

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,913.—VOL. XXXVII. [Registered as] SATURDAY, SEPTEMBER 8, 1917. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

To gain a clear and just view of the Spiritualist movement it is necessary to remember that it is two-sided. It proceeds externally by objective evidences, and interiorly by vision, monition and inspiration. We work, as Mrs. Browning put it, "with clay and cloud." On the exterior side there is all the noise and bustle of building, much of hewing and hammering, testing and experimenting. There is plenty of confusion, as at the beginning of every great undertaking, particularly when it involves an excursion into little-known departments of life-activity. Some of the workmen are unskilled, and have to be painfully trained to do their part. Others grow impatient of the slowness and monotony of their tasks. Here and there is a disposition to "scamp" the work. Occasionally it seems like "chaos come again," especially to idle onlookers who "sit on the fence" and give the builders the benefit of their disinterested advice and the encouragement of their cheerful witticisms. Never having built anything in their lives more important than a rabbit hutch or a woodshed, they can hardly be expected to have a very clear appreciation of what is going on. But they quite realise the advantage of being merely onlookers and avoiding the labour and responsibility. When the worst of the difficulties are over, they will doubtless come in and take a hand, and even claim part of the credit, if only by reason of the fact that they gave the achievement (when it was complete) the inestimable advantage of their approval.

* * * *

So much is being said of telepathy just now that we are tempted to give once more for the benefit of new readers an interesting and well-attested case of telepathic communication. It was related in *LIGHT* of November 2nd, 1912, since which time we have become acquainted by correspondence with the person principally concerned, Mme. de Vaux Royer, one of the founders of the well-known Cameo Club of New York. Mme. de Vaux Royer dreamed that a friend of hers, Dr. Boirac, Rector of the University of Dijon, was in mourning, also that he was about to publish a book. Subsequently she received a letter from Dr. Boirac which contained the information that his aunt had died at about the period of the dream; also that he was on the point of publishing his now well-known book, "La Psychologie Inconnu." Fortunately for the verification of the case, Mme. de Vaux Royer had, before the receipt by her of Dr. Boirac's letter, written to another friend, Dr. Zeligson, of Cleveland, Ohio, narrating the dream which had greatly impressed her, and this gentleman

testified to the facts. Dr. Zeligson, however, was inclined, without prejudice to the telepathic theory, to suggest that the explanation might lie in the fact of a meeting between the two friends in the astral region. But we may let it stand for the benefit of the cautious investigator as an instance of ordinary telepathy without the intervention of spirits whether of the "dead" or the living. Telepathy, as Professor Hyslop once remarked, is a very good "half-way house."

* * * *

At one of his séances "M.A. (Oxon)" inquired how it was that on the previous evening the conditions had been disturbed. The reply was illuminating:—

"The disturbed condition of your mother reacted very strongly on you. She was suffering mental anguish, and her thoughts were very forcibly directed to you. . . . Some of the spirits of love went to . . . minister consolation."

"Can you so minister to those who know nothing of you?"

"The intimate connection with you enabled us to operate. We are able usually to reach anyone who is in strong sympathy with you. . . . We can help much in consequence of her mind dwelling so constantly on you. We are thankful to be of service to your mother.—September 14th, 1873." (*LIGHT*, September 19th, 1896).

Miss H. A. Dallas, who kindly calls our attention to the above passage, writes:—

This bears upon the curious experience related in *LIGHT* of July 14th under the title "A Vision and a Letter." In that article is a reference to a lady whose unseen friends apparently could not get "near" to help a certain sick man unless she wrote him a letter. The letter may have served to attract the sick man's thought to the writer and thus to make (in some way we cannot as yet understand) a channel through which her unseen ministering spirits could operate on him. Very wonderful are the interactions of thought; when we begin to realise them, we get a clue to the mystery of intercessory prayer; and we know that those who cannot fight the battles of their country can take a very real share in strengthening those in the thick of the fight, by maintaining, when they think of the combatants, "a warrior's mind," cheerful, trustful and merciful.

* * * *

"Hypnotism Simplified," by Stephen Martin (W. Foulsham & Co., 7d. net), describes in simple language the condition of hypnosis and its relation to the sub-conscious mind. The different stages of the nervous sleep are briefly outlined and the attention of the student is very properly drawn to the fact that, while most persons are susceptible to hypnotic influence, there are comparatively few who exhibit the deeper phases of somnambulism and lucidity. The difference between hypnotism and mesmerism is not made sufficiently clear. To say that suggestibility is a feature common to both does not disprove the teaching of the earlier mesmerists, or satisfactorily account for all the phenomena observed by them. The book is soberly and sensibly written, and the inexperienced operator might do worse than glance through its pages before experimenting with a subject. Practical instructions for inducing the hypnotic state, together with some useful hints on self-hypnosis, will be found in the concluding chapters.

"PERSONATION" IN CONTROLS.

By V. C. DESERTIS.

It is a curious fact that along with messages which contain strong evidence of coming from personal friends who have passed over, there come also—perhaps immediately following—statements which inspire well-founded distrust of their origin.

Sometimes, as in the case reported in *LIGHT* of August 25th and disproved in the present number, these messages have a religious tone and contain solemn affirmations of matters which are very shortly afterwards found to be totally false.

Such things are well known to students of occultism in all its forms, and very great perplexity is often caused by them.

Several hypotheses have been put forward to account for the facts:—

(a) The messages are the work of malevolent spirits; otherwise "elementaries" or "devils."

(b) They are products of the automatist's subconsciousness.

(c) The control is amusing himself with what is called in French "une mystification," and in English "a practical joke," and by schoolboys "greening you up."

(d) The communicating intelligence is in a state analogous to our own when dreaming or hypnotised.

(a) is the Roman Catholic explanation, and has been refuted many times as anything like a complete explanation. Nevertheless, the dispassionate student will not wholly reject it. I know a case in which a man and a woman were advised in the name of a deceased friend, with many plausible "free-love" arguments, to enter on relations which must have caused a quite honest friendship to end in disgrace. Feeling sure that this advice could not emanate from its alleged source, they pretended to be weighing the arguments used.

The writing then apparently dropped disguise, and gave the name of Lola Montez—a well-known courtesan of the second French Empire.

As to (b), there are too many authenticated messages to accept this theory as covering all the facts, though it certainly covers one group. Dr. Lloyd Tuckey (I think) published some time ago a case in which, having noticed the deplorable state of the boots of a very poor lady patient, he sent her anonymously a new pair. The lady subsequently told him of the wonderful way in which her need had been supplied; the communicating "spirit" giving an explanation wide of the truth but obviously in accord with the lady's anticipations.

(c) is supported by much evidence of the "poltergeist" kind. It is not unnatural that those who in earth-life think such jokes the cream of humour, and are amused by our attitude towards "death," should even be unaware of the pain these jests may give to more serious minds.

The last hypothesis is one which merits investigation. There are, of course, many genuine messages to which it is inapplicable; but at the same time it explains a few curious facts, e.g., the statements contained in some messages that the real self is not present or even that it is not aware of the writing.

