

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,885.—Vol. XXXVII. [Registered as] SATURDAY, FEBRUARY 24, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, February 27th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... **MRS. E. A. CANNOK.**
NO admission after 3 o'clock.

THURSDAY, March 1st, at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... **MR. W. J. VANSTONE.**
Lecture on "The Great Seers: William Blake."

FRIDAY, March 2nd, at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control ... **MRS. M. H. WALLIS.**

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Subscription to December 31st, 1917,
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For further particulars see page 58.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
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MR. ROBERT KING, Address.

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Morning, 11.15 ... **MRS. FAIRCLOUGH SMITH.**
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Evening, 6.30 ... **MRS. FAIRCLOUGH SMITH.**
Inspirational Address.
Healing Service after Evening Meeting.

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SUNDAY, FEBRUARY 25TH.

At 11 a.m. ... **DR. W. J. VANSTONE**
At 6.30 p.m. ... **MISS MCCREADIE.**
WEDNESDAY, FEBRUARY 28TH, AT 7.30 P.M.,
MRS. JAMRACH.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, FEBRUARY 25TH.

Evening, 6.30, Service, ... **MR. E. W. BEARD.**
WEDNESDAY NEXT, FEBRUARY 28TH.
Evening, 7.30, Open Circle ... **MRS. MAUNDER.**
HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays,
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This Alliance has been formed for the purpose of affording information
to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

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

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
of which is given from time to time in **LIGHT**, and where they can
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Henry Withall, and are due in advance on January 1st in each year.

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

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Tuesday, Feb. 27—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercossory Service at 6.30.

Thursday, March 1—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss McCreadie.** Intercossory Service in the Bureau, 5.15.

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 bona-fides 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 . . . 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, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

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.—58, 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. Zaidia Johnston, 57, Edgware-road, Marble Arch, W. Classes for development of psychic gifts. Fee 10s. 6d. for six sittings. Particulars on application.

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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 5098, 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 945.

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.

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.

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See next page.

SOCIETY WORK ON SUNDAY, FEB. 18th, &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.*—Mr. A. Vout Peters delivered a most useful and inspiring address on "Death." Mr. G. Craze presided, and a member kindly sang a solo. Crowded audience.—At 77, *New Oxford-street, W.C.*, on Monday, the 12th inst., Mrs. Marriott gave very successful descriptions to members and associates. Mr. Douglas Neal presided. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Morning, Mrs. Mary Gordon gave an address on "Power"; evening, Mr. P. E. Beard answered written questions. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave powerful addresses, her evening subject being "Spirits in Prison." Sunday next, morning and evening, Mrs. Fairclough Smith, inspirational addresses.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Fine address by Mr. George Prior. For prospective announcements see front page.—R. A. B.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. Robert King on "Occult and Mystic Paths," greatly appreciated. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. George Prior.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. E. A. Cannock, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. E. Hunt, address.

RICHMOND.—14, **PARSHOT (OPPOSITE PUBLIC BATHS).**—Sunday next, at 7 p.m., public circle conducted by Mr. A. J. Maskell. Wednesday, at 7.30, Mr. Horace Leaf, on "Psychic Experiences."

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mrs. A. Boddington gave an address, followed by clairvoyance. Sunday next, at 6.30, Mrs. E. Orłowski. Wednesday, at 3, ladies' meeting, Mrs. Maunder. Thursday, at 8, Church Workers. March 4th, Mr. and Mrs. Pulham.—M. D.

MANOR PARK, E.—**STONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; evening, address by Mr. Mead. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mrs. E. Neville. March 4th, Mr. R. H. Boddington.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, service conducted by Mr. R. Boddington; evening, helpful address and excellent clairvoyance by Mrs. Podmore. Sunday next, 11 a.m., Mr. A. Bailey, address; 6.30 p.m., Mrs. Annie Boddington, address and clairvoyance.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning circle well attended; evening, in the absence of Mrs. Fielder, local friends conducted the service. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. G. Symons. Thursday, 8.15, psychometry.—N. B.

BRIGHTON SPIRITUAL MISSION.—1, **UPPER NORTH-STREET** (close to Clock Tower).—Morning, helpful public circle; evening, address by Mr. R. Gurd, clairvoyance by Mrs. Mansell. Sunday next, 11 a.m. and 7 p.m., services conducted by the Lyceum members; 3 p.m., Lyceum. Special session. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Orłowski gave addresses, followed by clairvoyance, morning and evening. Sunday next, 11.15 and 7, Miss Violet Burton, addresses. Circles: Tuesday at 3; Thursday at 8. Class, Friday, at 8.—J. J. G.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson; evening, address by Miss Violet Burton on "Thou Shalt not Steal." Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mrs. Maunder. Friday, at 8, inquirers' meeting. March 4th, Ald. D. J. Davis, J.P.—F. C. E. D.

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Mrs. Jamrach gave an address on "Primitive Christianity and Spiritualism," and descriptions. Sunday next, 6.30 p.m., Mrs. Beaumont-Sigall, address and descriptions. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7, healing, and Thursday, 7.45, members only, Mrs. Brichard.—N. R.

GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.)—Morning, meditation service; afternoon, children's service; evening, Mr. G. Tayler Gwinn, address and answers to questions. On the 13th Mr. G. F. Tilby, address, and Mrs. Tilby clairvoyance. Sunday next, 11.15 a.m., meditation; 3.15 p.m., Sunday School; 6.30, Miss C. D. L. McGrigor. Tuesday, 7.45 p.m., discussion meeting.—C. E. S.

BRIXTON.—143A, **STOCKWELL PARK-ROAD, S.W.**—Mr. Maunder spoke on "The Questions of Life," and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30 p.m. Mr. Horace Leaf, address and clairvoyance. March 4th, Mrs. Neville. No meeting March 1st. Other circles as usual.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.**—Morning, discussion by Miss Hall, Messrs. Syme, Parry, Sims, Forsythe, &c; 7 p.m., address by the Vice-President. Sunday next, 11.15, Mrs. Brookman, address; Mrs. R. Boulton, vocalist; 7 p.m., Mdme. Alice de Beaurepaire. Wednesday, 28th, Mrs. Mary Gordon. Saturday, 24th, members' social. All come.—J. S.

TOTTENHAM.—684, **HIGH-ROAD.**—Mrs. Mary Davies spoke on "Mediumship" and gave clairvoyant descriptions.—D. H.

EXETER.—**MARKET HALL, FORE-STREET.**—The afternoon address was by Mrs. L. Davy and the evening by Mr. J. Hill. **KINGSTON-ON-THAMES.**—**BISHOP'S HALL, THAMES-STREET.**—Address and clairvoyance by Mr. H. Leaf.—M. W.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLCOMBE.**—Excellent inspirational address by Mr. E. Rugg Williams; well-recognised descriptions by Mrs. Thistleton.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Miss Mills, F.T.I., of Torquay, gave an educational address, followed by clairvoyance.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. M. H. Wallis gave a very excellent address following with clairvoyant descriptions and messages.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCOMBE-STREET.**—Trance address and clairvoyance by Mrs. Short. Soloists Misses N. and D. Tripp.—C. F. A.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. Percy R. Street gave addresses on "The Pilgrimage" and "Work for a World."

FULHAM.—12, **LETTICE-STREET.**—Mr. Symons gave an address, and Mr. Ashley clairvoyant descriptions. Mr. Wilkins addressed the Liberty Group.—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Geo. F. Tilby conducted a healing service in the morning and an ordinary service in the evening.—J. H.

