

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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

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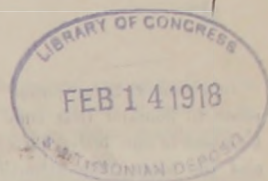
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JANUARY 20TH.—Mrs. M. O. GORDON, 7 p.m., Address and Clairvoyance; 8.30, Members' Meeting.

JANUARY 27TH.—MR and MRS. PULHAM, Address and Clairvoyance.

JANUARY 28TH.—7.30 p.m., Mrs. JENNIE WALKER, Clairvoyance.

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NOTES BY THE WAY.

In the old days we used to read in the Spiritualistic press numerous articles and letters on the question whether Spiritualism as a movement should be organised. Without organisation it was shown to be chaotic, wasteful of energy, and the prey of incompetent or otherwise objectionable leaders and exponents whose exhibitions of incapacity and unfitness made the judicious grieve and injured the subject for which they stood. Organised, it was exposed to the danger of crystallising, losing its spiritual freshness and ultimately becoming a more or less moribund sect. Such, in effect, were the arguments *pro* and *con*. For our own part it seemed to us that there was a middle way, which would avoid the dangers of either extreme. It was to refrain from trying to turn the subject into a creed with a definite set of doctrines, and therefore to leave room for growth. On the other hand, it seemed to us that all the special organisations established to maintain the simple fundamentals of Spiritualism should make themselves worthy of the name of organisation by being intelligently organised and efficiently operated, the people with a talent for the social side of the work being put in charge of that department, those with business abilities given charge of the business side of the matter, and only those with real gifts for speaking being allowed on the platform. In the old days we saw with pain many flagrant violations of these common-sense rules, but it is pleasant to think that better counsels are now prevailing. There is a higher standard of efficiency—that standard can hardly be too high. And it is fair to say that Spiritualism is far from being the only offender in such directions. We have only to read the criticism of some departments of our national officialdom to see how far lax and slipshod methods have been the rule.

It has seemed to us that more careful attention to organisation and methods would make some of our undertakings not only effective in working but financially independent. For there is a practical business side to every one of them, however exalted its aims. In our anxiety not to be profit-mongers, earners of dividends, we need not go to the other extreme of being mere waiters upon Providence, content to drift with the stream. True, we are living in days of unprecedented strain, a general struggle for life; yet there never was a time when what we have to give was so much in demand. Thousands are turning our way, and yet some of us have to make appeals for financial support to enable us to go on supplying that

for which so many are crying out. What is wrong? The *methods*, we should say. In some cases there has been an excess of enterprise, and resources now urgently needed have been expended in matters, important perhaps, but not absolutely essential. In other directions there has been undue conservatism, and a failure to take advantage of opportunities of growth and advancement which would render their position to-day less precarious. These are faults, but not fatal ones. The position can be retrieved in both directions. The sharp commercial man, the profit-monger in every department, is out to give the public what it wants (sometimes when the want does not exist he does not scruple to create it by astute methods of "suggestion"). The aim of the true Spiritualist who aspires to be a worker for his movement must be to give his fellow-men what they *need*. To do this, and at the same time to make any institution designed for that purpose self-supporting, we must not be above borrowing from the commercial men some hints on *methods*. We have only to avoid the *aims* of those whom we copy. With every undertaking having for its objects the spiritual enlightenment of the world there should be associated at least one man skilled in business methods, organisation, economy of means to ends, efficiency of service and careful but progressive management. Purity of motive is hardly more essential in these matters than soundness of method.

Notwithstanding the tribulations of the time, we look ahead very hopefully, because we realise that life has infinite possibilities of self-adjustment, and that our part is to be rather alert than "pushful." We have not to make the tide that is to carry our vessel to its desired haven, but we have to be ready to take the tide when it serves. Life, like a tidal river, buoys us up and carries us on, requiring only that our ship shall be seaworthy and truly steered. Spiritualism, nor any of the agencies that serve it, will not perish if it is really wanted and really fulfils the needs of the time. That is the whole test. Whether individually or collectively, if we are truly alive, drawing our sustenance from everything about us, and open to inspiration from the infinite supply of living energy from above, everything will conspire to help us, and we shall have within ourselves endless possibilities of adaptation to every change of circumstance. We have spoken of methods, and one of the most important—a method which the pressure of the times will ultimately force upon us if we neglect to take timely advantage of it—is CO-OPERATION. We have long seen the necessity of uniting some of the scattered forces which under one description or another are proclaiming the central truth of a Life after Death as a proven matter. The divisions are almost entirely on matters of detail—side issues of one kind or another. It is as though the regiments of an army went into battle, each under its own flag and commander, but all independently and without unity of purpose. It would be absurd to require a complete fusion, that they should fight—horse, foot and artillery—

—in a general hotch-potch. But it would be only common sense to demand that they should support each other as members of one body. That will inevitably have to come, and the sooner the attention of all is awakened to the fact the better.

VERIFIED MESSAGES.

L. M. B. sends us some further examples of psychic messages containing information which was subsequently tested and found correct (pseudonyms are used throughout):—

The following particulars are sent by the automatist who received them, and verified by her. Lieut. Cyril Markham was killed during the present war; he and his family were previously unknown to the automatist.

May 19th, 1917.—“I went out slowly . . . woke at last, and saw old gentleman . . . kind old eyes, grey eyes like father's, only more grey.”

Note.—Lieut. Markham's father had very kindly grey eyes.

May 19th, 1917.—“I don't like a memorial, father.”

Note.—His parents were planning a memorial to their son.

May 19th, 1917.—“I say, dad, get a fattening dish; you are thin.”

Note.—He always called his father “Dad.” Mr. Markham was extremely thin.

May 19th, 1917.—“O hear the birds; I would like to catch you up, father, to hear the birds.”

Note.—Lieut. Markham was especially fond of birds.

May 19th, 1917.—“I will sing in the dressing-room like a bird . . . one day you will hear.”

Note.—Lieut. Markham always sang while dressing.

June 8th, 1917.—“Get his opinion about his self need. Cyril wants Father to be led to God.”

Note.—Lieut. Markham was a decided Churchman. His father described himself as an agnostic.

June 8th, 1917.—“Dad has called to see his friend Mullins.”

Note.—Mr. Markham had a friend named Mullins, but had not called to see her.

June 8th, 1917.—“Claud Nicholl is a help . . . he, dad, is a fellow-sufferer. Claud has had narrow escape.”

Note from letter, September 20th, 1917.—“Claud Nicholl, a nephew of mine, is home wounded.”

June 8th, 1917.—“I have seen Relly.”

