

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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LONDON SPIRITUALIST ALLIANCE,

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

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

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NOTES BY THE WAY.

We resume this week the series of papers in which "Rachel" describes some of the remarkable communications received through a planchette and purporting to come from her little son who passed on in early boyhood. We say "purporting to come" in the cautious spirit of psychical research, although from a perusal of the original manuscript as prepared for publication in book form, we judge the evidence of identity to be convincing to the last degree. In one of her earlier articles, as will be remembered "Rachel" referred to the inquisition held upon the messages while they were being received, one of the investigators being a priest whose evident conviction that the writings were from a diabolical source elicited a shocked inquiry from Sunny (the communicator) as to whether Father — did not believe in God—a very natural question. The articles previously published were welcomed with general favour, as shown by many letters received by "Rachel" and ourselves from readers, some of them persons of high critical judgment. Here and there, however, was a discordant note. The homely, intimate nature of the communication was not appreciated in these quarters, and a rock of offence was found in the prosaic descriptions given by the child of his life on the other side.

* * * *

In reading accounts of the other world conveyed in the terms of this one it is very necessary to weigh and discriminate carefully. We have to remember that in the last analysis, nothing is exactly what it seems. It is not so much that the phenomena of Time, Space and Environment are changed by death as that the human consciousness is differently polarised towards them. The change is radical enough, but it is only gradually perceived. In the earlier stages the perception of the spirit habituated to physical experiences continues to interpret them in much the same way; only with the growth of experience is the stage of what we know as "independent spirit life" actually reached; the true nature of *that* life, as we have been frequently assured, is almost utterly incommunicable to the physical brain. Nature is a very kind mother to her children and her dealings with them are seen to be infinitely benevolent—when understood. In these matters we have one sovereign guide—Reason. And the more we reason upon our life here and the life hereafter, the more evident become those principles in the light of which things that at first appeared perplexing and contradictory are resolved into order and sanity. To adapt a saying of Andrew Jackson Davis, Life needs not so much report as interpretation.

The suggestion made last week by Viscountess Molesworth that the message published by Captain de Brath reporting the death of a soldier (falsely as it seemed) might be in the nature of a prophetic message is a timely one. It is illustrated by other examples published in *LIGHT* during the last few weeks. It brings in once more that old problem of the nature of Time which is so intimately related to the question of life after death. It seems clear enough that the succession of events in Time may and does present itself in startling aspects to the interior consciousness even of the spirit incarnate. Psychio literature is full of examples of this, and we could ourselves a tale unfold of personal experiences in the same direction. We know something of the phenomena of light in the physical order, how that an observer if placed at the distance of the nearest fixed star and surveying the earth with a sufficiently powerful telescope would behold it not as it now is but as it was ages ago. Our account of the earth as it is to-day, if given to this imaginary spectator, would seem to be in the nature of a prophecy—a piece of colossal "fortune-telling" or an utterly incredible romance. There is a hint here but we are not minded to elaborate it, beyond referring to that stately line of Blanco White:—

If Light can hide so much, wherefore not Life?

* * * *

There are still some enthusiasts whose ideas centre round the possibility of man defying death by discovering the secret of "physical immortality." We say "still" because the subject belongs much more to the past than to the present. It ranks with the quest after the secret of transmuting the baser metals into gold. Modern scientific discoveries, however, revive the idea in some minds. We are willing to admit that amongst the marvels of future ages may be some discovery that will enable man to extend his mortal life indefinitely; but we do not for a single moment imagine that he will take the utmost advantage of it. There will always come a time when the whole urge of the consciousness will be to take the upward step, for life without death would be life without growth. To-day we die because (amongst other reasons) we have to make room for others. The younger generation knocks at the door, and it must not be crowded out by any old persons who lag superfluous on the stage. Of course, it would be a great thing, when fully ripe and ready for another stage, to pass voluntarily into the hereafter and not willy-nilly as at present. That is the only aspect of the matter that possesses any interest for us. We fancy those people who are so enamoured of "physical immortality" do not realise that immortality is a state of the spirit and has no reference to duration in the *time* sense of the word.

PREJUDICE is a giant against whom Truth and Humanity need to be defended with great spirit, and in some desperate cases with a tiger-like ferocity: *A dur âne dur aiguillon* (For the stubborn ass a sharp spur): but there must be some judgment too; and take my word for it, there always has been some judgment used wherever so hard a battle is won.—CHARLES READE.

THE L.S.A. WINTER PROGRAMME.

With the first week in October the Alliance opens its programme of work for the winter session, and for the next seven months the large room at 110, St. Martin's-lane will on three afternoons in the week, with hardly a break, be the scene of interesting gatherings of one kind or another.

The Tuesday meetings, which are held at 3 p.m., and to which only Members are admitted, are devoted to clairvoyance. For the opening meeting (Tuesday, October 2nd) the Alliance has engaged the services of Mr. A. Vout Peters. We are glad to know that Mr. Peters' health is so greatly improved that he confidently anticipates being able to fulfil this as well as later engagements in the session.

On Thursday, the 4th, at 5 p.m., a social gathering will be held, when pianoforte solos will be given by Mr. H. M. Field. For the remaining Thursdays to the end of December (with the exception of December 13th, when a second social gathering will be held), Mr. W. J. Vanstone has promised a series of ten lectures. The subjects of the first three (October 11th, 18th, and 25th) will be "Odyllic Force and Radium," "The Essenes and Jesus," and "The Miracles of Jesus." The remaining seven lectures will deal with "The Origin of the Monastic and Mystical Orders." The subjects will in every case be treated from the standpoint of a student of psychical science and mystical tradition. Each lecture will commence at 5 o'clock, and will be preceded at 4 by what is comparatively a recent feature in our programme—the quiet coming together of kindred spirits in what may be described as a "Group for Devotional Contemplation."

On Friday afternoons, from 3 to 4, Members and Associates are invited to attend the rooms and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences and mutual helpfulness. Such friends will have their interest deepened if they remain to the meeting which follows, and which is described on the programme as "Talks with a Spirit Control." On these occasions "Morambo," the guide of Mrs. M. H. Wallis, speaks briefly on a special subject relating to the conditions of the Future Life, and afterwards answers questions from the audience pertinent to the subject or arising out of the statements made. "Morambo's" topic on October 5th will be "Earth Conditions in the Spirit World."

In addition to the foregoing features of the session three addresses will be given in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall.

The first is fixed for Thursday, October 25th, when SIR ARTHUR CONAN DOYLE has kindly promised to speak on "THE NEW REVELATION."

The second address will be given on November 15th, the speaker being the REV. W. F. COBB, D.D., Rector of St. Ethelburga's, Bishopsgate, and his subject, "Man the Microcosm"; while for the third, on December 13th, DR. ELLIS T. POWELL has chosen a very striking topic, "The Imperial Keystone: A Study in the Psychic Evolution of the British Kingship."