EALING.—95, **UXBRIDGE-ROAD.**—The service took the form of a memorial to our late member, Mr. Eliot. Miss Douglas Fox spoke upon "Life's Possibilities" and Mr. Powes sang a solo.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss Shead. Address by Mr. Sewell, "Are they not all Ministering Spirits?" and answers to questions.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, usual service conducted by Mr. Eddy; evening, inspirational address and clairvoyance by Mr. Watkins. Other usual meetings.—W. G.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Mr. F. T. Blake gave addresses and clairvoyant descriptions; evening subject, "The Freedom of Spiritualism or the Bondage of Churchianity."—D. H.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, uplifting address by Mr. R. Boddington; 12th, ladies' meeting, address and psychometry by Mrs. Briggs; 14th, address and clairvoyance by Mrs. Edith Marriott.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—First visit of Mrs. Jennie Walker. Good addresses on "Healing Power" and "The Value of Spiritualism" and very accurate clairvoyant descriptions. Large audiences. On 19th and 20th Mrs. Walker also conducted meetings. 14th, Miss Beatrice Fletcher and Mrs. Farr rendered valuable help in a public circle.

ALONE, BUT NOT LONELY.

I have invisible friends who people my quiet home with their companionship. I believe that death and resurrection are synonymous, that death is the dropping of the body from the spirit, that resurrection is the upspringing of the spirit from the body; and I think of my friends and companions not as lying in the grave waiting for a future resurrection, nor as living in some distant land singing hymns in loveless forgetfulness of those they loved on earth—I think of them as a great cloud of witnesses looking on to see how we run the race that is set before us, grieved in our failures, glad in our triumphs. I think of my mother rejoicing in the joys of the boy whom she was not permitted to care for on earth; of my father still counselling me by his unspoken wisdom in times of perplexity; of my wife giving me rest and invigoration by her love. So I am never lonely when I am alone, rarely restless when I am sleepless.

—THE REV. LYMAN ABBOTT.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

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CONTENTS.

Notes by the Way	57	A Generation Ago	61
London Spiritualist Alliance.....	58	The "Matter" and "Spirit" of	
Jacob Behmen and Joan of Arc 58		Psychic Messages	61
The Press and the Psychics	59	Our Duty to Ghosts	62
The Humanising Mission of Art 59		The Value of Physical Phenomena	63
A Question for the Church.....	59	Through Death to Life.....	63
"Thoughts on the Present Dis-		Sidelights.....	64
contents"	60		

Strong representations have been made to us regarding the advisability of discontinuing the advertisements of professional mediums. The suggestion is endorsed by some influential readers and supporters of this journal. The letter of Lady Mosley in *LIGHT* of the 10th inst. admirably summarises some of the reasons for the change. We do not, however, desire to move precipitately in the matter. *LIGHT* is in the position of other newspapers in having to rely very much on its advertising revenue, and the step contemplated will naturally involve the sacrifice of a portion of its income. But we are confident that we shall have the support of those who desire to see *LIGHT* maintain its position unimpaired financially by a change which it is believed will add to its dignity and influence. May we ask that those readers who have the interests of the paper at heart will favour us with their views on the subject. It is intended, supposing that the proposals are carried out, that a Register of Mediums shall be kept at this office for the information of inquirers.

NOTES BY THE WAY.

It was Maurice Maeterlinck who lately expressed the view that one of the only two satisfactory war prophecies was the well-known prediction of Father Vianney, the famous Curé d'Ars. A few days ago we came across a brief account of the Curé, taken from a biography by William Howitt. There is no allusion to the war prophecies, which were doubtless made afterwards, but there are some interesting statements regarding Father Vianney's remarkable powers of clairvoyance:—

By his extreme abstemiousness, his intense exertions, and his ardent piety, he seemed to have purged away almost all fleshly impediments betwixt the invisible world and himself. Notwithstanding the constant throng of people that surrounded him, so that he had difficulty to pass amongst them in his church or to and from his house; though they were coming and going continually, he seemed to know them, their names, their connections and circumstances, as soon as he cast his eyes on them. He would pick out particular individuals in the crowd, tell them the cases he knew were pressing, take them into his confessional, and speak to them of their wants in a manner that filled them with astonishment.

Seeing a young Savoyard lady in the congregation, he told

her in passing that he would see her on the morrow. As she had but just arrived, and was a perfect stranger, she thought he had mistaken her for someone else, but on the morrow, when she was admitted to his confessional, he told her her most secret thoughts . . . of her desire to enter a religious house, of the sisters she had left at home and their special characters, all of which was perfectly correct.

* * * *

Another instance of Father Vianney's remarkable powers was the case of a lady who came to him, and whom he advised to dispose of her property at once by leaving it to her relatives, as she had no time to lose. The lady, who was in middle life and in perfect health, died almost immediately, after following his advice. The lady's relations, grateful for his judicious counsel, informed him of her death. We select three of the other examples as related by William Howitt:—

Le Père Nigre, who was planning in his own mind a soldiers' home at Toubières, when preaching there stated in the pulpit that he had just been to Ars when the Curé, to whom he was a stranger, accosted him by saying, "Well, father, how go your plans for the Soldiers' Home? Come, when will you have done thinking of it and begin building it?" "Now," said the preacher, "though this thing was in my mind I had never spoken of it to a living creature; yet he knew all about it."

During the Crimean war he was asked to pray for the safety of a soldier there, and a sister ill at home. He replied, "The soldier will return quite safe; the sister is ripe for heaven." He was quite right in both cases. A young lady, during the Italian war, was in great terror for her husband. "Tell her," said the Curé, "that she has nothing to fear. Peace will be made directly." This was on the 25th June. The news of the interview of Villafranca came directly afterwards.

The two last instances, of course, come under the head of "fortune-telling." But the Curé, it is to be observed, did not make merchandise of his wonderful gift. Its reality will only be disputed by materialists of the "Spookery" type with whom the Church has, in its hostility to psychic science, lately joined forces. We leave these strangely assorted allies to settle the point between them.

* * * *

It is a curious and suggestive fact that the Curé, like many of the old saints, believed himself to be, on occasion, assailed by the devil. His reason appears to have been that sometimes he was troubled by rather noisy physical phenomena—loud knocks and other sounds as though his furniture were being disturbed. These manifestations always seemed to come when people were on their way to seek consolation from him. It is possible that the manifestations took place merely to warn him of the approach of such persons, although, as William Howitt suggests, they may have been the result of visits from spirits of a low order desirous of amusing themselves or making their presence known. But the idea of the manifestations being diabolical, Howitt dismisses as a piece of "Catholic demonophobia." It is significant to read that the Curé's brother clergymen used to rally him on the subject of these hauntings. They were ascribed to rats or other natural causes. But some of the jesters received terrifying evidence of the reality of the phenomena when on one occasion, at Saint Trivier-sur-

Moignans, he slept in the same house as some of these witty gentlemen. At midnight "the house seemed turned topsy-turvy; the doors banged, the windows rattled, the walls shook." In their alarm they rushed to the Curé's bedroom to warn him that the house was falling. "Oh," said the Curé, "I know very well what it is. Go to your beds. You have nothing to fear." An hour later a man came to the gate to confess to the Curé—another instance of the way in which the disturbances heralded a visitor. We can well believe that, as Howitt remarks, the life of the Curé d'Ars was one of the most remarkable of modern times. His supernormal powers were demonstrated "before thousands and tens of thousands of people of all classes and ranks and of many countries." But the Press "preserved a profound silence on the matter as though no such things were taking place." Of course!

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, MARCH 22nd, 1917,

When AN ADDRESS will be given by the

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

(Vicar of Christ Church, Albany Street, N.W.),

ENTITLED

"IS SPIRITUALISM OF THE DEVIL?"

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 concluding lecture of the season in the Salon will be given on April 26th by the Rev. J. Tyssul Davis, B.A., his subject being "Art and the Other World" (with lantern illustrations).

