineations. January 31st, Mr. Marlowe and Mrs. Farr gave clairvoyant readings.—J. McF.

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GLIMPSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE

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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; Embodiments 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.

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THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

By VICE-ADMIRAL W. USBORNE MOORE.

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

question whether the whole was symbolical and drawn in this way simply because it was impossible to express it otherwise through the medium, the spirit replied that it was all in his soul—that was the house. But the things were external as they projected themselves from the inner. And he added,

Can you not see that as soon as the life principle in trees and flowers becomes external it is real to you, but is in fact no new creation? The painter, sculptor and poet as rapidly as they embody their idea on canvas or in marble . . . I cannot express all I would, but the fact of their embodying any existing ideal, however high or low, awakens a more perfect life of conception deeper in the soul; thus here as well as there (in the spirit state as on the earth) the arts are living and eternally progressive realities.—C.

We have only dealt with a portion of the chapter as we propose to return to the subject again. But sufficient has been given to furnish some profitable hints. There appears to be room for a reconciliation of the apparent contradictions. Indeed, it seems to be a peculiarity of every deep truth that it shall have two aspects which appear to be at variance with one another. To Emerson the whole world was an omen and a sign. To Jacob Boehme in his exaltations every object and every phenomenon of the natural world was the symbol of some spiritual idea. To the realist (looking at the matter from his own side) light and darkness as representations of knowledge and ignorance seem to be merely fanciful ideas—figures of speech. If he could trace their gradations in spiritual evolution he would see that they merge imperceptibly into what to him are abstractions, but are, nevertheless, existent on higher planes of reality. The advanced spirit radiates light—light as real to those on his own plane as the radiance of the electric bulb is to us. The statement is not disposed of by being termed “merely symbolical.” And when the idealist contends for its reality, he must not forget that “real” to the literalist generally means physically objective. If the “realist” would centre his thought concerning reality on the consciousness and not simply on the objects presented to it he would better understand his problem, and he might then begin to perceive that a thing may be at once real and ideal, abstract and concrete, actual and symbolical, according to the way in which it is perceived. Matter is a lower form of mind, mind is a higher form of matter. Behind them is the One Life or Spirit, of which they are parts—eternally creating.

SPIRITUALISM AND THE CHURCH.

The Rev. F. Fielding-Ould writes:—

I entirely sympathise with Mr. Arthur Hill's position, and when I was a boy, and an exceptionally naughty one, I was often terribly frightened last thing at night lest the morning should find me in hell fire. But it seems weak and wrong to feel bitter and revengeful. Let us not revile the rose because we were pricked by the thorn. There are such treasures of beauty and goodness in the Church, in every parish so many real saints. The Church is a living thing, an organism, which grows and changes like the body every hour, and not to have “heard a sermon for eighteen years” is a confession which seems to withdraw from the writer all right of criticism. One cannot estimate a moving thing from so distant a point of view. Those who are *inside* see the faults clearly enough, but they are no less in a position to appreciate the far greater virtues. Intimate and exhaustive knowledge of all the circumstances alone gives the right to judge, and that, I suppose, is why God so jealously reserves the function to Himself. At the risk of being thought sententious and a prig, I must state my conviction that though “knowledge profiteth for a little,” love and righteousness will in the long run lift the spirit infinitely higher, and I would to God I could act consistently with that belief.

LIFE appears to me too short to be spent in nursing animosity or registering wrong.—CHARLOTTE BRONTE.

THE HIDDEN PSYCHOLOGY OF DAILY LIFE.

BY MISS LIND-AF-HAGEBY.

(Continued from page 38.)

Amongst the pioneers in this study should be mentioned the Frenchman Gustave Le Bon, and the late Hugo Münsterberg, the Professor of Psychology at Harvard University. Le Bon had written most on the subject, his last work being on the psychology of the present war. One of the latest writers to enter the field was Sir Martin Conway who had discussed “The Psychology of Crowds in Peace and War.” Each of these authors had brought before us very interesting aspects of this new study of mind.

