

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## CHANGES IN "LIGHT."

The cutting down, by the Government, of paper supplies necessitates further alterations in the internal economy of "Light." The Supplement, as will be observed, has disappeared, and in future, space being precious, it will be necessary to make a small charge for Society reports and notices, as described on another page.

## NOTES BY THE WAY.

That the body—especially the hand—normally radiates a force or influence is well known. In the "Bulletin de l'Institut Général Psychologique," Paris, 1905 (No. 2), there is an account of some interesting experiments made by Dr. Favre in investigating the action of the human hand upon plants. Common garden-cress seeds were placed upon damp blotting-paper and submitted to the influence (1) of the right hand, (2) of the left hand, and (3) of both. The results showed that the hand does apparently exercise an action over the germination and growth of plants. It was found that the right hand is the most active and that six minutes' treatment of the seeds the first day sufficed for the influence of the hand to be a marked feature during the whole period of germination. It was also observed that the health of the operator determined to a great extent the emission of the force. Dr. Favre's experiments have an additional interest when it is borne in mind that the fakirs of India claim to be able to accelerate the growth of plants by making passes over them.

\* \* \* \*

This reference to the influence of the hand reminds us that some years ago a good deal of curiosity was manifested concerning the action of the hand upon a little vane of paper balanced upon the tip of a needle. If the right hand was brought near to it without actual contact, the vane, after a preliminary wriggle or two, began to revolve slowly from right to left, while if the left was used it moved from left to right. The revolutions continued for some minutes, the time varying with the individual. Sometimes the vane would not move at all, or only in a sullen kind of way, but perseverance and a change of hand generally overcame its obstinacy. As investigation showed that the movement was not influenced by the breath or bodily temperature of the operator and tests by the electro-scope failed to reveal the presence of electricity, the movements were attributed to the action of psychic force—a conclusion which more recent investigation into the physics of mediumship tends to confirm. Readers interested in the subject will find some further particulars in an

article entitled "The Magic Whirligig" which appeared in the "Pall Mall Magazine" for June, 1898.

\* \* \* \*

The Rev. H. V. O'Neill sends us what he describes as "A Long-Restrained Complaint." He has read "with impatient feelings" in LIGHT "passage after passage" disrespectful to "the Church." But then, of course, he must have read with emotions of pleasure and satisfaction "passage after passage," also in LIGHT, in which "the Church" has been eloquently defended and its teachings expounded by able ministers. Naturally he raises the question, *which Church*; as a Catholic priest he protests against our "constant failure" to distinguish between the two. And yet in LIGHT as recently as the 3rd ult. (p. 40) appeared an article by "Hamerton Yorke" in defence of the Romish Church. So it is not a "constant" failure, and, to speak plainly, we do not care to accentuate the old feud between Father O'Neill's Church and what he calls the "Church of the Reformation" by too explicit distinctions. The matter is complicated by the great number of people of both Churches who are actively or passively sympathetic to our subject. Father O'Neill alludes to the teachings of Christ on the subject of life after death. The Church, he says "professes to know only as much as Christ taught it." Father O'Neill is hereby courteously, definitely, and emphatically told that that question is now a *scientific* proposition, just as much as astronomy or electricity. We might mention some of the many instances in which Theology has vainly endeavoured to withstand the course of Science in the past, but these things have become staled by repetition.

\* \* \* \*

To proceed to other points. Father O'Neill launches in the Press, from time to time, attacks and fulminations against this much abused movement of Spiritualism, but the moment any reflection is cast or seems to be cast on his Church, he finds it most unfair. This is an attitude which hardly reflects the insight and humour of an Irishman. It is the attitude of those who hold that whatever they do to their enemies is just and right, and whatever their enemies do to them is "not fair." The Rev. Father is annoyed with us for saying in "Notes by the Way" that the prediction by the Curé of Ars of coming events in the lives of some of the people he met was "fortune-telling." Of course it was. Father O'Neill says that the powers of the saintly Curé were quite different from those of clairvoyants *et hoc*. But this is a mere quibble. We were not talking about the powers at work but the *things said*. And as to the claims made for Divine inspiration in the case of the good Curé, the law and a powerful section of the Press to-day would laugh them to scorn. Father O'Neill has done us the honour to read this journal for many years. We ask him to try and regard its aims in a large, generous and manly spirit, free from partisan prejudices and petty quibbling such as we have noted above. We hope he read and profited by the report of Dr. Powell's address in our last issue.

## PROFESSIONAL MEDIUMSHIP.

### READERS' OPINIONS ON THE QUESTION OF ADVERTISEMENTS.

Sir Arthur Conan Doyle writes:—

In answer to your appeal in *LIGHT*, I for one would be prepared to pay £10 a year towards a fund with the object of recouping the paper for the loss sustained by not admitting advertisements of mediums. There are true mediums and false, and it is a serious thing that a paper which represents what many of us believe to be nothing short of a new revelation should in any way, even unwittingly, help what is false. I cannot see how you can discriminate. It is all or none, and if "all" means helping deceit, then my counsel is that you do the brave and proper thing and make it "none." It is right, however, that those of us who take this view should make some personal sacrifice in order to make your action possible. Our belief must be shallow and worthless if we will not do that.

May I add that a very hearty vote of thanks should be passed by all believers in spirit communion to those men, be they journalists or detectives, who expose fraudulent mediums. They could not do us a better service than by attacking the worst enemies of our cause. Mistakes may be made—every movement has its martyrs—but no one can read the evidence without feeling that in the main these people are vulgar impostors and deservedly punished. Exact knowledge of the future has never, so far as I know, been claimed by those who have passed.

Mr. B. M. Godsall, writing from San Diego, California, on the general question of professional mediumship, says:—

Surely Spiritualists of any experience must have learned by now that no medium exists who can give satisfactory readings to all and sundry, at so much per reading. Much has been made lately of the twenty odd years of study that certain celebrities have required to assure themselves of the fact of communication between the two worlds. If all they had to do was to pay a fee and consult a medium—like shouting into a telephone to the spheres—then twenty years is a long time (even on a London telephone!) to discover that there is someone alive at the other end of the line.

The truth is that the law is largely in the right. People who promise to get information through from the "other side" for anyone who will pay a fixed price are selling goods that they can seldom deliver.

The moral of it all seems to be that mediums should confine their activities to associations, churches, institutions, &c., where they should receive salaries, but not fees, and read for members only. Moreover, the general public might be instructed to seek their mediumship within their own families, and amongst their friends, where they might perhaps get much fantastical nonsense, but, if we believe in our cause at all, we must trust that it would be outweighed by wisdom received.

It is true that the instructed Spiritualist may perhaps consult a public medium, without feeling aggrieved, because he knows that he is paying for the *chance*, and not for the *assurance*, of success—just like consulting a doctor. But the general public can hardly be expected to take that view of the matter.

If Spiritualism were the cheap and easy way to enlightenment that some people seem to think, then we might well fight shy of it.

The Rev. David F. Stewart, M.A., of Highgate, writes that he sees nothing objectionable in the advertisement supplement. Its omission would, he considers, be an unnecessary sacrifice.

Mr. Richard A. Bush (Morden, Surrey), suggests that the advertisements should be continued but in a modified form—merely names and addresses—all of one size, *i.e.*, none to be made more conspicuous than others by large type or other devices. He adds:—

I think that the higher forms of mediumship will prove generally to be the "free gift"; but I am not blind to the fact that many mediums will require payment or support, and they are every whit as much entitled to this without loss of dignity as clergymen, artists or musicians.

