

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, JULY 14, 1917.

[a Newspaper.]

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## NOTES BY THE WAY.

Speaking at Brompton Oratory lately, Father Vaughan is reported to have said that "the population was thinning through volitional sterility, and they had learned from Malthusian doctrines the trick of checking and thwarting God." If we could imagine the existence of such a God as some of our modern theologians present for our instruction, we could also imagine Him praying to be saved from His priests. Putting aside the Prussian conception of the Deity so frequently depicted by the homicidal maniac who as German Kaiser dispenses religious encouragement to his subjects, we have placed before us the idea of a Creator in whose Universe devils rage uncontrolled, and of human doctrines which can supply the "trick of checking and thwarting God." It is a terrible satire on certain modern theologies that their conceptions of the Deity are inferior to those of some of the ancient philosophers contemptuously described as heathen. For ourselves we repudiate notions so dishonouring to God as that He can be checked or thwarted by any of His creatures. No casuistry can reconcile us to such ideas. We see every day Man baulking and over-reaching himself, but our conception of the Creator is that of a Being without whose power neither man nor "devil" could exist for a single instant. This may be heresy from the standpoint of certain ecclesiastics. So be it. We have heard it said that Religion is above Reason, and there is much to be said for that statement. But some forms of religion cannot reconcile themselves to intelligent minds by such an explanation. They are not above Reason—they are below it.

\* \* \* \*

Our psychic science vividly illustrates the truth of many items of moral philosophy that would be mere platitudes without it. We know how inimical the presence of dull, self-absorbed, unimaginative people is to the best results of any circle for spirit communion and how helpful is the presence of warm-hearted, sympathetic people with their abounding "personal magnetism." And we know how this enforces the teaching that the most effective life is that which manifests outside the personal self and which lives in and through the life of others. Mr. Arnold Bennett has been discoursing on the theme lately, at the expense of "the dull man" who, he says, "works evil." The completely dull man, he tells us, has no imagination, as he "cannot put himself in someone else's place." What is amiss with the dull man? Lack of spirit, we should say, for spirit to us is inseparable from the idea of life. Our very habits of thought and customs of speech illustrate

the idea. We speak of "spirited" and "spiritless," and in a hundred ways the idea comes to the surface. Dulness and deadness are near akin, and vitality and vivacity are closely allied. If there is a Devil he must be a very dull fellow. From the pictures we get of him from our "religious" critics we are inclined to regard him as a peculiarly solemn and humourless personage. He behaves in so absurd a fashion. If he has any mirth it must be of the hollowest kind. He has no true fellowship with love, light or laughter. They belong to the spiritual order. The dull man may not "work evil," but he is the unconscious occasion of a good deal of it.

\* \* \* \*

The other day we referred to that moss-grown argument against psychical experiment based on the story of the "Witch" of Endor, and we pointed the objector to the story of Saul and his visit to Samuel the prophet, to discover the whereabouts of some missing asses. One case is as valid as the other. It is a wearisome business this of answering objectors who quote passages from the Bible wrenched from their general context. Next to their perverse ingenuity in this direction are their disingenuous methods of evading difficult positions. We once referred in a discussion with a "Bibliolater" to the statement (Judges i. 19) that "the Lord could not drive out the inhabitants of the valley because they had chariots of iron." He at first denied that the Bible contained any such passage, but on its being shown to him, he was at once ready with the explanation that the Lord only worked through human agencies. Then we had to ask whether it was human agency that threw down the walls of Jericho and made the sun stand still for Joshua. People like this seem to suffer from a kind of arrested development. They put their faith in some external form of proof, ancient and arbitrary in character, and their minds at once begin to ossify. The Universe abounds in living evidences of its essential Divinity, a fact of which they would at once become conscious if they were not hypnotised by the idea of historical traditions and ancient documents. If there are any valid objections to psychic phenomena they will not be found in ancient writings, but in living facts. And as far as the facts go, they are with us. The Chinese used to make tremendous noises with horns and gongs to frighten away an eclipse of the moon. And the attitude of some of our opponents has a strong resemblance to that proceeding.

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No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice.—JEREMY TAYLOR.

## A GENERATION AGO.

(FROM "LIGHT" OF JULY 16TH, 1887.)

"No ghosts even in America" is our sensational "Pall Mall Gazette's" way of announcing that the Seybert Commission has provisionally reported as I had foreseen. We shall find when a few more such experiments have failed, as they most likely will in all cases, so long as the Committee is made up of such materials as they hitherto have been, that this examination by commission is sheer waste of time. It is most easy for a body of prejudiced and dogmatic men so to arrange an investigation as effectually to preclude the occurrence of any phenomena. It is, I may add, a very difficult thing for even those who are open-minded and desirous of arriving at the truth to get phenomena to command, or perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out.

\* \* \* \*

But if there are "no ghosts even in America," will not the "Pall Mall" look nearer home? What is this that I read in its columns? Where did that voice come from, if not from a ghost? And if (as I suppose) the "Pall Mall" would call the whole thing a piece of hallucination, what about the sensational headline!

"THE VOICE OF THE DEAD.—On Wednesday last week the body of a young man, who had lived with his parents at Stroud, was taken from a pond in the neighbourhood, and a verdict of 'Found drowned' was returned at the inquest. On Monday night, at a late hour, the deceased's younger brother arrived at his home with his clothes wet through, and told his mother that he had thrown himself into the water 'where Harry was drowned,' that when at the bottom of the pond he heard his brother say, 'Go home to mother,' and that he thereupon struggled to the bank and made his way home. Having told this strange story, the young man fainted and was with difficulty restored."

\* \* \* \*

The "Daily Telegraph" (July 5th) had an article on the now fashionable Hypnotism which was full of sound sense. Some of the remarks made by the writer are of the same tenor as those frequently made in LIGHT. The following passage contains much that is true, and (I suspect) a good deal that will be new to the readers of the "Telegraph":—

The facts seem to show that there are certain persons strong in body and will who have undoubted influence over other persons who have a corresponding susceptibility. The operator can put his "subjects" to sleep or make them believe anything, and, working upon their passive minds, can banish nervous, hysterical or imaginary ailments. To draw the line between diseases of the mind and diseases of the body is at present apparently beyond the power of our medical men. It is impossible in some cases of hypochondria, hysteria or incipient insanity to decide whether the root of the evil is physical or mental; and in these doubtful cases, lying on the borderland, so to speak, between body and soul, the man who calls to his aid the faith or the imagination of the patient has an advantage over the doctor who relies only upon drugs. We see this in ordinary medical practice. Ladies, for instance, like a medical attendant who has a cheery, confident manner, whose presence in the sick room is a ray of light, who tells them that in a few days they will be all right, and who leaves hope behind him to watch the case. This is a kind of informal mesmerism which has put many a guinea into the pockets of the favourites of the more susceptible sex. We seem here to trace the secret of many so-called miraculous cures in ancient and modern times. A sufferer goes to a sacred shrine, told by priests and others that pilgrimage and prayers and masses and a few draughts of the holy water or a few dips in the holy well will effect a speedy cure. His whole being feels the influence of the excitement, and at the critical hour the nerves, acted upon by the imagination, effect some change, and he departs cured. . . . In that very intellectual city, Boston, there have been of late several results of this kind, called sometimes "mind healing" and sometimes "faith cures." In the New Testament itself it is recorded that "miracles" could not be wrought in a certain place because of the want of faith of the people. Thus the whole history of many miraculous effects, ancient and modern,

religious and medical, from the wonders of old Egypt to the magic of Indian jugglers, from ancient oracles to Paris hypnotism, may possibly be classed under one head—the influence of the mind on the body excited by suggestions from without.