The New Psychology had a twofold basis: First, the analysis of the conscious, the impulses to which we knew we were subject, the thoughts we knew we thought, the desires we knew we cherished. Second, the analysis of the unconscious—the thoughts and impulses of which we were unaware and the desires which moulded our lives and actions in the silence, but which did not, as a rule, rise above the threshold of conscious life.

Miss Lind here asked her hearers to contemplate for a moment the psychology of the commonplace. Our daily life was a perpetual endeavour to adjust to our old self the stream of mental impressions which came to us. We were born anew every morning, and at the end of the year we had had time to lay three hundred and sixty different weary selves to rest upon our nightly pillow. We were not aware of the change taking place in us, we only noticed it after years; but it went on day by day, hour by hour. We were reminded of Stevenson's well-known phrase, “the face of what was once myself.” We all knew the feeling of surprise with which we looked back at the things we cared for, or the things that we could do and think ten or more years ago. We said to ourselves wonderingly, “How could I have been so foolish as to worry over that silly trouble? How could I have been in love with So-and-So? How could I have dreamed that I should succeed in reforming the world in this or that matter?” It was not only disillusionment. It was a change from old points of view to new ones—a mental estrangement from our former selves. How did it come about? It came about from the fact that we were constantly in need of mental food just as we needed food for the body. We might have mental underfeeding and mental overfeeding—both of them enemies of healthy mental growth. Miss Lind here gave an amusing description of the manner in which the mind was daily bombarded with ideas. We awoke in the morning resolved to go quietly on a certain pre-determined way, but by the time we had opened and read the morning letters our mental equilibrium had already been slightly disturbed. We took up the newspaper; its contents aroused our pity, indignation and compassion, rubbed up our political sore spots, or disturbed our religious convictions. In our journey to business in 'bus and train our eyes were caught by bold advertisements each making its special appeal. Everything we met was an assault on our mental life. We were trying to impress our mind on our fellow-creatures, and they were all in league in trying to impress their minds on us. Whether we went to church, or theatre, or music-hall, or meeting, we were assailed by ideas—rich in quantity if not in quality—which went to form the new self of the day.

It happened now and then that an idea struck us as sublime. It seized upon us with peculiar power and insistence, blinded us to everything else and made us suddenly leap into a new consciousness. In most lives there was this turning point. Something we saw or read or heard appealed so strongly to our sense of pity and justice that we became wedded to that idea for life. It took an exaggerated shape in our minds, all other ideas sinking into comparative insignificance. In that way all great reformers were born, and it was at once their strength and their weakness. Wilberforce, Elizabeth Fry, John Howard, Florence Nightingale, Frances Willard and Josephine Butler were striking illustrations of this fact, but it was evidenced also

in Mrs. Eddy, Mrs. Besant, W. T. Stead, and Anna Kingsford. All these personalities had been impelled by one or two great ideas—whether prison reform, temperance reform, or whatever it might be—which obscured other ideas. So we had the enthusiasm which devoted life to one great cause.

This brought up the question of the sanity or insanity of reformers. Miss Lind's own theory was that nobody was quite sane and nobody quite insane, and she frankly owned to some lack of sanity in herself! Most reformers were certainly not quite sane—if by sanity was meant an absolutely balanced mind which could take in every point of view. Unhappily many people were declared to be insane simply because they could not defend themselves. If you had plenty of this world's goods you might be eccentric, but you could manage to practise your little eccentricities in such a way that they were passed over; but if you were poor and lonely and generally ill-favoured from the world's point of view, you ran a good chance of being locked up for life.

Whence came the predisposition to accept some ideas and reject others? Here it would be necessary to give some attention to the physiological basis of psychology. Physiological psychology based its theories on the fact that the brain was the organ of mind. It taught that every thought was a product of some molecular change in the brain. Its pet formula was "No psychosis without neurosis." During the middle of the nineteenth century Buchner expressed the view that the brain secreted thought just as the liver secreted bile, which, of course, was nonsense, and might be relegated to the dustbin of scientific superstitions. But as long as we had a brain and nerves we might admit that every thought entailed a corresponding physical change. Persistence in certain lines of thought or mental attitudes stimulated certain centres of the brain, till we formed, as it were, certain "brain-paths," and it became easier to take these paths than to strike out new ones. Hence the appearance of habits and the difficulty of breaking them.