Mr. B. Jordan Smith (Reading) favours the retention of the advertisements on the ground that professional mediums supply a demand by inquirers for evidences that shall be immediately available.

Mr. J. Sims, Hon. Secretary of the Holloway Society, is strongly opposed to the commercial element in mediumship, and remarks on the tendency of persons with the smallest psychic gift, however undeveloped, to set up as full-fledged mediums. "Delete the advertisements," is Mr. Sims' advice,

"fill the space with reading matter, and, if you like, charge an extra penny per copy. You may rely on the support of every society which counts, and you will obtain a better class of subscriber."

Mr. H. Butcher supports the suggestion to drop the advertisements, although he has received evidences of the reality of prophecy. He would be willing to pay an increased price for *LIGHT*.

Mrs. R. T. Ridley (Corbridge-on-Tyne) agrees with Lady Mosley that the advertisement supplement should be dispensed with.

Mr. William E. Benton supports the proposal and recommends that the price of *LIGHT* should be increased to 3d. He himself, he adds, would be glad to pay 6d.

Miss Cordelia Grylls (Torquay) is in favour of deleting the advertisements, and points out that mediums who take up the business side of the work lose their higher guides and are brought into touch with a lower class of intelligence.

Mr. H. Jephson recommends the abolition of the advertisement supplement and raising the price of *LIGHT* to 3d.

Mr. Joseph Appleby (Accrington), writing as a business man, recognises that with *LIGHT*, as with other papers, the revenue from advertisements is an important matter. But he deprecates the idea of commercialism in connection with the subject—it is that element which has brought it into ill repute, and he is strongly in favour of discontinuing the advertisements.

Mr. John Burns (Coventry) suggests that *LIGHT* should continue the advertisements with restrictions and precautions, which, however, have long since already been adopted.

The Misses Charlotte and Mabel Woods support the proposal to discontinue the advertisements, and suggest the formation of a common fund to make up for the loss of income entailed.

Mr. T. Large (Liverpool), Mr. T. Tudor Pole (Portstewart, Co. Derry), Mrs. W. H. Smith (Reading), Mr. James W. Flack (Wilton), Mr. F. Dismore (Birkenhead), amongst others, also strongly support the proposal. Amongst the remaining dissentients are Mr. J. Hewat McKenzie, Mr. Ernest Morley Miles (Worthing), Mrs. Nellie Bloodworth, Mrs. E. Hutton, Miss E. Katharine Bates and Mrs. H. S. Robertson. Letters continue to pour in, but by far the larger number are in favour of the abolition of the advertisements, and this applies equally to those whose opinions are given orally.

Meantime it may be observed that there is no evidence of any general desire on the part of mediums that their announcements shall continue.

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## A GENERATION AGO.

(FROM "*LIGHT*" OF MARCH 12TH, 1887.)

Men who have never seen a certain phenomenon may easily find flaws in the evidence or consistency of the evidence of those who have witnessed it. Two persons may have been witnesses of a terrific thunderstorm in India. One may assert that there were twenty flashes of lightning per minute, the other may state there were ten per minute. Ah! says the critic, the witnesses were incompetent; their varied accounts prove that no thunderstorm took place at all; their evidence will not bear the test of investigation. Now, I will tell you how it was done: a man procured a mirror and flashed light before the eyes of those persons, then shook a piece of sheet iron to imitate thunder, and thus played his trick. Why, you have merely to go to any common theatre and you will see the whole thing done. . . . When the recorded facts are of such a character as to defy such puerile criticism, then the only course left is to deny the facts. Those who make these assertions are mistaken, or are not stating facts accurately, or have imagined the whole thing. He who was *not* present has the effrontery to assert that he knows better what took place than those who *were* present.

—"M.A. (OXON.)."

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LAST week's issue of *LIGHT* was sold out and copies are only obtainable with difficulty. Readers are requested to order their papers regularly in order to be sure of getting them.

## A VISION OF NEW WORLDS.

A FAITH THAT EMANCIPATES.

By B. M. GODSAL.

The reflection cast upon Spiritualism, that it fails to confer spirituality (seen more than once lately in the columns of *LIGHT*) provokes me to the retort made by the beggar, that aforetime was blind, to those who would have him deny the miracle by which he received sight—"One thing I know, that, whereas I was blind, now I see"—a good answer, leaving the Pharisees to decide for themselves whether it was the application of clay, or the ablutions, or the Spirit working through these, that had opened his eyes.

Adapted to fit my own case (for I, too, am of age), this cogent reply would run somewhat as follows: "One thing I know, that, whereas I was born and brought up to the tenets called 'orthodox,' and became an agnostic—or materialist—now, taking my stand upon the phenomena of Spiritualism as a base, and on its teachings as a superstructure, I get a glimpse, at any rate, of new worlds, offering bright promise for the future and, better still, making of this world a reasonable place, and justifying the ways of God to man."

This vision of new worlds recalls a personal message I once received in Costa Rica (as reported in *LIGHT*), through a medium unable to speak a word of English, which, after extolling the study of Spiritualism as a means of advancement "towards success—the highest attainable," concluded with the advice—

To delve in science, and plunge down deeply into books,  
To reap the blessing of the known, and find new worlds  
in blinded nooks.

Observe the use of the word "blinded," rather than "blind," conveying the truth that the mysteries of Spirit are not merely hidden away in "nooks," from which the proud avert their gaze, but these nooks are purposely made blind against eyes not ready to pierce the veil—so that seeing they may see, and not perceive. I give personal experiences because, in a matter so deep, they are the only ones that move us.

It is true that the spirituality induced by Spiritualism has little surface resemblance to that of the orthodox type. For Spiritualism is young, and democratic, just as Christianity was democratic—when young. But the latter, embellished throughout the centuries by generations of artists, has received a beautiful exterior, which reflects itself upon the manner of its votaries, acting rather as a bar to intimate contact with publicans and sinners; whereas it is a witness to the truth of Spiritualism that it enables two friends, or even strangers, to discuss, without the semblance of cant, intimate problems of the soul, supplying, as it does, many natural ways of approach. Moreover, another of its gifts is a sympathetic understanding towards all faiths—and even superstitions—because it is an element common to all, and a key to the heart of each.

While Spiritualism gives a fresh interest to Bible reading, I doubt not that many of our higher messages emanate from sources as wise and exalted as some that begin, "Thus saith the Lord"—which evidently vary in quality with the age, the medium, and the occasion. That our messages sometimes seem confused and contradictory, when compared with the revelations of past days, is doubtless due to human limitations, by reason of which the history of a hundred years ago becomes accepted as clear and concise, whereas that of last month is a babel of many voices.

One essential quality that differentiates Spiritualism from most religions is that it affirms freedom of soul; whereas the churches too often deny to others this kind of freedom, though liberal enough in the matter of conduct. And people, as a rule, prefer that their religion be rigid in dogma and liberal in practice—affording anodyne to the soul and ease to the body. Spiritualism, reversing this, leaves to the soul its freedom—a freedom ever broadening, as the soul more and more assimilates itself with universal law—which is divine; but it teaches also that true freedom entails responsibility, whence it follows that, in the realm of conduct, not the smallest infraction of the law can, by any *hocus-pocus*, escape its painful consequence.