From "Notes by the Way," by "M.A.(Oxon)."

## "PATIENCE WORTH" ON WAR.

A DISCUSSION WITH THE OUIJA BOARD.

In LIGHT of the 12th and 19th ult. we gave the story of "Patience Worth" as related by Mr. Malcolm Waters Davis, the well-known American writer. As will be remembered, "Patience Worth" is the name given by a personality or, as some would call it, an "influence," operating a Ouija board when under the hands of Mrs. John H. Curran, wife of the former Commissioner of Immigration, at their home in St. Louis. Amongst other accounts given by Mr. Davis of his own experiences in connection with the case is the following. Having referred to the poem which "Patience Worth" composed for him, and which was quoted in LIGHT of the 19th ult. (p. 160), Mr. Davis writes:—

I had just asked a question based upon the recognition that love is the law for human relationships, and raising the point whether we are ever justified in taking what we know to be a wrong method against this principle for the sake of a good purpose. By way of answer I got this:

"This be so—that thou shouldst spend e'en thy heart's blood, doth it buy at the flow for Him, for thou shalt reap gold for the flow athin thy veins at the spill o' thy blood for this thing. He who doeth wrongly, yet sped 'pon feet o' right, speedeth not wrong, for the feet o' right bear but unto right."

Just then by telephone came in the news of the crisis in Mexico. A doctor, one of the party at the Currans' that night, said that he probably would have to go to the border as one of the Medical Corps. I said I could sympathise with that, and take part in it; but that I could see no justification at all for taking part in war, although recognising the sincerity of men who do so, because organised slaughter seemed contrary to the universal brotherhood of which men talk and which they desire as a final ideal.

This precipitated the hot argument on patriotism inevitable in such cases, the doctor contending that a man must be ready to fight and die for a cause, and I that he must be willing to take the risks of standing for a cause, but that he has no right to sacrifice other men for it. Finding ourselves in the usual blind alley of such discussions, we turned to the board, and it said:—

"Look, thou art settin' words, and ye be settin' them 'pon paths, paths, paths—but this path, look: Doth a wound rot, cut thee then the fleshed rot clean o' it by blade, and set thee the blood aflow that it heal."

"Do you mean," I rebelled, "that it is then incumbent on me to go out and kill men in the name of my country or mankind?"

"Look, brother mine, this thing should be, that thy hand go unto the cutting of rot from off thy brother's flesh, even though thou cuttest through mantel, smock and cloth, unto it."

"Is that the only way to heal the wounds of human life?"

"Till man's tung be stopped; and he hark!"

"Yes, but what then—is there no other way to follow out the right, as I see it, in my relations with other men, without dodging responsibility?"

"Yea, brother, yea—and yet thou art o' the flock."

"AND BOTH WERT RIGHT."

This precipitated another warm discussion between the doctor and myself, after which we both turned back to the board unconvinced:—

"Word—word—word! I be atellin' thee he [which was taken to be myself] be right athin him. Yet he be o' the flock. See, this thing meaneth that unto the slayer, one sheep be like another. Yea, and still I say me there shall arise a time wherein this thing he hath spoke shall rise. But look, first the purge!"

"Look, there were ones athin the tides agone who did for to die at the hand o' the people o'er what lay athin their hearts, and this day loveth that they died for. Yet while they died, men died for wars, and earth was purged, and both wert right!"

"There be a beast arove, that seeketh food; and it shall lay low and eat, and yet men shall fall as food. Yea, but

still there shall fall ones that believe they go in loving, and them that go in love o' loving.

"Ye speak o' dry husks, for both thy flesh be but husks, and athin thee singeth the song o' Him. Yea, and doth the husk fall beneath the trod o' man, or doth it feed, it mattereth naught to Him.

"Ope up! Ope up! List! His son hath risen! The first notes sound faint unto thee, and thou shalt hear the mighty singing! Of scarlet drops strung 'pon steels shall sound a sweet song, bathed o' love; and behold, out from trued hearts and faithed ones shall arise the brother-notes that sound the singing!"

Here the doctor asked me if I would take part in furnishing supplies and ammunition for the army. I insisted that I would not do anything directly to assist in organised slaughter. He asked if I would take part in rescue work. I said I would, because I recognised a condition there in which men were suffering and would feel an impulse to relieve them; that the question whether they afterward would go back and fight was one of conscience for themselves. Whereupon "Patience Worth" said:—

"List thee, brother. Nay hand that hath known the filling from Him, nay heart that hath heard the faint, the died anguished sounds that slipped His lips, and known their singin', but would lend it unto the work o' Him.

"This be nay a twist that he putteth. But look, he who goeth unto war needeth ones for to lend the bread unto him; yea, and lend his full loving and e'en his hand for soothe. Look, this one should lend o' him for the setting thou [evidently this to the doctor] art at, for thou art a mender o' the broken wares o' God.

"Behold, nay man should set at the fillin' o' his brother's measure. . ."

#### A COMMUNICATION BY MAIL.

Later on I wrote back to the Currans to ask a question about apparent contradictions in the communication concerning war and concerning the refusal to fight. I was interested not only in the answer, to see if "Patience Worth" would advance further an apparent military doctrine which was in direct contrast to many other things she had said, but also in discovering if I would get as clear and direct an answer to a question when I was not personally present. I wanted a test on the question of the influence of an individual actually sitting at the board with Mrs. Curran. This, substantially in full, was the reply I got the next day by mail:—

"How be it that a man may measure o' his in-man athin the cup o' flesh's measure? Look. He who died, tides agone, and shed for thee and me in loving, led o' a host who shed. Yea, and athin their shedding hath the word o' Him rooted. Yet say I, e'en though He shed not His brother's blood, yet did they shed for Him their drops, e'en so surely as did the blade o' Him slay.

"Behold, man putteth upon husks a weight; yea, they mouthe o'er flesh, when flesh be as naughts. Man buildeth up flesh, and even though he slay it, yet the in-man liveth. So, nay man may slay of his brother, doeth he this in venge; for venge be born of hate, and hate be born by the cleave of one brother's hate unto the other. Hate begetteth hate, verily; and he who slayeth in hate slayeth in sin. Yea, and yet he who slayeth in loving doeth this not in sin, for 'tis but the loosing o' his brother's in-man unto the free. . . Behold Him, they loved and mine, Jesus of Nazareth, who shed that the shedding in His name be cleansed. But pity, pity, woe, woe—this the war's-cry be nay a singing to His name! Nay, and he who lendeth unto it, then shall seek the path for the fend o' his brother's flesh, nay for the buy o' Him. And this be flesh-husks. Yet doeth he this, and his measure holdeth the writ unto him that this be right, nay man may speak nay unto him.