At this point phrenology came to our assistance. While not prepared to accept everything phrenology taught, Miss Lind was convinced that the system generally contained a vast amount of truth. Its chief doctrine was that the brain was not one organ but a conglomeration or plurality of organs, and that the different faculties which led to a certain line of conduct were centred in different parts of the brain. The ancients had a rough idea of phrenology and believed that our physical constitution largely predetermined our character. Spurzheim developed the theory of Hippocrates, stating that our mental temperaments could be divided into four—the lymphatic, the sanguine, the bilious and the nervous—the influence of the stomach predominating in the first, that of the lungs and heart in the second, that of the liver in the third, and that of the nerves in the fourth. With phrenology might be mentioned the general astrological system according to which a man's character and what he would do in certain circumstances were determined by the position of the stars at his birth. These teachings were based on the assumption that we were at present in a body possessing certain characteristics which predetermined us to act in certain ways; or, in other words, curtailed the freedom of the spirit during its sojourn on earth.

One aspect of phrenology—the mapping out of the brain—had an important bearing on the treatment as lunatics of people who were only partly insane. Hundreds of people were incarcerated who were perfectly sane on all but one or two points. It was clear that certain cells of the brain might, from overwork or excitement, become diseased, while others remained perfectly healthy. Miss Lind did not think that such people ought to be incarcerated for life in ordinary lunatic asylums where no remedial treatment was given them. The treatment suggested by phrenology was that we should not leave the unhappy victim alone but should endeavour systematically to produce a counterbalancing effect by stimulating other parts of the brain, thus relieving the part that was diseased and giving the so-called lunatic a chance to recover.

From the psychology of the conscious, Miss Lind now passed to the consideration of the psychology of the unconscious.

Much attention had (she said) been given of late to what was called the "crowd-consciousness." It had been found that crowd developed characteristics and a mentality which were often entirely different from those of the individuals composing it. It was not only that, having an aggregate, you got a combination—you got a result often utterly unlike that which would be obtained from the individuals if left to themselves. As a crowd they were capable of actions far higher and nobler, or, on the other hand, far meaner and more wicked than they were as individuals. And here, to avoid misconception, the speaker explained that by a "crowd" she meant not a mere fortuitous coming together of people, but an assembly—it might be an army, a congregation of worshippers, a public meeting, or an election gathering—animated by some common idea, some common emotion or purpose. As this idea of emotion ran through the crowd a kind of new individuality was developed. As Le Bon said:—

What really takes place is a combination followed by the creation of new characteristics, just as in chemistry certain elements when brought into contact—bases and acids for example—combine to form a new body possessing properties quite different from those of the bodies that have served to form it.

Mental contagion, both for good and evil, was as much a fact as diphtheria or any other complaint. It was a source both of strength and weakness. Crowd-consciousness was the agency in all the great reforms as well as in many of the dreadful deeds committed in history. There had always been in the world mighty crowd-compellers—men and women who knew perfectly the psychology of crowds and could work upon them. This fact of mental contagion was at work all the time, and the task of those who would reform the world lay in bringing into the crowd-consciousness those newer and better ideas of life which, by their diffusion, would exalt the whole mass-psychology. We had to work through the crowd-consciousness.

Miss Lind then referred to the psychology of mental therapeutics—the most wonderful fact in Nature. The facts of mental and spiritual healing were indisputable, and they were evidenced by (amongst other phenomena) the well-known effect of emotions and impressions on the functions of the body. Ideas of health and strength implanted by suggestion could completely cure certain diseases, even diseases which could not be benefited by the ordinary methods of medical science. "After all," said Miss Lind, "nothing exists to us but what we are conscious of. If we can make ourselves unconscious of disease and conscious only of joy and health we are bound to realise those blessings in our physical life."