Note from letter, September 20th, 1917.—“One of Cyril's Scout boys in whom he was interested, is called Relly.”

June 8th, 1917.—“Dad was so honest with Cyril about his views . . . regret so much my wanting him to be Churchman, does not matter.”

Note.—Father and son discussed freely their religious views together. (See note above.)

June 9th, 1917.—“Cyril at School, Harrow and Portsmouth.”

Note from letter, September 20th, 1917.—“Cyril was at Harrow at school; his regiment was stationed at Portsmouth.”

June 9th, 1917.—“Mary brings a feeling of hope.”

Note from letter, September 20th, 1917.—Mary was a friend of Cyril's sister.

June 9th, 1917.—“Met Harold Wood.”

Note from letter, September 20th, 1917.—“He had a fellow-prefect named Wood, who had a commission in the army.”

June 9th, 1917.—“Met Taylor and endless fellows.”

Note.—Taylor was another schoolfellow of Markham's.

June 9th, 1917.—“Want Nellie to do something for me. Her help is great. Will she break down mother's attitude?”

Note.—Nellie was his sister, she had greatly helped her parents since Cyril's death. Mrs. Markham's attitude towards Spiritualism was antagonistic.

June 9th, 1917.—“Mr. Lynwood has so much weight with my people.”

Note.—Mr. Lynwood was Lieutenant Markham's house-master at school; his opinion carried great weight.

(Further evidential matter was given at a table sitting).

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contribution:—Mrs. Edith Coghlan, 10s.

Just as we go to press we learn of the transition on the 6th inst., at the age of seventy, of Mrs. Spring, a lady whose remarkable clairvoyant gifts gained her considerable popularity in Metropolitan Spiritualist circles some five-and-twenty years ago.

A GENERATION AGO.

(FROM “LIGHT” OF JANUARY 21ST, 1888.)

TROUBLED BY INEXPLICABLE PHENOMENA.—A correspondent writes to the “South Wales Daily News”: “I have just been informed by the Rev. W. J. Davies, Calvinistic Methodist minister, of — House, near Trevecca, who was in a state of great excitement, that he and his family had been considerably troubled nightly during the present week by phenomena starting and inexplicable, which have taken place at his residence. Each night before the family retire to rest the chairs in the house and other movable objects are observed to suddenly leave their usual places and hop in all directions. The coal, which is kept in a bucket close to the fire, is thrown all over the place, and the voice of human beings is heard at intervals upstairs. But when search is made nothing can be found to account for the singular and unnatural circumstance. The theory given by Mr. Davies is that the visitor must be a spirit, as no human being could possibly effect an escape through the doors, which are all locked when search is made. So alarmed have the family become, as well as the residents in the immediate vicinity of Mr. Davies' residence, that two police-constables were told off to remain at the house one night, but without any desirable result. Naturally enough, the affair is exciting great interest in the neighbourhood.”

Professor Tyndall, in a letter to the “Times,” says:—

Twice, on the elevated moorland of Hind Head, Haslemere, I have noticed a very beautiful phenomenon, sometimes named after the Spanish traveller, Ullao, who, I believe, first described it. Its comparative rarity may perhaps render a brief reference to it interesting. A few years ago, while walking in the morning near the edge of the “Devil's Punch Bowl,” I found the air around me swarming with minute aqueous particles; and it immediately occurred to me that they must exert some peculiar action on the solar light. Turning my back to the sun, I was startled and delighted by the appearance of a majestic white bow—it could not be called a rainbow—which spanned the Punch Bowl from side to side. Yesterday morning, on walking out, I found myself surrounded by a host of similar aqueous particles; and turning to the part of the sky in which a rainbow, if rain were falling, would be seen, a white bow, not quite so well defined as that above mentioned, but in all other respects similar, was observed.

Would it be impertinent in us to ascribe this second vision of the sapient Professor to expectant cerebration, or even to ask men of science whether such phenomena are to be accepted and considered as established upon the testimony of a single individual? Rare physical phenomena are frequently thus tabulated on the slightest possible evidence, while psychical phenomena, proved by overwhelming testimony, are impatiently and contemptuously denied.

—From “Jottings.”

A MESSAGE.

How I can write what I most desire to express. I do not know. . . It is all experience. . . It is soul practice and then the soul becomes strong and active in soul life. It seems quite true that some do not revive instantly after transition but lie in a dormant state like hibernating creatures, and the attention of spirit friends or new and timely conditions do not rouse them until some time after transition. But the interest in the subject on your side of life awakens a curiosity and stimulates desire to know even among spirits. Your work is not confined to earthly realms, but its influence is felt in every sphere of life just as ours is felt in every condition of life, everywhere. The unity of life is so apparent to us that we are constantly surprised at it. One body and one spirit through all creations. You probably do not care for this sort of dissertation. I suppose every returning spirit tells the same story and it is true to you, but it is so impressive to us that we keep the movement of the theme ever in the song of return.

—A message purporting to come from Prof. Lewis Jones in the “Proceedings, American S.P.R.,” Vol. VI. (pp. 207, 208).

THE PSYCHOLOGY OF THE ANTI-SPIRITUALIST.

By RICHARD HOPE.

The great majority of Anti-Spiritualists consists of persons who prefer to point the finger of ignorant scorn at wisdom, to the risk of being laughed at by fools. Their psychology is too common to be of interest. The small remainder can roughly be divided into three types:—

1. Persons who have a vested interest in, or a prejudice in favour of some other form of Spiritualism, such as materialism, vitalism, or religion.

2. Healthy sceptics who have met unhealthy Spiritualists.

3. Unhealthy sceptics who for some reason best known to themselves usually call themselves "Rationalists."

The first type one understands; with the second one has every sympathy; it is only the third that challenges our attention. It does so in several ways, but principally, perhaps, because though its adherents are generally well educated and occasionally of moderate scientific reputation, their criticisms of Spiritualism are filled with all the errors which education is supposed to guard against and science to abhor.

The New Testament warns us against them, and the history of science constantly records their appearance. They called Galvani a "dancing master for frogs," and to-day they call Sir Oliver Lodge a deluded and not over honest fool, or words to that effect. Indeed, though often at a loss for an argument they are rarely at a loss for an epithet.

Under ordinary circumstances the camouflage of scientific phraseology and self-esteem, which they use extensively, makes their psychology difficult to understand, but of late we have been given a clue; the war has forced us to study the psychology of the Prussian, and in it we find a striking parallel to the psychology of this particular type of Anti-Spiritualist.

We find the same curiously limited outlook which falsifies all perspective and results in a queer, cramped, distorted theory of life, more pitiful than ludicrous to those who are not so short-sighted. Their mountains are so obviously molehills, their intolerant, dogmatic dicta are so patently due to a very limited understanding.