Perhaps Spiritualism is more especially helpful to those not, by nature, spiritual—those who must be shown, who must have groundwork for their faith. Nevertheless it serves well the ultra-spiritual in bringing them down to earth, and teaching them to watch their steps while gazing heavenwards. For by its light we see that the mind of man is the point of contact between matter and Spirit, the meeting-place of intellect with spiritual forces, and often their battle-ground, where they contend for sway, as well as for mutual benefit in regulating the claims of each—of head and of heart.

What, then, is this Spiritualism that takes both heaven and earth for its province? It is broader than religion, for its rubrics include the laws of Nature, forever unfolding; it is more inclusive than science, for, while it makes use of weights and measures, it treats also of the things that can only be spiritually discerned; it is not to be limited by the term philosophy, for it refuses to be systematised, and remains as elusive to definition as life itself. It is something simpler than these, and it permeates all three of them, like the leaven "which a woman took and hid in three measures of meal, till the whole was leavened."

## THOUGHT TRANSFERENCE.

By F. W. LAST (LATE LINCOLN REGIMENT).

Telepathy is now a scientifically established fact. The term signifies the transmission and receiving of mental impressions, and hitherto has been used to cover *two distinct* types of this phenomenon. The one type is telepathy between incarnate minds, and the other telepathy between discarnate and incarnate minds. The former I shall designate as ordinary telepathic phenomena and the latter as psycho-telepathic phenomena.

There is an abundance of evidence as regards ordinary telepathy, but not so much as regards psycho-telepathy. I will now give a case illustrating this class of telepathy. The experience set forth was related to me by a professional friend, one who is rather sceptical as regards psychical matters. I give it, as far as possible, in his own words:—

Some years ago now, I happened to be just off on my holiday to the seaside, and one day, near the date of departure, I distinctly heard a voice say (although it appeared to come from nowhere), "Go and see your father." I thought it must have been imagination, and dismissed the matter from my mind on that ground. The next day I again heard the voice say, "Go and see your father," and I felt that it was rather a strange occurrence; however, I again dismissed the matter from my mind. When the message was again repeated, I thought that really there must be something in it, and I told my wife that "something" warned me to go and see father. She was very disappointed and could not understand why I had taken such an idea into my head. However, I *did* go to my father, and found him in very good health. I stayed about a week with him, and on the day of my departure he said to me, "My dear boy, I have never felt so 'fit' in my life." I returned to my wife, and two days afterwards I had a telegram notifying me of my father's death.

It will be seen from the above account that if my friend had *not* obeyed his "unseen communicator," he would never have seen his father on earth again. Upon first hearing this experience I thought it might be explained by ordinary telepathy, but upon being informed by my friend that his father was in excellent health at the time the message was received, and that his father was extraordinarily lucky as far as disease was concerned, I dismissed that explanation. Upon careful consideration of this case, I have come to the conclusion that it can only be explained by psycho-telepathy, that is, telepathy between a discarnate entity and an incarnate mind, unless, of course, it was a case of clairaudience, my friend's astral-sense of hearing being stimulated on this occasion. But I am inclined to reject this hypothesis when I consider that the gentleman in question was a confirmed "sceptic," and so his astral-sense would not be likely to be aroused spontaneously.

**THE POLICE RAIDS.**—At the Marylebone Police Court on Saturday last Olive Bush (Mrs. Starl) was sentenced to three months' imprisonment for fortune-telling. She was defended by Mr. Woodgate, who intimated that an appeal would be lodged.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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### THE INVIOLETE THINGS.

"Some day, perhaps," said Rupert Brooke, "we shall see, being no longer blinded by our eyes." That "intellectual power" which, as another poet told us, "through words and things goes sounding on its dim and perilous way," is a power which misleads us sadly when the way takes us beyond the region of words and things. We find evidences of the fact everywhere in the attempted reduction of some fine vision or emotion to the language of every day. The result is a hybrid something which belongs neither to heaven nor to earth. It is not normal, nor is it supernormal—it is abnormal, a nondescript. The artist in music, colour or words, who seeks to express the vision, knows intuitively that crudity would be ruinous to it—the delicate idea will escape. But it has to be conveyed somehow, and he accomplishes the work—seldom to his satisfaction—by hints and allusions. The appeal is subtle and indirect. The intellect can be addressed in plain words, reinforced, if need be, by plan and diagram, but the methods which make plain the external world merely confuse and distort descriptions of those spiritual essences whose nature it is never to run freely in physical moulds.

The vision celestial described in plain, blunt speech, set out in mathematical formula, or terms of scientific analysis, seems a lame and impotent thing to those whose intuitions are clear, however deficient they may be in the purely intellectual quality. Their sensibilities are offended; they feel instinctively that a profaning hand has been at work, and they utter an indignant protest. "Why, this heaven of yours," they exclaim, "what is it but this world over again?" And the would-be revealer of the mysteries, mortified at such ingratitude, retorts in tones of pique, "Of course it is—how could it be otherwise? I am simply giving definite, practical form to those things which you seem to think are of no account unless they are vague and cloudy." It is an ancient quarrel. It started centuries before the pioneer into worlds unrealised sought to set all their mysteries down in black and white, in order to bring them within the comprehension of the man in the street. Religion fought it out with science on a similar question. The poet uttered his plaint against those who sought to analyse the rainbow, fearing that they might destroy its beauty. But Science had its way. The bases of religion were examined and tested; the rainbow was analysed, and in the end, despite all the indignation, "nobody seemed a penny the worse." Certain spurious sanctities were rudely trampled upon and their shams exposed, but all the really sacred places remained undisturbed. The human form was

examined with microscope and test tube, and it was set down that a man consisted of so much water, carbon, nitrogen, phosphorus and what not, but in the end it was seen that something had eluded analysis, and that was the man himself. Science had been probing for that which was amply secured against all its instruments, and Theology had been merely wasting its wrath. The rainbow having been, to all appearance, "taken to pieces," remained intact as an object of wonder and beauty, as much an inspiration to the poet as before it became a matter of scientific investigation. And the wonder-worlds of the hereafter will equally escape all touch of profanation, no matter how minutely and accurately their constituent elements are tabulated. Always the essential spirit escapes. The intellect has its limits. It can deal only with matter, the animating principle for ever eludes it. It can decompose the parts or re-assemble them, but in the meantime that which gave them unity and meaning has fled beyond all hope of capture.

In truth, we are "blinded by our eyes" when, seeing only the masks and cases of things, we esteem these to be the things themselves. Beyond all the rules and canons we erect for the protection of sanctuaries is a higher law that preserves them for ever from violation. Its working in human affairs is seen in the impulse to resist the invasion of rights and liberties, to defend against aggression the things which the heart holds as sacred, but here its operation is imperfect and evolutionary, a struggle swaying this way and that, designed to pillage or to protect something which, being intrinsically worthless, is ultimately doomed to destruction, or which, being of eternal value, is already amply secured by universal laws, invulnerable and inaccessible. In the last analysis it is seen that the iconoclast must be quite as much an instrument in the hands of the Higher Intelligence as the man who is simply fired with the zeal to defend and conserve. When, no longer hedged in by this muddy vesture of decay, we see clearly through our spiritual perceptions we shall behold the vision of a world so ringed by law that it could wreck no peace but its own, possess no treasures but those ordained for it, and take no assured step on any road but that destined for it from the beginning of time.