Associates as well as Members are admitted free to the Thursday and Friday meetings at the rooms and to the addresses at the Salon. Visitors can be admitted to the same meetings on payment of a shilling, and to the addresses at the Salon (with the exception of the first) by the purchase beforehand of a shilling ticket. Owing to the expected large attendance at Sir Arthur Conan Doyle's address, it has been found necessary to confine admission on that occasion to HOLDERS OF SEASON TICKETS. These are sent to Members and Associates at the beginning of the session—two to every Member and one to every Associate.

Each week's engagements will be announced on the front page of the cover of the preceding issue of LIGHT.

THE PETERS TESTIMONIAL FUND.

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

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SIR OLIVER LODGE AND HIS CRITICS.

The correspondence in the "Sunday Times" for the 9th inst. under the heading of "Spiritualism and Sir Oliver Lodge" is of a very mixed character. Some of it would be amusing if it were not tiresome. One of Sir Oliver Lodge's critics seems to be quite unaware that what he calls the "miracle of telepathy" has long been placed beyond reasonable dispute. Another, in a most confused and round-about fashion, explains that the successes of the trance medium are due to memory aided by conscious suggestion. He tells us, presumably from first-hand knowledge, that professional mediums have their "screens of memory" covered with records "placed there to enable them to carry on their business." That many of the records are of names and circumstances which could not possibly have come to them through the ordinary sources is a fact beneath his notice. A third thinks he demolishes the validity of Sir Oliver's conclusions by indulgently reflecting (evidently with no consciousness of his unpardonable rudeness): "Sir O. Lodge is an instance of the man of great scientific and intellectual attainments who unites with them the innocence of a child and the unworldliness of a saint. This is very evident in his physiognomy." We can only echo the comment of "Passer-by" in the "Birmingham Gazette": "After that, Sir Oliver might ask to see the face of his critic or, better still, feel his bumps."

We may refer at greater length to two rejoinders to Dr. Mercier. "M.A. (Cantab)" writes:—

Dr. Mercier says (referring to "certain experiences" whereon Sir Oliver Lodge bases his belief in survival)—"These I have examined and have shown that they could easily have been produced by fraud of the simplest character." Dr. Mercier—with sublime disregard of logic—forgets that to convince himself of fraud is not necessarily to convince others. . . . If Dr. Mercier knows exactly "how it is done," why does he not give public demonstrations? Since the tricks are so simple, very little preparation would be required.

Mr. J. Arthur Hill has the following:—

I am glad that Dr. Mercier is investigating for himself, but I wish he had done it before, instead of after writing his book. I do wish I could somehow make it clear that the subject is a branch of a new science, and that it calls for real and patient work. Anyone who lightly dismisses it with cheap witticisms about "spooks" is incurring a serious responsibility. I do not accuse Dr. Mercier of wilful deception, but only of bias due to natural conservatism. Dr. Mercier says we are driven out of our positions. This is amusing. He has neither attacked nor even seen mine—so far as I am aware—for my books are relatively obscure. Consequently my withers are unwrung. Sir Oliver Lodge is well able to defend himself if he thinks it worth while, but Dr. Mercier knows well enough that we cannot reprint the volumes of our evidence in a newspaper, and that, therefore, he has a certain advantage which he uses with undeniable cleverness. We cannot give our proofs in tabloid form.

In the "Sunday Times" of the 16th inst. the correspondence is continued, and on this occasion Dr. Mercier, in the course of some pleasantries, which are intended as a reply to Mr. J. Arthur Hill, remarks:—

It is well to know that Sir Oliver Lodge is well able to defend himself if he thinks it worth while. Up to the present he has not thought it worth while, and I shall be surprised if he ever does think it worth while. It is rarely worth while to answer an attack that is unanswerable. . . .

On another page the journal makes the following announcement: "Next Sunday Sir Oliver Lodge will reply to Dr. Mercier and his other critics!"

DESCRIBING in the "Evening News" his play-going experiences during an eight weeks' stay in New York, Mr. Albert de Courville states that the play which finds most favour there just now is the play that in one way or another deals with Spiritualism or clairvoyance. The American mind would seem, he says, to be exceptionally keen on the psychological drama or plays supposed to reveal glimpses of Borderland. "The Thirteenth Chair," by Vayard Veiller, who wrote "Within the Law," is now in its second year, and its presentation of a Spiritualistic séance grips as strongly as ever. On the more purely psychological side "Turn to the Right" is a notable success.

"RACHEL COMFORTED."

THE CONVERSATIONS OF A MOTHER WITH THE CHILD SHE, AT
ONE TIME, THOUGHT SHE HAD LOST.

BY "RACHEL."

This article is in continuation of a series which began in *LIGHT* on May 20th, 1916, and of which the last appeared on February 10th of this year. The communications were received several years ago through a planchette. The sitters were Sunny's mother, and a valued maid, so good and conscientious that no possible doubt could exist concerning her reliability as a sitter. The conversations continued, becoming more perfect and evidential daily, for four happy years. This Rachel, so comforted thereby, so convinced that her child has never died (but lives a life as natural and understandable as on this side), out of the fullness of her own love and gratitude, would, in these articles, comfort the sorrowing Rachels still uncomforted.

To Nellie and me, the astounding part of my Sunny's communications was, at first, the sort of life he pictured. At the outset we were prepared only for harps, crowns, seas of glass, golden streets and gates of pearl.

Do some of you Rachels desire to hear that your children dwell amidst such surroundings? I fear, then, you will find nothing of the kind in the artless and joyous descriptions of my little son, aged twelve, with which I now deal.

I have often smiled at the recent outcry in some quarters at the mere idea of "cigars," for instance, on the other side. I can picture the gasps and outpourings of wrath could certain persons read my Sunny's complete conversations! I am enabled to tell you that years ago my boy was daily filling pages with descriptions of a life exceedingly like this one, though apparently happier and better in many ways. I am so glad to see (fifteen years now later) that the same kind of descriptions of the life "there" are coming through in highly reliable quarters.

A favourite expression of Sunny's, in his communications, was, "Mother, *how* shall I explain? I've *not* gone away into the sky or anywhere. There is Here, mother. It's all the same."

This, in reply to my ever recurring inquiry, "Do you have so-and-so *there*?"

Mr. W. T. Stead intended publishing "Rachel Comforted," and his preface to it will appear when the book appears. "If the boy had been at Winchester or Rugby," wrote my dear friend towards the close of his preface, "he could not be more matter-of-fact in the details which he gives about his life in the Happy Land." That was one of Sunny's names for his side of life, and an appropriate one. Happiness seems its chief feature—tempered.