Then there was that vast region of the sub-conscious which bordered on manifestations of what were generally, for the want of a better name, called "psychic faculties." The facts of trance, somnambulism, hypnotism, multiple personality, telepathy, clairvoyance, psychometry, all fell within the scope of the New Psychology, though those forms of mediumship which were based on the communion of discarnate spirits met as yet with no welcome from its protagonists. Professor Münsterberg had gone extremely far, but he stopped short at spiritual phenomena and absolutely denied their possibility. He refused to attend séances and investigate the subject for himself, giving as his reason that he would be the last man to be able to "discover the trick," being "only a psychologist, not a detective." One was reminded, by way of contrast, of the pronouncement of Sir Arthur Conan Doyle, who had essentially the detective type of mind, and who had investigated Spiritualism and come to the clearest convictions on the subject. Sir Arthur acknowledged that the scientific investigation of the facts had gone so far that they could no longer be dismissed as fraud and delusion. As he said, if the facts were true, they must inevitably bring about a revolution. If we were in the midst of a sea of discarnate human life, no science could compete with the study of these facts. No other subject could be of one-tenth the importance. No one could afford to leave it alone. It revolutionised not only the old psychology, but all science and all life. It was the science and the gospel of hope. It was philosophy and something more, for in the controversy on this question she (Miss Lind) took her stand with those who brought to that study the conviction that it was profoundly connected

with religion and was therefore the most important study we could undertake. (Applause.)

DR. ABRAHAM WALLACE, in expressing the sense of indebtedness which he was sure all present must feel to Miss Lind for her very able paper, said that so far as his own acquaintance with psychology went he regarded the psychology of woman as the most interesting study of all. As to the question of the dependence of mental faculties on the physical organisation he recalled the affirmation of St. Paul that "there is a natural body and there is a spiritual body."

DR. ELLIS T. POWELL, in moving a vote of thanks to the lecturer, said they might congratulate themselves because in the thoughtful review of modern psychology that had been presented to them that evening they saw how advanced modern science was beginning to concentrate on man rather than on matter. As Miss Lind had indicated, we had early in the last century sheer materialism, but now we might see the proposition accepted that mind was the only reality and matter merely phenomena. We saw as a result of the war how these psychical problems were being taken up and examined with interest—in some cases by people who two years ago would have scoffed at them. There seemed, indeed, to be a movement towards what he ventured to believe would be the most startling consummation of all our principles and aims—something in the nature of a new revelation representing an advance upon Christianity by the elevation of Christianity into the purely psychical sphere. Christianity when established was necessarily founded upon a physical basis, by an individual who showed himself as a physical man and died a physical death. But the recognition of psychic theories and the discovery of psychic forces had gone so far that no revelation could possibly be any advance if it were not from the super-organic or psychic sphere, and it seemed to him that many now in the flesh would live to see some such revelation as he had indicated—possibly from some super-intelligence who might never come into the flesh. Meanwhile we might say that we had reached a point where we could contemplate with equanimity all those physical complexities and physical disasters which we were told we might have to confront in consequence of what biologists had called the Arrest of Man. We were told that man's physical development had reached its limit—that he had attained what a great biological author—Drummond—called a state of physiological rest. That was a judgment we might receive with complete equanimity, because we aspired to see the race progress away from the physical into the psychic and spiritual degrees of evolution. It indicated that our development was going to mount to a higher plane. Again, there was the theory that in the fulness of time our earth would grow cold and life be no longer possible on its surface, but in the light of the great possibilities of human evolution now unfolding before us we might contemplate such a prospect with complete calm. Dr. Powell concluded his remarks by reciting the following fine lines by F. W. H. Myers:—

The hour may come when earth no more can keep
Tireless her year-long voyage through the deep;
Nay, when all planets, sucked and swept in one,
Feed their re-kindled solitary sun;
Nay, when all suns that shine, together hurled,
Crash in one infinite and lifeless world;
Yet hold thou still, what worlds soe'er may roll,
Naught bear they with them master of the soul;
In all the eternal whirl, the cosmic stir,
All the eternal is akin to her;
She shall endure and quicken, and live at last
When all save souls has perished in the past.