Many experiences of all kinds of messages lead me to think that while none of these hypotheses are of universal application, any of them may play a part in some "personations." Certain it is that inexperienced operators may be very grossly deceived. I append a genuine message which bears on the point:—

"Do not fear evil spirits." I do not fear them, but they have done us wrong. How can I be sure it is you now present? "More love will prove me present." Why could you not take control? "I endeavoured to reach you but you were not open to me." Why? "C—held me, I cannot say how." Cannot our guide protect us? "Our guide loves us too well to interfere when we can master evil by God's grace." I thought no evil spirit could swear falsely by God's name. "Floods of evil spirits can." Then how can we ever be sure? "By never listening to evil suggestions."

OUR actions are seconded and disposed to greater conclusions than we designed. We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us.—EMERSON.

"PATIENCE WORTH" AS NOVELIST.

PUBLICATION OF "THE SORRY TALE."

[Those who followed the articles in *LIGHT* of May 12th and 19th and July 14th of the present year, in which we gave the story of "Patience Worth" and her communications through a Ouija Board, will hear with interest that "The Sorry Tale" has now been published. "Current Opinion" (New York) for August announces the fact in a review of the work, from which we make the extracts which follow.]

One of the curiosities of our time, whether considered from a literary or from a religious point of view, is the novel entitled "The Sorry Tale," communicated over a Ouija Board to Mrs. John H. Curran, of St. Louis, by the personality that calls itself "Patience Worth." The book deals with New Testament times, and is of somewhat the same type as "Quo Vadis" and "Ben Hur." It is attracting international attention. William Marion Reedy, editor of the St. Louis "Mirror," calls it the most remarkable piece of literature he has ever read.

It appears that the manifestations of "Patience Worth" originated in the casual manipulation of a Ouija Board as a form of entertainment for a party gathered in the home of Mrs. John H. Curran, wife of the former Commissioner of Immigration of St. Louis. Mrs. Curran had not been inclined to attach importance or significance to the antics of Ouija Boards up to the time when the remarkable communications of "Patience Worth" began. But gradually she was impressed by the fact that something extraordinary was happening. She was carried out of herself by messages that exhibited remarkable literary quality and that expressed a personality as distinct and different from that of Mrs. Curran herself as it would be possible to imagine. She called into counsel Caspar S. Yost, editor of the St. Louis "Globe-Democrat," and William Marion Reedy; and these two professional writing men watched her as she recorded poems, parables, short stories, plays and novels, in varying Old English dialects, involving the use of unfamiliar words in meanings most recondite.

The writings of "Patience Worth" have been published in part in the St. Louis "Globe-Democrat" and "Reedy's Mirror." They appeal to a writer in the New York "Evening Post" as original, charming and vigorous. He speaks, in particular, of a play, "Redwing"; a long dialogue narrative, "Telka," and "The Merry Tale," an uproarious Old English story of a broad humour and vital characterisation which would have done credit to Chaucer. All these may be regarded as a prelude to the *magnum opus*, "The Sorry Tale."

The new story retells the life of Jesus in a form bold and unique, and with much deep wisdom. It is a "fifth Gospel," according to Mr. Reedy, and it is written in a quaint language that is its own and no other's—not a language in imitation of old or middle English, but a language of locutions and turns of phrase and formation of words peculiar to "Patience Worth." It has the local colour of Palestine and Rome. There are one hundred characters in it—real characters expressed in action, not superficially described. The central character is a son of Tiberius Cæsar by a Greek slave, a woman of great beauty and of noble blood. He is born in a leper's hovel outside the walls of Bethlehem, on the same night that Christ is born within the walls. In the bitterness of her passion, the mother names him "Hatte" (or Hate), and hate is the emotion that rules him through tragic years to a tragic end. His life runs parallel with that of Jesus—one embodying hate as the other embodies love. He mocks at Jesus, and even spits at Him on the occasion of the miracle of the casting of the nets. As "Patience Worth" narrates the incident:—

He [Jesus] stood even as the boat started off the shallows, and lights gleamed upon His locks, and His mantle of coarse stuffs hung soft unto Him, and His lips moved. And all who listed stood mute before the spell of the music of His voice.

And the boat slipped unto the waters off the shallows. And they watched, and behold He bade that the nets be spread and let fall. And behold, Simon the fisher let down the nets, but his words spake: "Why dost thou bid that we fish in the fished waters? It is vain."

And Jesus made answering: "Dost thou leave thy net down in no faith how may it find aught save thy folly?"

And He caused that Simon bring up the net. And Simon fell upon his face and cried out:—

"I am a wicked man! Behold, before thee have I set my doubt. Aye, and how may a man's doubt become greater than his God, save that he put his doubt before his God?"

And Jesus said, "Thou hast acknowledged thy doubt and fallen down before it. Cast thou the nets!"

And Simon let fall the net unto the waters, and behold, the waters stirred and the boats swayed, even so that it seemed that storms lay beneath the water. And they made to draw forth the nets, and behold, the fish leaped high and the silver showed glistened within the light. And within the boat the men were not enough that they draw forth the nets. And they that watched saw, and men sprang unto the waters and swam to the spot and lended aid that they bring forth the nets. And they marvelled and said, "What is this man?" and they cried, "Master! Master!"

And behold, their voices arose unto a tumult as they brought the nets back unto the shores, and men swam with the boat and held unto the nets that they bring forth the catch. And when they had come unto the shore and the boat lay within the shallows, Jesus called forth unto all of them and delivered the fish unto them. And they cried:—

"This is wondrous! What is it?"

And Jesus made answer: "This is naught. For the netting of fish is little unto the bringing forth of men."

And Simon fell upon his face and spake unto Him of his wickedness. And Jesus said:—

"Arise and put thy nets by; for thou shalt weave a net of thy love and bring forth men."

And they spake: "It shall be; for this man hath looked unto lands and even though his nets slipped the waters his dreaming was not there."

And they spake unto Him more, saying: "It hath come that thou hast lain low fever and hath cleansed and healed. What is that that is thine that is no man's?"

And He answered: "The time is not come that thou shalt know, but it is true that no man will hark save that a loud noise setteth up. Thou mayest not know, but within thy land the eyes shall ope and the ears hark, unto the eye's undoing and the confounding of the years."

And behold, afar there sat Hatte. . . .

And he arose and spat. And behold, Jesus stepped Him back that the spat fell not upon Him, and lo, where it fell He bended Him down and plucked up a white bloom. And He held it forth unto Hatte and spake:—

"Look! even a man's hate may bloom. This is the folly of all men. And they shall yet know that they may not offend against the God; for their folly shall undo them. A man's hate mounteth up unto the pinnacle of heights, but to meet God. Man's path is upon a wheel. Even so is God upon the wheel and he shall come upon Him; for behold, the wheel is Him. Ye make much of wisdom, yet I say me that men are but babes that the tides shall wash unto naughts."

And Hatte stood him listing, and his lips curled. And behold, Jesus put within his hand the bloom. And they that had seen this marvelled and spake: "This man doeth things that setteth man's wonder running upon legs!"

By the outworking of motives and events, the child of hate is one of the two men who hang beside the Saviour on Calvary:—

And it was true that they made ready that they should crucify the transgressor, and the spirit of evil mounted the rabble. And it was true that Rome unloosed skins of wines among them. And at the high hour, behold, the streets cried out like wild things. Men ran thither and yon, laughing or shrieking, bearing stones and sticks of broken woods. And Rome sat, fatted, comfortable, and smiling.