I am so convinced that it is all as Sunny described that I feel at moments appalled at the terrible bigotry and ignorance with which we have been instructed concerning this dear, happy, natural life that is being led by those we love. Yet ancient beliefs die hard. And you often cannot convince Mr., Mrs. and Miss John Bull that, should they quit their physical bodies to-morrow, they would be very uncomfortable and unhappy if they had to sing hymns all day and all night for ever and ever.

Oh, "for mercy's sake," as Sunny would say in his quaint way, let us use a little common-sense over this great and vital subject. I take it that, as it is quite evident that many people who have passed over do not even know they are "dead," there can be very little change indeed, otherwise how could they fail to know? Indeed, I often ask myself may I not have died yesterday, and yet know nothing of it? What, after all, thanks to centuries of hard and fast ignorance and complacency, do we know yet of the other side of the change called Death? I consider we need to be ready to throw aside almost perhaps every idea we once had of life beyond the grave, and be prepared to find that it is still, thank God, a life

of activities resembling those of our daily existence here, *minus much of its pain and sorrow.*

Sunny speaks of pet animals, gardens, flower-beds, lawns, houses, furniture, of beds in which you sleep and wake, and from which you rise; of having a cold bath, and using a sponge, especially when you have been gardening and "got the mud all over your hands." He describes going to school, doing sums, reading books published "there" as "here," riding bicycles, and being given a present of a "gem of a bike—free-wheel, mind!" He talks of Christmas parties, of theatricals in which he took part, "Cinderella" being the play, and of his being cast for the Prince because of his long golden curls. "And I think it was very selfish of me, mother, but the ugly sisters were so ugly I didn't want to dance with them. Miss Hall was dressed up to be one of the sisters and had made herself a nice fright" (or words to that effect. I quote now from memory).

He tells of a donkey-ride at the sea-side. He speaks of electric light, "but far more beautiful than yours"; of how everything we have here is but a poor imitation of the discoveries and inventions there, the ideas for such evidently being communicated to us in our nightly death, *i.e.* sleep; of motor-cars in which glorious rides are enjoyed, hills and valleys, rivers and lakes, lessons and play, friendships and misunderstandings, joy and some sorrow, strivings and ambitions, horses, ponies, dogs, birds (but not in cages), professions, churches, theatres, trains, cricket, football, hockey and golf. He is amazed at our amazement, and frequently asks what sort of life I think he would be living if my early ideals had been correct. It would be a very dull one, that is certain! "God wouldn't want me to sing hymns all day." Yet the child also describes "once seeing an angel." And another time he speaks of having seen Christ, and asks me whether I remember "a picture of Christ standing knocking at a door?" "Well, that's like Him, mother. Nothing on His head. Only a light round it."

The angel he suddenly saw while digging his little garden. A beautiful form, with wings like silver gossamer coming from out its shoulders. No, they don't often (he tells me) see angels, but, if one has been very good indeed, an angelic visitor may apparently suddenly gladden one's eyes "there," even when one has been getting oneself "black" from the mud of one's garden where "Mother" (spelled in mustard and cress) shows where the thoughts of the little gardener sometimes go.

TRANSITION OF DR. JOHN HUNTER.

A great and good man has "gone home" in the passing hence of the Rev. John Hunter, D.D. The death of his elder son, who was killed on the Somme last year, was a blow from which Dr. Hunter never really recovered and the end came on the 15th inst. at his residence at Hampstead. Born at Aberdeen in 1849, John Hunter was ordained minister of the Congregational Church at York, in succession to the Rev. Jas. Parsons, in 1871. He was elected the first Nonconformist President of the Theological Society of the Ministry of Glasgow in 1895. In 1882 he became minister of Wycliffe Church, Hull, and in 1887 he took over the pastorate of Trinity Church, Glasgow, in succession to the celebrated Dr. William Pulsford, brother of John Pulsford, the author of many mystical works. Dr. Hunter was the preacher at King's Weigh House Church, London, in 1901 and returned to the pastorate of Trinity Church, Glasgow, in 1904, and remained in that position until 1913, when he resigned owing to ill-health. Subsequently he was able to undertake literary work and to preach to large congregations. Dr. Hunter's sermons and addresses were marked by the loftiest thought conveyed in language of singular beauty and impressiveness. The members and friends of the London Spiritualist Alliance had the privilege of hearing him on two occasions in the Salon of the Royal Society of British Artists—the first being on April 26th, 1906, when he spoke on "Modern Inspiration," and the second on February 25th, 1915, when his subject was "Miracles, Ancient and Modern."

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THE UNKNOWN POWERS OF THE MIND.

SOME IMPARTIAL OBSERVATIONS.

N.B.—This is rote sarkastic.—ARTEMUS WARD.

From time to time we see recorded in the daily newspapers curious examples of the Supernormal; we refer more particularly to instances of what is known as miraculous healing. A patient has a dream or a vision in which a saint or an angel appears and makes some communication, after which the sufferer wakes up healed. Some of these cases appear to be well authenticated. The testimony comes not only from the patients themselves (who should be able to speak with some little authority) but also from witnesses of intelligence and probity, in some cases persons of Professional Standing. It shows that whereas the patients were afflicted with illness they have been suddenly cured, or having been blind, deaf or dumb, they are now able to see, hear or speak, as the case may be.

From the standpoint of an Impartial Observer, the matter presents points of considerable difficulty. In the first place, we have to consider the utter impossibility of there being either Heavenly Visitants or Angels. We have high scientific authority for regarding these beings as sheer Illusions, Relics of Savage Superstition, mere Fabulous creatures. Many learned works have been written on this question, and we cannot disregard their conclusions, backed as they are by a vast amount of erudition, showing that Spirits have no more substantial origin than the fancies of Primeval Man, perpetuated into modern time by the cunning of Priestcraft. Mr. E——d C——d would doubtless add his testimony to this view. Even supposing we admit (for the sake of argument) that there are actually certain beings of another order than the physical one, then we are faced by another difficulty—viz., the impossibility of these beings communicating with us. Those who maintain this view can not only point to high Theological Opinion, but also to the Law—the impossibility has been laid down by Act of Parliament.

The Impartial Observer may at this stage transfer his attention from the Vision or Communication, alleged by the sick persons to have been received by them (in defiance of Revealed Religion, Eminent Scientific Opinion and the Statutes in that case made and provided) to the alleged cures of alleged diseases. The problem then becomes even knottier. It is not easy to adopt the theory that the sick persons alone were deluded, owing to the fact that, as

already mentioned, certain of the cures have been certified by competent witnesses, including medical men who would naturally feel no predisposition in favour of Quack remedies. How, then, were the cures wrought? After long and mature reflection, we are in a position solemnly to affirm our belief that they were due to the Unknown Powers of the Mind. For the mind is a Perfect Abyss of Mystery and Deception, and not to be fathomed even by itself. Even the Eminent Authorities before referred to—and we say it with profound respect—do not know all about it even yet. The conclusion, then (it is quite provisional, of course), is that the patients in these Supernormal cases *thought* they were diseased, afterwards *thought* they saw and conversed with Heavenly Visitants or Angels (which was obviously a Delusion, besides being Illegal) and finally *thought* they were cured. Similarly the witnesses *thought* they saw sick people miraculously restored to health.