### THE COMING OF PEACE.

The words in which James Russell Lowell, towards the close of the American civil war, expressed (in the character of Hosea Biglow) his country's longing that that cruel strife might end in a noble and enduring peace will find an echo in many hearts to-day:—

Come, Peace! not like a mourner bowed  
For honour lost an' dear ones wasted,  
But proud, to meet a people proud,  
With eyes that tell o' triumph tasted!  
Come, with han' grippin' on the hilt,  
An' step that proves ye victory's daughter!  
Longin' for you, our sperits wilt  
Like shipwrecked men's on raf's for water.

Come, while our country feels the lift  
Of a gret instinct shoutin' forwards,  
An' knows that freedom ain't a gift  
Thet tarries long in han's o' cowards!  
Come, sech ez mothers prayed for, when  
They kissed their cross with lips thet quivered,  
An' bring fair wages for brave men,  
A nation saved, a race delivered!

LONDON SPIRITUALIST ALLIANCE.—For particulars as to the forthcoming meetings readers are referred to the advertisement on the front page. Further particulars can be obtained on application to the secretary, 110, St. Martin's-lane, W.C.



## ATLANTIS: MOTHER OF NATIONS.

BY MR. J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 22nd, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in opening the proceedings, referred to the disappointment his hearers and himself had to suffer in the fact that Sir Arthur Conan Doyle was unable to fulfil his promise to address them that evening. That promise had been made subject to his future engagements, and these—including the history of the war on which he was occupied—had proved so heavy that he was compelled to claim their indulgence so far as regarded that evening. He hoped, however, to address them later. It had been suggested to him that instead of having an extra night during the summer he might open the autumn session. In any case there need be no anxiety concerning his appearance later. On learning that Sir Arthur could not be with them he (the chairman) invited Mr. Van Stone to take his place, and when, after consenting to do so, Mr. Van Stone selected the subject which had since been announced, he felt that he had chosen the right man to address them, for it was a subject which exercised a fascination for all Spiritualists and Theosophists. Much of what had come to us regarding Atlantis had been through revelations from the unseen, but if we could get such revelations confirmed by physical investigation it would be of great advantage. Some years ago they had on that platform Madame Le Plongeon, who with her husband had given much time and study to research work in Yucatan, with the result that they discovered many apparent links between the people of Yucatan and those of ancient Egypt—there was, for instance, a similarity in their hieroglyphs, they had the same kind of buildings and the same customs. He had no doubt their lecturer would give them further confirmation of this fact.

MR. VAN STONE said: The study of ancient civilisations has progressed rapidly within recent years, as fresh discoveries of ancient remains come to light. Only recently at the British Association we had an eminent geologist giving us some accounts of the discoveries in Crete regarding the wonderful Minoan civilisation which stretched back probably to 10,000 B.C. and died out about 4,000 B.C. The Sumero-Accadian civilisation of Mesopotamia was decadent 6,000 B.C., when the wild barbaric hordes swept down from the highlands. Though our knowledge of Egyptian culture becomes dim when we pass to pre-dynastic times (5,000 B.C.) yet the Minoan discoveries show intercourse between Crete and an Egypt of high culture long before the first dynasty arose—taking us back, indeed, to an Egyptian civilisation existing perhaps 20,000 years B.C.

Legend and tradition among the Mediterranean peoples, and strangely enough, among the races of America and even our own islands, point to the existence of a land where now the Atlantic rolls, a land peopled by a highly-civilised race. Until comparatively recently, the existence of the island continent was looked upon with scepticism; for one thing, it combated the doctrine formulated by Sir Charles Lyell and prevailing amongst geologists thirty years ago, of the permanence of the ocean basins. We know now that the Atlantic bed is not a rigid thing but is in a state of constant flux; and since those days a mass of scientific evidence has gradually accumulated from different departments of science, all pointing to the existence of land between the Old and the New Worlds. So Atlantis, the theme of myth and legend, is emerging from the mists of time to take its place among the nations of ancient days.

Again, in America the Indian traditions which have been systematically collected in recent years point to an ancestral land now submerged in mid-Atlantic. Coming nearer home, we find the Celtic bards of these islands sang of a mystic island in the Western Sea from which their hero-gods came; the Druids told of vanished lands, and the Troubadours of a later time

wove into their legends the story of the land of Lyonesse, the scene of many of the exploits of King Arthur and his knights. Lyonesse, strange land of glamour, lay far out beyond the Scilly Isles, and it may be that the prototype of King Arthur was some Atlantean hero whose exploits echoed faintly down the vistas of time.

The purely scientific evidence practically began when the results of the Challenger Expedition of some forty years ago were made known. Deep-sea soundings revealed the existence of a great bank or ridge in the mid-Atlantic, stretching in a south-westerly direction from near Greenland to far down in the South Atlantic. The mean breadth of the ridge is  $937\frac{1}{2}$  miles. On either side run two great valleys forming the deeper parts of the ocean. The Western valley is larger and deeper, with a mean depth of 12,800ft., but in some parts reaching 21,000ft. The Bermudas represent heights rising from the floor of the valley.

The Eastern valley is narrower and shallower, and the sea floor shows many pyramidal heights which form the Azores, Madeira, Canaries, and Cape Verde Islands.

The great ridge rises abruptly 9,000ft. from the ocean depths, and the higher parts average only 600ft. below the surface of the sea.

Again, off Portugal, two large banks exist at a depth of 492ft. and 192ft. respectively, and these are regarded as marking the position of two ancient islands. Similar banks occur around Madeira and the Canaries, indicating a greater extension of land formerly.

Geological evidence shows that the eastern Atlantic bed is very mobile, constituting a great volcanic zone, and that it is of relatively recent date. All the islands are of volcanic origin, and dredgings in 1908 from the Azores for 500 miles in a northerly direction showed the presence of lavas at a depth of 9,600ft. A submarine volcano was also located on the Equator at  $22^{\circ}$  W. Longitude. In 1896, during the laying of the submarine telegraph from Brest to Cape Cod, the great grappling irons caught in precipitous peaks, making it evident that the sea floor was of the character of a country with steep mountains and deep valleys, composed of a volcanic lava known as "tachylite." It was deduced from this evidence that the bed of the Atlantic was once a land surface overflowed by lava, and that the land suddenly caved in and sank 9,600ft.

From a close study of the present conditions existing in the Atlantic, some of the great continental geographers do not hesitate to postulate the presence in ancient times of two continental bands, one joining Europe to North America and the other joining Africa to South America. Recent zoological investigations show that the land fauna of the Azores, Madeira, Canaries, and Cape Verde Islands are of continental origin, and many of the land molluscs imply an extension to the West Indies. Fossil camels are found in India, Africa, and also in North and South America. The European cave-lion, that once roamed over our own country, is also found in the rock deposits of America. The horse and its progenitors originated in America, and the fossil plants of a certain geological age are living to-day in America, and some also in Africa. Most of these plants (sixty-six genera) are found in the Eastern States, while only thirty-one genera occur in the Western States, showing that they entered from the Atlantic side.

The banana, which is a native of tropical Africa and Asia, also occurs in America. It is too tender to stand a voyage through the temperate zone, is devoid of an easily carried tuber, and cannot be propagated by cuttings. Moreover, it is seedless and has been so from a very early period, and must have been under culture for a very long time.