Their wonderfully patient and painstaking attention to details, intense seriousness and lack of humour, their curious scepticism and strange credulity, lack of self-control and habit of accusing others of this failing, their bumptious bad manners and lack of scruple, their tendency to turn the sublime into the ridiculous and to exalt the petty and scorn the great, to glorify self and despise others, are all common to the Prussian psychology and spring from the same inherent defect.

The Anti-Spiritualist loves molehills but disbelieves in mountains, and since he is short-sighted and unable to see the mountains he is quite certain that they are hallucinations due to an unscientific way of looking at molehills. He values people according to the number of molehills that they can see and it is even conceivable that he would credit the existence of a mountain if only it was shaped like a molehill and covered with molehills, since it would then appear natural to his mental eye.

He will deliver himself of dogmatic dicta which, according to his tiny vision, are full of profound meaning, but which to anybody who is not similarly afflicted are quite meaningless. For instance, "The degree to which man has advanced in the intellectual scale may be measured by the magnitude of the field in which events are ascribed to natural causes and the restriction of the domain of spiritual agency."

One would not think from the above that "life," "chemical action," "gravity," "electricity," to name some of his "natural causes," were names given to the unknown cause or causes of known effects. Therefore the natural presumption is that he is unaware of the fact. Moreover, no Spiritualist would be so childish as to suggest that there was anything unnatural about Spirit—it is he, and not the Spiritualist, who is prepared to limit Nature.

Reason is the Goddess whom he worships—so long as she conforms to the rules and regulations which he imposes upon her. If she dares to transgress them, she is swiftly rebuked.

If she permits a table to leave the ground and to hang in the air with no visible means of support, Reason is immediately deposed and ruled out of court; such procedure on the part of the table is obviously irrational.

At every moment of the day and night the most amazing and incomprehensible phenomena are occurring all round him and inside him. Everything inside and outside, "living" and "dead," points a pitiless finger of scorn at his miserable ignorance, a myriad clamant tongues are continuously informing him that he knows nothing and stands in the presence of powers which his tiny mind is unable to compass, his limited senses to perceive; but his mind and his senses are so drugged with words that he remains oblivious and content. It is only when something new, for which he has no name-drug, occurs, that he awakens, and then, not to investigate but to scoff.

It is on these occasions that we perceive his lack of self-control, his credulity, his bad manners, his glorification of self and contempt for others. And because in his own particular line he has often a considerable reputation for patient and painstaking thought and research, we are puzzled, even as we were puzzled when Germany took leave of her senses.

But the reason of it all is now quite clear to us. We are confronted with the phenomenon of the highly educated slave-mind. It is docile and quick to learn, but lacks independence and the sturdy qualities which lead to wider views and original ideas. It loves to pour itself into a mould that somebody else has created. Inside the limits of the mould it is efficient and trustworthy, outside it is helpless. But it takes its mould on trust, and therefore even in its own sphere it is very gullible and easily drugged with words, and both inside and outside its scepticism is more of an unhealthy, peevish consciousness of vulnerability and a fear of betraying it than a healthy, equable knowledge of its own limitations and a desire to overcome them, which latter is the hall-mark of a great mind.

In good hands it may become a good servant and do excellent work, provided that it is carefully protected from heretics and unorthodox minds, which irritate it, for it is emotional to a degree and nearly always mistakes its prejudices for moral truths.

But it will flow into a bad mould as easily as into a good one; it has small powers of discrimination between good and evil, and therefore it is easily swayed by its masters, accepts their dicta as truth, and is very apt to imagine itself above good and evil and to mistake its own emotional hysteria for the anger of a strong man.

The most fatal disease to which the slave-mind is liable is egotism. For the slave, whose outlook is limited and whose powers within his own field of vision are considerable, once infected with egotism, naturally soon develops into a truculent, swashbuckling Hun. His powers of discrimination within his own field disappear, and he becomes ingloriously gullible at one end and monstrously intolerant at the other, and so absolutely convinced of his own omniscience that he feels it his duty to subdue the earth and build it afresh in his own pattern.

If he happens to be a Kaiser, he will do as the Kaiser has done; if he is an ordinary citizen, he will probably take to his pen, and a patient public will be afflicted with his views on many and diverse subjects. And since the slave-mind is rather the type of mind which our present vile methods of education tend to produce, his reputation will sell his books and his disease will in consequence grow more virulent, until finally somebody pricks the bubble.

However, his brief authority soon passes, and if he is remembered by history it is as one of the thorns in the chaplet of folly with which that Arch-Heretic Truth is always so honourably crowned.

DRIVEN BY THE SPIRIT.—The majority of men stand amid these great spiritual movements, with blind faith, blind obedience, blind hatred and fury, neither hearing with their own ears, nor seeing with their own eyes, but directed by other spirits towards ends and aims of which they know nothing, allowing themselves to be led on through misery, slavery and death, following the impulse of those higher spirits like a herd of cattle.—FECHNER ("On Life After Death").

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LINES OF ADVANCE.

When we consider that the next stage of human life is now for most of us a well-authenticated fact, and that its existence is as much a matter of natural law as the present life, we realise how intrinsically strong is the position of all who hold by that fact. For it is not a speculative matter; we are not embarked on a quest after something the reality of which is in doubt. The other world and its inhabitants are there, and will demonstrate their actuality in time. Our part in the meantime is to hasten that demonstration as a matter of real moment to our fellow men and women, and to explore its borderlands as thoroughly as we may. For that work there is an acute need for sound minds, wholesome and natural in their outlook; and the need is daily being met. We have to clear away much that is gruesome and morbid, the outcome of generations of false sentiment—a kind of diseased thinking, where there is any thought on the matter at all. But the great fact is there, however stoutly it may be denied or misrepresented. It will vindicate itself in due season, and in the meantime we approach continually nearer to its realisation. For under the surface of things, almost hopeless as they seem at times, in the terror and turmoil of a world at war, tremendous progress is being achieved. A great number of quiet, resourceful and determined minds are at work steadily clearing a pathway through the jungle. Hardly more than a hint of their labours and discoveries comes to public knowledge, but we hear of them here and there, and are content, knowing their quality whether as thinkers or experimenters. Some of them have thought the tangled problems of life into intelligibility and coherence; others have made discoveries in the nature of life and its latent possibilities. They are biding their time, quite reconciled to waiting until their knowledge is in demand. They are not anxious to convert anyone to their way of thinking or to bring their findings to light before they are likely to win the appreciation of those who can understand. They are not governed by any motive of self-interest, these people, but rather by an intelligent perception of the fitness of things. Their day has not yet come; and they are well conscious of it. Meanwhile they go calmly forward, unperturbed by the babble around them, that babble which so disturbs many of the weaker brethren. They smile with quiet amusement at the shams and shoddies which pass current as spiritual revelations, at the antics and posturings

of self-elected prophets of new world-orders with their followings of credulous folk, and at the persecuting rage of those to whom every new truth is a stranger to be saluted with the proverbial "half a brick."