(Applause.)

The resolution of thanks was then put and carried with acclamation.

SIR WILLIAM CROOKES' RESEARCHES.—In reply to an inquiry concerning Sir William Crookes' papers dealing with his researches into psychic phenomena, to which we made reference in "Notes by the Way" (page 25), we may state that these first appeared in the "Quarterly Journal of Science" in 1871, and were gathered into book form by Mr. James Burnes, publisher, under the title of "Researches into the Phenomena of Spiritualism." The book is extremely scarce, but there are copies in the library of the London Spiritualist Alliance.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

V.—THE PROPER STUDY OF MANKIND.

In the first article of this series it was proposed to demark the special province of Spiritualism in the domain of belief. Readers have waited for the definition of Spiritualism, and instead of getting a definition, they have been led along a conjectural path which from the narrow start of life's origin has widened out through animal instinct to human reason. At what point in the journey does Spiritualism pitch its tent? Not at the very start, for there is the subject matter of the geologist, the chemist and the physicist; not further on, for there zoology takes up the tale. But at the point where the path ends near the portal of After-death, there will, perhaps, be considered a suitable locality for Spiritualists to abide. There they can wait and watch, catching glimpses of the beyond as the gates swing ajar. There they can patiently compile evidence of great import to those lower down life's pathway. There they can afford to meet scepticism with facts and to wait steadfastly, not believing blindly, but learning to see clearly.

Many earnest Spiritualists, to the writer's knowledge, are taking their stand at that point. In looking back over the path of life, they see it beset with travellers. All have their faces turned to the dawn of the new day. Spiritualists can not only instruct the unthinking in matters which compel thought; they can ask for the co-operation of pilgrims who, in special ways, because of peculiar gifts, can help with the building. For a grand cathedral dedicated to truth is in hand. While its base must rest upon the common experiences of mankind, the builders mean that its shining dome shall tower above the sordid purlieus of politics and the strife of men where it can catch the first beams of the orb of day. The Spiritualist is a helper, that is all. It is all that any man need aspire to be. No individual has a monopoly of thought. The whole experience of mankind can be looked upon and interpreted from the viewpoint of the spirit. That is a theory of vision akin to all great religions. It will doubtless, in the long run, be the accepted viewpoint in sciences which seek all explanation on the physical plane. The service of Spiritualists to mankind should be the same as that given by religion. But Spiritualism is no sect; its adherents are merely a band of workers seeking light. As such their services are particularly needed at a time in European history when the nations are under the dark cloud.

A GREAT SEER.

On Thursday evening, the 1st inst., at the Rooms of the Alliance, Mr. W. J. Vanstone, Ph.D., delivered an address on Swedenborg. After describing the parentage and early life of the great Swedish seer, Mr. Vanstone dealt with his extraordinary achievements as scholar, scientist, statesman and man of affairs, mentioning Swedenborg's works on astronomy, mineralogy, physiology, chemistry, mathematics and other subjects. He was not only a man of deep and extensive learning, but a practical worker, as evidenced by his official appointments, his undertakings and inventions. The lecturer dealt fully and eloquently with the main issues of Swedenborg's life, his seership and his religious teachings as the outcome of the illumination which arose out of his intercourse with the world of spirits. Various interesting passages in his career were described, with allusions to his well-known visions and prophecies which furnished evidence to his contemporaries of the reality of his powers. As a thinker, Mr. Vanstone described him as clear and concise; as a man of deep religious convictions, reverent and devout; as a moralist, ethical and consistent; and as a man of affairs, supremely efficient. He was among the first and greatest of those who sought scientifically for evidence of the soul; he was a practical idealist. The revelations and teachings in what his biographers have described as his "singular and mysterious theological works" were illuminatingly described and discussed; and new light thrown upon the character and achievements of a man whose greatness is but slightly appreciated except amongst those who, like Mr. Vanstone, have made the subject one of earnest and sympathetic study.