And behold, the pits were oped, and they delivered unto the hands of the war's men, and they whom Rome had set mad, Jesus Christus and the son of Tiberius! And it was true that Rome had shut up her doors and left be that that would. And the sun was o'erclouded and shone but to hide. And the blade's men bore forth Jesus Christus, whom they had stripped naked, and He shrunk beneath their eyes and cast His eyes down. And lo, they laid hands upon Hatte and stripped him, and the women that looked upon this withdrew and hid.

And they cried out: "Who art thou, thou thief of the temples? Who art thou?"

And Hatte stood like unto one who wandered upon some far height. And they cried aloud: "Behold the son of Tiberius! Behold him!"

And they laughed and cast stones and bits of stone wares and rotted fruits and filths of the street's ways. And Hatte stood, empty. And Jesus Christus spake not. And they cried Him, crying out: "Behold the King of the Jews! He

is the son of who! He is a false prophet! Stone Him! Stone Him!"

And they lay hands upon them and beat them on the path's-way, even as wastes upon waters. And their flesh was torn and the hairs of their heads torn out, and lo, blood showed upon their faces and their naked flesh. And the chill of the after-storm was upon Jerusalem, and they shook in cold quaking. And they that taunted them brought forth waters and cast o'er them; even did they bring forth heated brands and put unto their flesh.

And lo, among them stepped the Son of God, silent. They knew Him not. And Hatte held his head high and stepped regal, even though his withered leg gave way and was dragged at his stepping, for the weighting down of them that beset him was o'ermuch.

And they wearied of their taunts, for no manner of outcry came there for to feed their madness. And they cried out: "Crucify them! Spread them ope! Show unto all men that enter the city, the Son of God and the son of Tiberius! Ha, ha, ha! Down the flesh of Rome beneath all men! Crush the blood of Tiberius beneath the heels of men where he hath crushed the flesh of our tribes!"

And it was true that the Jews were mad, and, mingled with the Romans within one cup, had they fallen. And when the cry had gone up, "Crucify them!" behold, Hatte looked unto Jesus Christus, whose body was sagged of weakness, and with his own arms did he cast off them that clung and tear him through flesh unto His side and lift Him up. And his lips spake:—

"Seest thou? It is the end of the paths. Thine of love and mine of hate lead thee unto a common thing."

The plot, as William Marion Reedy follows it, is worked out with the precision of a Sardou, and its culmination is not discovered until the very end.

"Jews, Romans, Greeks, Arabians, move in the story—each one to a definite purpose. The miracles of the four Gospels are retold for the reader with a new turn or twist that gives *vérité* if not verity, and there are new and striking miracles that do not mar the harmony of the history as we know it. The conversations of Christ are beautiful in form and orthodox in spirit even where and when they depart farthest from the recorded words of Matthew, Mark, Luke and John. The scene in the garden of Gethsemane is an exquisite piece of writing, while the version of the trial and the crucifixion of Jesus is of a marvellous meticulousness of strange detail. The very last scene on the last page of the book is a piece of anguishing irony, as I read it—the wise man of the East, the clever fakir, Ahmed Hassan, a comic-shrewd picaresque character, and Aaron, the idiot son of the faithful Peter, ward of the faithful servitor Panda, disappear over the hills as the women weep at the foot of the cross, the idiot boy laughing as he goes. The book is full of the writing that biblical scholars call wisdom. It is beautiful and deep when one has mastered the difficulties of its form. The descriptions of life among shepherds, fishermen, barterers, life in hovel and hill-cave and in Herod's and Tiberius' palaces are vivid as they are in such a book as 'Quo Vadis' or 'Ben Hur' or Croly's 'Salathiel' or the unfortunately forgotten Ingraham's 'Prince of the House of David,' with which, naturally, this story is compared by anyone familiar with the fictional treatment of the supreme tragedy of human history. 'A Sorry Tale' is original in every aspect in which it can be considered and it appeals to all the emotions with the sureness of literary artistry. It contains but one thing that might be historically or topographically anachronistic: it says that Bethlehem is a walled town, for which apparently there is no recorded verification. It is correct in its detailed *mores* of the Jews and even in the matter of costumes and minor domestic manners. And its demonstration is not inconsistent with the pure teachings of the Saviour. It has every characteristic of a contemporaneous document—or creates the illusion of such quality. And all this comes into being by way of a woman whose learning is exceedingly limited and her experiences as well, who has had no discoverable familiarity with the places and times and people described so faithfully, and has never shown any literary ability aside from her participation as controlled amanuensis for the personality that communicates through her presidency of the Ouija Board—'Patience Worth.'"

FRENCH PSYCHIC LITERATURE. — M. Jules Thiebault, Receveur des Domaines en Retraite, of Montot par Andelot, Hte. Marne, France, has published a book, entitled "L'Ami Disparu," a theoretical and practical contribution to the proof of spirit identity. It is a statement of the various scientifically attested phenomena on which the knowledge of human survival is based.

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POINTS OF VIEW.

SOME THOUGHTS ON PROPAGANDA.

In the course of conversation lately with the editor of a London journal—a man whose name is well known to the public—we learned with interest the opinions he had formed on the subject to which LIGHT is devoted. He told us, in effect, that he was willing to admit that there was a reality in Spiritualism, but that he had not the time, even if he had the inclination, to pursue the subject. (That, indeed, as we have gathered from many similar conversations "behind the scenes," is the attitude of several of the craft.) But the point of our friend's remarks lay in one of his concluding observations: "If there is really a life after death, it will be time enough to deal with it when we are in it. It will come to us whether we believe in it now or not."

Now these observations would form a text for a good many homilies taking an entirely different view of that editor's duty and responsibility, but we are not minded to deliver even one of them. That which is the duty of one man is not necessarily the duty of another, and ideas of the importance of any particular subject vary with every individual. To us the questions with which Spiritualism is concerned are amongst the greatest that can occupy the human mind. And yet for many men and women it may be at present a more important matter to pursue their own immediate occupations and interests than to follow a subject which, however momentous it really is, has for them no attraction, and is, moreover, in many cases, a matter which they feel they are, in any case, too busy to take up. We find that position quite intelligible, and would not attempt in the slightest degree to challenge the freedom of any person to follow his own inclinations on the point. It may be foolish of him; he may regret it hereafter. On the other hand, he may not. For our conviction grows that it is a man's duty to follow his own path and not that of someone else. It is a question of vocation. One man finds his true calling in matters that may appear to the outsider purely mundane, although to the discerning eye there is nothing human which can answer to that description; the Spirit works in all. Another feels a compelling call to explore untrodden ways and lead the way to new worlds. It is emphatically a matter of "Mind your own business." If this wholesome rule were observed there would be little discord. It is between the bigoted obstructionists on the one hand and the indiscriminate propagandists on the other that most of the troubles arise. We are prepared to defend the truths we hold against attack—if they need defending; on the other hand,

we have not the slightest inclination to force them on the attention of the unwilling or indifferent, especially when we recognise that this same unwillingness or indifference may have a good rather than an evil significance. It may simply mean that the man is not ripe for any new revelation; the time has not come for any growth of mind or change of view. If he really needs any such knowledge as we can afford he will come our way and we shall be ready to meet him when he comes. To molest him; to challenge his views and thrust forward our own may only result in converting an indifferent onlooker into an active enemy, and driving him further than ever from the truth which we hold to be of such importance. So much we have gathered from a fairly extensive acquaintance with propagandist methods of the old type. It is not that we are anti-propagandist or even positively non-propagandist. We believe in disseminating such truth as we have gathered, but only amongst those who are really in need of it, a fact which we may be sure they will signify in the usual manner. In a word, we are for co-operation rather than for any form of compulsion or competition. We are utterly opposed to proselytising methods. There is a peculiar arrogance about them which should be foreign to those who take large views of life. We doubt if there is a single sect or school of thought which does not supply to some at least of its followers that which is best suited to them at some particular stage of growth.