These true thinkers represent a great and growing reserve ready to reinforce those whose work comes more directly under the popular gaze and who are striving to set forth their knowledge in sane and orderly fashion, without those distortions and perversions which offend the judicious observer while captivating the minds of sensation-seekers. A rearguard may be, and often is, as important as a vanguard, and in our case it is likely to be very important indeed. It is conserving an immense amount of knowledge and service to be placed at our disposal when the need is most urgent. In the meantime we reflect that our objective is real, certified by minds of the highest vision and the soundest judgment, and attested by innumerable evidences. The end is secure; the period of waiting and labour will be shortened by a remorseless insistence on reason and method. We do not want to "muddle through," but to proceed on clear, straight, vigorous lines. We may lament the presence of fanatics and mystery-mongers, their imaginations drugged with fictions and figments having no basis either in Reason or Nature; but we need not let that delay us. They can be left behind to nourish their illusions until they have discovered the vanity of them. Nature will not contradict herself in order to spare their feelings. As for the open enemy, he is in reality a friend, one of those opposing forces whereby, through the "play of opposites," no truth can emerge until it is ready to take its assured place in the life of the race. Mankind is at a troublous passage of its advance; in the dust and smoke of the struggle the figures of those who have "gone on" and who beckon it forward loom like strange and affrighting shapes. But we know them for what they are, and we know also that the truth will at last be made clear.

THE LATER ÆSOP.

THE PHILOSOPHIC OWL.

The Ape, the Boar and the Ass once held a conference in the Forest to decide the question whether there were such beings as Men, whom they had heard of but never seen. The Ape held it to be impossible, since the Apes were the greatest, the wisest and the noblest creatures in existence, as they had often proclaimed. The Hog, with some disapproving grunts, observed that while he did not accept this as a reason, the notion that there were any creatures superior to the beasts was a degrading superstition which he was prepared to fight to the death. Whereupon he bristled ferociously and began to whet his tusks, while the Ass, applauding the sayings of both with many hee-haws, remarked that he hoped he had too much sense to be guided by any other counsels than those of his Honourable Friends. Just then there came a loud hallooing from afar, and the sound of men on horseback, whereupon the Ape laid hold of a bough to swing himself into a tree, the Hog glared savagely and began to snuff up the wind, while the Ass turned to fly. Upon this a grey old Owl, who had listened to their talk from a hole in an adjacent Wall, bade them hold. "For," said he, "if there are no Men then there is nothing to grow excited or alarmed about, and if there are Men and you are so much their superiors, then your behaviour is at least Undignified." But before he had finished his harangue his Audience had dispersed in different directions, leaving him to the Reflection that it is possible to deny the existence of a Thing and yet to be desperately afraid of it.

D. G.

OUR noisy years seem moments in the being
Of the eternal silence. —WORDSWORTH.

THE GREAT QUESTION.*

MR. EDWARD CLODD'S VAIN ATTACK.

BY ELLIS T. POWELL, LL.B., D.Sc.

Mr. Clodd is a veteran thinker as well as a practical man with a business experience that goes back as far as the Overend Gurney crisis in 1866. He saw the storm of ignorant and prejudiced abuse which burst upon the "Origin of Species." He has witnessed the intellectual revolution which has almost shaken off the age-long accumulations of fanciful dogma and reactionary tradition, those millstones that weighed down our ancestry in every department of their life. And, indeed, Mr. Clodd has himself played no small part in the war of liberation; for he has numbered among his intimates during the last sixty years quite an array of the men who within that period have fought the great battle for the freedom of the intellect.

A critical examination of psychic science by such a mind is therefore *prima facie* welcome to every student of the subject. He will be simultaneously disappointed and gratified by the perusal of Mr. Clodd's book. He will be disappointed that a man of such attainments should be so obsessed by prejudice as to be at times incapable of weighing evidence or even of reciting it with the dignity and restraint which should characterize a scientific treatise. He will be gratified to see that the case against the achievements of psychic science is so weak that even in the hands of this passionate opponent it cannot be made to wear any nobler semblance than that of a cheap plausibility which will amuse and delude the shallow ignoramus as much as it disgusts the serious wrestler with the tremendous problem of the survival of personality.

Mr. Clodd is possessed by the idea that no amount of testimony in favour of the existence of psychic forces and their manifestation can weigh against the *ipse dixit* of a sceptic, even an utterly incompetent sceptic. He records, for instance, the well-attested evidence as to levitations by Home in the years 1868 and 1871. The attestations are those of well-known men, among them the distinguished physicist, Mr. (now Sir William) Crookes, Lord Lindsay, afterwards Earl of Crawford, Viscount Adare, afterwards Earl of Dunraven, and Captain Wynne. To quote Mr. Clodd:—

The last three are in accord as to Home's floating through an open window into the outside air and coming through another window into the room adjoining, the distance between the two windows being about seven feet and "not the slightest foothold between them."

Mr. Clodd's view is that "Lord Lindsay, sitting with his back to the window, saw a shadow cast by a wisp of moonlight, which bias and expectancy united to envisage as Home." With about as much cogency might it be said that a group of astronomers saw a slight circular cloud pass across the face of the sun, and that bias and expectancy united to envisage it as Venus in transit.

But Mr. Clodd is not alone in his scepticism. He tells us that Mr. Podmore, "always alert in his analysis of evidence," suggests that Home, "having noiselessly opened the window in the next room, slipped back under cover of darkness into the séance room, got behind the curtain, opened the window, and stepped on to the window ledge." That being Mr. Podmore's *ipse dixit*—the verdict of a critic who was not there, as against competent and honest observers who were—we are naturally interested in the calibre of Mr. Podmore himself as investigator and scrutator. On p. 88 we have a record of a case in which a man placed a poker upright on its knob between his outstretched knees, making it sway to one side or the other, and compelling it apparently to follow the movement of his finger. Mr. Podmore accepted the phenomenon as genuine, but "afterwards learned that the trick was accomplished by means of a loop of human hair attached to the humbug's trousers." That is to say, Mr. Podmore's own investigation having satisfied him of the genuineness

of the phenomenon, mere hearsay evidence subsequently convinced him that it was trickery, so unstable was his judgment. Or, to put it in another way, this gentleman, who was unable at the time to detect a piece of commonplace humbug, is cited by Mr. Clodd as a witness whose mere assertion, made long after the event, suffices to brush away the testimony of three competent and honest observers. And this is offered as serious argument, although on Mr. Podmore's own admission "Home was never publicly exposed as an impostor, and there is no evidence of any weight that he was ever privately detected in trickery."