The cotton plant is wild in America, but never in the Old World, and plants brought from America to India degenerate, while those brought from India to America improve.

To account for the presence of these plants and animals in the New and Old World, the biologists and geologists of the present day put forward the theory of a vast land bridge across the Atlantic at some very early period. Now this amounts to a corroboration of the ancient tradition of Atlantis.

One other interesting point is that certain roses, the Imperial lily, tuberose and lilac, have been cultivated from such a

vast antiquity that they are not known in a wild state (Darwin), and it is possible that these plants were "evolved" on Atlantis.

Passing now to evidence of another character, we may take up the question of languages. The Basque language (Northern Spain) has no affinity to any other European tongue, but resembles in structure certain aboriginal languages of America and these alone (Farrar, "Families of Speech"). The Mayas of Yucatan, in Central America, have thirteen letters similar to the Egyptian hieroglyphs. Again, it has been shown that there is an extraordinary resemblance between certain Hebrew words and words of identical meaning in the language of the Chiapenes, one of the most ancient races in Central America. May it not be that these far-removed races (and many others) sprang from one common source such as Atlantis?

If we regard Atlantis as the mother of nations, it is interesting to notice the astonishingly varied race types of the American Indians, who perhaps in many respects come nearest to the old Atlantean race. Every shade occurs of red-brown, copper, olive, cinnamon and bronze. The Zuni and Dakota Indians are white-skinned, with auburn hair and blue eyes, while the Karos of Kansas are of negro blackness. Black negroid races are figured on the monuments, and the ancient book, the "Popul Vuh," of Guatemala says that in ancient times "black and white men together lived in this happy land (Guatemala) in great peace, speaking one language." It also tells of the migration of their ancestors from a land far out to the East (that is somewhere in the Atlantic).

Further, Retzuis says that the Guanches, the aborigines of the Canary Islands, are most nearly related to the primitive people of America. The ancient Egyptians, too, are represented as red men, and often show the profile of certain American Indians.

In religious rites and ideas, we find a community with those of the Old World. The worship of the cross, the sun-disc and the serpent was common in America when it was first discovered. Baptismal sprinkling, the use of the sign of the cross, and prayers for the washing away of sin were used in Mexico and Peru. Crossed cakes were made at Easter, just as they were in ancient Egypt, and there were monastic orders and the embalming of the dead. I came across the following in one of our newspapers some time ago:—

The mummified remains of a woman and child have been found in a cave in California, and are now at Topeka, in the possession of the Kansas Historical Society. An opening was discovered under moss and grass-covered stones, and this led to a hermetically sealed cave. Herein were found the mummies. The woman is a giantess, seven and a-half feet high, and shows peculiarities not yet found in any known race. She was lying flat on her back with a child in her arms, and was wrapped in a parchment-like covering, apparently the skin of an animal. The hair showed traces of having been black; the teeth were well-preserved. The feet were of enormous size, and the toes were all of the same length. This fact seems to relate the mummy to an ancient race existing some eleven thousand years ago in Central America and Southern Mexico—the Mayas and Quiches of Le Plongeon.

I give you this as an instance of the mummification which took place in America.

A remarkable similarity occurs in the words for God in American and Old World languages, the Greek Theos or Zeus, the Latin Deus, the Sanskrit Dyaus, the Keltic Dia, and the Mexican Teo or Zeo.

The pyramids of Mexico and Central America have the same internal plan as in Egypt. The temple and city ruins of Yucatan are like those of Egypt; and the false arch formed by horizontal courses, each slightly overlapping, occurs both in Central America and in the oldest Greek and Etruscan (Italy) remains.

Serpent mounds occur in Ohio and also in Argyleshire. The one at Bush Creek, Ohio, is a clay serpent, seventeen feet high, one thousand two hundred and fifty-four feet in length, holding in its jaws an egg, one hundred and twenty feet long and sixty feet wide. The centre of the egg consists of a mound of burnt stones, and evidently was used as an altar.

(To be continued.)

## THE BRAHMIN'S PROPHECY.

### AN EPISODE IN INDIAN HISTORY.

There are among the Brahmins a small number who appear perfectly distinct from the fortune-telling Brahmins and astrologers who are well known in India. Those I now speak of seem to be gifted with a talent possessed only by a very few of the quiet, retired, literary Brahmins. To one of these I shall now confine myself; he was a man well known to many of my contemporaries in India, and I have occasionally met with him at Bombay, Surat, and Cambay.

On my arrival at Bombay, Mr. Crommelin, the Governor, was under orders to relinquish his situation at the beginning of the following year, and then to return to England. Mr. Spencer, the second in Council, was appointed his successor in the Bombay Government instead of Mr. Hodges, chief of the Surat, who considered it as his right. Mr. Hodges became acquainted with this Brahmin during his minority (probation) in the company's service.

This extraordinary character was then a young man little known to the English, but of great celebrity among the Hindus. The Brahmin expressed an affectionate regard towards him; as far as the distinction of religion and caste allowed the friendship became mutual. The Brahmin was always justly considered as a very moral and pious character; and Mr. Hodges was equally well disposed. His Hindu friend assured him that he would gradually rise from the station he then held at Cambay to other residences and inferior chiefships in the company's service; that he would then succeed to the high appointment of chief at Tellicherry and Surat, and would close his Indian career by being Governor of Bombay. Mr. Hodges, having been enjoined secrecy, spoke of these Brahminical predictions among his friends from their very first communication, and their author was generally called Mr. Hodges' Brahmin. These predictions for some years made but little impression on his mind. Afterwards as he successively ascended the gradations in the company's service, he placed more confidence in his Brahmin, especially when he approached the pinnacle of ambition, and found himself chief at Surat, the next situation in wealth and honour to the Governorship of Bombay.

When, therefore, Mr. Spencer was appointed Governor of Bombay, and Mr. Hodges dismissed from the chiefship of Surat, and suspended from the service, he sent for his Brahmin who was then at Pulparra. Mr. Hodges received him at his chief's garden-house, where he was sitting in the front verandah. He immediately communicated to him the events which had lately taken place, to the disappointment of all his hopes; slightly reproached him for a pretended prescience, and having deceived him by false promises. The Brahmin, with an unaltered countenance, as is usual with his tribe on such occasions, coolly replied: "You see this verandah which leads to the apartment to which it leads; Mr. Spencer has reached the portico, but he will not enter the palace. He has set his foot upon the threshold, but he shall not enter into the house. Withstanding all appearances to the contrary, you will still see the honours I foretold, fill the high station to which he has been appointed. A dark cloud is before him."

This singular prophecy was publicly known at Surat and Bombay; and the truth or falsehood of the Brahmin was the subject of discussion in every company, when an Englishman arrived overland from England to annul Mr. Spencer's appointment, and to invest Mr. Hodges with the Governorship of Bombay. All which accordingly took place. Mr. Spencer embarked for England in the same ship in which I arrived in India in December, and Mr. Crommelin sailed in January, leaving Mr. Hodges in complete possession of the Governorship.

—From Forbes' "Oriental Memoirs."

WE do not forgive a giver. The hand that feeds us is some danger of being bitten.—EMERSON.