Spiritualism is in the world not so much as a new discovery or revelation as a confirmation and enlargement of old discoveries and old revelations. It is here to attest their essential reality, to confirm them scientifically and philosophically for the benefit of those for whom the old warrants are no longer sufficient. For those who do not need, or who *think* they do not need, any such confirmation, we have no word to say. We feel no temptation to argue the point with them. We only ask that so long as we do not attempt to dictate their course of faith and conduct they will render us the same courtesy. If Spiritualism were simply a new sect these remarks would not apply. But it is not, in spite of some appearances to the contrary. It has come not to found any new religion, but to fulfil and verify the old.

MESSAGE RECEIVED BY PLANCHETTE.

The "message" published under this heading in the issue of LIGHT of August 25th has proved untrue.

A letter has been received from A. J. Hyde dated August 17th, giving the good news that he was safe and well on that date.

In view of the many "messages" now being received by planchette and similar methods, it is perhaps just as well that recipients should be warned that deceptions such as this, fortified by every appearance of genuineness, can be received by perfectly honest and conscientious persons like Miss Hyde.

I regret the publicity from one point of view, but it has at least this good—that it emphasises my own strong conviction that investigations into the mysterious forces which operate in this way should be left to those who can study them from a purely scientific standpoint.

The message shown me by Miss Hyde was supported during the following days by longer and apparently authentic communications of a strongly religious tone. These facts illustrate very clearly, to my mind, the dangers to which I have referred. The lady in question is not given to anticipations of any kind, she assures me that she had not been thinking specially of her brother in France, and that the "message" came quite unsought. It was not till further details above mentioned and solemn asseverations were received, that her first and healthy scepticism began to give way.

S. DE BRATH.

A QUESTION CONCERNING THE ETHER.

By H. A. DALLAS.

The June issue of the Journal of the American Society for Psychical Research is of particular interest throughout. The first article deals with "Raymond," and is entitled "The Nature of Life after Death." It is an interesting discussion of the subject. I will only quote one sentence on which I desire to base a question. After alluding to the *immediate* period after death as possibly a "dream" state (as one of the remarks purporting to come from Raymond implies), "they just think they're dreaming, and they don't realise things at all times," Dr. Hyslop adds:—

Recently one of the controls in the Chenoweth case spontaneously remarked that I had a "theory that the other life was a mental world," and went on to say that consciousness there was creative. . . . While we may well conceive the other life as a mental world . . . it may be more. . . . No doubt there are complications. These may be connected with an objective existence as well as a subjective one on the other side. But that is probably less communicable than the memories of the earthly life, or the inner states of mind.

He then goes on to discuss the possibility that the mind acts creatively on its environment.

Desire and will can create things in the material world, but only indirectly and by a very laborious procedure. . . . It is conceivable that desire and will might act more directly on the ether, if such there be, to create any ideal object to which we wish to give expression. But we have no evidence of such a thing. . . . It is not defended here as possible, but merely stated as a view held by some persons.

The question I wish to ask I address through the columns of *LIGHT* to scientific men. I shall be grateful if one of your scientific readers will vouchsafe to reply.

I have for some time had a surmise concerning the environment of those who have passed out of *atomically* constituted matter, and I want to know whether this surmise is reasonable, whether it is compatible with the facts known to students concerning the ether.

Obviously if there is any analogy between this state and the next, those who pass out of the body must have an objective environment. If they do not live in an objective environment, then it is probable that we do not do so either—that all our experience is really subjective and mental. Personally I do not believe that it is so. Of course our interpretation of the vibrations which reach us is a mental interpretation, but the vibrations appear to be external to our mind, emanating from an infinite variety of centres of force.

The ether rotating at a rate which conveys to us the impression of solidity constitutes our *physical* environment.

We thus recognise two conditions of the ether, the "solid" condition and the free (unsolidified condition). But it has been suggested by Fresnel that some of the "free" ether is "entangled, as it were, in the atoms of matter, and is, so to speak, bound up with them." ("Psychic Philosophy," by V. C. Desertis, p. 153.)

This bound ether would, if this suggestion is correct, move with the solid matter of our earth; it is "somehow in a different state to that outside. It must certainly be less rigid than free ether or more dense" (*ibid.*, p. 152).

The question I want to put is this: Is it a rational hypothesis that this "bound" ether constitutes the environment of those who have passed out of the solidified ether, *i.e.*, out of material embodiment?

If so, does it not seem *probable* that their bodies are constituted of this, and since this bound ether is entangled in matter is it not probable that the effect it produces upon them would be quasi-physical? Numerous communications from the "other side" intimate that for a time after death those who pass out are connected with matter by some sort of nexus which eventually disappears; perhaps this merely means that they pass out of the environment of entangled ether and therefore into a freer state, and a less material condition. These communications indicate that the physical phenomena produced by the discarnate are produced by means of this

nexus, which I venture to suggest is constituted of the "entangled" ether.

I would also ask whether it is consonant with science to suppose that those who may be living in this quasi-material, "bound" ether environment may be actually receiving vibrations through this medium from *identically the same* centres of force as those which are vibrating to us? The flowers, for instance, which are sending forth vibrations to us through what we call matter (*i.e.* through "solid" ether) may be sending vibrations to discarnate beings through entangled ether; and in that case our material objects may look like shadows, like dim adumbrations round the realities they see.

It seems to me that if this hypothesis is permissible it gives us a co-ordinating theory and a clue to the meaning of some of the statements made concerning the other life.

Whilst we recognise that Mind is the dominant factor, that the mental interpretation of experience is by far the most important activity in the Universe, we yet instinctively recognise (or we think we do) that there must be some objective external environment to interpret—that, if there is not such, our intellectual intuitions are strangely misleading.

We intuitively recognise "I am." This is a subjective experience which is direct and convincing, but only second to it in cogency comes the recognition of Otherness, and in this recognition we find our environment.

DR. CRAWFORD'S EXPERIMENTS.

A NEW TEST SUGGESTED.

The following letter from Mr. H. Yardley suggesting a new experiment, and Dr. Crawford's reply to it, will be of great interest to many of our readers:—

To the Editor of *LIGHT*.