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

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 27th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, March 1st, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "William Blake," the fourth 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, March 2nd, 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, March 2nd, at 4 p.m., Open Meeting, at which written questions from the audience on subjects concerning Spiritualism will be answered by Mrs. M. H. Wallis's control, "Morambo."

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.

It would be no real miracle to inhibit bad temper and change it to good by hypnotic suggestion, and to do it by auto-suggestion is assuredly as feasible, and possibly more gratifying.—"Manual of Hypnotism," by H. ERNEST HUNT.

JACOB BEHMEN AND JOAN OF ARC.

In his address on Jacob Behmen (or Böehme, as it is sometimes spelt) at the rooms of the Alliance on Thursday, the 8th inst., Mr. W. J. Vanstone described the great seer as the subject of inspiration and illumination which, unlike Swedenborg, he possessed without the accompaniments of learning and intellectual culture. But both he and the Swedish seer were filled with a consciousness of Deity, and both taught the Scriptures with a new interpretation, each living the life of harmony and peace within himself. Their message to-day was the need of personal illumination and the sense of eternity. Both preached the individual consciousness of God and faith in Christ as a living presence.

Mr. Vanstone gave a deeply interesting *resumé* of the life of Behmen, who was born in 1575, describing his early visions, episodes in his career, and the great illumination of mind which came to him while following his trade as shoemaker. His persecution and banishment were alluded to, and the patience and gentleness of soul which he displayed under all his afflictions. The lecturer also gave a lucid description of the nature of Behmen's teachings: the three principles of Divine Being, the threefold nature of man, the supersensual life, the *mysterium magnum* (or the chaos "from which originate good and evil, light and darkness, life and death"), and other classifications in which his philosophy was expressed. Some of these points were illustrated by readings from his works. His occult and alchemical studies also came under review, and Mr. Vanstone related the interesting fact that Sir Isaac Newton, greatest of English natural philosophers, was indebted to Behmen for an insight into some of the deeper truths of Nature. Behmen's insistence on the need of *self-cultivation* in the things of the Spirit, the training of the soul, whereby it might come consciously into contact with spiritual things instead of relying for direction on others, was significantly emphasised. Mr. Vanstone described the seer as a small man with a feeble voice and with few or no educational advantages, although he mastered four or five languages. He followed the occupation of a shoemaker all his days, and was a remarkable example of the way in which the inspirations of the heavenly world often find their appropriate instrument amongst the lowly—a matter still greatly misunderstood by those who always look for wisdom amongst persons full of the learning of the schools and standing high in the estimation of the world.

Mr. Vanstone's subject on the afternoon of the 15th inst. was "Joan of Arc." He admitted at the outset that there was a certain incongruity in including in his list of great seers the peasant maid of Domremy, but though Joan was not a seer in the sense that Swedenborg and Behmen were seers—she had no great revelation or profound teaching to give to the world—the story of her brief career illustrated a phase of spiritual consciousness that was well worthy of study. The points of that story—from the heroine's humble birth of peasant parentage in 1412 to her shameful desertion at Compiègne, her capture, and the long-drawn mockery of her trial, ending in her martyrdom by fire in May, 1431—were vividly brought out by the lecturer. With regard to the visions and voices by which she was visited, and which inspired her great mission, they began when she was thirteen years of age, coming to her (as she told her judges) in her father's garden and by the riverside. As to whether her visitors were actually, as she believed, St. Michael, St. Catherine and St. Margaret, Mr. Vanstone did not express an opinion, though St. Catherine (herself a beautiful character) seemed to him not an unlikely personage to manifest her presence to the simple, devout, pure-minded girl. After about four years the voices bade her go to Robert de Baudricourt, who would give her an armed escort to raise the siege of Orleans. Then came her interview with the Dauphin and his hesitating acceptance of her services; and now we found this peasant girl, who had never mounted a horse before in her life, riding in full armour with the ease and confidence of a seasoned cavalier, and wielding a lance with the skill of one who had long been accustomed to such exercise. She sent to Fierbois for a sword which she said would be found hidden behind the altar in the Church of St. Catherine. It was

found there and conveyed to her. Her voices made three predictions—(1) That the siege of Orleans would be raised; (2) that Charles VII. would be crowned at Rheims; (3) that she herself would be wounded. All three were fulfilled. Her military successes were the result not of elaborate plans like those of Moltke and Napoleon, but of a marvellous intuitive faculty which always enabled her to see what the enemy's next move would be and to act accordingly. She was perfectly normal when giving her commands, her condition being rather one of spiritual ecstasy than of trance. She seemed able to endure any amount of fatigue and she never hesitated to throw herself into the midst of the foe, repeatedly emerging unscathed. Mr. Vanstone alluded to the calm wisdom with which Joan during her trial constantly confounded her judges and accusers, and to her prediction of coming misfortunes for England—a prediction terribly fulfilled in the wars of the Roses. At home, apart from her psychic experiences, Joan was apparently a normal girl, industrious, skilled with her needle, pure, brave, self-sacrificing, intensely religious and devout, and with a strong sense of the Divine presence and guidance.

THE PRESS AND THE PSYCHICS.

A Vicar writes:—

The very different attitudes towards Spiritualism adopted by the "Weekly Dispatch," the "London Magazine" and the "Daily Mail" have aroused some curiosity. This curiosity I am unable to gratify, but like a popular preacher at a loss for an argument, I can relate an anecdote. May I offer an Oriental legend which has been edited to pass the Censor?

B—l—m, the son of B—r, returning in somewhat despondent mood from his famous expedition to the land of M—b, found awaiting him a very urgent teleæsthetic message from his old friend the K— of—somewhere in Asia—requesting him to set out and curse a certain people, marching in a certain direction for a certain purpose. Depressed by his recent failure and in no humour for business, B—l—m requested his wife to explain matters to his patron and respectfully decline the contract. Back came the answer in ten minutes: "Tell the prophet he may bless the people if he likes, but at any price engage the donkey to curse them!"

THE HUMANISING MISSION OF ART.

Is there nothing out of the present wreck of civilisation that will be of use for the life of that united world to which men must come again? One thing alone has stood the test, and it is love of art. German Zeppelins fly over England and hurl bombs at fortifications that do not exist, and kill innocent men and women and children; yet in England—while these horrors take place—I have heard "Tristan und Isolde" from first act to last, and, too, the glories of Beethoven and Bach and Mozart; the magic of Wagner's "Ring" I can hear still, for there is still a "Wagner Night" at Queen's Hall, and a "Beethoven Night," too. Thank God there is something still left of the old world for us dreamers who dream for Humanity; thank God the foul miasmas of war have not altogether killed every green shoot on the eternal tree of Brotherhood.

Those of us who love the beauties of art—whether in poetry or music, sculpture or architecture, whether of Greece or Rome, or of any modern nation, it matters little—have a special sacred mission these days; it is to purify the oppressive atmosphere of the world by flashing into it and through it the sunny life of God. The love of all that is beautiful (and loving anything makes it beautiful) is a crucible wherein can be transmuted the hate that is rising from day to day. . . . When, then, the newspapers tell us truths, half-truths, and lies to foster our hate, let us turn to a poem and purify ourselves with it; when the heart is bitter because of what has been taken from it, let us listen to a symphony that will tell us of a Heart greater than ours, a Heart that can embrace friend and foe alike because both are dreams of God.

—C. JINARAJADASA in "The Message of the Future."

A QUESTION FOR THE CHURCH.

In the "Sunday Times" of the 11th inst., "Rita" (Mrs. Desmond Humphreys) had an arresting article "What's Wrong with the Church?" She claims that the war "has stirred the minds of the people to severe criticism of their spiritual leaders." It was when "the overwhelming tide of desolation drove sorrowing humanity to its doors" that a realisation of the incapacity of the Church "took strong hold upon the world in general." It was not merely, "Rita" urges, that the nation was distraught with the discovery that Christianity could not prevent "this murderous flood of evil deeds, this cruelty and lust and bloodshed." It could give no answer to the cry to which the terrible slaughter gave rise—"Where are our Dead?"