ADVERTISING POSTERS.—The issue of advertising posters being now prohibited, friends who have the sale of LIGHT asked to be good enough to assist us by displaying the paper itself.



## TO FOLLOW THE GLEAM.

THE TRUE IDEAL OF THE WORLD.

BY CIVIS MUNDI.

It often seems to me that the most important power in human life, namely the Spirit of God within mankind, is altogether overlooked and depreciated, while on the other hand the quality of evil within us is given the highest degree of emphasis. People are always ready to believe in and talk about the evil in human nature, the "devil in us," as it is often popularly called, but those who really believe that there is anything of the Divine Spirit in man seem to be relatively few. And yet this Divine Spirit is in every one of us. It may be alumbering, but it is surely there. No one single unit in the whole family of the Great Father has ever been born, or will ever be born, without some measure of the inbreathing of this Spirit, some measure of the Divine Grace which will lead him upwards and onwards.

When man was created, God "breathed into him the breath of life"—i.e., gave to him that incorruptible spirit which cannot die, the spark of divinity and everlastingness. And yet this very Divine Essence of which man is a partaker, and which is the highest and most desirable of all his blessings, is the one thing which seems to be slighted or ignored. We rarely hear men speak of this grace within them, and yet it is the one thing which can inspire them and help them to rise above material conditions.

If we were taught to believe in our own capabilities of goodness, if we were given a higher and better understanding of the element of Divinity which is lodged within these human bodies of ours, if we were encouraged to feel that there is more in us than we are at present aware of, to realise our own powers and the greatness that is given to us, we should be a better people and the world would be a better world. Give a man a low estimate of himself, and what is there to stimulate him to make an effort to rise above his merely human nature? Make him believe that his nature is sinful and depraved; let him know that you expect no great things of him because he is incapable of greatness, and what is left to give him the necessary incentive to rise?

If you would have a man great, then you must expect greatness of him, and you must let him know that you *do* expect it. You must educate him to comprehend the possibilities of greatness which are his. Give him a high estimate of himself; teach him to realise that he is immortal, and that within his immortality lies the power of rising higher and higher in the scale of life. Make him to understand the wonder of the spirit that is in him, and then, when you have done this, man, with all his faults and failings, will strive for better things. When he once thoroughly realises all that he is, all that he was meant to be, he will not be content to remain in spiritual darkness, he will not be satisfied merely to tread the well-beaten path of ease and sluggishness, but will look for something to inspire him and lead him upward to that Everlasting Spirit of Light from Whom he himself emanated and to Whom he shall return.

It is not the mere human body which we can see and handle which is the "man," but it is the spark of Divinity which is within it. The blind know those with whom they converse; they do not see the outward form; they have no knowledge of the personal appearance of their friends beyond what is told to them, and yet they know their friends, and very often form a better and truer estimate of their characters than do we who have eyes to see. And the only possible explanation of this seems to be that they judge by the "man within," the real self, and not by the mere outward appearance, the mould of clay, which is nothing more than the temporary abode of the real man.

It is only the idea of failure which makes men fail; teach them to believe that success will attend all right and steady effort; and then—and not till then—they will prove worthy of their higher nature, worthy indeed of the "Spirit of God" within them.

## SOME DEATH OMENS.

Traditional forewarnings of death are intimately associated with some of our old families.

For instance, the "Rookwood" of Harrison Ainsworth's romance is Cuckfield Place, Sussex, where it is a legend that the fall of a branch from a lime foretells death to a Sergison. The Hamonds of Westacre Abbey, Norfolk, one of whom, Mr. T. A. H. Hamond, died there the other day, have an invisible rider, the sound of whom clattering into the courtyard of their old home foretells, to the faithful, a death.

Among the more familiar death omens are the "Radiant Boy" of Corby Castle; the black calf of the Ferrers of Chartley; the tradition that when a lord of Rosslyn is about to die, historic Roslin Chapel seems on fire; and the swan of Closeburn, Dumfriesshire, which heralded death to a Kirkpatrick when it appeared from nobody knows where on the lake there. Others are not so well known.

The ancient Stanleys are warned of death by a weeping female spirit; the Roman Catholic Middletons, a Yorkshire family, are said to be apprised of death in their line by the appearance of a nun; when a sunken tree was seen in a mere close to Brereton Hall, Cheshire, the Breretons knew that the end of one of them was near, and an old Cornish family had for a death intimation chains of fire on a cliff near their home.

When a sturgeon forced its way up the Trent past Clifton Hall, Notts, the Cliftons, baronets, looked for a death. The West-Country Oxenhams had a death omen in a white-breasted bird, and two owls perched on their Wiltshire home were a similar portent for the noble family of Arundell of Wardour.

There is also the vulpine death warning of the Prestons, Viscounts Gormanston; and the Sheridans had a banshee which made itself heard under the windows of their mansion in Ireland when a death was about to occur in the family.—"The Star."

## THE PROSECUTION OF MR. HORACE LEAF.

Mr. Horace Leaf writes pointing out that the witnesses against him in his recent conviction for "telling fortunes with intent to deceive and impose" were police agents. No witnesses were called for the defence as, of course, no amount of testimony with respect to other people's experiences could disprove that in regard to the two cases on which he was charged. He adds:—

The evidence in both instances concerned a private interview of each witness with myself. Nothing can show the real value of their depositions better than that given by one of them in connection with a public service I conducted on the evening of January 28th. She described the meeting-place as a "music hall" in Camberwell, and the subject of the lecture as "clairvoyance"—the facts being that on that date I lectured for the "Church of the Spirit" (Christian Spiritualists) at the Masonic Hall, Camberwell New-road. The first part of my discourse was on Dr. W. J. Crawford's recently published book, "The Reality of Psychic Phenomena," and dealt exclusively with physical phenomena; while the latter part was purely philosophical. If any reference was made to clairvoyance at all it could only have been incidentally. No doubt the officers of the society in question will confirm or correct these statements.

## SOCIETY REPORTS.

NOTICE TO SECRETARIES.—In future it will be necessary to make the following charge for the insertion of society reports as well as prospective notices: For every twenty-four words, whether of report or prospective notice, exclusive of the name and address of the society—a minimum charge of 1s; for every additional ten words, 3d. This charge will not apply in the case of societies which announce their meetings in the advertising columns, unless their announcements under "Society Work" exceed twenty-four words (exclusive of the name and address of the society), when a charge of 3d. for every additional ten words will be made.

To do everything you dislike, and to do it thoroughly, will carry you quite a long way in war-time.—SIR A. T. QUILLER-  
COUCH,

## THE MINISTRY OF THE UNSEEN.

*Man is one world and hath another to attend him.*—HERBERT.