"And yet, from out this writin', this pinnin' o' the earth unto the cross, shall arise, even at the hour when earth showeth as the Loved o' thee and me, weakened, wracked and anguished, the earth shall cry out, "Tis finished!" And the heavens shall rock and the earth shall rock, and the day be bathed o' lights, and out this cup, this agony, at the full tide, shall the soul o' earth arise it whole! And His smile shall wash clean and His hands shall scatter blooms o'er His loved.

"See, thou younged one, this God o' thee and me hath a measure past the tell, and dost thou bear o' thy love and do that thy heart biddeth, He knoweth. But if in folly thy brother slayeth, blinded o' his very love, and bear unto Him the cup o' blood, He shall know!

"Know thee this: His throne be studded o' broked hopes o' men that stream scarlet, even as the rubies gleam. His treasure store be o' the bruised hearts, for behold, the unbuilding o' earth be the building o' heaven. His pathway, whereon

His holy feet do trod, be builded o' the throbs o' earth's men's hearts that throbbed in vain. Out thee spendeth the best, and this be His. Earth hath forgot them agone, agone, agone, whose hearts made earth's day; but He, ah, the yesterday is this day unto Him.

"Behold, ye wicked hearts! He shall undo ye! For His blade riseth upon ye and slayeth ye, e'en with its bright flash. For behold, His blade be His smile! Turn ye not away! He wooeth thee, He loveth thee, even in thy sinned robes! Cleanse thou! Awake! Awake! Touch not His own, thy in-man and thy brother's! Awake! Awake! And hark—and hark—and hark!"

There it is! Anyone who feels like attempting to explain it is at liberty to go ahead and explain. . . As it happens, no one so far has been able to give a satisfactory explanation adequate to cover all the details of the communications of "Patience Worth." For instance, a theory of dual personality and of psychology is that no one can know anything or express anything which has not been a part of experience at some period of the individual's life. Yet "Patience Worth" carries on her conversations in various dialects, attributable to periods widely apart in time. . . As soon as experts thought they had her in a pigeon-hole, safely labelled, "Patience Worth" seems to have broken forth with some new exhibition of knowledge or mastery of unfamiliar forgotten dialect, which defied their conclusions and put them to the necessity of forming a new hypothesis for a new set of experiments.

As Mr. Reedy [William Marion Reedy, of the "St. Louis Mirror"] says, "When you talk with her, you feel as if you could see the flash of the eye and hear the stamp of the foot."

#### WAS PETER ROONEY DREAMING?

By H. A. DALLAS.

Sir William Barrett has given us an admirable book. His "Threshold of the Unseen," although founded on an earlier work, is practically a new book, for it is brought quite up to date and contains much additional matter of great interest. It covers a wide field, and, like all that Sir William writes, it is very pleasant to read and likely therefore to attract many to a serious study of the subject.

As the book has already been reviewed in these pages, I write chiefly to comment on one incident narrated in Chapter XIV.

Under unusually guarded conditions a communication came from a spirit, calling himself Peter Rooney, to the effect that he had committed suicide by throwing himself off a tramcar in Boston; that he had spent much of his life in prison, and that his story was a sad one. Careful inquiry on the part of Sir William showed that whilst it was true that a Peter Rooney had fallen off a tramcar in Boston, it was not true that he had spent any time in prison or that he had intended to commit suicide, or that he had died. What construction can we put upon such a story, half true and half false?

It hardly seems reasonable to attribute the correct parts to chance; the name is not a common one, and as the automatists were correct in some other interesting cases, it seems probable that there was something more in this than fancy or subliminal imagination. Moreover, the automatists met in Ireland, and Peter Rooney is an Irish name. May we find a clue in this circumstance? We know it is possible for communications from the living to reach the passive minds of psychics, and they may be registered as those of the departed are registered. I had an experience of this kind in a private circle. It was in this case possible to discover afterwards that the friend who communicated by writing was at the time asleep, and dreaming about a friend who was with us in the circle. She was not aware that she was communicating with us by writing; but she awoke, feeling vividly present with the mother of the receiver of the message, the mother being in the circle at the time.

I suggest that Peter Rooney may have been dreaming of his accident and also of his own country, that the thoughts of home may have brought him into contact with the circle in Ireland, and have been the cause of the production of this confused message. If it is possible to trace whether Peter Rooney has near relatives in Ireland likely to attract his thought the matter might be further investigated. It would, also, be interesting to collect cases of dreams which have been transmitted to sensitives. Inquiry might bring many such cases to light. I have myself received in dream the thoughts of a friend at a distance. There is no reason why the reverse process should not take place, or why a sensitive should not receive the thoughts and dreams of a stranger if there is some link; the link may be one difficult to recognise.



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## AN EMPHATIC "NO!"

Against Sir Oliver Lodge, equipped with the experience gained by many years of patient and painstaking inquiry and experiment, advances Mr. Edward Clodd, whose name and works are familiar to most of us, but whose title to pronounce any opinion on the subject of Spiritualism or Psychical Research is lamentably defective. Yet in the "Strand Magazine" for the current month he assures us that "to the question, 'Is Sir Oliver Lodge right?' the emphatic answer is, *No!*" Now, if Mr. Clodd's verdict were based on any serious study of the question on which he has been asked to pronounce, we should have accorded it a considerable amount of weight. That it is not so based is obvious from even a casual reading of his article, with its evidence of hasty generalisation and imperfect knowledge. For the seasoned student of the subject it hardly requires an answer. Its defects are gross as a mountain, open, palpable; but we do not propose in this place to do more than point to a few of them.

1. He tells us that "Theories broached by scientists can be proved or disproved by observation and testing," the argument being apparently that psychic phenomena cannot be so tested. We will cite but one example in reply. When Dr. Crawford, a Belfast scientist, whose title to be heard as an authority is beyond dispute, carried out his now famous series of experiments in physical phenomena obtained through the agency of an unpaid medium, he invited several of his fellow-scientists to attend and verify the results. Amongst those who responded was Sir William Barrett, whose testimony has been given both in LIGHT and in his latest book, "On the Threshold of the Unseen." Dr. Crawford has set out his own record in his book, "The Reality of Psychic Phenomena." Both books are obtainable by Mr. Clodd. "Theories broached by scientists can be proved or disproved by observation and testing." This will apply *a fortiori* to facts: Dr. Crawford's statements are statements of fact, which have been proved by "observation and testing."

2. In his remarks on Eusapia Palladino, Mr. Clodd objects that Sir Oliver Lodge "tells us the truth, but not the whole truth; he suppresses what candour should have included." It would be easy (but not polite) to retort Mr. Clodd's words upon himself, but we prefer to explain his omissions on the ground of defective information—an explanation hardly less damaging. Why does he not mention that a commission later than the one he refers to found the phenomena to be true, thus confirming Sir

Oliver Lodge's first judgment? He can find the fact mentioned in Sir William Barrett's latest book referred to above.

3. Mr. Clodd quotes Professor James and Andrew Lang against Mrs. Piper, thereby conveying the idea that they were both opponents of the Spiritistic hypothesis. Their friendly attitude towards the subject is so well known that Mr. Clodd's ignorance of it is really surprising, after so emphatic a verdict.