We don't want to hear of white-winged angels, and streets of gold and pearl, and all the rhapsodical frenzies of the Book of Revelation. We want to know just what has become of that laughing boy who left our side with a jest on his lips for the Great Adventure that claimed him: . . . Yesterday he jested round the camp fire with his fellows. To-day he is—where?

"Rita" makes a strong indictment, but with regard to the first part of it one cannot resist the suspicion that in arraigning the Church the community is in fact arraigning itself. The problem of moral evil is not to be solved by any such methods. If the archbishops and bishops belonged to an order of super-human beings with power to suspend natural laws, then indeed we might hold them accountable for calamities which they had been appointed to prevent. The Church has, it is true, preached a doctrine which if followed would render war impossible, but it has no power to enforce the doctrine on the unwilling or the disbelieving. There is such a thing as free-will. Moreover, we have never heard of the Church professing that it had the power to prevent war. The "Daily Mail" itself could not do that.

But when "Rita" taxes the Church with its inability to answer the question, "Where are our Dead?" she comes nearer the point. The Church *does* profess to know something about the state and destiny of the departed. A confiding humanity has for centuries looked to its priests as its guides, philosophers and friends on this particular question, and so long as it did not press the matter too insistently no special difficulty arose. The present trouble came about as the result of the march of intelligence having taken the layman somewhat in advance of his (official) spiritual guide.

The situation is a critical one, and its acuteness will increase continually until a solution is found. We see but one "way out"—a way that will demand of the Church faith, courage, and doubtless no small measure of humility. The times are tragic and terrible. A financial bankruptcy is far easier to face than a spiritual one. To the quick ear of the intelligent observer there is a deadly undertone in the ribald newspaper gibe, "Spookery!" It indicates an attempt to wrest the right of judgment on the problem of death from those to whom it was rightly or wrongly deputed. It carries implications far beyond the condemnation of such folly or fraud as may be perpetrated in the name of Spiritualism.

D. G.

THE PRASANT ARTS GUILD, of 17, Duke-street, Manchester-square, W., is doing excellent work in the revival of those healthy, natural fashions of life which commercialism and the factory system have done so much in modern times to destroy. On Wednesday afternoon, the 14th inst., at the Conference Hall of the University of London Club, 19, Gower-street, under the auspices of the Guild, Mr. Arnold Dolmetsch gave a lecture on "Popular English Music and Dances of the 16th and 17th Centuries." The lecture was copiously illustrated by performances of the music of those centuries on the instruments of the time—the lute, the cithren, the viols and virginals, and even the "tabour and drum." In these Mr. Dolmetsch, his wife and sons and daughters took part, the younger members of the family giving also exhibitions of old-time dances. It was all intensely interesting, especially to students of Elizabethan literature, since the programme included some of the songs and dances of those spacious days, the original music being performed and the dances exactly copied. Amongst the items were several of the songs and airs referred to in Shakespeare's plays.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 24TH, 1917.

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"THOUGHTS ON THE PRESENT DISCONTENTS."

The work of "calling in the New World to redress the balance of the Old" (in a sense more important than that of Canning's famous phrase) is a formidable task. Indeed, it would be utterly impossible but for the fact that the great Intelligence which guides human evolution has now substituted the chastening rod for the beckoning hand. The rage of the followers of the old order against the new tells of desperation. That message of another realm of existence, blending with the life of this—a message taking at times queer and quaint, even sometimes outlandish shapes—falls no longer on deaf ears, but awakens challenge, inquiry, derision and defiance. It threatens a multitude of vested interests; it disturbs the complacency of innumerable self-satisfied minds. Every conservative instinct rises in revolt against that which promises to overturn ancient traditions right and left. The old dull tactics of indifference and sullen obstruction are being rapidly abandoned. They are no longer profitable. The new Revelation—alas, that it should still be new!—has to be encountered more actively, and to the old cries of "Imposture!" "Delusion!" "Diabolism!" is now added one of a new and chaste coinage—"Spookery!" The presence of panic is denoted by shrill calls for the police. Well, it would be foolish to deny that the conditions of the changing world-order do provide a certain amount of work for the agents of the law. Where there are credulous fools there will always be a certain proportion of rogues to batten on them, and where a new science is in its infancy there will generally be a sufficient number of bungling and incompetent "professors" to bring it into contempt at its beginnings. To misunderstand a subject is generally worse than to know nothing whatever about it.

Whether the people who misunderstand a matter are for or against it, there is bound to be confusion and delay, and a vast amount of feeble and futile discussion. There is a fussy investigation of rubbish—long ago discarded by the advanced students of the subject—and either a solemn verdict that it is rubbish, or a doleful complaint that there is no treasure concealed in it. To the quiet observer who has given serious attention to the question, some of the verdicts are not without their humorous side. The callow persons who having "rushed in" and on the strength of a smattering of the new science set up as experts and professors have their parallels in the people who, after a casual glance from the outside, sum up the whole matter with the air of oracles. Here are learned persons proclaiming

in the Press that the so-called spirit revelations are always silly chatter of no profit or instruction to anyone. And yet Sir Isaac Newton gained light and knowledge from a study of Jacob Boehme's writings, and Buchner drew on "The Arcana of Nature," that remarkable book written by an uneducated youth—we mean Hudson Tuttle—under inspiration. Buchner, of course, was unaware of the genesis of the book, and presumed it to be by a scientist of profound learning. (In parenthesis, we may be permitted to say that although Buchner belonged to the nation we now describe as Huns, he was a great scholar, and as he died many years ago, it may be considered excusable to mention him.) These are but two instances out of many examples of spirit communications that are very far removed from the slur of profitless chatter. Many wise, dignified and inspiring messages have "come through," as unbiased students of our literature can testify. We should be the last to deny that there is a great amount of worthless stuff which has also found its way into print—we have more than once lamented the fact in these pages. Indeed, a reader who has profited by the finer work finds his repugnance to the inferior communications increased by force of contrast. The only justification for the "rubbishy" part of the literature of Spiritualism is that it forms a kind of foil or background to the works of real merit.

Another complaint which may well arouse the philosopher's smile concerns the resemblance which the next world bears, or is alleged to bear, to the present one. The spectacle of a *bon vivant* grumbling, over his whiskey and cigars, at the "gross materialism" which promises him a life after death having a considerable similarity to this one instead of a radiant and celestial abode—amaranthine bowers of pure ethereal bliss—is one calculated to make angels laugh! It is a spectacle we have witnessed more than once, refraining from comments which might have seemed a trifle sarcastic.