Very full, lucid and graceful was the address delivered by Miss H. A. Dallas on Tuesday, the 27th ult., to a private gathering at the London residence of Lady Glenconner. The speaker began by remarking that one of the greatest calamities which could afflict a community or a nation was to be blind to the meaning of events happening in its midst. If we were blind and did not realise the tremendous significance of the psychic movement now in progress around us, we should fail to realise what an important message it had for each of us. Reviewing the life of the past, one saw how the influence of the unseen world was known and recognised in all past ages, and Miss Dallas briefly referred to some outstanding examples of the fact. This movement which we called variously Psychical Research or Spiritualism was no new thing. The things with which it dealt had existed amongst men ever since the dawn of history, and probably long before. Even amongst the uncivilised races to-day they were known; such races needed no instruction concerning the reality of an unseen world. As to those psychical faculties which to-day were coming into greater activity amongst us than ever before, they could be used for the best and highest, or the lowest and worst purposes. Those who touched them should be warned that these powers could be used for good or for evil. The Scriptural phrase "set for the fall and the rising of many" seemed aptly to describe the psychic faculty. Miss Dallas then dealt with the wave of materialism which prevailed during the eighteenth and nineteenth centuries, largely due to the teachings of David Hume, of which she gave a graphic summary, tracing their influence on the thought of the time and showing the extent to which the world then lost touch with the greater realities of its existence. She depicted the rise and activity of the psychical movement, the work of the Psychical Research Society, and the tremendous body of evidence which its leaders had painfully accumulated and tested. Interesting allusions were made to the experiments of Dr. Crawford as recorded in his work, "The Reality of Psychic Phenomena," and to the conclusive tests arrived at through the "cross-correspondences" obtained in connection with the Psychical Research Society. Miss Dallas gave also some extremely interesting accounts of evidences obtained by herself and her friends, proving conclusively the reality of communication between the two worlds. The communications which came through mediumship must not be taken as being the only form in which these things could be manifested. Once we realised their existence, we should find that they came into our lives all the time in many ways—evidences of care, love and direction from that world which blended so closely with our own. As Sir Oliver Lodge had well said, mediumship only proved the reality of that which was going on all the time. These proofs were not merely for our consolation and assurance, they appealed also to our sense of duty—the duty to make our influence uplifting and to use our knowledge for the general good.

WE learn with regret of the transition on the 27th ult. of Mrs. S. J. Crossley, cousin of the Rev. William Stainton Moses. We hope to be able to publish further particulars in our next issue.

THE "Occult Review" for March is an attractive number. The Editor, in addition to some illuminating notes upon the teaching of Anna Kingsford and Edward Maitland, contributes a fascinating paper on elves and fairies, based on the experiences of "A Seer of Nature-Spirits" (Mr. Tom Charman), and illustrated with examples of the seer's visions. Another article that will be eagerly read is that in which Mr. Edmund Russell describes his meeting, many years ago, in India with Mr. Jacobs, who, under the name of "Mr. Isaacs," was the hero of Mr. Marion Crawford's celebrated novel. The article contains many interesting details of the life and personality of that mysterious wonder-worker, and gives further instances of his extraordinary powers. Other features are "A Talk About Buddhism," by Mr. W. H. Chesson, and "Aconite," by Mr. A. E. Waite: a searching but sympathetic criticism of a volume of poems by an American author.

## SLEEP AND AWAKING.

Mr. J. Arthur Hill's article on "Sleep," in the "Spectator" of the 17th ult., is a happy blend of science, metaphysics and poetry. To the question "What is sleep?" he replies, "Nobody knows. . . . On the physiological side science has little or nothing to tell us. Psychologically and metaphysically there is more to be said":—

Life at its lowest, in amoebæ and the like, is almost certainly unconscious, or nearly so. It is asleep. As we rise in the scale of physiological complexity, finding great differentiation of function and a continually extending system of nerves, we find also a continual increase of consciousness, as in the horse, elephant, man. These higher beings have reached the highest point of wakefulness that we know; though they have to sink back into the earlier sleep-state every night, to recuperate their energies. This sinking back into the primary state seems to bring them once more in touch with some great and mysterious source of power. . . .

But there is some ground for believing that this alternation or oscillation is not a final state. Almost all religions have taught an evolution out of time into eternity, an eternity of uninterrupted consciousness, a waking up finally and for ever. "There shall be no night there." And it would be dangerous to dismiss this thought without respectful consideration, for it is hardly likely that the unanimous intuitions of so many wise and holy men can be altogether devoid of truth. And however the different religions may vary in matters of minor doctrine, there is a deep consensus on this matter of eternity. Even Buddhism has its Nirvana, which is far from being the annihilation which the earlier Western scholars thought it to be; it is only the annihilation of time, of passions and the like; it is Heaven under another name. It is the same with Hindu Vedanta and with Chinese Taoism: a third stage is postulated, after the stage of alternate sleeping and waking—a stage which transcends both, but which we can best understand as a waking to a higher form of life. It is indeed probable that those who have mystical experiences—as when Paul was caught up into the third Heaven—may be momentarily carried forward into that stage, as when a very young child begins to wake from its pre-natal sleep. Perhaps we are all really children, and the mystics are the first to begin waking up.

With regard to the poets, "who, after all, are true seers and revealers in their way," Mr. Hill observes, "It is, perhaps, to be expected that they have a good deal to say on the subject, for a very active mind is likely to be a wakeful one, and geniuses no doubt often have bad nights." He finds Shakespeare writing about sleep in such an exceptionally wistful way (Mr. Hill quotes from "King Henry IV.") that the autobiographical character of some of the passages is unmistakable; and Southey would seem to have been an even worse sleeper than Shakespeare. Mr. Hill also alludes to the universal belief in early times that God revealed Himself or gave help and counsel in the sleep of His worshippers, and to the "curiously common notion among prophets and seers that, as already suggested, sleep is only a sleep within a sleep, regarded from a higher point of view." He quotes the familiar lines in "Adonais" in which Shelley says of his friend, "He hath awakened from the dream of life," and concludes:—

These are good thoughts to keep before us in these terrible days. Life here is probation, an educative discipline. But we shall wake out of our bad dream by and by, and we shall have learnt things from it. It was somehow necessary, but it was only a phase. The seen things are temporal, the unseen things eternal.

ONE can hardly say that in his latest book, "Day and Night Stories" (Cassell, 6s.), Mr. Algernon Blackwood has made any advance on his previous work, but the stories are told with his accustomed skill. Naturally the psychic element is conspicuous in the book. One of the most fascinating of these stories is the tale of the gentleman who was all the while getting mixed up with the fourth dimension, disappearing and reappearing in the most exasperating way. His adventure in the consulting room of Dr. Silence and the methods whereby he was cured of his propensity of vanishing into the unfathomable are quite thrilling, although the story may leave some readers with a sense of pique because no attempt is made to explain the phenomenon. There are a number of Egyptian stories, which the author has contrived to fill with the aromatic peculiar to that land of mystery. Mr. Blackwood has not overlooked the "comic relief"—there is one humorous tale,

## SOCIETY WORK ON SUNDAY, MAR. 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 ably answered written questions. Mr. Leigh Hunt presided.—At 77, *New Oxford-street, W.C.*, on Monday, the 26th ult., Mrs. Neville gave successful descriptions to members and associates. Mr. George Craze presided. For Sunday next see front page.

**LONDON SPIRITUAL MISSION:** 13b, *Pembroke Place, Bayswater, W.*—Addresses by Mr. E. W. Beard and Mr. R. Boddington. For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Morning and evening, impressive memorial services conducted by Mrs. Fairclough Smith for our fallen heroes and one of our members, Mrs. Atmore, who passed suddenly to the higher life on February 23rd. For Sunday next, see front page.

**WIMBLEDON SPIRITUALIST MISSION.**—Lucid address by Mr. R. King on "What is Spiritualism?" For prospective announcements see front page.—R. A. B.

**FULHAM.**—12, *Letitia-street.*—Mr. Wilkins gave an address and Mr. Ashley clairvoyant descriptions. Notice.—All public circles stopped.—V. M. S.