SIR,—Dr. Crawford's last published experiments are very wonderful but not quite conclusive. Can the psychic matter which, when removed from the medium's body, caused her to lose 54lb. in weight, be placed by the spirit operators on an additional balance to be weighed thereon? Such an experiment would, I think, carry the matter a step further. Again, was the psychic matter which is used in levitating the table really placed on the board of the weighing machine (at Dr. Crawford's request), or was it merely restored to the medium's body?

Mr. Tweedale's remark about clairvoyants having *seen* the spirit operators lift the table is to me a new item. I do not remember Dr. Crawford mentioning it.—Yours, &c.,

H. YARDLEY.

Herne Hill.

DR. CRAWFORD'S REPLY.

The statements in the article referred to were an exact recital of facts. I inferred that the reduction in weight of the medium was most likely due to the projection of matter in some form or other from her body, but I did not claim that these experiments *per se* were conclusive of that. I have, however, many other unpublished results which all tend to the same end—*viz.*, that the psychic rods, levers, &c., are in reality packed with matter, but matter at present in a form unknown to science. I will try the experiment referred to at the first favourable opportunity.

I think I am in a position to say that the psychic rod theory (as partially developed in my book) is now established. Every result I have points straight to it. What is not yet established is the composition of the rod. But I am reasonably sure that the rod contains three elements (and it may contain more) of which matter from the medium's body is one.

Any idea of spirit operators bodily lifting the table at this circle may be safely disregarded. The facts do not fit in with any such theory. I make it a rule, while not discouraging clairvoyance, to pay little attention to it unless it agrees in the main with the cold-blooded and unimaginative results of experiment.

We are asked by a lady residing at St. Albans whether there are any private mediums or any Spiritualists, or persons who take a sympathetic interest in Spiritualism, in that town, with whom she could be put into communication. Perhaps some reader or readers of *LIGHT* can answer the query.

MRS. PIPER'S "CONFESSION."

BY LILIAN WHITING.

Since Mr. Edward Clodd simply *knows* there is no such thing as communication between the two realms of the Seen and the Unseen, it does not seem worth while to discuss a finality. If the Astronomer Royal were to be told by someone unfamiliar with astro-physics that the stars never moved, or that there were no such planets as Mars and Jupiter, I daresay he would not concern himself particularly, and would permit his informant to enjoy his own convictions. But in regard to the alleged "confession" of Mrs. Piper, Mr. Clodd is the victim of an error, although an error that is not only natural, but, indeed, inevitable, and from no fault of his own, if, as appears, the correction of this mistake has never reached him.

But now here are the absolute facts of the case.

In the summer of (I think) 1902 Mrs. Piper was the guest of Mrs. Josephine Spenser, of Boston, in Mrs. Spenser's country house at Framingham, an hour's journey from town. A woman reporter in New York City (whose name I could give, but it is courtesy to her not to do so) went to the "New York Herald" and asked if they would syndicate an article about Mrs. Piper if she could procure it. They promised to do so. The reporter went to Framingham, and for nearly three weeks Mrs. Piper refused to see her. Finally (and unfortunately) she gave way. The result was this interview, which was one tissue of misrepresentation, not to employ a harsher term. A part of the interview was taken directly out of the Reports of the Society for Psychical Research, and somewhat garbled. The parts in which Mrs. Piper was made to speak independently were absolutely manufactured and printed without Mrs. Piper's knowledge. For instance, Mrs. Piper was made in this document to say that she had entirely "broken" with the Society for Psychical Research, and would never sit for them again. This interview appeared on a Sunday, and at 10 a.m. the next day (Monday), Mrs. Piper was giving Dr. Hodgson his usual *séance*! In the statement imputed to Mrs. Piper as to her relations with the society, there was *not one word* of truth. In some of the paragraphs of the "interview" there was an ingenious mixture of truth and falsehood, but in this particular statement there was not one iota of truth. Mrs. Piper never made, nor dreamed of making, such a statement.

A day or two after this "interview" was published, I sat down by Mrs. Piper with a copy of it and a blue pencil in my hand, that she might (according to her own wish and her own proposal) designate what she did, and did not, say.

She made no statement that she believed that the communications which came through her hand or her voice "were not from spirits"! On the contrary, she stated that she believed they were.

She made no statement that she had "broken" with the Society for Psychical Research! On the contrary, as I have said, the day after this amazing concoction appeared in a syndicate of papers, Mrs. Piper was "sitting" as usual, with a calmness which emulated that of the immortal Charlotte, who, when she saw the body of her adorer—

"Borne before her, on a shutter,
Like a well-conducted lady
Went on cutting bread and butter!"

This false "confession" has been corrected so often and so widely that it is surprising to see it again asserted, but the corrections have evidently failed to come before the eye of Mr. Clodd.

It has been my happy fortune to have had such pleasant literary associations with Mr. Clodd—having greatly enjoyed many things that he has written—that I shall still venture to hope that he may yet find reason to modify his present convictions regarding this matter of communication with the Unseen.

The Brunswick,
Boston, August 15th, 1917.

WHERE the weed cannot grow neither can the flower.

"THE EXPECTED WORLD-TEACHER."

BY E. WAKE COOK.

As a belated comment on the interesting article by Mr. R. H. Greaves in *LIGHT* of August 18th (page 264), I should like to say that my expectations are greater than his. I expect quite a number of inspired teachers in the immediate future, religious, scientific, philosophical and poetic. If any one of these teachers is endowed with a dominating authority then we shall be saved the trouble of reasoning and research, and be kept on the level of school children, and another sect will be started. But if they come with only the "authority" of truth and earnest conviction, they will give us larger, broader, deeper and higher views of existence and its purpose; then they will be at the mercy of their hearers, and if very advanced will have to wait generations ere they are fully understood and accepted.

We see in teachings and in systems just what we are big enough to see, and no more. Everything depends on our receptivity, the stage of unfoldment we have reached; so the pressing need is not so much for new truth which always stands knocking at the door of our consciousness as for the open mind, the seeing eye, both the inner and the outer, and the hearing ear.

I still think the Great Teacher has come, thunder-clad, with awful retribution on our stupidity, in this soul-shaking war. What else could have disposed of ruthless tyranny as in the case of Russia? What else could teach our impatient idealists who want to establish millennial institutions at once, before they have laid the foundations in conditions and in character, as the awful chaos threatening Russia owing to their blind impatience? In a thousand ways this war is teaching and helping us forward as no personal teachers could have done. Our sublime Spiritualism is helped and is helping, and, until the world has assimilated the flood of new teaching it has brought, humanity will not be prepared for the expected World-Teacher; and should he come the world will morally crucify or insult him. Even those in an advanced stage of unfoldment who receive new teaching with joyous understanding, are already overwhelmed by the flood of scientific and other teaching which they cannot keep abreast of. We search afar for what is under our nose!

THE FORCE BEHIND EVOLUTION.