If it is objected that, on this view of the case, Thought is the agent by which men are deceived about things we can only reply that this appears to be the case. We may instance the extraordinary facility with which people who do *not* think are able to point out the Great Delusions which seize upon distinguished men who approach the subject of the Supernormal in a thoughtful way, for it is especially in regard to this subject of the Supernormal that the Unknown Powers of the Mind come into play.

The more we reflect upon this theory the more we are convinced that it presents a solution of all Supernormal facts which evade explanations of the ordinary kind. We claim no merit for the discovery. It is one of those things which might occur to anybody, and we are rather disposed to wonder why it has not been advanced before. Shakespeare in a way anticipated us, but that was only in regard to the quality of a thing and not to the thing itself: "There's nothing either good or bad but thinking makes it so."

As an Impartial Observer we are called upon to note the occurrence of Extraordinary Phenomena of many kinds confidently certified by intelligent persons who have seen them, and as confidently denied by other intelligent persons who have not seen them. If we are asked why it is that thinking men can see and describe things which are Impossible, and that other thinking men can deny them without being able to say how and why they are Impossible, we can only reply with the formula which we expect hereafter to see more widely employed: because of the Unknown Powers of the Mind.

SIR OLIVER LODGE ON "THE INVISIBLE FOE" AT THE SAVOY THEATRE.

Sir Oliver Lodge sends us a letter commending the above-mentioned play, of which we gave an account in LIGHT of the 1st inst. (p. 275). Referring to the theme of the play, which is the unmasking of a villain by psychical influences, Sir Oliver writes:—

The treatment is sympathetic and at the same time rational: a supernormal conclusion is not too strenuously insisted upon: a loophole is left, though a small one, for coincidence.

Some incidents are not elaborated sufficiently to be convincing, but if they were worked up thoroughly the result might be tedious, and anyhow the play is interesting and is indubitably well-acted.

From a conversation with Mr. H. B. Irving, behind the scenes at a recent performance, we learned that the new piece is meeting with the highest favour, crowded and enthusiastic audiences being present at every performance. We hope before long to publish some remarks by the famous actor dealing with certain points in the play which form the subject of popular discussion.

SPIRITUALISM AND ITS CRITICS: A CONTINUATION.

By THE REV. ELLIS G. ROBERTS, M.A. (OXON.), ALBERBURY VICARAGE, SALOP.

The kindly welcome given to my article by men whose good opinion I value very highly indeed has induced me to continue my treatment of its subject. It is truly gratifying that at a time when highly imaginative romancists, glowing with enthusiasm, and well versed in the arts of rhetoric, are outpouring unasked confessions of their faith, revising religions, ordaining what shall be the counsels of the nations and, in a word, spring-cleaning the Universe, so much attention may be gained by a prosy logician and unassuming retailer of moral truisms. For to no higher position can I lay claim. I have no startling message for mankind; my moral code is defined in the Church Catechism; I am no ecstatic myself, and know little of ecstasy in others; poetry has no great charm for me: of the many thousands of hexameters, as to my acquaintance with which I have been obliged to "satisfy the examiners," it is the following that have left the most permanent impression on my mind. I quote them, not so much for the beauty of their form as for the value of the lessons they enforce:—

*Distribuas medium nec quartus terminus adsit:
Utraque nec præmissa negans nec particularis.*

I may be told that they are lacking in literary finish: possibly they are. I am also constantly being informed that my old-fashioned text-books, with their crude denunciations of "evil-speaking, lying and slandering," and the like, are equally repulsive to the fastidious taste of the age. Yet modern controversialists would confer a benefit upon humanity did they pay some respect to my authorities, antiquated though they may be. If they conformed with the bare letter of the former we should have a *clearer* atmosphere of thought. If they were animated by the spirit of the latter we should have a *cleaner* one. And to clear and cleanse the atmosphere of thought is now the very first thing needful to the welfare of mankind. Man's spirit is stirred to its very depths; it is full time that his intellect should be braced up to the proper performance of its task.

Upon the shoulders of the controversialist in these freedom-loving days lies a responsibility that is heavy indeed. The most populous and most progressive nations of the Western world have renounced allegiance to Kings and committed their destinies to masters of debate. And the result, so far, is not reassuring. We see these enlightened nations at the present moment barely holding their own in a struggle for existence against an enemy much weaker in the material of warfare, but immeasurably stronger in concentration of counsel and purpose. We would not, indeed, willingly exchange the rule of the debater for that of the dragoon. But we must see to it that the debater recognises to the full the responsibility of the office he assumes: it must be high treason if by carelessness in searching for fact, or dishonesty in presenting argument, he leads those who trust him into ruin; no deadlier crime can be laid to the charge of rational man in these perilous, changeful days than that "he deceiveth the people."

This charge is now being brought with ignoble levity against some of the ablest and most devoted men and women in the world. In many cases the accusation has been brought without thinking: in few would it seem that its consequences have been thought out: in all, explicitly or implicitly, the indictment is the same. Spiritualists are charged with deceiving the people, and that in a province where it is superlatively desirable that the people should not be deceived. Magee, mighty lord of impassioned eloquence; Hyslop, master of cool, dispassionate thought, have, each in his turn, depicted the issues involved in the question whether man's conscious life ends with his mortal span. And, surely, never did that question come home to the thinker so urgently as it does at the present time. Man must now reconstruct, it may be from the very foundation, the shattered dwelling-place of his race. Is it to be built as a citadel within whose narrow limits he must, besieged by terrors, begin, continue, and end his days, or as

one of a series of many mansions through which he may pass, on a progress to which no limit is assigned? Such is the question as it affects the race; its import to the individual is not less vital. True, the individual may desire no extension of sphere: it is an error to suppose that all men wish for survival; if Maecenas would cling to existence though it were to be protracted on the cross, such longing seems to have been unintelligible to the most loyal and sympathetic of his friends. Yet he who aims at making the utmost of his life would desire some reasonable assurance as to whether or not it falls into extinction at death; it is, at least, permissible for him to inquire what time is allowed for the solution of his problem. "Enterprises of great pith and moment" are not carried through by those whose judgment is in suspense; they may be accomplished by him who believes in survival, and also by him who denies it, but the former will toil with the patience of one whose "hope is full of immortality"; the other must hurry with frantic speed to finish his task within the limit of days that hasten by "swifter than the weaver's shuttle."