**RICHMOND.**—14, *Parkshot (Opposite Public Baths).*—Much-appreciated address by Mr. H. E. Hunt. Sunday next, at 7 p.m., Mrs. Annie Boddington. Wednesday, at 6.30, Annual Business Meeting and Election of Officers.

**BRISTOL.**—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT),** 42, *Upper Maudlin-street.*—Edifying addresses by Mrs. Baxter. Sunday next, 11 a.m. and 6.30 p.m., and Thursday, 7.30, public services.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. M. Gordon. Sunday next, 3 p.m., Lyceum; 7, Mr. G. Prior, address.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—In the unavoidable absence of Mrs. Mary Davies, Mrs. Curry gave addresses and good descriptions. Sunday next, 11.15 and 7, Mr. Robert King. Monday, at 8, poem and music. Other meetings as last week.—J. J. G.

**BRISTON.**—143A, *Stockwell Park-road, S.W.*—Mrs. Neville gave an address, followed by well-recognised clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 6.30, London Union speakers: Mr. Scott and Mrs. Hadley; address and clairvoyance. 18th, Mrs. Beaurepaire. All circles as usual.

**HACKNEY.**—240A, *Amhurst-road, N.E.*—Mr. H. Bryceson gave an address, and Mrs. Brookman well-recognised descriptions. Sunday next, 6.30 p.m., Mrs. A. de Beaurepaire, address and descriptions. Monday, 8 p.m., Mrs. F. Green. Tuesday and Thursday, Mrs. B. Richard.—N. R.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address by Mr. Turner; evening, address and clairvoyance by Mrs. Alice Jamrach; Mr. C. J. Williams sang a solo. Sunday next, 11.30, address; 7, Mr. G. Tayler Gwinn. 15th, 8.15, Mr. Angus Moncur. 18th, 7, Mrs. Mary Gordon.—T. G. B.

**HOLLOWAY.**—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.**—Morning, discussion by members; evening, Mr. W. F. Smith, address. Sunday next, 7 p.m., Mr. H. Ernest Hunt, address. 18th, 7 p.m., Mrs. Alice Jamrach. Saturday, 17th, Social.—J. S.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning circle, Mrs. Clempton replied to questions. Evening, address by Alderman D. J. Davis, J.P. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mrs. Mary Gordon. Friday, at 8, inquirers' meeting. 18th, Mrs. Brownjohn.—F. C. E. D.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, inspiring address and good clairvoyance by Mrs. Mary Gordon; evening, uplifting address and excellent clairvoyance by Mrs. Maunder. Sunday next, 11 a.m., service; 6.30 p.m., Mr. and Mrs. Tilby, address and clairvoyance.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, well attended circle; evening, Mr. A. T. Connor gave an address and answered questions. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. Olman Todd. Wednesday and Thursday, 14th and 15th, at 2 p.m., Bazaar. Admission by programme, 3d. Children half price.—N. B.

**BRIGHTON SPIRITUAL MISSION.**—1, *Upper North-street (close to Clock Tower).*—Mrs. Jennie Walker gave a splendid lecture on "The Advent of Modern Spiritualism," illustrated with limelight views, to a crowded hall. Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mrs. Jennie Walker, addresses and clairvoyance; also Monday, at 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

**STRATFORD.**—**IDMISTON-ROAD, FOREST LANE.**—Mr. Pulham gave an address and Mrs. Pulham well-recognised clairvoyant descriptions. Sunday next, at 6.30, Mr. A. H. Sarfas. Wednesday, at 3, ladies' meeting, Miss Violet Burton. Thursday, at 8, open circle. 18th, Mr. G. Prior. Lyceum every Sunday at 3.—A. G. D.

**GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.)**—Morning, meditation service; afternoon, Sunday School; evening, Mr. George Prior spoke on "Dwelling Places." 27th, address by Mr. T. Brooks. Sunday next, 11.15 a.m., meditation service; 3.15 p.m., Sunday School; 6.30 p.m., Mr. L. I. Gilbertson. Tuesday, 7.45 p.m., Mrs. Marriott. 18th, Mr. G. F. Tilby.—C. E. S.

**PROPAGANDA MEETING.**—On the 1st inst. a useful propaganda meeting was held at the Surrey Masonic Hall, Camberwell, by the Union of London Spiritualists. Mr. Richard Boddington occupied the chair, and the audience numbered about three hundred. Excellent speeches were delivered by Mr. H. Boddington and Mrs. Mary Gordon. In the course of the meeting Mrs. Jamrach gave demonstrations of clairvoyance and Miss Cooke sang a solo.—H. W. N.

**A VERIFIED DREAM.**—At an inquest at Peterborough on Walter Scannell, boot manufacturer, of Leicester, who died recently from injuries received in a motor collision, it was stated that deceased had a vivid dream the night before that he was in a motor accident and was killed. This did not deter him from embarking on the fatal journey—the first day's holiday he had had for several months.

**THE "FIGURE OF THE EGG."**—Quartermaster-sergeant Hopkins asks if any reader of *LIGHT* can tell him the true significance of the allusions to "the figure of the egg" in Rudyard Kipling's mystical story, "They," in "Traffics and Discoveries." Most of our readers will doubtless be acquainted with the story. Again, our correspondent asks the origin of the belief that, as Kipling puts it, "one never sees a dead person's face in a dream." Of course it is a widespread superstition that one never dreams of the dead, but may not there lurk in this statement a hint or suggestion that the dead are really alive? Many of us have dreamed of meeting dead friends, but the friends we met in the dream were very much alive.

**THE FRENCH PSYCHIC PRESS.**—The January number of the "Revue du Spiritisme" (40, Boulevard Exelmans, Paris, 1fr.) contains an outspoken article upon "The War and Spiritualism" by "Rouzel," which concludes as follows: "The present war will cause many persons to turn to Spiritualism. Materialism, with its belief in final extinction, has not much to offer, and Christian dogma, with its promise—so lacking in proof—of a future life, is not altogether reassuring. The bereaved will seek comfort elsewhere, and it is Spiritualism that will be able to give them what they require." Other features are the first instalment of a translation of Miss Scatcherd's article on "Spirit Photography," taken from the "Psychic Gazette," and a paper on "Allan Kardec," by Henri Bunn, an esteemed contributor killed in the battle of the Marne.

**MRS. SIDGWICK'S REPORT ON MRS. PIPER'S MEDIUMSHIP.**—Professor J. H. Hyslop, in the February number of the "Journal" of the American Society for Psychical Research, concludes his critical examination of Mrs. Sidgwick's report on the Piper trance, and in doing so refers to her frequent comparison of Mrs. Piper's trance condition to the hypnotic state. He points out that the resemblance is very superficial and that the suggestibility exhibited is not characteristic of the hypnotic sleep. Professor Hyslop states further that he has never succeeded in hypnotising any of the psychics with whom he has worked; there was no mechanical response to commands or requests, nor any readiness to accept hints or "leads," especially if they were in opposition to the influence of the control. He sharply condemns the use of such terms as "suggestion," "auto-suggestion," and "hetero-suggestion" as explanations of psychic phenomena. They are, in his opinion, simply plausible terms convenient for concealing ignorance—they explain nothing, and enable the would-be scientist to hoodwink the inquirer.

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