This is an apt specimen of Mr. Clodd's reasoning. Mr. Podmore is his *beau idéal* of an observer, because he sees things or fails to see them just as Mr. Clodd desires. But Sir Oliver Lodge, a man of infinitely superior attainments to Podmore, is (in Mr. Clodd's view) an utterly unreliable witness, because he persists in seeing, or discovering, facts which conflict with Mr. Clodd's obstinate prepossessions. Confronted with the scientific eminence of Sir Oliver Lodge, Mr. Clodd resorts to something which borders upon abuse:—

"You, Sir Oliver . . . lose a dear son in the holiest of causes for which a man can die; you forthwith repair to a modern Witch of Endor. . . . And with what dire result—the publication of a series of spurious communications, a large portion of which is mischievous drivel, dragging with it into the mire whatever lofty conceptions of a spiritual world have been framed by mortals."

What familiar echoes are here of the "Quarterly Reviewer" of 1860 on the "Origin of Species"—another bold venture, by a scientific mind, which angered the mid-Victorian Clodds as much as Sir Oliver Lodge and other pioneers infuriate their successors! For according to the "Quarterly Reviewer" the "Origin of Species" was an "utterly rotten fabric of guess and speculation," or in Mr. Clodd's polite language, "mischievous drivel." True, Darwin had not visited a "Witch of Endor" like Sir Oliver, but he was an "inhaler of mephitic gas" and under its "frenzied inspiration" had perpetrated the "flighty anticipations" which within a few years of this fatuous denunciation held the entire scientific field, and to-day command the assent of the world's intellect.

To Mr. Clodd, indeed, the very name of Sir Oliver Lodge is a red rag. For instance, in an allusion to spirit photography Sir Oliver is quoted, with the addition of an absolutely pointless parenthesis:—

The question of photography applied to visible phantoms, and to an invisible variety (can any rational explanation of these words be supplied?) said to be perceived by clairvoyants, is still an open one.

A critic of a very subtle type of scientific research, who does not know the difference between optical vision and other species of perception, is ill-equipped for affirming that Sir Oliver Lodge's "confusion of thought is manifest in the obscurity of his language." Sir Oliver might retort, with Dr. Johnson, that he can give his interlocutor a reason, but not an understanding.

But if Sir Oliver's thought is confused, Mr. Clodd's own intellectuality is omniscient. For instance, he declares that levitations and other astonishing phenomena are "defiances of the uniformity of Nature." How does Mr. Clodd know that, unless his acquaintance with Nature is so exhaustive that not one of her laws is outside his ken? Assume that Mr. Home's body actually was elongated, and what, asks Mr. Clodd, "does it prove about a spiritual world?" Mr. Clodd ought to know by this time that when something occurs which, according to our knowledge of the (so-called) laws of Nature, ought not to occur we are probably on the verge of discerning fresh aspects of those mighty and far-reaching statutes. As Sir Michael Foster once said, "Nature is ever making signs to us, ever whispering to us the beginnings of her secrets. The scientific man must be ever on the watch, ready at once to lay hold of Nature's hint, however small, to listen to her whisper, however low." Even thus alert and vigilant were Newton, cogitating upon the fallen apple, and discovering the principle of gravitation; Watt, thinking about the expanding steam which lifted the lid of the boiling kettle, and finding a fresh and gigantic system

*The Question: "If a Man Die, Shall He Live Again?" By EDWARD CLODD. (Grant Richards, 10s. 6d. net.)

of transport concealed behind a phenomenon which thousands had seen before, but had never analysed; Adams and Leverrier, pondering upon the unaccountable aberrations of Uranus, and lighting upon a still more distant outpost of the Solar System; Rayleigh and Ramsay, probing the discrepancies in the density of nitrogen, and adding argon to the list of known atmospheric constituents.

Mr. Clodd does not favour this inquisitive policy and method. He would leave the novel phenomenon unexplored, disregarding utterly the mysterious signals as one by one they flicker out of the realm of ignorance and darkness which still surrounds us. Some persons, for instance, seem to possess the faculty of handling live coals with complete immunity. Sir William Crookes has attempted to investigate this strange power. But when he (as Mr. Clodd says) "applied the fire test to the foot of a thick-skinned African, his house—the late Andrew Lang is my authority for this—smelt of roast negro! How the fire walkers perform their task uninjured nobody knows." A confession of blank ignorance follows hard upon a feeble joke at the expense of a great physicist who tried to dispel it. As for the "controls" who aid the psychic investigator, Mr. Clodd acutely points out that they "form a miscellaneous company, ranging from philosophers to charwomen." Very slight inquiry would have satisfied him that the incarnate spirits, from whom the "controls" claim to be recruited, form also a miscellaneous company, ranging from those of emperors to those of costermongers. But cautious inquiry seems less congenial to Mr. Clodd than indiscriminate denunciation; otherwise he would know that levitation, which he ridicules, has now become, under the skilled and critical investigation of Dr. Crawford, an accepted phenomenon, produced, as its accomplished investigator believes, by "the spirits of human beings who have passed into the Beyond." Nobody denies the existence of frauds and humbugs, but Mr. Clodd will only be able safely to utilise them as the basis of a general indictment of psychic investigation when he has discovered some science with a history entirely free from these noxious elements. For the rest, Mr. Clodd, with his imperfect knowledge, joined to a levity and a rancour—especially against Sir Oliver Lodge—which are unworthy of himself and his record, may perhaps recall Huxley's scathing reply to Wilberforce's question whether Huxley himself was related to an ape by his grandfather or grandmother's side—

I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling, it would be a man, a man of restless and versatile intellect, who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions, and skilled appeals to religious prejudice.

Perhaps we shall not be far wrong in regarding Mr. Clodd's book as representing the final "flurry" of the opponents of psychic research—for their battle is assuredly lost. And in spite of their fatuous but familiar opposition (the old tale of prejudice over again), science has added another laurel to the trophies of the all-conquering intellect of mankind.

THE REMOVAL OF "LIGHT" AND THE L.S.A.—Those of our friends who can give us the address of any premises in the West or West Central districts suitable for our new home (it should contain one room for meetings to seat at least a hundred) would greatly oblige by communicating with Mr. H. Withall.