THE LATE MR. WILLIAM TEBB.

A PIONEER OF REFORM.

In accordance with our promise in last week's *LIGHT*, we furnish our readers with some details of the career of the late Mr. William Tebb. In the early days of Modern Spiritualism he and Mrs. Tebb (who predeceased her husband by nearly three years) were very active in bringing the subject to the notice of their friends, their home being often the scene of large gatherings of people of culture and intelligence whom they sought to interest in the movement. But apart from his devotion to Spiritualism, Mr. Tebb was an active and enthusiastic worker in several fields of progressive thought. Born in Manchester in 1830, in the stirring times of the anti-Corn Law agitation, he allied himself as a young man with the cause of the people. Cobden and Bright were his heroes, and in the spirit of those great reformers he shaped his course in life. In 1852 he visited the United States of America, where he soon associated himself with the anti-slavery party, becoming an ardent Abolitionist and the friend of William Lloyd Garrison, Wendell Phillips, Theodore Parker, Adin Ballou, and many others. In America he met Miss Scott, who afterwards became his wife and shared all his activities for the betterment of humanity.

Next he took up the question of Women's Rights, and finally in 1871 he espoused the cause of the Anti-Vaccinist. With this latter agitation his name will always be closely associated. For many years he practically devoted his life to collecting evidence, conducting campaigns, and preparing an indictment against vaccination. Indeed, he was the prime mover in the agitation, from the founding of the London Society for the Abolition of Compulsory Vaccination in 1880 till after the passing of the Act of 1898, in which the first Conscience Clause was granted. Mr. Tebb was also greatly interested in the question of premature burial, and in collaboration with a friend wrote a book on the subject, which has gone into a second edition. He was a great traveller, visiting nearly every State in Europe, as well as most of the Colonies, and his acquaintance with the United Kingdom extended from Land's End to the Shetland Islands. During some of his tours he collected information as to the spread of leprosy, which he turned to account in his book, "The Recrudescence of Leprosy and its Causation." He believed that much of the leprosy of recent years has been caused by the practice of vaccination. With two other enthusiasts he founded the Royal Normal College for the Blind, an undertaking unique in the history of the blind. In 1899 he and Mrs. Tebb went to live at Rede Hall, Burstow—a modernised fourteenth-century manor house, with charming surroundings—where they soon became known far and wide for their kindness to all who needed help or sympathy, whether human beings or animals.

His mortal remains were cremated at Norwood on Tuesday, the 30th ult.

TORQUEMADAS OF THE PRESS.

Mr. E. Wake Cook writes that in reply to the insults to Sir Oliver Lodge in the "Daily Mail," he sent to that journal the following letter, which has not been printed:—

SIR,—I would remind you that a few years ago Archdeacon Colley said, in the "Daily Mail," that he could fill columns with the names of clergymen who, in their own family circle, and with no mediums but those developed among themselves, proved the reality of communication with those who have passed the glorious portal of so-called "death." Thirty-five years ago Alfred Russel Wallace said that the fact of such communication was as well proved as any other fact in science. Since then a whole library of scientific evidence has been produced by the Society for Psychical Research and kindred societies. Since then, too, nearly all the fundamental conceptions of physical science have been revolutionised, while the fact of communication with our departed dear ones "stands as a tower in the deep," unshaken and unshakable. So "Enquirer's" efforts to discredit it by insulting one of our great scientists, Sir Oliver Lodge, are like the action of the insane grasshopper trying to compass the destruction of London by butting his head against the cupola of St. Paul's.—Yours amazedly,

E. WAKE COOK.

PROFESSIONAL MEDIUMSHIP.