Are Spiritualists deceiving the people? It is full time that the case should come to trial, for they have offered their doctrines to the world throughout so many years, and with such persistency and vigour, that they have already secured a hold upon a very important section of the community, and are daily adding to the number of their disciples. This is a fact; it cannot be gainsaid, neither may it any longer be ignored. It is full time that the trial should begin—should begin, I say, for of legitimate trial there has been hitherto no sign at all. Facilities for testing parts of the evidence have been offered and rejected with scorn. They have been offered, for example, by Mr. Mackenzie. Once more, I say, let the trial begin. I hold no brief for either side: all that I would urge, and this I would urge with all the powers I possess, is that the trial should be *fair*. Away with prejudice, be it ecclesiastical or scientific; let the issues be made clear; let the opponents state their case; let them state it as becomes honourable men; then let judgment be pronounced according to the evidence. I ask, in short, for Miss Katharine Bates, Sir Oliver Lodge, and their fellows just as much, and just as little, consideration from a nation which prides itself on its honourable traditions as an English judge allows to a person accused of forgery or petty theft. Am I asking too much?

Hitherto but one of the terms I require has been granted. In the seething mass of controversy which "Raymond" has called forth I find a minimum of what is instructive, not a little of what is repulsive, and very much that is simply exasperating. All is turmoil and confusion. There seems no clear issue stated by the unprejudiced, while partisans rend the air with confusing yells. One might imagine that we were in the midst of a general election, and that a noisy party were going to the country with a cry of "No spookery." Triumphant whoops from Carmelite House, gramophone guffaws from the provincial Press, sonorous anathemas from cathedral pulpits, all contribute to a general inferno of noise. For reason to gain a hearing amid such an outbreak of pandemonium is hopeless: indeed, even to form an individual opinion is by no means easy. One might as well study harmonic progressions with an organ-grinder crashing out obsolete comic songs under the window, while a full-voiced chorus of tom-cats outpours its "Hymn of Hate" on the roof.

The true issue must be realised if our minds are not to remain permanently bewildered. Really, we are not holding a general election to decide whether death shall end our existence or not. The matter is already settled by laws which our votes can neither establish nor repeal. This is an obvious truism—so obvious that many a blatant controversialist ignores it altogether. Whatever the fact may be, man can only accept it. Perhaps if the truism were realised, some of this undignified uproar might cease.

One of the conditions I require in the investigation so long overdue has already been fulfilled. Much of the literature of Spiritualism—some of early date, some fresh from the press—is quite familiar to me. The authors belong to different countries—chiefly Great Britain and the United States; they are members of various professions, scientists, soldiers, sailors,

college tutors, publishers, authors and clergymen. Much scope is therefore afforded for the display of idiosyncrasy. But the works I have studied are pervaded by certain characteristics which are common to them all. The authors rely not on *a priori* considerations but upon evidence, which they state with obvious honesty, and apparent precision; names, dates, and places are given in abundance, and are often easily identifiable: hearsay is carefully distinguished from first-hand knowledge, relevant from irrelevant, and verifiable from unverifiable matter. I find no leaven of unfairness: opposition is never treated with bitterness, though often with much humour. So far, then, as my knowledge extends I must deliberately pronounce that Spiritualism has stated its case, certainly with dignity, and seemingly with accuracy and candour. Its leading counsel have produced a favourable impression upon my mind: if, as certain excellent persons would have me believe, they really are inspired by the Devil, then I must agree with poor Mad Tom that "the Prince of Darkness is a gentleman."

Turning to the other side I find a contrast that is painful indeed. Many of the newspaper attacks upon Sir Oliver Lodge were distinguished as much by the sheer Teutonic brutality as by the abysmal ignorance of their authors. *Flagitia abscondi debent*: let such offences against decency be forgotten. There are more ambitious critics than the anonymous scribblers, and to them I do not wish my charge of brutality to apply, yet as they have unsparingly criticised others I must criticise them in their turn. They are by no means ignorant men, in the ordinary sense of the word. On the contrary, they are "well-read" men, if by this term is meant simply men of very extensive reading; in fact, their "much learning," if it has not, strictly speaking, made them mad, has seriously interfered with their power of independent thought; their store of knowledge is vast, but it contains much of that "knowledge of the non-existent" which to the mind of Plato was "ignorance." Borrowing a phrase from Mark Twain, who on this point is at one with Plato, I would say that our critics are "loaded up with misinformation." But as to the subject on which they pass judgment without reserve, their learning is chiefly second-hand: it has not been brought up to date, and is neither extensive nor accurate. I must not make such accusations without justification. Let me give a quotation from Mr. Clodd: "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." This is worse than "ignorance"; it is misinformation. It is flagrantly untrue, and to publish such a statement is discreditable to the last degree. Dr. Mercier coolly tells us that Sir Oliver is a martyr to "intellectual inertia, impenetrable ignorance, and overweening cocksureness." Will the excellent doctor kindly quote a few passages from "Raymond" or elsewhere in proof of these sweeping charges? Until he does he will be under the suspicion of confusing objective and subjective phenomena. Verification of details does not seem to be any part of Science as taught by Dr. Mercier. "Custom, use, wont" made it almost a necessity with old-fashioned scholars; probably this is why we are not "brilliant thinkers"; the man who can draw a boundless supply of data from his imagination must be spared an ocean of trouble, and could afford to concentrate on his syllogisms. But, as a matter of fact, our masters of modern thought treat deductive logic with the same disdain as they do the inductive side of the art. They seem to revel in "undistributed middle," "false analogy," "argumentum ad hominem," "ignoratio elenchi," "begging the question," and in a word, exactly the very things that "martyrs to obscurantism and prejudice" were taught to abhor.

So I venture a kindly suggestion. Why condescend to offer argument at all? Why not boldly lay claim to infallibility, and issue some majestic manifesto which should extinguish psychical inquiry once and for all? As I shall hint later on, they tacitly assume the possession of omniscience—why be content with half-measures? Let them arrogate it without delay before some other "brilliant thinker" occupies the field. "Do it now!" There is precedent for such a course. How beautifully did dear old Gorgias of Leontini expound the

Universe. "Nothing exists! If it did exist it could not be known! If it could be known it could not be taught! If it could be taught it is only myself that could teach it!" (The last sentence is, I fear, an interpolation.) What noble simplicity! Surely some modern Gorgias will presently appear and proclaim, "No spirit-world exists. If it did exist it could not be known. If it could be known it is to me you would have to come for information."