"Creative Evolution" is the title given by M. Bergson to his most famous work; but such a title seems to us to be either entirely misleading or absurd. We have always taken the term evolution as simply designating a process, not a ground or cause. Evolution itself creates nothing, can create nothing. . . It is the vital principle and not evolution that is creative. It is to the nature of this principle we must look for our interpretation of the fact of evolution. And as we trace life's ascent to its highest development in man, its invincible élan is discerned more and more clearly to have throughout profound transcendental or metaphysical implications; and in the highest religious consciousness, particularly in what is known as mysticism, we see it unfold into an experience which casts an interpretative light over the whole evolutionary process. Therefore such expressions as "the élan vital," "an immense impulse," "a spiritual force" and the like, turn out, when their profoundest significance is sounded, to be, after all, only vague phrases which really introduce into the exposition, though under disguise, that Absolute Perfection which in the long run science and philosophy find they have to admit to be implicit and active everywhere, as the one and only real ground and goal of life's whole evolution.

"Religion and Reality," by J. H. TUCKWELL.

Body is merely part of the mind's experience—a necessary part in the present plane, an engine or vehicle of its manifestation; but a part that can be dropped like a suit of old clothes when the time comes for us to go "up higher."—Psychical Investigations," by J. ARTHUR HILL.

THE MESSAGE OF "PRIVATE DOWDING."

By W. H. EVANS.

Amidst the rush and turmoil of these days there are many who are receiving impressions, messages, and inspirations from those who have crossed the silver streak of death. There is a profound significance in these many experiences. They indicate a rise in the tide of human consciousness, a wider and growing ability to sense spiritual influences. That such an increase in spiritual sensitiveness should occur during these distressful days is perhaps natural. The attention of the world has been forcibly directed to questions of life after death, and it is clear to those who have studied these matters that the directing of attention toward psychic and spiritual matters often results in a spontaneous flowering of psychic and spiritual faculties. And in the many messages which have come through there is a most encouraging unanimity respecting the simple nature of the change called "death." In the book* before me, in which messages from a departed soldier have been recorded by W. T. P., the communicator is quite emphatic on the point: "Physical death is nothing. There really is no cause to fear."

This is a great little book. It contains so much that is suggestive, so many lofty thoughts, such a splendid idealism, that I can cordially recommend it. The messages contain nothing of an evidential nature, and in that respect will be disappointing to the purely scientific psychical researcher. But there is a ring of earnestness about them which carries conviction. There is a strong suggestion that someone from the other side is really endeavouring to convey to the world truths of which we need to be reminded.

Undoubtedly there exist many difficulties in the way of conveying clear, definite information respecting the other life. "We can only convey our experiences *approximately*. To describe conditions here in *words* is quite impossible," says Private Dowding. But he can be clear enough about his passing on; and his description of this is so explicit that I give it in his own words:—

This is what happened. I have a perfectly clear memory of the whole incident. I was waiting at the corner of a traverse to go on guard. It was a fine evening. I had no special intimation of danger until I heard the whizz of a shell. Then followed an explosion somewhere behind me. I crouched down involuntarily, but was too late. Something struck hard, hard, hard, against my neck. Shall I ever lose the memory of that hardness? It is the only unpleasant incident I can remember. I fell, and as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself. You see, I am telling my story simply; you will find it easier to understand. You will learn to know what a small incident this dying is.

Could anything be better calculated to take the fear of death out of our lives than that plain, straightforward statement? The curious thing was that he felt no shock, simply because he did not realise that he had passed over. The shock came when he became aware that he was what we call "dead." To one who did not believe in a future life, and who had a dread that death meant extinction, it came as a surprise to find that he had passed the borderland. Slowly he began to realise the nature of the change, and it became more and more evident to him that what we consider are the things that matter, do not matter very much after all. The keynote of his messages is a fine altruism. Life, he proclaims, can only be enriched by service. As he says, "It is dangerous to live to *and for oneself*." He constantly urges these ideas. Thus, "One great truth has become my constant companion. I sum it up thus: Empty yourself if you would be filled." "Gain control of self. Then retain control by emptying yourself of self." "If you would dwell in peace, learn to love deeply."

The difficulties of conveying his experiences in understandable language are clearly apparent. And many of them can only be understood in an interior sense. Even here we *feel* many truths which we find it impossible to put into words.

How much more difficult must it be for one living in a higher state of existence to convey to those living in a lower state his experiences! He alludes to halls of silence, reservoirs of illumination, and also, in describing his visit to a lower sphere, he mentions that, although he seemed to be travelling, he was told that he was not moving in a physical sense, "his progress depending on certain thought processes evoked by the will."

"Hell," he says, "is a thought region. Evil dwells there and works out its purposes. The forces used to hold mankind down in the darkness of ignorance are generated in hell! It is not a place; it is a condition. The human race has created the condition. It has taken millions of years to reach its present state."

By and by, we are told, this power will be transmuted. It is not eternal, and is created by man.

I have only space left for a reference to the latter part of the book, in which another spirit visitant, who is called "the Messenger," conveys some prophecies of the future. They are, however, in keeping with all that the wisest souls of the race have dreamed. Ultimately we believe many of them will be fulfilled. But, somehow, this part reads more like the aspirations of the recorder than a message from "the Beyond." One does not wish to throw doubt upon it, but there is a subtle difference in the messages, or rather in the manner of them, which suggests that if they are really messages they are at least coloured by the mind of the recorder. But the whole volume is an inspiring one, and I can gratefully testify to the interest and pleasure it has afforded one reader.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 10TH, 1887.)

RUSSIAN OPINION ON THE ECLIPSE.—The St. Petersburg correspondent of the "Times" is very funny in his description of Russian opinion as to the eclipse. After all it is probably not very much behind average English ideas among our peasantry. Not so very long ago the country people round a well-known Midland town not a hundred miles from London thronged the banks of the local river, which was to boil on a particular day as a consequence of an eclipse or something of the sort. When the stream showed no sign of unusual disturbance, the poor people grumbled as they would have done at the failure of a show for admission to which they had paid. "Why did not those who were so clever as to predicting the eclipse also foretell the state of the weather?" There is a deal of human nature in the world; and this particular criticism is not confined to the ignorant and uneducated. We meet it in the reports of educated scientific commissions and critics of psychical phenomena. And it is not, after all, more rational than the action of the Lincolnshire farmer to whom a friend had given a barometer. Its appearance in the farmhouse happened to synchronise with a spell of very wet weather. The farmer had got some vague idea of the connection between the barometer and the weather, and he drew a rash and unwarrantable conclusion. Taking his barometer out into the field he showed it the rain, stamped on and broke it up, with the reflection, "Make rain, will 'ee? I'll teach 'ee to make rain." We are not in a position to throw stones at St. Petersburg.

PHOSPHORESCENT LIGHTS.—Sir Henry Roscoe, M.P., D.C.L., LL.D., F.R.S., &c., speaking at Manchester, said: "Pursuing another line of inquiry on this subject, Crookes had added a remarkable contribution to the question of the possibility of decomposing the elements. With his well-known experimental prowess, he has discovered a new and beautiful series of phenomena, and has shown that the phosphorescent lights emitted by certain chemical compounds, especially the rare earths, under an electric discharge in a high vacuum exhibit peculiar and characteristic lines. For the purpose of obtaining his material Crookes started from a substance believed by chemists to be homogeneous, such, for example, as the rare earth yttria, and succeeded by a long series of fractional precipitations in obtaining products which yield different phosphorescent spectra, although when tested by the ordinary methods of what we may term high temperature spectroscopy, they appear to be the one touchstone employed at the starting point."