Lady Mosley, The Old Rectory, Caversham, Reading, writes:—

At this time, when Spiritualism is attracting world-wide attention, one cannot but admire the sane and temperate tone of the various articles in *LIGHT*. They strike at once a fine note of independence of thought and a tolerance of other views which is certain to aid in the elevation of the cause we have at heart. There is one point, however, upon which I would offer a well-intentioned criticism. The advertisement supplement is an eyesore and, I think, a danger. In recent years many have attached themselves to Spiritualism whose methods of work cannot add to our lustre. Why not refrain from advertising any public medium, and thus free the paper from the stigma of agreeing with those who deplore much that goes on in the name of Spiritualism and yet accepting money from advertisers without any real guarantee of their integrity? By all means keep a register of worthy and dependable Spiritualist workers, and when investigators inquire they can see the list for themselves. No genuine worker could be harmed by this, and the cause would gain a decided advantage from the fact that psychics who are not worthy would not obtain publicity.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 12TH, 1887.)

GHOSTS.—The University College and Hall Union Debating Society—a body that might have a simpler title—has voted in favour of the following proposition by 13 to 11: "That a belief in those psychical phenomena commonly called Ghosts is entirely in accordance with the dictates of reason, commonsense and experience." We are not sure whether the phrasing of the resolution, like the name of the society, would not admit of amendment. We observe that one gentleman produced a dictionary from which he read a long definition. Probably he was moved thereto by the remarkable description of a ghost as a "psychical phenomenon." However, we have heard them called by worse names than that. It is, perhaps, a sign of the times that the rising generation in a college consecrated to science, irradiated by the instruction of Professor Ray Lankester, and wholly undefiled by any form of superstitious belief, not to say by any belief at all in these matters, should have affirmed the existence of ghosts. Mr. C. E. Cassal, as far as one can judge from the brief reports of his speech, seems to have told his audience some home truths. "Go and find it all out for yourselves," he said, candidly and incisively; "it is not the duty of those who have given time and thought to the matter to give their experience to everybody."

A THIRD edition of "Across the Border Line" by F. Heslop (published by Chas. Taylor) having been exhausted, the fourth and fifth are now in preparation and will be ready in about seven weeks' time. We learn that the work has been a source of great interest and comfort to many.

MISS LIND-AF-HAGEBY.—I am interested, and you are, too, I expect, in anything and everything that reveals to me more of the glory and the mystery of that wonderful pilgrimage between birth and death that we call our daily life, so that when I heard that Miss Lind-af-Hageby was to address the members of the Spiritualists' Alliance on "The Hidden Psychology of Daily Life," I determined to hear her, and I did. What intriguing personalities (to use an Americanism) these monthly gatherings of the Spiritualists' Alliance bring together! As I sat in the beautiful salon of the R.S.B.A. last Thursday, I found myself wishing very much that I was clairvoyante and able to read the human experiences written in cipher upon the striking faces and remarkable heads all around me. Miss Lind-af-Hageby is one of the most accomplished orators of our sex in this country. It makes one a little envious for the reputation of British women that she should be by birth a Swede. However, by election she throws in her lot with us. She was naturalised in 1912. I expect many of you have heard her speak and can confirm my praise of her eloquence. Her fame as an orator was widely bruited in the Press during the libel action which she conducted in defence of the Anti-vivisection cause against the "Pall Mall Gazette" in 1913. Miss Hageby, as you remember, defended her own case, and was complimented by the judge.—"Christian Commonwealth,"

MYSTERIOUS RAPPINGS.