As an alternative our critics might have procured the repeal of the Laws of Thought before commencing their campaign. The cry of "No Logic" would have been as popular as that of "No Spookery"—see the political Press *passim*. As they have failed to adopt such a statesman-like policy, I shall follow the precedent set by our paternal Government in its action against the clairvoyantes. I shall revive certain ancient statutes, long fallen into disrepute among "thinkers," but still standing unrepealed, and studied—of course simply as curiosities—by candidates for Pass Moderations. And under these statutes I shall attempt to procure a conviction. Perhaps I may be allowed the use of a little of the technical jargon of the schools; it has its advantages for an "obscurantist" like myself, and certainly is not destitute of humour.

(To be continued.)

THE PSYCHIC ROD THEORY.

BY THE REV. CHARLES L. TWEEDALE, WESTON VICARAGE,
NEAR OTLEY, YORKS.

Dr. Crawford says that this theory of his is now established. It may be established as an explanation of one method used by spirits in order to apply force to grosser material objects. It may cover the ground as one explanation of the phenomena of telekinesis. If this should prove to be the case, it will correspond exactly with the normal human employment of a rod or stick to push or lift material objects. Something of this has been already inferred by other observers who have experimented with Mlle. Tonaczyk. It is obvious, however, that this theory covers only part of the ground. Just as human beings in the mortal body can employ other methods of applying force than pushing or lifting with a rod, so spirits in the more tenuous spirit body can likewise employ other methods. The rod theory *has its limits* and will need careful definition and application, as is very evident from a study of the records of numerous observers. In my own house we have had evidence as far back as 1910-11 of the conveying of articles across the room in broad daylight on a long wisp of white cloud distinctly visible and illustrating indirect action and the psychic rod theory perfectly. In the same years, in presence of numerous witnesses, many phenomena were observed in daylight and strong lamplight which clearly showed the employment of other methods. Spirits were seen to pick up articles and carry them some distance, leaving the objects displaced. These cases were reported to Mr. Baggally, of the S.P.R. Crookes gives similar instances proving direct action. Dr. Crawford says that he pays little attention to clairvoyance, and by implication he describes it as "imaginative." In this he errs. It is the duty of an investigator to use all the means at his disposal.

The experimental method is not confined to mechanics. The reality of clairvoyance has been proved scientifically by the experimental method, especially by the photograph taken in my house on December 20th, 1915, also by the numerous verifications of personal descriptions, information, and forecasts of future events given by means of clairvoyance both in my own house and elsewhere. Clairvoyance has been proved, and can be proved, to be as real as levitation, and as definitely amenable to the experimental method, while it is vastly more important. The weak point in Dr. Crawford's latest weighing experiment is instantly apparent, and has been pointed out by Mr. Yardley. Obviously it is impossible to tell whether the apparent restoration of weight was due to invisible matter placed upon the scale, or returned to the medium's body, or, as I would further remark, to force applied to the platform of the weighing machine. A separate scale is needed, and more evidence along other lines.

It is very desirable that additional verification of this experiment be obtained by methods which will readily occur to the investigator prepared to use all the means at his disposal.

"ORTHODOX SCIENCE AND PSYCHICAL RESEARCH."

THE VIEWS OF MR. H. B. MARRIOTT WATSON.

The case for the claim of Spiritualism on orthodox science to have its facts and phenomena investigated in a dispassionate and scientific spirit, free from prejudice and dogmatism, has seldom, if ever, been stated more convincingly than it is in the brilliant article under the above title, which Mr. H. B. Marriott Watson contributes to the current number of the "Fortnightly Review." The position of orthodox science is to him sufficiently intelligible—it can recognise through its instruments nothing but the body: its attitude is purely agnostic—but that position should, he holds, be coupled with a proviso that its professors should not refuse to consider evidence which might open up a new region of investigation. So far, it anchors itself on Monism and refuses to budge. While in regard to occult phenomena there has been a definite improvement of late years in the attitude of science as represented by its leading exponents, that of the orthodox man of science is, as a rule, one of contemptuous indifference; in effect, agnosticism becomes merely dogmatism.

There is still, says Mr. Watson, a considerable school of thinkers who adhere to the old theory of "accidental" origin as an explanation of cosmic phenomena, but it would be unwise to accept that theory before considering its alternative. It may be that the origin of the universe is to be sought in some form of Intelligence, and this Intelligence may be beneficent, malevolent, or indifferent as regards its concern with human beings. Looking back upon the course of ages and beyond that to the story of the earth as recorded in its dust it is difficult to associate the gradual evolution of created things with a malevolent design. "The history of the world is one of dynamic progress from an insensitive welter to an orderly social and intelligent organisation," and "the ethical sense has indisputably grown until as from some Pisgah height great spirits can discover the dawn of a beautiful world such as dreamers have imagined and shadowed forth."

On the other hand, if we cannot accept the theory of malevolence it is equally impossible to entertain that of indifference. "An indifferent God would be tantamount to a malevolent God."

If there is no design in the universe, if there is no purpose but only mechanical motion, God is conceivable only as a maniacal child building up ceaselessly new worlds with creatures capable of infinite pain and then destroying them to continue the awful game into eternity. . . . It is easier, then, to believe in an unknown God working to a beneficent end than in either a malevolent or an indifferent Deity. But if there is no proof of it our belief must remain a vague faith, an aspiration. We shall never achieve real conviction without direct evidence. The fact of survival must, in short, be attested by similar means to those which prove any other fact of knowledge. There is no other way of establishing the duality of life and thus the beneficence of the Great Scheme.

On the question of how far the action of the subliminal consciousness explains supernatural happenings, Mr. Watson admits that many phenomena attributed to spiritual intervention are thus explicable, and consequently that it is extremely unwise to accept phenomena at their face value. Fortunately, however, there has arisen of recent years a school of scientific men who show no prejudice against the investigation of psychical phenomena. Mr. Watson enumerates several well-known names of men who have undertaken such study, and have as a consequence accepted the explanation that the phenomena they have examined are due to the action of human beings on the other side of existence. He pays a tribute to the initiatory work of the members of the English Society for Psychical Research, especially of F. W. H. Myers, and also commends the later labours of that Society, as well as of the American S.P.R. and its head, Dr. Hyslop. Their best work, perhaps, is, he thinks, that they have made it possible for people with scientific methods to associate themselves with the investigation. Treating of the evidence for materialisation, he quotes from the "Annals of Psychical Science" for 1907

the following account by Dr. Joseph Venzano, of Genoa, of a séance at which he was present with four others. It was held on December 20th, 1900, in the rooms of the Minerva Club, Genoa, and the medium was Eusapia Paladino.