4. Mr. Clodd tells us that "the inception of modern Spiritualism was in fraud," that "a tainted atmosphere has clung round it from that time to the present," that "many of the performers" of psychic "tricks" were "of neurotic type, mingled with cunning, like the appropriately named Fox girls," that "the distinguished physicist, Sir William Crookes, averred that he had seen the spirit of one Katie King, at a séance given at his house, in May, 1874, Florence Cook [the medium] having been seized by the hand and waist, when personating Katie, by a Mr. Volckman, five months before Sir William told his wonderful story." To this we may reply very briefly by denying the charge of fraud, first, because it has never been proved and, second, because countless experiments since by thousands of investigators have proved the truth of the matter; and by pointing out that a "tainted atmosphere" may be the creation of the enemies of any subject however exalted. A matter may be tainted from without as well as from within. It is possible to "taint" a subject with suspicion and misrepresentation, and then to complain that it is "tainted." Christianity at its beginnings seemed to inhabit a very tainted atmosphere, the reputation of Joan of Arc was sullied for centuries after she had been burned at the stake as a "witch"; but perhaps Mr. Clodd believes in neither of them, so the point will be lost upon him. We know but little of the story concerning Mr. Volckman and Florence Cook except from the pages of a periodical called the "Spiritualist," which published a hot controversy on the subject some time in 1872 (which is a long time ago)—a controversy which shows that the exposure was a matter of dispute even amongst Spiritualists, for Mr. Volckman was a Spiritualist, as we know from having met him more than twenty years afterwards when he was married to a well-known medium, to whose loyalty, devotion and nobility of character he left a written testimony at the time of his death. Here, as elsewhere, Mr. Clodd somehow omits to tell his readers the whole story. Two allusions in the paragraph from which we are now quoting strike us as worthy of passing comment. Mr. Clodd refers to mediums as "a pack of sorry rascals of both sexes, some of whom have been committed to prison as rogues and vagabonds." Really, abuse of this sort is not argument. We have heard good Churchmen give much the same description of atheists and materialists, and although the first part of the charge might be disputed by Mr. Clodd as too sweeping, the second part could hardly be gainsaid: we seem to have read somewhere of prosecutions for blasphemy, and of sentences of imprisonment passed by Mr. Justice North. Did Mr. Clodd ever hear of them? As to the jibe about the name of "the Fox girls," really Mr. Clodd should have a care. As an argument it cuts both ways. One thinks of the proverb about glass houses and stone-throwing. Mr. Clodd should not jest about the appropriateness of names.

We have made no attempt to deal exhaustively with Mr. Clodd's arguments. Those more directly concerned will be able to handle far more ably than we can do the charges he levels. As a matter of fact, we do not find the task easy, not because our opponent knows so much, but

because he knows so little, of the subject he selects for attack. He appears to be unacquainted with the vastness of the region of inquiry and experiment, which he endeavours to confine within the small compass which it presented forty or fifty years ago; with the fact that the people who follow the inquiry as convinced believers are now very numerous, including many persons of the highest intelligence in all sections of society; that large numbers of persons possessing and exercising psychic powers exist outside the small body of professional mediums, and that some of these persons are people of standing amongst the educated classes. In these respects he shares the ignorance, as he adopts the methods, of the average newspaper reporter. If this is thought to be too strong, what are we to say of the following :—

From the enormous mass of communications purporting to come from discarnate spirits, not an ennobling or high-toned message can be extracted; all, all is nauseating, frivolous, mischievous, spurious drivel.

It is refuted by a vast amount of "ennobling and high-toned" communications "purporting to come from discarnate spirits." We have more than once expressed a wish for intelligent and instructed criticism that the subject may be adequately tested before the world. And this is the kind of criticism we get. It is really depressing. To adopt a phrase from Mr. Clodd's article—"Faugh!"

#### THE CLAIRVOYANCE OF THE DYING.

Are the dying always clairvoyant? The reader of the Iliad is aware how the poet has made his expiring heroes utter predictions against their enemies. The same thing is common to the poetry and romance—and, we may add, the history—of other nations. It is a part of the truth of Nature to which Shakespeare was so sensitively alive. The patriarchs of Scripture likewise utter predictions on their deathbed. Ennemoser has a few words on this subject. When Calanus ascended the burning funeral pile, and Alexander asked him if he were in need of anything, he replied, "Nothing. The day after tomorrow I shall see you"; which was verified by subsequent events.

Posidonius mentions a dying Rhodian who named six persons, one after the other, in the order in which they were to die. Plutarch draws the following conclusion: "It is not probable that in death the soul gains new powers which it was not before possessed of, when the mind was confined in the chains of the body; but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened and the drooping limbs and stagnant juices no longer oppress it." Aretæus uses almost the same words: "Until the soul is set free it works within the body, obscured by vapours and clay."

**PROSECUTION FOR FORTUNE TELLING.**—At the Mansion House, on Monday last, Mr. Alan Leo, the editor of "Modern Astrology," was summoned for pretending and professing to tell fortunes. He pleaded not guilty, and Mr. Wild, K.C., defending, claimed, first, that it was necessary to establish the question of intention to deceive and impose, and, second, that the defendant's statements in his astrological delineations did not answer the description of fortune-telling. Before he had finished his speech, the case was adjourned until Monday next.

**THE COMMUNION OF ETERNAL BEAUTY.**—Physical Nature is, as it were, the first cast of the Divine Artist, the mould in, as it were, His beautiful thoughts; these same thoughts will be expressed—are even now made manifest—in the finer substance of the psychic world; those whose sense of beauty has been cultivated here are able to delight, in that other life, in the manifested thoughts of God. Thus we may have communion together. When we find joy in the colours and forms of Nature, in flowers and birds, in starlit nights and morning sunshine, we may realise that those we love are enjoying the same thoughts of God, and that we are united with them in communion with Eternal Beauty.—H. A. D.

## PHYSICAL PHENOMENA AND HIGHER SPACE.

SOME OBSERVATIONS ON DR. CRAWFORD'S CANTILEVER THEORY.

By W. WHATELY SMITH.

Of all the problems which confront students of Psychical Research, there are few more interesting or more important than those arising from Dr. Crawford's researches on levitation. These experiments have thrown a flood of light on the mechanism involved in "physical" phenomena, but it is not yet possible fully to explain the precise nature of the processes concerned.

The chief problem centres round the "cantilever." If we accept Dr. Crawford's general theory of a rigid structure connecting the table with the medium—and I see no plausible alternative—we are faced with a mechanical paradox. The structure is practically impalpable—one can pass a thin rod through it in any direction without encountering any resistance—yet it is rigid and capable of transmitting tensional, compressional, torsional and shearing stresses of very considerable magnitude. This amounts to a contradiction in terms. So far as I am aware, it is a mechanical impossibility; but it happens to be a fact. When we can resolve this paradox, we shall know what "psychic force" really is. We shall, moreover, I believe, have found the "mean proportional," so to speak, between the material and "psychic" states, and shall be able to express both in common terms.

The following suggestions are admittedly no more than tentative—one cannot dogmatise on this matter; but they appear to open up an interesting line of thought, and to afford a possibility of explaining the enigma, which is more than can be said for any other "explanation" I have yet encountered.