"TEACHINGS OF LOVE" (Wm. Brendon & Son, Ltd., Plymouth) is the title of a little book of messages transmitted through the hand of a lady, and purporting to be from one who claims to have been a temple priestess in the ancient city of Nineveh. As Dr. Ellis T. Powell points out in a brief introductory note, while it is obvious that no means exists of testing the identity of the communicator, "the exalted tone of the communications, added to their complete consistency with other messages from spirit sources, does undoubtedly demonstrate a lofty spiritual inspiration." The book can be obtained for 1s. 7d., post free, from this office.

TELEPATHY AND THE PRESS.

The "Evening News" of the 9th inst. printed some notes of a supposed interview with the Editor of LIGHT. The representative of the evening paper did not really see the Editor, and seems to have been under some misapprehension both as to the person he saw and the information given to him. His statement that he was told that a difficulty is presented when the recipient of a telepathic message is "mentally passive" is, of course, absurd. His visit related to a really remarkable case of "telepathy" which had been communicated to the "Evening News" by the mother of two soldiers, the elder of whom was in Egypt, while the younger, after being wounded in France, had been discharged and was now in civil employment. The lady wrote:—

"The son at home was very anxious that his brother should get his Christmas parcel, but on the day following its dispatch he came home saying, 'I'm sorry you sent that parcel. Ted will not get it.' I asked why. 'He was wounded,' was the answer, 'at half-past eleven this morning—shrapnel in his left arm and leg.' When I asked him how he knew, he said he felt in his left arm exactly the same pain and burning that he had felt in his right arm when he was wounded in France. This was on November 2nd. On November 19th we got a letter from the War Office stating that my son had been wounded in exactly the manner described, and on the day his brother had told me of it, and a little later my eldest son himself wrote confirming the story exactly to the time mentioned so many thousands of miles away."

In the same journal of the 7th, under the title "Thought Messages from the Front," appeared the following record, furnished by a correspondent, of telepathic communications between an officer at the front and his mother in England:—

On one occasion the mother received the impression that her son was in difficulty with barbed wire.

"Wire entanglements" was the message. A subsequent letter showed that at about that time he was carrying barbed wire for laying entanglements and had got considerably mixed up with it, tearing his uniform.

The mother received a message "All right," mingled with the idea that the son was hearing band music. This latter part was discounted—there is little band music in the trenches. But it turned out to be correct. When sending his message of safety he was at some distance to the rear, listening to a band playing in a wood in the distance.

Another message was that the son was safe, although danger had threatened him. The impression also came that something had happened which had greatly upset him. A letter confirmed this. He had passed safely through a burst of shelling, but two men had been blown to pieces near him, and he feared that he might transmit this fact also.

The mother received the impression of the son having a meal in the trenches. This was curiously mixed up with the idea of a bottle. Subsequently a letter showed that the message was correct, even to the idea of the bottle. There were no bottles in reality, but the men were all thinking of bottles, and calling jocularly for a bottle of stout, champagne, &c., and pretending that the bottles were being duly delivered.

A message was received by the mother in the form of the words "Got it!" Nothing could be made of this, and it was feared that what he had "got" was a bullet or a shell splinter. A letter three days later cleared up the mystery. He had "got" at that time the promotion for which he had been trying, but which was hardly expected.

Out of some twenty experiments there were but three failures. A remarkable instance was that in which the son uttered his message aloud. On this occasion the mother got the impression that the son was actually speaking the words which were transmitted.

On the 10th the paper recorded a more correctly reported interview with us, giving some statements on the subject of telepathy designed for its readers, amongst whom much interest has been aroused by the cases published.

A COUNSEL OF BREVITY.—"There is nothing," said Confucius, "that may not be declared in one sentence." And it is a fact that most statements gain in force by conciseness. A certain wordiness may be excused in the orator who has to impress the minds of his audience by the repetition and elaboration of his points. But the writer should be parsimonious of words, leaving something to the imagination of the reader and never being tempted to go into every detail of the subject he discusses.—G.

THE "QUEST" AND PSYCHICAL RESEARCH.

THE SELF-LIMITED LIFE.

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

The current issue of the "Quest" contains some especially interesting contributions, amongst the most important of which, from our standpoint, are articles on "The Psychic Factor in Evolution," by Sir William Barrett; "A Word on Psycho-Analysis," by the Editor (Mr. G. R. S. Mead); "Crossing the Bar," by Mr. J. Arthur Hill; "Immortality," by Baron A. Heyking, Ph.D., D.C.L.

Sir William Barrett's article deals with the evolutionary process as shown especially in the phenomena of adaptation, protective colouration and other resources of subconscious intelligence in the animal world. He refers also, giving some instructive examples, to the extent to which suggestion or the psychic factor can produce changes in the human body, and in his concluding remarks, he writes:—

If our incarnate minds can by suggestion direct and modify the cell-life of the body, it is not incredible that discarnate minds may effect similar or even profounder processes in the evolution of higher forms of life. So I would venture to suggest that life in the unseen has come into touch with life in the seen; that intelligences in the unseen universe have guided and controlled the operations of the subconscious life on earth, enabling it to unfold higher organs, faculties and aims than could have been reached by the operation of natural selection alone.

In the course of his observations on Psycho-Analysis, Mr. Mead thinks it an extravagance "to bring into the centre of the field of the general psychology of the unconscious and to lay the supreme stress on the sex-element in human nature." In this view Mr. Mead should find considerable support amongst healthy-minded students. It is distinctly a morbid element, narrowing down to one avenue of expression that creative energy which expresses itself in many other and higher forms.

In "Crossing the Bar" Mr. J. Arthur Hill gives some deeply interesting cases of evidence of identity obtained through the instrumentality of the medium referred to in his now well-known book, "Psychical Investigations," to which, indeed, the article is in the nature of an addendum. The cases seem to Mr. Hill "explicable only on the supposition that a certain discarnate mind was operating in a definite and purposeful way."

Baron Heyking's article, "Immortality," treats the subject philosophically. "By regarding eternity as a reality," he writes, "the conception of immortality is implicitly admitted. The everlasting and infinite logically exclude destruction and death." But he is not willing to admit the supposition of the existence of a subtle body in which the life of the individual is to be carried on after death. He cannot see how it can be indestructible. Nevertheless, he concludes that the spirit in man survives the dissolution of the body; only "it is impossible to define in what form it may survive." Immortality, he holds, is not necessarily bound up with the continuation of that personality which exists on earth. But that is old ground to us now. A high illumination, such as that of which Tennyson wrote, shows how these purely intellectual concepts of what can be and what cannot be are taken up and dissolved in regions which transcend the limitations of earth logic, regions where the individual spirit is at once itself and the whole universe.