*"Private Dowding," with notes by W. T. P. (J. M. Watkins, 21, Cecil-court, 2s. 6d. net.)

A PRACTICAL DESIGN FOR A LABORATORY SEANCE-ROOM.

By THE REV. CHARLES L. TWEEDALE (VICAR OF WESTON, YORKS.).

Following my former communication regarding an electrical installation and dry atmosphere for a séance-room I beg to offer the following scheme for a practical laboratory séance-room, which I suggest be fitted up in some dry situation in or near London. The idea is to provide conditions, electrical and atmospheric, similar to those obtaining in the United States or the Sinaitic desert.

Room sixteen feet square, preferably an interior room, on the second floor, with no outer walls, if possible, so as to be free from dampness. The walls, ceiling and floor to be covered with some good insulating material. A false floor to be fitted, supported on glass insulators, and not touching the sides of the room, so that all the persons in the room will be electrically insulated, as on an insulating stool. The electrical plant to consist of a powerful static electrical machine, having plates three feet in diameter, the positive or negative conductors being capable of being connected with the insulated floor, which had better be free from carpet. This static machine to be worked, as required, by a small motor run from the electric light supply. A powerful high frequency apparatus may also be supplied for alternative use.

The electrical conditions produced by the static machine would have a powerfully bracing effect, both on the sitters and the medium, and would tend to lessen the fatigue sometimes consequent on a sitting under ordinary conditions.

The room to be warmed by hot water pipes capable of regulation by a valve, and to be kept free from dust and closed during the time it is not in use, and to have suitable trays of calcium chloride placed on shelves to keep the air absolutely dry. During the progress of a séance the door to be locked and ventilation accomplished by means of a small exhaust fan near the ceiling drawing out a regulated amount of air, the intake being close to the floor, on the opposite side of the room, the incoming air passing over trays or through tubes containing calcium chloride, so as to enter the room absolutely dry.

Trays of calcium chloride to be in the room during the sitting to absorb any moisture given off by the breath of the sitters. The calcium chloride might be mingled with asbestos fibre, as used by the Platinotype Company, so as to be easily handled, and easily dried in the trays over a gas ring in a draught cupboard, or before an open firegrate, or the whole of the trays could be baked dry in an ordinary oven.

The room would, of course, be provided with cabinet, harmonium, and other accessories. In this way an absolutely dry electrical atmosphere could be obtained which should be quite equal to, or even surpass, that obtained in the United States or the Sinaitic desert, and the process of materialisation be as easily accomplished here as in either of the localities named. I think under these conditions we might look for great advances. Are there no wealthy persons, with the cause of spiritual truth at heart, who will come forward and provide this room? Mrs. T. R. Marshall has most generously offered a very handsome donation towards a Laboratory. Surely there are others who will second her generous offer. This design which I bring forward embodies the first attempt to provide conditions identical with those which obtain in more favoured lands, and I sincerely hope it will be taken in hand.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: Kaye, £1 1s.

THE NEW ERA.—A vast wave from the ocean of new thought, as we call it, gathers in the horizon, threatening to engulf us in its mysterious vortex. Gradually we realise that we have to be prepared for something unknown, which is to make ourselves ready, not to expect another, but to be ourselves the new humanity. The actual actors on the new stage in the great Theatre of Life are ourselves. The scenes are already unrolling.—From "Superhumanity," by ISABELLE DE STEIGER.

LETTERS TO THE EDITOR.

Sir Oliver Lodge and Dr. Mercier.

SIR,—In an article by Mr. J. Arthur Hill, entitled "Sir Oliver Lodge and Dr. Mercier," in *LIGHT* of August 18th, Mr. Hill states that in a previous article in another periodical he reproached Dr. Ivor Ll. Tuckett with his lack of experimental knowledge, and with having obtained his knowledge of psychical research from books. Mr. Hill adds that "on his own showing it is clear that Dr. Mercier knows little or nothing of psychical research except from books."

I would suggest that if Dr. Mercier had carefully studied the thirty volumes of the "Proceedings" of the Society for Psychical Research, as well as the twenty-five volumes of (for instance) the French "Annales des Sciences Psychiques," he would have been even more fully competent to deal with the question of psychical research and even more convinced of the reality of psychical phenomena than if he had made a few experiments (which might or might not have been successful).

We are all dependent on the mass of evidence accumulated by our contemporaries and predecessors; and intelligent criticism can only be based on an impartial consideration of the whole of the evidence, or as much of it as a human brain can grasp and remember. Dr. Mercier sins by too little reading, not by too much. Documentary study is essential.—Yours, &c.,

C. Y. HANS HAMILTON.

Le Pavillon, Mauze (Deux Sevres),
France.

SIR,—If Dr. Mercier desires to have at any rate one erroneous statement pointed out in his book, "Spiritualism and Sir Oliver Lodge," I have pleasure in referring him to page 20. There he states that "Supernatural agents are not to be postulated until natural agents have been found insufficient. Up to the present no serious attempt has been made to search for natural agents for these performances."

On the contrary, the London Dialectical Society, in appointing a committee of thirty-six individuals of unimpeachable standing to investigate these phenomena in 1869, did make such a serious attempt. Their report, issued in book form, and running to four hundred pages, details the efforts made, in most cases without success, to search for these "natural agents" to account for the phenomena.

Dr. Mercier's statement is therefore not in accordance with the facts. I cannot for one moment suppose that had Dr. Mercier been aware of this report he would have made the statement to which I refer; but if he did not know of these most important findings, arrived at after an investigation extending to many months, by what right does he pose as an authority and make these sweeping statements?

The doctor's book lends itself admirably to the *tu quoque* retort discourteous, but, as Sir Oliver remarks, it is a disagreeable and unprofitable expenditure of time. I would, however, point out that Dr. Mercier remarks in his preface that "the taste of Sir Oliver Lodge in publishing the book 'Raymond' must be passed over in silence." It comes, then, as rather a shock to the reader to find this critic of "taste" penning such a passage as this on page 85: "Really, when I read his naïve and innocent account of his own simplicity, I wonder if Lady Lodge ever allows him to go out in the street without a nurse to see that he does not bring home a gross of sentry boxes or chimney-pots, or left-hand gloves, or something equally profitable."

As a serious contribution to the literature on Spiritualism I consider Dr. Mercier's book quite negligible.—Yours, &c.,

ERNEST HUNT.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
A. M. H.	1	1	0
A. L. B.	1	1	0
Sir A. Conan Doyle	2	2	0
G. V. O.	0	10	0
Mr. and Mrs. Hardy	0	10	6
S. A. M.	2	2	0
Mrs. Sellon	3	0	0
Miss A. E. Sellon	2	0	0
Mr. and Mrs. G. E. Terry	1	1	0

NATURE is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.—EMERSON.

WITCHCRAFT ACT AMENDMENT PARLIAMENTARY FUND.

Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), treasurer of the Spiritualists' National Union, Ltd., sends us the following report of the above fund to the end of August:—

	£	s.	d.
Brought forward ...	295	4	5½
Roxburgh Spiritualist Rooms, Leeds (per Mrs. Watts) ...	1	0	0
St. Helens Society (per Mr. C. Tyson) ...	0	7	8
Per Mrs. E. Hobbs, Blackpool ...	2	0	0
Bradford-lane Society (per Mr. W. Lightowler) ...	5	0	0
Per Mrs. M. Thompson, Accrington ...	1	0	0
Mr. Herbert C. Williamson, R.F.C., Pensey ...	0	8	9
Per Miss Greaves, Erdington (Midland D.U.) ...	0	9	6
" Mrs. H. Butterworth, Barrow-in-Furness ...	1	6	0
Six Bells Society, Abertillery (per Miss G. Parker) ...	0	3	3
Six Bells Society, Abertillery (per Mrs. C. Phillips) ...	0	12	4
Six Bells Soc., Abertillery (per Mrs. J. Eastwood) ...	0	5	10
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Mrs. E. and Miss G. Lloyd, Handsworth ...	0	6	0
Per Mr. J. R. Riley, Blackburn ...	1	7	0
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Cardiff First Society (per Mr. T. E. Davies) ...	2	5	6
Ystrad Society (per Mr. W. D. Jones) ...	3	12	6
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Mr. Atkinson, Cleckheaton ...	0	5	0
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" Mr. J. H. Mountain, Leeds Psycho... ..	2	2	0
Mrs. A. L. Hobson (Home Circle), Chesterfield ...	0	6	6
Pontypridd Society (per Mr. E. W. Oaten) ...	0	4	0
Per Mrs. Hollinshead, Walsall ...	0	10	0
Central Society, Newcastle-on-Tyne (per Mr. Dawson) ...	2	10	0
Nottingham District (per Mr. W. C. Thacker) ...	4	6	0
Pte. G. F. W. Walsh, B.E.F., France ...	0	1	3
Heber-street Lyceum, Keighley (per Mr. Hudson) ...	0	5	6
Per Mrs. M. Lloyd, Liverpool ...	0	10	0
Sutton-in-Ashfield Society (per Mr. E. W. Oaten) ...	0	13	6
Total ...	£337	13	9½

A SOLDIER'S VISION AND ITS SEQUEL.

The Dublin correspondent of the "Star" reports that much discussion is being created in that city by the remarkable story of a soldier whose speech and hearing were restored to him on the morning of Sunday, the 26th ult., after he had seen a vision of the nun known as "The Little Flower":—

The soldier is Stephen Conroy, aged fifty-four, a private in the 2nd Leinster Regiment. As a result of shell shock he was struck deaf and dumb six months ago. His case, because of the gravity of the functional disorder and the age of the patient, was regarded as hopeless. He was sent from hospital to hospital, and finally came under the care of the nuns in Jervis-street Hospital in this city.

Conroy is a deeply religious man, and he adopted the suggestion that he should carry out the devotion to "The Little Flower." He states that on Sunday morning at about 2.30 a white form appeared at his bedside "all dazzling light and a wreath of flowers on her head," and having said something "in plain English," which he hopes to recall, counselled him to say certain prayers morning and evening, and vanished.

Then the night nurse, to her amazement, was called by the excited patient, who told her what he had seen.

In our advertisement columns will be seen an announcement of the re-opening on Wednesday, October 3rd, of the lectures and classes of the Spiritualist Education Council at 77, New Oxford-street, W.C.

We have received several inquiries regarding the little book by Dr. J. Patterson-Smith, "The Men who Died in Battle," so highly commended by "Joy" in her article, "A Great Message" (page 270). It was published, we find, by Messrs. Hodder and Stoughton, of Warwick-square, at 1s. net. For the present, they inform us, copies are unobtainable, but the work is being reprinted.

SOCIETY WORK ON SUNDAY, SEPT. 2nd &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Instructive address by Dr. W. J. Vanstone on "Scientific Analogy in relation to the Unseen." Brilliant pianoforte solo by Mr. Field. Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Ernest Meads spoke on "Construction and Reconstruction"; Mr. P. E. Beard answered written questions. For Sunday next, see front page.—I. R.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mr. Wilkins, address. Sunday next, 3 p.m., Lyceum; 7, Mrs. Orlowski, address and clairvoyance.—J. M. P.

WIMBLEDON SPIRITUALIST MISSION.—Good address and clairvoyance by Mrs. Beatrice Moore. For prospective announcements see front page.—R. A. B.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. E. Meads spoke on "Construction and Reconstruction," Sunday next, 7 p.m., Mr. Pulham, and clairvoyance by Mrs. Pulham; 3 p.m., Lyceum.—D. H.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Addresses and clairvoyance: morning, by Mrs. Mary Gordon; evening, by Mrs. Annie Boddington. Sunday next, 11 a.m., Mrs. B. Moore; 6.30 p.m., Mrs. Miles Ord.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Splendid address and clairvoyance by Mrs. Beaurepaire. Sunday next, Mrs. Neville, descriptions of guides. Wednesday, 12th, public circle conducted by Mrs. Maskell.—B. S.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Sutton. Friday, at 8, public meeting. 16th, Mr. G. T. Gwinn, President, U.L.S.—M. C.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Interesting address by Mr. Hannaford. Sunday next, 6.30, Mr. Watson. Monday, 3 p.m., ladies, Mrs. Maunders. Wednesday, 7.30, Mrs. Marriott.—E. M.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. T. Olman Todd much appreciated. Sunday next, at 11, service and circle; at 6.30, Mrs. Mary Davies. Circle after evening service.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mr. Hanson G. Hey (Secretary S. N. U.), addresses; also Monday, 8 p.m., at Windsor Hall (Windsor-street). Friday, 8, public meeting.—R. G.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, addresses and clairvoyance by local friends. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Connor. Thursday, 8.15, Mrs. Brookman; doors closed 8.30.—N. B.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Mr. W. J. Parry, on "Spiritualism of Yesterday" and "The Ministry of Angels"; Mrs. Pulham clairvoyance. Sunday next, 11.15 a.m., Mr. T. O. Todd's second lecture, "The Priest"; 3 p.m., Lyceum; 7 p.m., Mrs. Marriott. Wednesday, 12th, Mrs. Moore.—R. E.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services, 11.30 a.m. and 6.45 p.m.: addresses by Mrs. M. H. Wallis.—T. W. L.

"THE CLOCK OF DEATH."

The famous astronomical clock at Hampton Court Palace, which was made by a German, in 1540, for Henry VIII., has stopped, and is in the workmen's hands.

It is many years since last the clock stopped. It tells the time, the month, the day of the month, the position of the sun, the number of days since the beginning of the year, the phases and age of the moon, the hour it crosses the meridian, and the time of high water at London Bridge. A curious legend connected with it has given it the name of "the clock of death."

It is stated that when Anne of Denmark, the Queen of James I., died at Hampton Court, the clock, which was striking the hour at the moment, immediately stopped, and it is alleged to have done so for many years whenever anyone long resident in the Palace died within its precincts. There are many people who will quote examples of the fulfilment of the superstition in recent times.—The "Observer."

A book which has excited much criticism, both favourable and hostile, among its readers in this country has now, we learn, found a publisher in the United States. Mr. J. Hewat McKenzie's "Spirit Intercourse" is being issued by the house of Mitchell Kennerley, New York.

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