Now what does it all come to?—Our fellow-citizens of earth are asked (gently but firmly) to consider the question of there being another world—a real one and not a mere "figure of speech"; to reflect on the possibility of Milton's lines concerning the millions of spiritual beings who walk the earth unseen being literally true. What is there in this plain and simple proposition to affront and offend the reason? They are asked to believe in the possibility of telegraphic communication between the two worlds—just as scientific a proposition as telegraphy between two continents or—let us say—two inhabited planets. Why are so many of them up in arms instantly? Because, we suppose, men always are, and always have been, opposed to anything new. Violent and bigoted opposition to any new truth or fresh discovery is always to be expected—it is an old tradition of mankind. In the current issue of the "Nineteenth Century" Sir Oliver Lodge, in replying to criticisms by Sir Herbert Stephen, makes some remarks which come in appropriately at this point:—

Sir Herbert's central argument is, I suppose, that although people have always longed for intercourse with dead relatives, yet nothing has come of it of any practical importance, and therefore nothing is likely to come of it. But take the case of aviation, to which also he makes appeal in support of this thesis. People have wanted to fly ever since the time of Leonardo, indeed as far back as Daedalus, but they did not succeed. Humanity had long possessed all the needful materials, but had not learnt how to put them together into an aeroplane. Accordingly, it was thought by many that we never should; and when it was reported from America that the Brothers Wright had actually flown, many sensible people refused to believe. It is better to be too sceptical than too credulous; and not everything that comes from America is always true. But the sceptics were in this case wrong. New things can occasionally be done, and old things can, with care and assiduity, be discovered and demonstrated in the teeth of all

wholesome scepticism. Like argon, for instance, which had been a constituent of the atmosphere through all the ages (a hundredweight of it in any large room), only no one knew till the epoch of Lord Rayleigh. So it was also with radium and its emanation, till the era of Madame Curie. There are many things, all about us, of which we are ignorant; and the contention that because they have not yet been discovered they never will be, if used as a rebutter of evidence when actually brought forward, is, if I may say so, a feeble one. Such an argument was probably used, as one of many, against the reality of Jupiter's satellites, after their simulacra had been seen in Galileo's telescope. It was doubtless claimed that a "glazed optic tube" must be fraudulent when used for any but terrestrial objects, and that if such a "medium" exhibited impossible things, the fact only proved its deceptive character.

But Spiritualism, it may be urged, is a matter that borders closely on religion. Yes, but not more so than astronomy, geology, or the doctrine of Natural Selection. All these had their religious aspects. No one need tremble for Religion—nothing can injure that; but *religions* must expect to be modified and enlarged with every new discovery. As for that new province of knowledge—for which we hope one day to coin a more appropriate name than Spiritualism—it has come to stay. The foolish amongst its followers may make it as fantastic-looking an object as they can, and its enemies may take the fullest advantage of the fact, but nothing now can hold it back. A new light is breaking—there is trouble amongst the owls and the bats.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 26TH, 1887.)

Turning to a class of phenomena made more familiar to us by the labours of the Society for Psychical Research, Professor James D. Butler, LL.D., of Madison, Wisconsin, gives us an experience of his own which is very striking.

On the 3rd of August, 1869, having with one companion accomplished the then rare feat of climbing to the top of Liberty Cap, one of the giants which hem in the Yosemite, we lost our way in descending as soon as we reached the base of the precipitous rock, and that at sunset, and three hours' tramp from shelter.

At that crisis, however, in the very opportunity of opportunity, a sure guide to our uncertain steps appeared in that wilderness. This pilot, as needful and as welcome as Virgil to Dante wandering in the jaws of the Inferno, was a man who had once been a scholar of mine in the East, and whom I supposed to be then living hundreds of miles further south. In truth, however, he had been some time herding sheep in a valley collateral to the Yosemite, but a day's march from where he found me. He knew that I had thought of a tour to California, but had not heard that I had actually journeyed to the Pacific slope at all. But, the night before, he was thinking of me, his teacher long ago and far away, and it was borne in on his mind that I might not be far away, perhaps even in Yosemite. So strong was this impression that, the next morning, he went down into the valley in quest of me. He there read my name in "Hutchings' Record Book of Arrivals," learned where I had gone, followed on and on till night-fall brought our glad reunion.

And this is no new thing upon the earth. Plutarch sets forth in his "Life of Pompey" that, after his defeat at Pharsalia, Pompey fled seaward, and got on board a fishing smack in hope of crossing the *Ægean* to Asia. While on board they sighted a vessel, the master of which was one Peticius, known to Pompey. This man had dreamed the night before that he saw Pompey in a dejected condition, not at all like his usual mien, conversing with him. He was in the very act of telling his dream to the people on board, when one of the seamen told him that he had sighted a river-boat, the crew of which were making signals. Thereupon Peticius looked and recognised Pompey just as he had appeared in the dream, and at once took him on board. A classical instance of telepathy, and one more demonstration that there is nothing new under the sun.

—From an article by "M. A. (Oxon)."

THE "MATTER" AND "SPIRIT" OF PSYCHIC MESSAGES.

A PLEA FOR MORE ENLIGHTENED CRITICISM.

BY THE REV. G. VALE OWEN, VICAR OF ORFORD, LANCS.

"There is no God sitting on a great white throne, with innumerable agents called 'angels' conducting affairs." This is an extract from one of the latest books on psychic science*, a most helpful book written by an earnest man who is devotedly labouring for the enlightenment of his fellow-men. I have cited it because it so well epitomises many similar declarations, on this and kindred subjects, by other authors, who, reading somewhat cursorily, and mostly from some English translation only, fix on some episode or phrase in the Bible, which has little of rational meaning to them, and pillory it forthwith, lest beginners in the search for truth should be perplexed by old ideas which have formed part of their mental composition from early years, but which the newer light has shown to be without foundation.

But surely such writers fail to take due account of the fact that the book from which they adduce these illustrations of what not to believe is the most perfect collection of records of psychic experience and research which, up to the present time, we possess; also that since this collection was completed in its present form a millennium and a half has passed away, and yet, so far from its having become obsolete, it is still the most widely read and consulted work we possess on the subject. Of no other collection of records on any science or philosophy can so much be said.

Now, the short citation with which I have headed this article is a positive statement. There is also an evidential value attaching to it. But the value is of a negative character only. It witnesses to the fact merely that in the spheres in which the author's informants dwell there is no "great white throne," or that, if there be, they have not told him of the fact. This is no evidence, however, that there was no such phenomenon to be seen in that sphere, or heaven, in which the author of the book of Revelation was spiritually present on the occasion of which he writes, a fact which is quite in agreement with other words of the gentleman whose statement I am challenging, written evidently in other mood but, strangely enough, incorporated in the same book with, and only a few pages from, the reference to the "great white throne" above cited. He is speaking of the variety of experience which obtains in the different spheres, and he puts the matter before us in a few well-chosen and quite direct phrases, thus:—

Communicating spirits seem at times to contradict each other, but this is due to some having an experience limited to the lower planes, while others may be living on the higher, where the habits and powers of the soul are very different. Both are right regarding their own plane, but wrong when, through lack of experience, they describe either as universal in spirit life.

The author in question is not solitary in taking up the position he does in respect of the Bible. Were he so I should not have noted his essay into the realm of the Higher Criticism. It would almost seem to be the rule, so common has the habit become, for one who writes on this great subject to consider his treatise either not complete, or else lacking in elegance and finish, unless there be found somewhere between the covers of his book a jibe at some particular incident recorded in the Bible or, failing this, an abbreviated jeremiad that there should be found, in this present age, people of the Anglo-Saxon race so far behind modern enlightenment as to hold one or other of those ancient doctrines of the orthodox Christian Creed with literal acceptance and belief.

Some three centuries ago a body of pilgrims, unable to bear the iniquity and intolerance of the Church at home, went over to the New World to seek for freedom, and one of the laws they enacted, by general consent, inflicted death as a penalty for profanation of the Sabbath. Essentially human nature is not changed to-day. While deprecating a system of sharply

* "Spirit Intercourse." By J. HEWAT MCKENZIE. Ch. VIII., "Laws Operating in Spirit Spheres."

defined shibboleths formulated by the Christian Church, there are many believers in the truth of spirit-communion who are to-day building up, on their own account, an exact counterpart of that system which they condemn. This system of theirs is, moreover, growing in arrogance in ratio to the growth of public assent and recognition accorded to the truth it enshrines, and, as it seems to me, is waiting only for a wider acceptance to develop into an iron-bound and priestly ecclesiasticism as strict as the strictest of the sects. In other words, the seeds of intolerance are there germinating and, if not destroyed, seem likely to prove anon as robust a tree as any to be found in Rome, Canterbury or Mecca. To this end many writers on psychic science are heaping up burdens too grievous to be borne by equally earnest-minded people who, in some matters, accept the same truth but from a different point of view.