IN "The Christian Commonwealth" of the 9th inst. appears a remarkable interview with Mrs. Kenneth Brown, "The Truth about Greece," by Miss Felicia R. Scatcherd.

THE PROOFS WITHIN.—Psychology is making conquests in many regions and directions. Count up the books published during the last ten or fifteen years and devoted to the application of that science to some branch of human activity, and it will be recognised that one of the best marked characteristics of these times is a firm and widespread belief that by the careful examination of our inner life are to be found the causes determining the conduct and fate of individuals and aggregates of them. In other words, the systematic study of the facts of consciousness, and not least of the subconscious mind, will explain problems not otherwise to be solved.—"Times" (Literary Supplement).

The world opens out before the eyes of the growing boy, he is continually making enthusiastic discoveries of what his parents knew before he was born. But it is really the boy who changes, not the world he lives in. His capacities and perceptions are unfolding and his field of vision is daily enlarged. When the youth "falls in love," some of the same phenomena are noticed; he sees all the old things from a new point of view, and all that went before appears dull, cold and lifeless. "Behold I make all things new." No doubt everything is just what it was, but it is different to him, for he finds himself in a new relation to it, he is coming into his kingdom, but it was there all the time. Many people are only half alive because of the narrowness of their perceptions, and they are generally quite ignorant of and sceptical about the great realms which lie outside their own consciousness. The lion in his cage thinks he lives, but then he cannot picture his African brother stalking his prey in the evening and drinking in the moonlight from the bubbling ford. The ordinary life is summed up in "What shall we eat and wherewithal shall we be clothed?"—a game of skill, a novel, a play, and the daily making of money by some monotonous process.

Spiritualism comes as the opening of the prison house to such people. Deeper consciousness, wider perceptions, keener emotions, an enlarged sphere of thought, a more deeply spiritual ideal and aim, "the more abundant life" which Christ came to bring. The Spiritualist who used to dig in his little back garden now finds the whole universe open out before his astonished gaze. It is the magic coming of spring to his soul, "for lo! the winter is passed, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." He rubs his eyes. "Surely the Lord is in this place and I knew it not!" he cries. All the world is changed to him, and nothing will ever look quite the same again.

Mrs. Wallis's spirit control has frequently said that after death, in the same way, very many people are contented with the comparatively humble state in which they find themselves, and make no struggle to rise to anything higher—that it is often a very long time before the "Divine discontent" is felt and larger attainment and a wider measure of consciousness desired. There is no compulsion, and until desire is born and followed by effort no further advance will be made. It would seem then that, both here and there, most men suffer from this lamentable defect that they are too easily satisfied, that they have not the faith, hope and imagination to aim high enough. "Dear me," says the goat, as he walks round the post to which he is tethered, "what a small world it is!"

"LIGHT" MAINTENANCE FUND, 1918.

The following is a list of contributions to the above fund received since the opening of the year, and for which the donors have our hearty thanks:—Mr. F. K. Andrews, 10s.; Mr. Joseph Appleby, £4 4s.; Mrs. C. C. Baker, £1 1s.; Mrs. Leila Boustead, £1; Mrs. H. Cameron, 18s.; Mr. J. W. Campbell, £1 1s.; Mrs. De Crespigny, 10s.; Mr. E. Dottridge, £1 11s.; D. M. C., £5 5s.; E. M. H., 5s.; "A Friend," 7s. 6d.; "A Friend," £5; Mr. H. L. Gandar, 11s.; Mrs. Gaidt, 7s.; Mrs. Gibson, 5s.; Mr. F. W. Hutchinson, £1; Mr. H. L. Johnson, 10s.; Mrs. Keatinge, 10s.; Mrs. Mackenzie, £1 1s.; Mrs. Marshall, 5s.; Mrs. H. H. Martyn, 2s.; Mr. E. M. Miles, £1; Mrs. M. Mills, 10s. 6d.; Mrs. G. O'Connor, 9s.; Mr. F. W. Percival, £1 1s.; Mrs. Pontifex, £1; Mr. C. L. Ryley, 3s. 6d.; Major Roache, 10s.; Rev. Ellis G. Roberts, 5s.; Mrs. Sellon, 10s.; Miss M. Simpson, 8s.; Mr. L. N. Thierry, £2 2s.; Mr. E. W. Topham, 10s. 6d.; Union of London Spiritualists, 10s. 6d.; Mr. F. W. Vedder, 5s. 6d.; W. W. P., £3 3s.; Mr. C. J. Wade, 10s. 6d.; Mr. H. Yardley, 5s. Total, £39 7s. 6d.

FINE words are wasted on commonplace thoughts; no artist carves a turnip or engraves on tin.

DIRECT VOICE PHENOMENA.

THE QUESTION OF GRAMOPHONE RECORDS.

Mr. J. Williamson, of Hull, who contributed an account of some sances in June last with Mrs. Roberts Johnson to *LIGHT* of July 28th, writes:—

I was much impressed with the suggestion made by a correspondent on page 261, that gramophone records should be taken at direct voice sances. Such a song as that which Jock sang at one of the sances I reported would undoubtedly make an evidential record. Unfortunately our circle is quite in the dark as to the method of making gramophone records. It did not, of course, need mechanical means to reproduce the voice of Jack in order to enable his parents, Mr. and Mrs. Strang, and his sister to recognise its peculiarities, since they were present, but we could hardly expect "the man in the street" or the sceptic to accept a record of spirit voices in the same way as he would accept spirit photographs. I might say that since the suggestion made by your correspondent, a small party of us, including Jock's parents and sister, have had another sitting with Mrs. Roberts Johnson at Mr. Strang's home, when Jock again spoke to his relatives in a most audible voice, distinctly heard by all the sitters. While he was conversing with his sister she referred to the behaviour of their dog at one of the June sances (when Jock first spoke, "Bob," the Aire-dale dog, which was then in Miss Strang's charge outside the room, was very much excited). On this fresh occasion, as soon as Jock began to talk through the trumpet, the dog, which had wandered from his kennel in the back yard to the sance-room door, began to scratch so forcibly that undoubtedly he again recognised the voice of Jock. Thereupon Miss Strang said to her brother, "Can you hear Bob, Jock?" to which Jock called out, "Come on, Bob!" three times. His call for the dog was as natural and audible as though he were not out of the body. I may say that as soon as Jock had finished conversing with his parents, the dog lay quite peacefully at the door.