The essence of the matter can be briefly stated thus :—

"Rigidity" means the power of resisting stresses which tend to deform. This resistance necessitates the calling into play of equal and opposite forces; normally those of molecular cohesion.

In this case, since the structure is rigid, the *deforming* forces must be counterbalanced by *conforming* forces. But one can pass a thin rod freely through the structure in any direction and it therefore follows, I think, that molecular cohesion is out of the question and, indeed, that the conforming forces cannot be applied from any direction in which the rod can be freely moved; that is to say, they cannot be applied from any direction known to us.

*But is it possible that they are applied from a direction not known to us?*

Is it possible that their directions lie outside our space altogether, that the rigidity arises not from a bonding together of particles in three-dimensional space, but in space of four dimensions?

I am well aware that many readers will regard the whole idea of "Higher Space" as an exploded fantasy, and I am not here concerned with the defence of the hypothesis as a whole. I may say, however, that—in spite of the Slade-Zollner fiasco which tended to discredit the idea by reaction—I believe the Higher Space hypothesis, in a modified form, to offer the most promising line of psychic speculation. But, at the moment, I am only concerned with the specific problem of the rigidity of the Crawford cantilever.

For the purpose of illustration we may consider the analogous proposition in two- or three-dimensional space.

If a number of regular tetrahedra were placed with their apices resting on a plane (*i.e.*, two-dimensional) surface and their triangular bases parallel thereto and connected at their corners, we should have a system represented in two-dimensional space by a congeries of isolated points but bonded together in three-dimensional space. If this congeries exhibited collective rigidity it might well puzzle a two-dimensional observer to account for it.

Similarly we can conceive of a number of regular pentahedroids (the four-dimensional analogues of tetrahedra) exhibiting no coherence in three-dimensional space, but bonded together

in a similar manner by the junction of their solid tetrahedral bases in four-dimensional space.

This is, of course, a purely geometrical representation and is not likely accurately to resemble the actual mechanism.

But it does seem to me conceivable that the particles or aggregates of particles composing the structure may be linked up in some such manner "behind the scenes," so to speak, in four-dimensional space. The particles or portions of particles projecting into our space might be so few or so loosely connected to their fellows in higher space as to offer no appreciable resistance to the passage of a thin rod, and yet the bonding in four-dimensional space might be very strong.

The above suggestion does not pose as being in any way complete; nor is it even worthy to be called a real hypothesis. It is hazarded in the hope that it may suggest a new line of attack to those who are thinking out this very interesting problem.

I need hardly say that if anyone can reconcile the incompatible properties of rigidity and impalpability in any manner which does not involve the conception of higher space bonding, such a line of explanation would be in many ways preferable to the foregoing.

But I do not at present see any other way out of the *impasse*.

#### A VISION AND A LETTER.

We have often heard how apparently trivial are the lines of connection along which spirit influence can travel. A lady well known in the ranks of the Society for Psychical Research told us, for example, how on one occasion her unseen friends wished to visit a friend of hers who was ill, with a view to aid in his restoration to health. But they explained that they could not get "near" to him unless she wrote him a letter whereby, in some mysterious fashion, they could come into touch with him. Mrs. E. R. Richards, of Silvertown Grange, Devonshire, touches on the point in the account she has sent us of a psychic experience. It is suggestive, if not strictly evidential:—

One day, sitting alone, busy with needlework, I felt around me a strange influence, and a strong impulse to stand up and make the sign of the cross. This impulse I obeyed. I then heard a man's voice, reciting in Latin what I felt rather than knew to be a prayer. Very much impressed, I said, "Will you tell me, please, who you are?" And I saw the figure of a priest. As this figure faded away I was given the name of Father M —.

As at this time some Roman Catholic friends were staying in our village, I thought, "It is someone Mrs. M — [a visitor] knows." So I inquired, "Do you know Mrs. M. —?" but the answer came, "No." I felt a little surprised, but said no more as the power seemed to fail. Later that day I called on my friend, but had practically forgotten my priestly visitor until just as I was leaving something recalled him to my mind, and I said to Mrs. M —, "One of your priests, now in spirit life, came to see me to-day [she knew I was a Spiritualist]. I cannot think why he came to me."

"He wanted to convert you, perhaps," she replied.

I laughed and said, "He called himself Father M —, but he was not acquainted with you, he said."

"No, I did not know Father M —, but there was a Father M —; he wrote a book. He died suddenly."

I did not know anything of this until she told me.

On the following day the priest paid me another visit, again reciting a prayer in Latin. And that same afternoon came a letter from a very dear relative, telling me she was going to join the Church of Rome. As she had never expressed any desire to do so or given me any hint of such an intention, the news amazed and, for a time, very much perturbed me. When I saw my friend Mrs. M — again, I said nothing of my relative's action, but I asked her, "Where did you say Father M — died?" She answered, "At W —. He was a Jesuit priest of — Street."

"Was he like this?" I inquired, and gave her a description of the priest I had seen.

"Certainly, that description is like his picture," she said, "but I never saw him in life."

I felt I could not tell Mrs. M — just then the cause of my inquiries, but I could understand why Father M — came to me. My relative was received into the Church of Rome by a Jesuit priest. She always wrote me at least two letters every week. Father M — no doubt followed up her letters, *perhaps* to give an intimation of the news they contained.

## THE SCIENTIFIC SIDE OF PSYCHICAL RESEARCH.

### WANTED, A LABORATORY FOR EXPERIMENTS.

Mr. Hereward Carrington contributes to a recent number of "The Progressive Thinker" (Chicago, U.S.A.) an important article on the subject of the need for the establishment, in connection with the work of psychical research in the States, of properly fitted laboratory. He says:—

It is my firm belief that were a laboratory fitted up with physical and electrical apparatus suitable for this work, and if we could by their aid study a promising case of "psychic" or "mediumistic" phenomena, we should (within ten years or so) arrive at some definite conclusions. We should then know something about the laws and conditions under which telepathy, clairvoyance, telekinesis, &c., operate, and not until this is done, I believe, will such a positive conclusion be reached.

In support of this view, Mr. Carrington quotes the following passage from a paper on "Some Appliances Needed for a Psychical Laboratory," contributed by Sir Oliver Lodge in 1894 to the "Journal of the Society for Psychical Research" (Vol. VI., pp. 357-60):—

If the observations are to go on easily and well, special appliances must be contrived and arranged conveniently for use, precisely as is done in any properly fitted laboratory. It has already doubtless been realised that one of the needs of the future is a psychical laboratory, specially adapted for all kinds of experimental psychology and psycho-physics. . . . No more well-developed mediums ought to be wasted in fruitless efforts to obtain scientific recognition for the phenomena which their organisms are able to exhibit. The result of my experience is to convince me that certain phenomena, usually considered abnormal, do belong to the order of Nature, and as a corollary from this, that these phenomena ought to be investigated and recorded by persons and societies interested in natural knowledge.