Included in these burdens is a category of negations regarding certain articles of faith, held in positive form by orthodox Christians. These articles I freely admit need restatement in the light of that progressive revelation which has been continuous down the ages, and which has received a great impetus from the Spiritualism of the present day. At the same time I feel that so desirable an object is not likely to be advanced by describing, *e.g.*, the Virgin Birth as a "monstrous postulate" (I quote from a widely-read book).

Be it remembered also that these items of belief have passed through the crucible of criticism many times during the last fifteen hundred years, and they are still with us to-day, confessed by millions of sensible people, and are prominent enough still, in the general scheme of mental progress, to provoke denial and challenge on the part of those who do not accept them.

As a clergyman of the Church of England, I have, willy-nilly, been under obligation to cultivate a somewhat close acquaintance with the Bible. The daily reading of this book in church has had the effect of enforcing upon me, during the last twenty years, and with steadily increasing strength, the conviction that it is a book whose collaborators knew their subject, and whose statements merit respectful consideration, including those of the author of the epilogue who quite definitely testifies to the existence of that much-maligned "throne." (There is more than one reference to the "throne." I take that in Chapter IV.)

Let us glance again at the passage in question and see what St. John wrote of his experience. Translated as literally as possible into English, his words are these: "And immediately I became in spirit, and lo, a throne was being laid (or settled) in the heaven, and upon the throne (one) sitting," &c. There is no idea of fixity or permanency implied in the verb, which is in the imperfect tense and signifies a process in course of development. We can translate such an account into modern psychic phraseology in some such terms as these: "Suddenly I became entranced, and I noticed that there was enacting in that sphere in which I found myself a phenomenon which seemed to be analogous to what is known among us in the earth life as 'materialisation' or perhaps 'etherisation.' Gradually there merged into visibility a throne, and then there was materialised the form of someone, evidently of high estate, sitting upon the throne," &c.

Some time ago several portions of messages given to me from the beyond were published in *LIGHT*. During the period of their transmission it was explained to me that such manifestations as that above considered were frequently given by those in the higher spheres to those in some lower sphere, and always with a definite object, and that, by the process employed, it was possible for any of those high ones to manifest themselves in those spheres inferior to their own by what was described to me as the "Presence Form." It was not necessary for the manifestor to leave his sphere in person; he was able, by a projection of his own personality, to render himself visibly present in any sphere inferior to his own in which he wished to manifest. The degree of visibility to the various inhabitants of that particular sphere was not equal, however, but dependent on, and in ratio to, the degree of development of each. Also it was competent in some of the higher among

these high ones to manifest in more spheres than one, or in more places than one in the same sphere, simultaneously. This method seems to be employed by the Christ with much frequency, and it was the mention of such an instance by Raymond Lodge, as recorded in the book lately published by his father, which brought kindred instances occurring in the script above mentioned to my mind. They throw some light, I think, on Raymond's assertion that he had seen the Christ. For which reason, if the Editor will allow me the space, I will deal with the matter from this point of view in another article.

OUR DUTY TO GHOSTS.

By a regrettable oversight at the printing works, the publication of the following letter from Mrs. R. J. Fox has been greatly delayed. It should have appeared at least three weeks ago:—

In reference to some of the clauses in "D. R.'s" courteous "Reply to My Critics" (p. 7) on the above subject, I regret I cannot enter into more correspondence with regard to Mrs. Gibson's experiences with what *appear* to be needy souls on the astral plane who would seem to have required the human touch of sympathy before "moving on." For this reason, that though "D. R." has read some, and I have read many, of Mrs. Gibson's statements, *your readers have not*, and can have but a very faint idea to what the correspondence alludes, and therefore the conditions do not lend themselves to any fruitful discussion. Also, I am, frankly, almost as bewildered by some of them as "D. R." himself and quite incompetent to propound a solution which will meet all the problems he raises or which will satisfy your readers. I only entered the discussion in order to call for protection from what seemed a little harsh treatment for pioneers, when they give us what Sir O. Lodge describes as "Travellers' Tales," and not to act as an interpreter of Mrs. Gibson's records. "D. R." has certainly made all amends in his power and has given a helpful suggestion on the subject for those who cannot bear the idea of an extremely long *status quo* for some undeveloped souls on the borderland. But I cannot think a paper discussion at present would be profitable or lead to any conclusion. This was written before Miss Dallas's interesting contribution in *LIGHT*, January 20th.

ANOTHER PULPIT VERDICT.

Canon Masterman, speaking on the 15th inst. at St. Giles', Cripplegate, said that one of the striking events of the war was the enormous development of experiments in Spiritualism, as a result of the yearning desire of people to know something about the condition of those they had lost. They had to decide what their attitude as Christians should be to this outbreak of a resort to Spiritualism. To put it all down as charlatanism and delusion was to appreciate very inadequately the evidence available. His personal view was that there was some kind of contact between the living and the dead possible, but they had to remember that there was not direct communication with the dead, but only through intermediate stages, which made it perplexing and uncertain.

We cannot ignore the conclusions of such men as Sir William Barrett and Sir Oliver Lodge. I remember the late Frederic Myers saying to me at a Psychical Research meeting about twenty years ago, "Remember that you clergy begin all your sermons on a tremendous assumption, that there is another world. We are trying to make that assumption a certainty."—CANON ADDERLEY.

PSYCHIC PHENOMENA.—A conviction of the continuance of personality is not by any means the same thing as the belief in spiritual manifestations. Undoubtedly there is an increasing desire for spirit communications, but without special opportunities for research, or without giving a great deal of time to laborious investigations, it is impossible to "try the spirits," and that is imperative if people do not want to be taken in by the Rawsons or unduly influenced by the Raspitins of Society. Yet because there are charlatans who exploit Spiritualism there is no need to deny the possibility of phenomena which a Stead and an Oliver Lodge have acknowledged.—"British Citizen and Empire Worker."

THE VALUE OF PHYSICAL PHENOMENA.

By H. A. DALLAS.

Those who have been closely watching the development of the psychical movement as a whole will welcome Dr. W. J. Crawford's book, not only as another indication of the advance which is being made, and of the collaboration of workers behind the veil, but also because it is a valuable and very important contribution to a branch of the subject to which less attention has been hitherto paid in this country than has been given to it on the Continent. Since the universe has always a dual aspect—mental and physical, inner and outer—progress cannot be otherwise than halting if the physical aspect is neglected. And yet this aspect is often shunned by those who feel the appeal of the other. Many who are touched and fascinated by Sir Oliver Lodge's fine work, "*Raymond*," will turn away from the physical phenomena of Spiritualism with repulsion or disdain. There are reasons for this which we can respect. These phenomena, appealing as they do to the senses first, are particularly liable to misuse. Sometimes they have been fraudulently imitated, and even when genuine they have been often used for material gain to entertain the curious and frivolous, and physical mediums have too often deteriorated morally and physically under the strain of excessive use of their faculties. But the fact that powers have been abused is not a valid argument against their proper use. If it were so, to be consistent the same prohibitory treatment would have to be applied to other human powers, and if applied strictly, society would cease to exist, for it is a sad, strange fact that the most essential and the most wonderful human powers are just those which have been most frequently misused.

Anyone who believes in a God-governed universe will admit that mankind has no right to refuse to use any faculties with which it is endowed; it may be undesirable for certain individuals to insist on using all their powers, but that humanity as a whole can be justified in neglecting them is unthinkable.