The "rapping ghost" is not only nocturnal, but also as Charles Lamb would say, "knock-eternal." Last week we recorded a case in Wales. We have now received from the Rev. C. L. Tweedale, of Weston Vicarage, Otley, Yorks, several cuttings from the "Yorkshire Evening Post" with respect to the remarkable rappings which have occurred in an old house in a certain Yorkshire town at intervals ever since last August. For seventy or eighty years the building in question served as a manse for the ministers of the local Wesleyan Circuit, till a year or two ago when the Guardians converted it into a children's home under the care of two ladies. The noises, which have usually begun about half-past five in the evening, and sometimes lasted till past midnight, have occurred on or in the wall which divides the boys' bedroom from that of one of the ladies. At first the boys were naturally suspected of playing pranks, but the sounds have since often been heard when the lads were nowhere near the spot. Four of the Guardians went to the trouble of investigating the matter for themselves, with the result that they were completely mystified. It is stated that on two occasions, in the presence of a person reputed to be a psychic, the rappings answered questions. The sequel has been that at a recent meeting the Guardians, with only one dissentient, decided to vacate the house, the Chairman being careful to explain that their action was due not to any belief in the supernatural but to the feeling that they could not allow the children to continue in the terrified condition they had endured for months. Among the correspondence in the "Post" evoked by these occurrences is a letter from a Mr. J. H. Priestley recalling the fact that nearly forty years ago, when his parents were living next door to the house in question, the housekeeper of the minister then in residence in the manse was rendered prostrate with fright by mysterious rappings and knockings which convinced her that burglars were breaking in. Mr. Tweedale also wrote to the "Post" narrating experiences of rappings in his own house.

Those who have read Mr. Ernest Hunt's book on "Nerve Control" will recognise that the subject embraces many practical aspects of life. Mr. Hunt, as will be seen from our advertising columns, is announced to deliver an open lecture upon the subject in the Hall of the Art-Workers' Guild, Bloomsbury, on Monday evening the 19th inst. The lecture is introductory to a course of six weekly lectures to be given subsequently at the same address. The series has already been given with success a number of times in the suburbs, and will now be available in the metropolis. Full particulars will be found on another page.

At this time of national strain and stress the service to the Empire performed by that noble woman Miss Agnes Weston, of the Royal Sailors' Rest, Portsmouth, must make a wide appeal to our sympathy. She has recently been interviewed by Miss Felicia R. Scatterd, who gives in the "Christian Commonwealth" of the 31st ult. her impressions of Miss Weston, together with many interesting details of her forty years' work in the Navy and the great dimensions which that work has now assumed. The article is accompanied by a fine portrait of its subject.

A LIVELY CONTROVERSY.—The "Reading Observer" contains three columns of a trenchant reply by Mr. Percy R. Street to some hostile and erratic criticism from the pulpit by the Rev. I. Siviter at Reading. Mr. Siviter is an intrepid and, as it seems to us, a very rash warrior. He has had the temerity not only to assail Spiritualism, but to "take on" also Socialism and Christian Science. The results of this adventure (which is much more creditable to Mr. Siviter's courage than to his judgment) are rather comparable to the case of the person who in pursuit of gnats stirs up a hornets' nest. His temerity reminds one of the French general's verdict on Balaklava, "It is magnificent, but it is not war!" The "wild charge," or, rather, the wild charges, made by the reverend gentleman have led to return fires that have fairly "volleyed and thundered" around him. And it has become apparent too (to pursue the Tennysonian parallel) that someone has blundered. By this time he has doubtless discovered to his astonishment that neither Spiritualism nor Socialism are outside the pale of his church as far as adherents of both are concerned. We know nothing of Mr. Siviter, but one would imagine him to be very young.

DETACHMENT.

And all these things, my treasure? God forbid!
Else were my heart with them entangled, caged,
A chattel, trinket, plaything like the rest,
Earth-bound and lost in broidery and gold;
And seeming rich, be poorer day by day.

The keys—Ah, one shall fumble foolishly,
Being unaccustomed, turn the papers o'er,
Half read, but wearily, and bid them burn.
Give this to him who scorns it secretly,
Not knowing the legend whence and how it came,
Nor having eyes unveiled to see its charm.
And that and that shall lightly sell perchance,
Marvel the price, and rail on reckless fools,
But I am gone, a fool and well content.

These served their turn and must remain; the books
I take, some few, well knit into my soul,
Friends who would gladly venture forth with me
Knowing well the way and talking of high things.
Leave all the rest, and richer for the loss
Pass on, who from mere lumber, as men think,
Drew out the waiting soul and made it mine.
Then leave the outer wrappings with my own,
Outlived, outgrown, surrender dust to dust.

—F. F.-O

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