Mr. Carrington adds:—

Sir Oliver Lodge suggested at the time, among other necessary appliances, a delicate registering balance, so adjusted that it would record the medium's weight, unknown to her, at all times during the séance—the fluctuations in weight, if any, to be recorded on a revolving drum. Means ought also to be provided for studying the temperature, pulse, muscular exertion, breathing, &c. The lighting of the room should be carefully attended to, and capable of the slightest gradation. Means should be provided for obtaining moving pictures of the séance from without the room, unknown to the medium. Were the sittings held in complete darkness, these photographs could be obtained by means of ultra-violet light, with which the room might be flooded—of course, unknown to the medium. In addition to these devices we may add others, such as X-ray tubes, high frequency currents, a delicate field of electric force while instruments for testing the ionisation of the air (if it exists) in the immediate vicinity of the medium, during séance, should also be employed, together with the most strictly psychical instruments and devices to be mentioned later.

France, Italy, Russia, Portugal, Germany, Switzerland and other countries in Europe have (Mr. Carrington points out) properly organised psychical societies which conduct investigations on a large scale, and in England the Society for Psychical Research, with an advisory council consisting of scientific men and women of high standing, is a richly-endowed society, having branches in several large centres, and able to carry on any investigations it may deem necessary.

Contrast with this the scientific psychical research work conducted in America. Since the death of William James and Dr. Richard Hodgson, there is left practically no one, with the single exception of Professor Hyslop and, in a lesser degree myself, who is studying the subject from the scientific point of view, and willing to devote the best part of his life and energy to the work. In view of this, it is hardly likely that progress can be made which in any way compares with that accomplished in England or upon the Continent. Only when a number of qualified experts undertake the work, and when sufficient money is forthcoming to insure its continual scientific advance, will results be obtained which are in any way striking, and which are calculated to further our knowledge of these obscure phenomena. This advance in our knowledge can only come, I believe, when a properly equipped laboratory is instituted.

Among the apparatus already devised for the testing



psychic and mediumistic power, Mr. Carrington mentions the "sthenometer," invented by Dr. Paul Joire, the so-called "spiritoscope" of Dr. Hare, the "sensitive" employed by several French psychic investigators, and the "polariscope" for testing the supposed polarity of the "magnetism" on the opposite sides of the body. As the work progressed, more and more sensitive instruments would doubtless have to be employed.

Such a laboratory could become a centre of national interest and importance. To it could be sent all embryonic psychics and mediums to have their phenomena tested by experts. Those claiming unusual powers of any kind—whether mental or physical—could find here a centre where their powers could be tested by sympathetic investigators free of all cost, and where (it is hoped) they could afterwards secure a definite salary during the period of experimentation. Were such means provided and such inducements possible, it is certain that within a short time a number of striking mediums and psychics could be discovered and developed, and not until such a Mecca is established will definite progress be made.

### "SAPPER" AND THE SUPERNORMAL.

"My Lady of the Jasmine" is the title of a clever little tale of the psychometrical type by the now well-known writer, "Sapper," in "The Story-teller" for June, in which a young soldier in a captured German dug-out has a dream-vision of certain tragic events which had occurred there before the battle in which it passed into the hands of the English. The lad's companions at first laugh at his story, but discoveries subsequently made in the place cause them to abandon their attitude of incredulity and to regard the dream as really veridical.

"Sapper," however, is clearly anxious not to be misunderstood, for he early breaks the thread of his narrative to state that he is a profound sceptic as regards "so-called Spiritualistic dogmas," and to remind the reader that he is not writing a controversial treatise on Spiritualism. "I leave such revelations," he says, "in the competent hands of others more fitted to deal with them than I am. One thing, however, I will say—in my ignorance, of course. Until some of the great thinkers of the world have beaten down the jungle of facts beyond our ken and made a track—be it never so narrow—free from knaves and charlatans, it is ill-advised for Mrs. Smith or Lady de Smythe to think that Signor Macaroni—*née* Jones—will reveal to them the secrets of the infinite for two pounds. He may; on the other hand he may not. That the secrets are there, who but a fool can doubt? It is only Signor Macaroni's power of disinterested revelation that causes my unworthy scepticism."

The correspondent who calls attention to the story remarks, "You must admit that clears the ground. I like the reference to Signor Macaroni; it tickles one's palate!"

### TALK AND TELEPATHY.

The following from "Arcadian London," in Dickens' "Uncommercial Traveller," suggests that the novelist had some suspicion of telepathic influences:—

How do I know but there may be subtle influences in Talk, to vex the souls of men who don't hear it? How do I know that Talk, five, ten, twenty miles off, may not get into the air and disagree with me? If I rise from my bed vaguely troubled and wearied and sick of my life, in the Session of Parliament, who shall say that my noble friend, my honourable friend, my honourable and learned friend, or my honourable and gallant friend, may not be responsible for that effect upon my nervous system? Too much Ozone in the air, I am informed and fully believe (though I have no idea what it is) would affect me in a marvellously disagreeable way; why may not too much Talk? I don't see or hear the Ozone; I don't see or hear the Talk.

MESSRS. RIDER AND SON, LTD., have issued in a handy and neatly-bound little volume, "The God in You," a selection from the essays of Prentice Mulford. It is prefaced by an introduction from the pen of Mr. Ralph Shirley, in which he claims that Prentice Mulford was "not only the first and greatest of New Thought teachers, but also, *par excellence*, an apostle of the Return to Nature." The book, which contains ten essays chosen from the best of Mulford's writings, is published at 1s. net.

### A REMARKABLE FORECAST,

In his recently published book, "Memoirs of a Balkan Diplomatist," which has been the subject of long and favourable reviews in the Press, Count Mijatovich tells the following story of an episode of his boyhood:—

One day, while in my fifteenth year, my mother summoned me into the drawing room. There I found a middle-aged man, sitting on a chair and holding on his knees a basket full of newly made slippers. My mother said to me: "This is my friend Yefta, the slipper-seller, whose true profession is clairvoyance—that is, the foresight and foretelling of coming events. I wish you to give him your hand for a moment that he may tell us the principal events of your life."

More to please my mother than because I wished to know my future, I gave my hand to Yefta Papujiya, the slipper-maker. He glanced a moment at my palm, then closed his eyes and, still holding my hand in his, spoke as follows:—

"You seem now weakly and sickly, but you have strong vitality and will live comparatively long. You will presently go on a journey to visit foreign Universities. At one of these great schools you will meet a foreign lady several years older than yourself and will marry her. You will be either a preacher or teacher, for I see you speaking to a crowd of young men. Now I see you going to different Courts and shaking hands with Kings and Queens. You will have great opportunities of making money, but you will not use them. The money you will make you will share with others who are nothing to you, and you will remain poor all your life. You will commit two mistakes which will prevent you from being the leader of your nation, which otherwise you would have been. You will live for many years abroad; but the day is coming when your country will call you to return, offering a much higher position than any you have ever occupied. You will hesitate, but in the end you will accept it and do good service to your people. You will live in a great house; I think it looks like a palace. I see a grand staircase. Two men, bearing red belts or sashes, walk up stairs. You receive them in a large room. They rush suddenly at you with knives and revolvers and assassinate you. Yes, you will die by assassination, and after your death your people will pay great homage to your memory."