Dr. Crawford shows us how the physical phenomena of Spiritualism should be studied, how the medium ought to be guarded, what are the aims and methods necessary to obtain the best results, and he makes it clear that when the gifts of a medium are so used, these physical phenomena, no less than the mental phenomena, lead to conclusions vital to the spiritual advancement of mankind—namely, to the assurance that man survives death, that those who have passed that portal still interest themselves in us and still co-operate with us in the work of the universe. The conditions under which Dr. Crawford has been able to carry on his observations are ideally good; it is rare to find in combination so many favourable conditions. Those who view these experiences religiously, as involving intercourse with unseen beings and as sanctioned by God, are apt to undervalue the scientific side of the matter, and thus much of the evidential value of the experiences is lost. That such a combination of conditions should have been obtained is in itself a remarkable fact.

Sir Oliver Lodge's book and Dr. Crawford's taken together ought to raise these two aspects of mediumship and make both those who exercise the gifts and those who study them take a higher view of their responsibilities, and watch more strenuously against the dangers which attend their selfish or unworthy use.

Some remarks made by that able and experienced investigator, Dr. J. Maxwell, in his work, "*Metapsychical Phenomena*," will be read with interest in connection with Dr. Crawford's statement concerning conditions essential for the best success. I can only quote a few lines here:—

The advice I give is important to follow. Win the confidence and sympathy of the medium by your own sympathy, your own deference, your own loyalty. . . . If you perceive an involuntary fraud, put the medium on guard against himself, always act towards him with sincerity, but at the same time with kindness and courtesy. . . . The abuse of experimentation rapidly brings on nervous breakdown and may cause serious disorders, of which neurasthenia is the most frequent and the least serious. . . . I am as persuaded of the absolute innocuousness of experiments prudently conducted as I am positive of the dangers of experimentation when frequent, prolonged,

and conducted by incompetent persons. I have no fear of assuming responsibility of the first, but for no consideration whatever would I endorse, even indirectly, the second, and I cannot too strongly recommend the same prudence to other experimenters. . . . Experimentation with persons of doubtful morality must be avoided. ("*Metapsychical Phenomena*," pp. 62, 63.)

THROUGH DEATH TO LIFE.

THE TESTIMONY OF A SEER.

[The following article reaches us from a lady writer whose identity must be concealed in these pages under the pen-name of "Joy." She is not a professional medium, has never attended a séance, and has little or no acquaintance with the literature of our subject. She is one of a large number of persons in whom psychic powers have awakened spontaneously.]

Astronomers have explored the heavens and discovered new worlds there, but no instruments have they devised that will enable them to see anything of what lies beyond the grave. Science, philosophy, learning, yield no certain knowledge concerning the life that follows this life. Ministers of religion are often sadly conscious of their inability to answer satisfactorily the questions asked of them by those who have been made desolate by the death of their loved ones. For most of them know little about the dead. But as with the telescope or microscope objects that are invisible to the naked eye can be seen distinctly; as with the telephone distant voices that otherwise would be inaudible can be heard clearly; so, by the exercise of the psychic faculties which some of us possess we can penetrate the barrier between the material world and the realm of spirit life, and both see and hear what is invisible and inaudible to those in whom such faculties are either absent or dormant.

These faculties are not necessarily associated with erudition, wisdom or saintliness of character. To none of such things can I lay claim. But because I have been generously provided with psychic powers I have been privileged to learn much of what is hidden from the vast majority of mankind until after death. And could I write as Maeterlinck can write, or did Maeterlinck know what I know, there would go forth to the world a message that would gladden the hearts of many who now mourn their dead. But I must do my poor best to try to comfort some of them.

"There is no death; what seems so is transition," wrote Longfellow in one of his inspired poems. This is no mere expression of poetic fancy, but a plain statement of fact. That transition I have often seen. For something like a score of years I was a professional nurse. Many deaths I witnessed. And many times I beheld the spirit body rise from the discarded earthly body, in appearance an etherealised, glorified replica of it. No trace of suffering or disease did I ever see on the radiant faces of those thus transformed. Striking at times was the contrast which they presented to the human features, emaciated by debility or deep-furrowed by pain.

Never into the "great unknown," as some despairingly call the other world, do the dead go forth alone. Always they are met by those who have come from the realm of spirit life to welcome them on their entrance into a new sphere of existence. In deaths which I have witnessed, these angels, as I call them, have always appeared before the physical life of the one for whom they have come has actually ceased. Clearly visible they have been to me at such times, though unseen by the other human occupants of the room or hospital ward, save by the dying person. For oftentimes, just before the end came, I have observed the eyes of the dying light up with glad surprise as they beheld the angels who were awaiting their transition. Often they have recognised them as friends or relations who had preceded them to the other world, and have greeted them joyously. For when the weakened bonds that hold the spirit body to the earthly body are about to be finally sundered, the dormant spirit faculties, it would seem, are often awakened, and what was a moment before invisible becomes visible.

Of this I will relate one of several instances I might recall. In the hospital to which I was attached a sweet girl of seventeen was dying of consumption. The weariness that comes of extreme weakness and debility was heavy upon her, and she yearned for rest. Her father, mother and brother had been summoned that they might be present when the end came. And to the bedside had also come two angels. Before they themselves underwent transition they had been the two most intimate girl friends of the girl whom death was about to claim. I recognised them, for I, too, had known them.

"It has grown suddenly dark," the dying girl exclaimed. "I cannot see anyone."

Then she saw the two angels and recognised them. A smile beautiful to see illumined her face. She stretched forth her hands towards them.

"Oh, you have come to take me away," she said. "I am glad, for I am very tired."

They were her last words. In perhaps a minute she was what the world calls dead. But when the two angels vanished from my sight they bore with them one who was now like unto themselves.

"But what of those who meet sudden death in battle?" some may ask. "Do angels also meet them when they enter the other life?"

Aye, verily they do. I testify not only to that which I have been told by angels, but to that which I have seen. For often I have been liberated from my physical body, though not by death, and sometimes have been transported to battle-fields. And there I have seen angels—hosts of angels—ministering to the wounded and the dying and bearing away those who have been killed—not their mangled corpses, but their spirit bodies, unscathed by shot or shell. For that incorruptible part of God's handiwork man cannot mar.

Nothing with which we are familiar in this life is more generally misunderstood than death. Of all the many gifts which our Father in Heaven bestows on us it is, I think, the best. As it has been revealed to me it is the crowning proof of Divine love. Death is but a rebirth into another life which, for those who seek good and not evil, is a broader, freer life than this—a life in which the best that is in them finds ampler scope for development; and in which, as they progress, they obtain a deeper realisation of the love of God than is possible here, and joy unspeakable in serving Him.

Many angels I have seen. They differ with respect to their features and figures much as do human beings at various stages of life. For though transformed by death they are still human.

But whether indicative of youth or old age, and of whatever type, their faces are all aglow with something that so unmistakably bespeaks tenderness, goodness, love, that they are all beautiful to look upon. Though some may be patriarchal in appearance, with snowy hair and long, flowing white beards, there is about them no suggestion of the decay and decrepitude which on earth are usually associated with extreme age. Whether their faces indicate that they passed from this earth-life young, middle-aged, or old, they are all, so they impress us, endowed with more vigour and vitality than is ever possessed by those who still abide on earth. In short, it seems to me that the beings whom we speak of as dead are far more vitally alive than are those who have yet to pay the great debt of Nature. Life, more abundant life, is the gift of death.

Strange it is that many Christians are as contemptuously sceptical as are the grossest materialists concerning every experience in these twentieth-century days which may be adduced as proof that life persists after death, and that the so-called dead, as is more than once recorded in the Bible, do return, and, when the means are available, do often communicate with the living. "As it was in the beginning, is now and ever shall be." The dead are all about us. Has it not been said, "He shall give his angels charge over thee to keep thee in thy ways"? The ministry of the angels is a real, most beneficent and glorious ministry.