In spite of the dimness of the light, I could distinctly see Mme. Paladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently, so that those present could hear the sobs; it kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typology [*i.e.*, rappings] gave the name of a close family connection who was known to no one present except myself. She had died some time before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this typological response that I at first thought that this was a case of coincidence of name; but whilst I was mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper, *in a low voice in Genoese dialect*, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was to repeatedly implore pardon for injuries done to me, with a fulness of detail connected with family affairs which could only be known to the person in question. The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then said to me, "Thank you," embraced me, kissed me, and disappeared.

"This," remarks Mr. Watson, "is an instance among thousands which demand investigation and cannot be dismissed cursorily and contemptuously. It is obvious that a strong case has been made out for the investigation of the phenomena." He concludes by recommending two axioms which should control researches in these fields, "first, that nothing is impossible because it is incredible; second, that nothing should be accepted unless it is adequately proved. Simple, trite maxims, but they are in constant danger of being forgotten. The one guards from undue obstinacy, the other from credulity."

INSPIRATION NOT A THING OF THE PAST.—Those who truly realise the divine inspiration in mind and soul know that this day and every day is a Day of Pentecost for the inbreathing of the Spirit, giving us deeper insight, stronger aspiration, and richer, more solemn, more beautiful feelings and affections. We cannot strike a greater blow at religion than to act as though the heavenly vision were no longer given to man and no new conception of truth could burst on his soul like sunlight on the hills. Let heaven see in us something akin to itself. Let us to-day, and every day, open our souls to the divine influence and so live that every breath may be as the breath of God.—DR. JOHN HUNTER.

THE ETHER.—When Science could not account for the pull of the sun on the earth, or the passing of light from sun to earth, on any theory based on the known structure of the universe, she hypothesized another form of matter, and called it "cosmic ether." On this ether she employed her highest powers of analysis. Pierce has shown that it is a million times as elastic as steel. Thomson has shown that a cubic mile of this ether would weigh only one thousand millionth of a pound. Herschel has shown that an amount equal in weight to a cubic inch of air would press outward with a force equal to seventeen billion pounds. It pervades all things. It fills all space. It is an infinite, tremulous ocean, which islands the constellations as the Pacific islands a reef, and through every cubic inch of space it holds the potency of a force equal to seventeen billion pounds. To account for the universe as revealed to the touch, the ear, and the eye, science must hypothesize such an unseen universe. One of the imperial thinkers of the race, forerunning the demonstrations of science, asserted the existence of an invisible material universe, and said, "I am much inclined to assert the existence of invisible beings in this universe, and to classify my own soul among them." This was Kant. Now science stands as to man where she stood as to the physical universe before the demonstration of this finer realm of matter. The universe, with its display of forces, could not be explained by its tangible, visible, audible body. No more can man be explained by his tangible and visible body.

PSYCHOTHERAPY AND ITS CONVERTS.

We welcome as a sign of progress the leading article on "Psychotherapy" which appeared in the "Liverpool Daily Post" of the 28th ult., particularly as we are informed that that journal has hitherto shown itself entirely opposed to anything in the nature of psychic work or investigation, condemning men like Sir Oliver Lodge, Sir William Barrett and the late Dr. A. Russel Wallace for being sufficiently ill-advised to interest themselves in a subject so unworthy of serious attention. But an eminent surgeon, Sir Robert Jones, has lately given his countenance to the employment of hypnotic influence in the treatment of disease—a fact which may account to some extent for the editorial *volte face*. Beginning by noting the great antiquity of the scientific endeavour to alleviate and to cure the suffering of the body through the influence of the mind, the writer alludes to one drawback which attended the progress of scientific medicine towards the end of last century:—

Under the influence of blind materialism the doctor got to know a great deal about the nature and symptoms of diseases, and remarkably little of the means of curing them. Even to the present moment the science of medicine remains purely empirical. The physician knows from long observation that if he administers certain drugs certain results are likely to follow. But why or how those results are caused he has not the faintest idea.

It is probably the recognition of these limitations that has engendered a more tolerant frame of mind in the profession, which now does not always ban as quackery remedies which cannot be enclosed in a pill-box or defined in the British Pharmacopoeia. For instance, in his Harveian Oration, in 1909, Dr. G. H. Savage said: "The investigation of hypnotism is a thing that should not be ignored in England. When the other nations are carefully investigating the physiology and the therapeutic value of this potent influence, it is certainly rather a pity that England should be in the background." And in Dr. Calwell's standard "Text-book of Medical Treatment" we read: "Of all the weapons that we may use in the fight against insanity, one of the most powerful has been supplied by modern psychology. That weapon is the doctrine of the subconscious self. The subconscious may be defined as that part of our mental life which lies outside the field of normal consciousness, and is, therefore, not perceived by the latter. It is this larger area of the subconscious that is the home of everything that is latent—the secret source of loves and hates, of habits and prejudices, the abode of lapsed memories, and of impressions stored up from earliest childhood." In a later paragraph Dr. Calwell defines insanity as "an irruption of subconscious forces into consciousness, and the interpretation of those experiences in terms of these forces," and in recommending the therapeutic employment of hypnotism he quotes with approval Janet's dictum that "there is no physiological function which is exempt from modifications by hypnotic influence, if not completely controlled by it." We have travelled far from the days when we dismissed Mesmer—a fully-qualified doctor, by the way—as a money-making mountebank, and nearly as far from the time when we laughed at F. W. H. Myers for talking to us about the "subliminal consciousness." Hypnotism and the subconscious mind, at any rate, are to be accepted as matters of scientific demonstration.

But in our determination to be scientific we have, according to Dr. Bernard Hollander, taken the wrong turning with regard to hypnotism. In our time the method of suggestion has been almost universally adopted, and this method yields none of the more mysterious results, such as clairvoyance, which were plentifully recorded by practitioners of an earlier day, who used other methods of inducing hypnosis. Most persons will say: "Bosh; clairvoyance is a superstitious delusion!" Perhaps it is; but the committee of the Royal Academy of Medicine of France in 1831 did not think so, for they reported that they were convinced of the existence of "new faculties called clairvoyance, intuition, and internal prevision" which could be called into activity by hypnotism. The subject of telepathy, too, should give the sceptic pause, for that has been, perhaps grudgingly, accepted by most of the mandarins of science.

Mrs. Wesley, writing to her son Samuel, said: "I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it."

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 24TH, 1887.)