I acquired the impression [continues Count Mijatovich] that Yefta was telling me impossible things. How could I go to foreign Universities when I knew that my stepfather could not afford the necessary expense? And how absurd to say that I was to marry a foreign lady several years older than myself! That certainly should never take place! And then how could I, the son of a poor Serbian professor, go to foreign Courts and shake hands with Kings and Queens? Even to my mother, who had abounding faith in Yefta's clairvoyance, all his forecast seemed rather puzzling and improbable.

Yet three years later the Government of Serbia sent me to foreign Universities at the expense of the nation. And I *did* marry a foreign lady several years older than I was. And as Professor I addressed crowds of students at the High School of Belgrade. And I *did* go to different Courts of Europe and shake hands with Kings and Queens! Having known all these improbabilities realised in my own person, I believe also that the end of the forecast will be fulfilled, and that I shall die as the victim of a political assassin.

### ANSWERS TO CORRESPONDENTS.

M. E.—Your letter has been read with great pleasure. You must bear a charmed life to have gone through so many hair-breadth 'scapes on the battle-field. The article is much appreciated.

H. HALLETT B.—The metre you have chosen is rather inappropriate. A serious theme like a prayer should not move to a "dancing measure." Otherwise the lines are meritorious.

SPIRIT COMMUNION.—I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain watchful in the night season. Amongst these, one form, true to her mission, comes more frequently than all beside, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife.—THE LATE GENERAL BOOTH in "The War Cry" (October 2nd, 1897).

## CHARACTER AND MAKE-BELIEVE.

"Sow an act and reap a habit," is part of a quotation which heads a chapter in "Constructive Thought, or How to Obtain What You Desire," by Benjamin Johnson. We fear that if we follow the advice of some of our New Thought friends—we do not say all—we shall reap a habit of devoting a considerable portion of our time, far more than we can well spare, to the vain repetition of formulas, the constant iteration of which would soon empty them of what little meaning they originally possessed. We recognise that Mr. Johnson is giving excellent advice when he recommends the regular practice of deep and rhythmic breathing in the open air or by an open window, but when he invites us to assert with each inhalation that we are "breathing in the elements of success from the universal supply," and with each exhalation that we are "casting out every destructive thought" we are not so sure of its value. It would be excellent counsel if the mere telling oneself that one is doing a thing were the same thing as doing it. Unfortunately the two are not identical—though the one may be, and sometimes is, made a substitute for the other. Children, and occasionally adults also, have told themselves on cold mornings that they are getting up when they are still in bed. Nor are we much tempted to try the wonderful soothing effect, vouched for by the author, of repeating many times the statement, "I am harmony." If we are experiencing harmony—and we understand harmony to be a condition of the mind or spirit—it hardly seems necessary to inform ourselves of the fact; and if we are not, the assuring ourselves that we are strikes us as being mere make-believe. So, too, does the advice to smile at ourselves in the mirror as an aid to good temper. To give such counsel to a man who was really angry would be to invite a black eye. There is much good matter in Mr. Johnson's book, but no deep-seated trouble is remedied and no really great character is developed by mechanical means of this kind. Prayer again becomes, on such lines, not communion with the Father of our spirits—that is an old-fashioned idea—but a little serious talk with the subconscious self! And we are not attracted by the title of the work. Surely we need to know what we really desire before asking how we shall obtain it. "Constructive thought" again. Constructive of what? Worldly fortune or character? Does thought, then, determine character, or is it character which determines thought? "As a man thinketh, so is he," says the Eastern proverb, and it is true, for results react on their causes; but the proverb is truer reversed, "As a man is, so he thinks." "Out of the heart proceedeth . . ." No, Mr. Johnson does not go deep enough. If this were the best New Thought could give us (which we feel sure it is not) we should not hesitate to say that the Old is better.

If we dismiss Annie Rix Militz's much longer and more important work, "Primary Lessons on Christian Living and Healing," in two sentences, it is because in her case criticism is disarmed by the high spiritual tone which characterises it throughout. Once grant the writer's premises regarding the being and nature of the Deity (and we agree with her that these must be either accepted or rejected, but are hardly matter for argument), and all her conclusions logically follow.

Both books are published by Fowler & Co. at 2s. 6d. net.

D. R.

"A GENERATION AGO."—Readers of LIGHT who are only beginning to make acquaintance with psychical matters will find interest in the passages under this heading in the present issue.

THE PLAINS OF PINSK.—The report of renewed fighting by the Russians at Pinsk, which is said to have been burned down, will be of interest to those who attach importance to the vision of the Dominican priest at Vilna in 1819, on which an article appeared in LIGHT of July 22nd last. The priest, it will be recalled, while praying for Poland, was visited by St. Andrew Bobola, the patron saint of that country, who showed him a vision of the plains of Pinsk covered with soldiers of many nations engaged in a terrific battle, which the saint asserted would result in giving Poland its freedom.

## LETTERS TO THE EDITOR.

## Sunday Services: A Plea for Reverence.

SIR,—I have been attending regularly the Sunday services of probably the best managed Spiritualistic Church in a north of England city (and other churches).

I have noticed in myself—and in others—a certain disappointment with these services. The cause, I am convinced, is not any lessening of enthusiasm on my part, as this has become keener with deeper study and the witnessing of phenomena at private circles.

The solution seems to rest in the absence of real reverence at or before the services. The speaker, and probably a few others, are genuinely devout, but the majority of the audience do not exhibit any signs of inward contemplation prior to the beginning of the service; the people seem to come as if their sole purpose were merely to listen to an interesting address.

I believe that the movement of people, the unnecessary noise, &c., is a great detriment to Spiritualistic services. In the first instance, it is well-nigh impossible for anyone to concentrate one's thought in prayer whilst agile tongues and feet are in constant movement around, and, further, the vibrations thus created must prejudice the communion from the other side during the service.

The lack of real reverence in these services is most seriously felt by me, and I am sure also by other devout Spiritualists, and as it seems a general complaint—at all events in the North of England—I appeal to you to draw attention to it.

I recently attended a few services in the Church of England, conducted by the vicar, as true a Spiritualist as any, and could not help feeling what a higher, more edifying "condition" existed in that Church, principally due, I think, to the greater reverence of the congregation.—Yours, &c.,

REVERENT.

SIR,—Mr. H. Boddington's suggestion to register our meeting places for "Religious Worship" is a good one, though legally impossible for seventy-five per cent. of them. May I suggest that it would be as well first to convert our meetings from social gatherings into religious or, at least, reverent services. It might also be well to see that conductors and speakers were in keeping. The present conditions constitute a serious weakness.—Yours, &c.,

JAMES HADLOW.

33, Holland-street, Brixton.

## Joanna Southcott's Sealed Box.

SIR,—On reading in LIGHT the communication relating to Joanna Southcott's sealed box received by Mr. J. W. Sharpe, from Mr. W. T. Stead, it struck me that some of your readers might be interested to hear of a similar message that was impressionally received by me early in February of this year.

Being much perplexed in regard to the whole matter, and especially the stubborn attitude of the Bishops, I asked to be instructed or enlightened by my unseen guide. The following message was given in reply:—

"The Bishops, having persistently and obdurately refused to receive the word of God on this subject, must now be repudiated by the faithful women, who must assemble together and act themselves, as priestesses appointed by the Lord Jesus to accomplish His will, to solemnly break the seals affixed by His faithful and chosen servant, Joanna, and bring forth the secret word, to give light and counsel to the nation in this day of extreme peril and distress. This word will be confirmed through another channel or channels."