Something of what has been revealed to me concerning it, I will relate in a future article by citing some extracts from a record I have made of my psychic experiences.

SIDELIGHTS.

To know, as many of us do, how great and useful a force is created by prayer is of little avail if we neglect to put that force into operation. Mrs. O. Meads suggests that every reader of *LIGHT* should give a few moments every day at noon to earnest prayer for a happy issue to the war. It does not matter where he or she may be at the time or how employed, nor in what words, if any, the petition is couched. The only elements needed are faith and sincerity.

The "People's Journal," Glasgow, recently published two long and interesting interviews—the first with Mr. William Jeffrey, a well-known Glasgow business man and one of the most ardent of Scottish Spiritualists, and the second (which took place at Mr. Jeffrey's house) with Mr. William Hope, of Crewe, whose success in spirit photography has of late years brought the name of the "Crewe Circle" into considerable prominence. Mr. Jeffrey, who gave the interviewer the benefit of some of his experiences with the direct voice, prefaced his narration with the statement that for many years he had been keenly interested in conjuring. "I flatter myself," he said, "that I am an expert in the conjurer's art, and there are very few tricks, even of the most-difficult kind, that I cannot find out and repeat after once seeing them performed. It was because of my skill as a conjurer that I began to inquire into Spiritualism. I thought it was trickery, and that I should soon discover 'how it was done.' But my investigations showed me beyond the shadow of a doubt that supernatural agencies were at work."

Mr. Hope told the "Journal's" representative that the first spirit photograph he took was nearly thirty years ago; when he was employed at a bleach works near Manchester. "I had become a bit interested in photography in an amateur way, and one day in the dinner hour I put a workmate of mine against a wall to have his photograph taken. When I began to develop the plate I thought that the whole thing was spoiled. There was what looked like a blur on the plate, but on making a print I saw that it was no blur, but a woman's face. . . . I handed the photograph to my workmate. His face went white as a sheet. 'That face!' he gasped. 'It's—the face of my—dead—sister!' I was just as much staggered as he was. I had never seen his sister, and did not even know that she was dead. The whole thing was a profound mystery, until one of the men at the works who had been interested in Spiritualism came along and told me that it was a 'spirit photograph.'"

Since the interviews above referred to the correspondent has had a séance with Mr. Hope and a Mr. and Mrs. Burton, at Mr. Jeffrey's house. In his account of what took place on this occasion he states that he placed on the table a packet of plates which he had brought with him and which he declares he did not let go out of his sight. He was next directed to put the packet into his trouser pocket. Then he was to take two plates from the packet and after writing his name on a corner of each to place them in the slide of the camera. This having been done he was twice photographed. After each exposure he took out the plate himself and placed it in the developing dish, which he held while Mr. Hope poured in the liquid. He states that at no part of the proceedings did Mr. Hope himself touch the plates. One of them, on developing, showed nothing unusual; on the other appeared over one of the sitter's hands the face of a boy. The correspondent has so far been unable to recognise it as that of anyone he knew, but he adds that if the phenomenon was worked by trickery "then all I can say is that Mr. Hope is at once the most expert conjurer and the biggest hypocrite I have ever met. But then," he adds, "he makes nothing out of the business."

MR. M. H. CALNEK, of Kingston, Jamaica, sends us a new paper clipping giving a report of an address delivered on the 7th of last month by the Bishop of Jamaica, Dr. C. de Carteret, at a service held in memory of Jamaican soldiers killed at the front. Referring specially to one of them, a young second-lieutenant, of high character and attainments, the Bishop said: "The most death has been able to do has been to liberate the spirit from the body in which that spirit dwelt. And, maybe, he lives nearer, far nearer, to us now than ever before. He is no longer separated from us by thousands of miles. Distance is a material thing; it is not known in the spirit-world. And I dare to believe, though I speak it with hesitation, for it has not yet been clearly revealed, that we of earth may commune with our loved ones who are no longer in the flesh—not with idle and irreverent curiosity, but in sacred and happy fellowship."

A SPIRIT VISITOR.

VARIED FORMS OF MANIFESTATION.

Mr. James Watson, of Willaston, near Nantwich, sends us an account of a strange experience he had some few years ago, accompanying his narration with the statement that though he does not give sittings as a medium, either professionally or privately, he is convinced that he possesses certain psychic gifts, as the experience he records is but one of several of which he has been the subject. The incident in question occurred one dark evening when he was left alone in the house, his wife having gone out to fulfil an engagement. He had drawn up his armchair to the fire and settled down to the perusal of the daily paper, when he became conscious of a sudden coolness in the atmosphere and then of a voice bidding him distinctly to go upstairs. He obeyed, and on his reaching the first landing asked whether he was to ascend the next flight. The reply came, "No, go into the front room." He opened the door of the room thus indicated, and on doing so saw, standing by the window and plainly visible by the light of the gas, which his wife had turned low but not out, the figure of a lady (whose appearance and dress he describes in some detail). She regarded him with a kindly expression, and with an inclination of her head towards him moved past him on to the landing, where she disappeared. He returned to the sitting-room, resumed his seat by the fireside, and was cogitating on his experience when a loud rap came on the chimney-piece, followed by others on the walls and various articles of furniture in the room. At supper he mentioned the circumstances to his wife. Mrs. Watson and a lady friend were in the habit of sitting every morning and obtaining communications by means of a slender cane, one end of which was held lightly by both sitters while the other tapped in succession the letters of the alphabet printed on a sheet of cardboard. On the morning after the events above narrated Mrs. Watson received in this manner a message expressing the communicator's regret at having startled her husband on the previous evening. Asked who she was, the visitor (giving her name) stated that she was an aunt of Mrs. Watson and died before the latter was born. It was true that Mrs. Watson had had an aunt of that name and Mr. Watson learned that her appearance corresponded with that of the lady in his vision. What puzzles him is why her presence should at first have been invisible, manifesting only as a voice; why in the upper room it should have shown itself as a life-like apparition, next have greeted him with raps, and lastly communicated with his wife in a tapped-out message, which revealed nothing more than the spirit's identity. Apparently some very slight differences in conditions make possible very different forms of manifestation,

NATIONAL UNION FUND OF BENEVOLENCE.—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges with thanks the following subscriptions received in January: Miss K. Newman, 2s. 6d.; Morcambe Society 15s.; Aaron Wilkinson, 2s. 6d.; Miss Boswell Stone, 3s.; St. Saviourgate Society, York, £1 3s.; Mrs. Severn, 2s. 6d.; An Old Friend (J. W. H.), 2s. 6d.; Mexbro' Society, 15s.; M. L. Copping, 5s. Total, £3 11s. While expressing her gratitude to the societies and friends who have so generously responded during the special effort, Mrs. Stair reminds those who have not yet taken a collection or sent donations that she will be pleased to hear from them at the earliest opportunity.

FUNERAL OF MR. T. C. ELIOT.—On Thursday, the 15th inst., at Golders Green Crematorium, the mortal remains were cremated of Mr. T. C. Eliot, for more than thirty years an active and well-known figure in the Spiritualist movement, especially on Tyneside. The service, conducted by Mr. Ernest Beard, the President of the London Spiritual Mission, was a fine expression of the faith and knowledge in which Mr. Eliot's life had been lived. Mr. Beard reminded those present of the wider possibilities that now lay before the emancipated spirit to work for the cause he had loved so long. To Mr. Eliot the new life was but an extension under freer conditions of the old, an opportunity to greater power and usefulness. Mr. Heywood played the fine organ with great feeling and beauty, opening with Chopin's "Funeral March" and ending with the "Dead March" in "Saul," and Mr. Basham sang beautifully Schubert's "Adieu." Mrs. Wallis, a lifelong friend of Mr. Eliot and his family, was among those who were present.

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