One of the earliest numbers of "The Yorkshire Spiritual Telegraph" [this periodical, which ran from April, 1855, to June, 1857, was the first to be published in this country in the interests of our movement] contains a good case of spirit identity. At a circle, a person—a confirmed smoker—applied to the spirits for a remedy for a very severe pain in the side, and one Dr. Thornley, communicating, gave advice. He stated that he had lived at Newton Heath, and that he died eight years before. It is not important to record the prescription, which was, in effect, to abandon smoking. It was effective. On application made to "a respectable firm at Newton Heath," it was stated, "There was a Dr. Thornley living here who died about the time you name, and who from our knowledge of him would have done such a thing as is named." Next day another letter arrived saying that the first letter had been written under the impression that the advice had been given during the doctor's lifetime, and "they concluded that someone must have known the doctor's disposition and habits." This leads to a solemn declaration that "not a single individual in the room at that time had any knowledge whatever of such a person." This is a fair example of a vast number of cases within the experience of a vast number of Spiritualists. And in the face of them where are the conjuring and kindred hypotheses? I am ashamed to have to repeat the same wearying utterance, but the cause for it remains. And I have been led into this vein of thought just now by finding how in these ancient records there was always somebody with some nostrum that was to explain everything, and really did explain nothing except counterfeit manifestations which, if left alone, soon explain themselves.

LETTERS TO THE EDITOR.

The Attack on Mrs. Wriedt.

SIR,—Mr. C. W. Lane's attack on Mrs. Wriedt in "The Weekly Tatler," of Montreal, to which you allude in *LIGHT*, p. 274, is not only a reflection on that lady herself, but also on the probity and intelligence of those who have given their testimony to the reality of her remarkable psychic faculty and the genuineness of the phenomena occurring in her presence. I have had one sitting with Mrs. Wriedt, the account of which is given by Vice-Admiral W. Osborne Moore in "The Voices" on p. 77 *et seq.* On that occasion I heard two voices speaking simultaneously with Mrs. Wriedt, and they were not the voices of any of the sitters. If this was the result of trickery, it would be interesting to have Mr. Lane's theory as to how it was done. There were seven of us present and I think we should each be ready to certify that we were quite satisfied with the personal character and intelligence of our companions. I do not think we could have been easily duped if trickery were rampant, least of all Vice-Admiral Moore, to whom for his careful and discriminating work in this matter I, for one, shall ever be grateful. As to Mrs. Wriedt herself, I feel sure that those who have met her will be ready, as I myself am, to say that Mr. Lane's description of her, with its rather cynical implications as to her character, is not true. I suggest that Mr. Lane, or anyone else who attributes the phenomena of "The Voices" to trickery, be given an opportunity of demonstrating his theory in practice in the presence of competent witnesses.—Yours, &c.,

G. VALE OWEN.

Orford Vicarage, Warrington.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

Miss Mack Wall	...	...	...	...	0	10	0
Captain E. L.	...	...	...	...	0	5	5

WE always find that growth is gradual; a crisis may seem to produce a sudden change, but the change is always found to be the result of a gradual process which has been preparing the inner relations to adjust themselves to the outer. . . . It is therefore quite in accordance with reason and with God's ways that we should find that the event of death does not, of itself, make truth obvious and inform the soul that has been ignorant. —"Objections to Spiritualism Answered," by H. A. DALLAS.

SOCIETY WORK ON SUNDAY, SEPT. 16th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Instructive address, "Spiritual Factors and the National Spirit," by Dr. W. J. Vanstone; excellent attendance.—77, *New Oxford-street, W.C. 1.*—On Monday, the 10th inst., Mrs. Marriott; excellent clairvoyance. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Mrs. Mary Davies' subject was "Reality," and Mr. Ernest Hunt's "Through a Glass Darkly." For Sunday next, see front page.—I. R.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Mr. Horace Leaf. For prospective announcements see front page.—R. A. B.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services, 11.30 a.m. and 6.45 p.m. Addresses by Mrs. A. Boddington. Sunday next, Mr. H. Mundy.—S. W. L.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Uplifting address by the President. Sunday next, at 11, service and circle; at 6.30, Mrs. Julie Scholey, service and circle.

TOTTENHAM.—684, *HIGH-ROAD.*—Anniversary service, followed by annual general meeting. Sunday next, 3 p.m., Lyceum; 7 p.m., address by Mr. G. T. Gwinn.—D. H.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET:* (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mrs. de Beaurepaire, addresses and descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

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

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Interesting morning with Mrs. Ball's guides. Evening, helpful address by Mrs. Mary Davies. Sunday next, 11 a.m., Mr. A. Bailey; 6.30 p.m., Mr. Nickels, trance address.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. B. Moore, address and clairvoyance. Friday, at 8, public meeting. 30th, Mrs. Mary Gordon.—M. C.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Harvest Festival. Mrs. Jamrach, address and clairvoyance. Sunday next, 6.30, Mr. Symons. Monday, 3 p.m. (ladies), Mrs. Briggs. Wednesday, 7.30, Mrs. Podmore.—E. M.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. Maskell, trance address; solo, Miss Maskell; violin solo, Mr. Seller. Sunday next, Mrs. Podmore, address and clairvoyance. Wednesday, 7.30, meetings as usual.—B. S.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Excellent addresses and clairvoyance: morning, Mr. and Mrs. Pulham; evening, Mrs. Alice De Beaurepaire. Today (Saturday), 7.45, Monday next, 2.45, and Wednesday, at 8, Mrs. Crowder (Sheffield), special séances. Sunday, 11.15, Mr. T. O. Todd on "The World's Speechless Interpreter"; 7 p.m., Mrs. Crowder.

We are asked to state that the Exhibition of Mystical Art at the Seth Gallery, 47, Albemarle-street, W. 1, closes on Saturday, September 29th. Admission is free.

HARVEST FESTIVAL.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held their Harvest Festival on the 16th inst., the hall being beautifully decorated with flowers, fruit, vegetables, &c. Thanks are due to the friends who so liberally contributed (many bringing fine specimens of their own growing) and to those who helped in the decoration. Mrs. Alice Jamrach's address and clairvoyance were much appreciated by a large congregation.—E. M.

ACTING on information received from some of our readers, we have taken from its shelf our volume of Longfellow's poetical works and discovered in the first sonnet in Part II. of "A Book of Sonnets" the poem for whose authorship we inquired in last week's Notes. It is entitled "Nature." In the fourth line the word "leaves" should be "leave," as is evident from the previous line. The child is "half reluctant" to "leave his broken playthings." The last line in the original reads: "How far the unknown transcends the what we know."

HYPNOTISM AND HEALING.—Some time ago that well-known and very successful practitioner of curative hypnotism, Mr. Alexander Erskine, of 41, Great Cumberland-place, S.W., invited soldiers suffering from shell-shock to undergo treatment, free of all expense, at his consulting-rooms. Among those who availed themselves of the invitation was Mr. Charles A. Barnett, of Dulwich, late of the Sportsman's Battalion. He writes to testify gratefully to the fact of his own cure and to call attention to two other striking cases, one of a driver in the R.F.A. whose sight was completely restored by hypnotic suggestion, and the other of a young officer subject to frequent epileptic fits, who, since his treatment, has been passed as again fit for duty.

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