I immediately sent the above message to a lady who is taking a very active part in the women's endeavour to induce the Bishops to take the required step, but whose efforts have not yet met with success. Shortly afterwards Mr. Sharpe received from Mr. Stead the message he has quoted, and the lady to whom I wrote told me of it. I regarded it as the confirmation of my own which I had been told to expect. I am not acquainted with Mr. Sharpe.—I am, &c.,

H. S.

June 29th, 1917.

[We fear we cannot publish any further communications on this subject. The only practical method of deciding the question of Joanna Southcott's mission is to open the box. In any case we have little faith in special doctrines, revelations and revelators for special communities. Revelation is open, living and continuous, and written or printed documents form but a slight and generally imperfect portion of it.—ED. LIGHT.]

## SOCIETY WORK ON SUNDAY, JULY 8th, &amp;c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Interesting address and successful clairvoyance by Mr. Horace Leaf. Fine solo by Miss Janet Cooke.—77, *New Oxford-street, W.C. 1.*—July 2nd, successful clairvoyance by Mrs. Jennie Walker. Sunday next, see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Miss Violet Burton, inspirational address on "The Finding of Treasures"; Dr. W. J. Vanstone, "The Heart of Spiritual Mysticism." For Sunday next, see front page.—I. R.

**WIMBLEDON SPIRITUALIST MISSION.**—Stimulating address by Alderman D. J. Davis, J.P. For prospective announcements, see front page.—R. A. B.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. T. Olman Todd greatly appreciated. Sunday next, at 11, service and circle; 6.30, Mr. H. Ernest Hunt.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15, public circle; 6.30, Mr. H. Wright. Friday, at 8, public meeting. 22nd, Mrs. E. Neville.—M. C.

**BATTERSEA.**—45, *St. John's Hill, Clapham Junction.*—Morning, circle; evening, Mrs. Bloodworth, address and clairvoyance. Sunday next, 11.15, circle; 3, Lyceum; 6.30, Mrs. S. Fielder. 19th, 8.15, Mr. Meadwell. Doors closed 8.30.

**TOTTENHAM.**—684, *High-road.*—In the absence of Mrs. Hadley, Mr. T. C. Dawson spoke on "Spiritual Gifts." Sunday next, at 3 and 7, visit from London Lyceums' District Council.—D. H.

**RICHMOND.**—14, *Parkshot (Opposite Public Baths).*—Miss Maskell gave a splendid address. Sunday next, address and clairvoyance by Mrs. Jamrach. Wednesday, 18th, public circle, Mr. Maskell.—B. S.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, Mr. A. Bailey, address; evening, Mrs. Canmuck, excellent address and clairvoyance. Sunday next, 11 a.m., Mrs. Maunder; 6.30 p.m., Mrs. Miles Ord, address and clairvoyance.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Driver Stimson. Sunday next, 7 p.m., address and clairvoyance by Mrs. Podmore.

**BRIGHTON SPIRITUAL MISSION.**—1, *Upper North-street (close to Clock Tower).*—Morning, circle; evening, address by Mr. Rhoades, descriptions by Mrs. Clempson. Sunday next, 11 and 7, Miss Violet Burton, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Address by Mr. Watson, in absence of Mrs. de Beaurepaire through son's illness. Sunday next, 6.30, Miss Dalgrew, address. 16th, 3 p.m. (ladies), Mrs. Maunder, and 18th, 7.30, Mr. Wright, addresses and clairvoyance. 21st, 7 p.m., Social.

**HOLLOWAY.**—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, meeting conducted by Mr. E. J. Brunchley; evening, fine address and clairvoyance by Mrs. Marriott. Sunday next, 11.15 a.m., Mr. Jones, address; 3, Lyceum; 7, Mrs. Maunder.—R. E.

We omitted to mention last week the title of Count Mijatovich's new book. It is "The Memoirs of a Balkan Diplomatist" (Cassells, 16s. net), and contains portraits of the author, of the signatories to the Treaty of Bucharest, of King Milan, and of Queen Natalie of Serbia. An extract from the book appears on another page.

**THOUGHT READING.**—Some time ago Miss Felicia R. Scatterd published some pamphlets on various phases of "Unexplored Human Faculty." In one of these, entitled "Telepathy: the Zomahs," she gave an interesting account of experiments with Madame Zomah, a sensitive who with her husband gave some striking demonstrations of what is claimed to be thought transference. The Zomahs are now performing at the Coliseum, St. Martin's-lane. Madame Zomah sits blindfolded in the centre of the stage, and names and gives minute descriptions of any object handed to her husband, who goes to all parts of the house to take whatever is presented for description. As he remains silent, and there is no sign of any code (which would have to be of a most voluminous description if it existed), sceptics are reduced to the theory of wires or confederates. A personal visit enabled us to decide that these explanations are impossible ones, and it is quite conceivable that the "trick" employed is actually thought transference, reinforced at times by clairvoyance.

## ADVENTURE.

I must go down to the seas again, to the lonely sea and the sky,  
And all I ask is a tall ship and a star to steer her by;  
And the wheel's kick and the wind's song and the white sail's shaking,  
And a grey mist on the sea's face, and a grey dawn breaking.

A GENTLEMAN who practises hypnotic healing at Swindon sends us an account of how he first became convinced of the truth of spirit manifestation. A young woman who was troubled with a growth in the throat which the doctors could not cure and who was advised that she must undergo an operation came to him as a last resource. Each treatment he gave her was followed by a marked improvement and finally the swelling completely vanished. At the close of the last treatment the girl did not at once awake when told to do so. Instead, a voice, speaking English with a foreign accent and purporting to be that of the girl's guardian spirit, came through her lips. Announcing himself as a Greek who had lived in Athens, the speaker showed a surprising knowledge of the healer's early life, telling him several wonderful things regarding it which he knew to be true. On the girl awaking, our correspondent questioned her and learned that she was quite ignorant of the subject of spirit control and knew nothing of what had occurred during her trance.

THE title "Hymn of the Great Liberation and of the Birth of the New Man, being a call from the heart of the Great Shepherd of souls through the voice of his wee herd-laddie, your brother and fellow in the service of the Cross of Life," hardly needs the signature "James Leith Macbeth Bain" to disclose the authorship of his latest brochure to any reader acquainted with Mr. Bain's peculiar style of picturesque and perfervid rhapsody. Regarding the horrors of the present conflict, Mr. Bain holds them to have been needful on the principle that evil must realise itself before it can cease to be. But he believes that the lesson has been learned—"the shell is cracking; the old husk is surely being dissolved; the urge of the eternal sap is doing its work." Knowing that there is no growth without pain, no life but by the way of death, we "can even in these days hold up our heads and be still. For we know that we are in the very making of a new heaven and a new earth." In the realisation of this great end he predicts that "the last enemy from which we shall be delivered is fear. For fear is the great enemy and greed is her mother." The booklet is published at 4d. by David Brown, 1, Ramsay-lane, Edinburgh.

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