In the near future, with the help of the spirit people, we shall undoubtedly be able to show your correspondent a gramophone record of Jock's voice. I believe Mr. Bland Sutton, one of the circle, is making some inquiries as to the possibility of an attempt in that direction. Before the sance commenced, the sitters had various topics to discuss, and the principal one was, Can spirit voices be produced on a gramophone record in the way your correspondent suggests?

I may add that during the sance Mr. Sutton's spirit friend "Znippy" sang a song through the trumpet in a clear, sweet voice. At the end of the song he asked the sitters if that would do for the telephone or the gramophone, and we all agreed that it would.

[The appearance of the above letter has been rather delayed by pressure of matter.—Ed.]

PHYSICAL PHENOMENA NOT AN END IN THEMSELVES.

In the encouragement, especially in newly-formed circles, of undue care for physical marvels is a great risk. Such are necessary to the work, and we do not in any degree undervalue their importance to certain minds. We desire to bring home evidence to all; but we do not desire that any should rest in that material form of belief, in an external something which is of little service to any soul. We labour for something higher than to show curious minds that we can do badly under certain conditions what man can do better under other conditions. Nor do we rest content even with showing man that beings external to himself can interfere in the order of his world. If that were all, he might be so much the worse for knowing it. We have before us one sole aim, and that alone has brought us to your earth. You know our mission. In days when faith has grown cold, and belief in God and immortality is waning to a close, we come to demonstrate to man that he is immortal by virtue of the possession of that soul which is a spark struck off from Deity itself. We wish to teach him of the errors of the past, to show him the life that leads to progress, to point him to the future of development and growth.

—"Spirit Teachings through the Mediumship of 'M.A. (Oxon).'"

THE TESTIMONIAL TO MR. A. VOUT PETERS.—Mr. A. V. Peters wishes to return heartfelt thanks to the many friends who subscribed to this Fund (which is now closed). This practical method of demonstrating their sympathy greatly encouraged him in his illness and has undoubtedly assisted his recovery.

NEW EVIDENCE FOR SPIRIT COMMUNICATIONS.

The circumstances in which the book, "I Heard a Voice,"* was written give it a particular value. The fact that it was transcribed through the hands of children under the eye of a father whose life-work lies in the sifting and collecting of evidence must surely count for something even among what one may call professional sceptics. To anyone familiar with the processes of automatic writing the book bears the stamp of truth, and as such should be a valuable addition to the literature of spirit communication.

That there is nothing very new in the matter of the messages is, perhaps, to be expected. All evidence goes to show that the value of such communication is to assure us of continuity of existence in planes beyond that of earth, of the condition of those we love, and to furnish clues for the development and perfecting of character. Ethical teaching we already have through many channels, plain to those who have eyes to see and ears to hear. The doctrines of Christianity and other great religions need no repetition, and it is doubtful whether the occupants of the planes with which we on earth are in touch through mediums know very much more than ourselves in this direction. Creeds and convictions seem to be much a matter of opinion there as here, and in the acceptance of "instruction" from the other side allowance must always be made for opinions held by the communicators during their earth life, and for the inevitable bias of the medium. That this is so is borne out by "Padre" on p. 98, where he admits that, although he does not believe in reincarnation himself, there are many clever men and women on his plane who do so, adding, "Still, every man to his way of thinking."

To anyone familiar with Theosophical teaching it will be interesting to note that much of it is confirmed by the information received as to the conditions both of the individual and of localities, more especially the excursions at night on the astral plane, and the bringing through of the recollection by more advanced psychics.

The book is full of beautiful thoughts and imagery, and the experiences set forth should afford consolation to many sorrowing hearts in that they reiterate the testimony borne through many channels, and which never seems to vary whatever the means through which it is obtained, to the immediately happy condition of the glorious band who die fighting for their country and the right. There is no purgatory for them—only at worst a little discomfort in adjustment to unfamiliar surroundings; and although the old ideas of shadowy form and crowns of gold and ultra-sanctified conditions are following the track of many other old ideas and dying hard, all messages from the other side assure us that the final sacrifice opens the door to, if not absolute bliss, at all events a state of happy activities from which they would not return even if they could.

ROSE CH. DE Crespigny.

THE poem, by Mrs. Ella Wheeler Wilcox, in *LIGHT* of the 5th inst., reprinted from the New York "Cosmopolitan," was, as we are now informed, the copyright of Messrs. Gay and Hancock, her London publishers, and we regret that we omitted at the time to obtain their permission to reproduce it.

A SERMON by the Rev. P. Wilson, denunciatory of Spiritualism, which recently appeared in the "Leith Observer," has drawn two vigorous replies in a recent issue of that journal from Mr. Wm. Jeffrey, of Glasgow (whom the paper describes as "managing partner of one of the largest timber and saw businesses in the country") and Mr. John Duncan, of Edinburgh. The former, as the result of approximately ten years' investigation, declares his absolute conviction that not only is communication possible between this and the so-called next world, but that it actually takes place daily in thousands of homes throughout the length and breadth of the land; the latter reminds Mr. Wilson that what the Churches, with their vague reference to a shadowy existence beyond the grave, have failed to do in fortifying the soul for its last hour has been accomplished by Spiritualism, not by mere speculation but by producing scientific certainty.

*"I Heard a Voice; or the Great Exploration." By "A KING'S COUNSEL." (Kegan Paul, 6s. net.)

SOCIETY WORK ON SUNDAY, JAN. 13th. &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Dr. W. J. Vanstone, inspiring address, "The Scientific and Spiritual Aspects of Prayer"; Mr. H. M. Field, pianoforte solo.—77, *New Oxford-street, W.C. 1.*—7th inst., Mr. A. Vout Peters, successful clairvoyance; large attendance. Sunday next, Miss L. Lind-af-Hageby. See front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Mr. Ernest Meads spoke on "The Triumph of Love," and Mr. G. R. Symons on "The Life Force." For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Inspirational addresses by Mrs. Fairclough Smith; subjects, "Angelic Service," and "Love"; both much appreciated. For Sunday next, see front page.

TOTTENHAM.—684, *HIGH-ROAD.*—Address by Mr. Hanneford. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address by Miss Violet Burton. For prospective announcements see front page.—R. A. B.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Address by Mr. Sarfas, "A Vision of our Present Conditions." Sunday next, at 6.30, Mrs. Briggs, in No. 13 room—E. S.

WOOLWICH AND PLUMSTAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTAD.*—Afternoon, Lyceum; evening, address by Mr. H. Boddington. Sunday next, 3 p.m., Lyceum; 7, Mr. Wilkins, address.—J. M. P.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Interesting address by Mr. Watson. Sunday next, 6.30, Mr. Gwinn, address. 21st, 3 p.m. (ladies), Mr. Goode. 23rd, 7.30, Mrs. Maunder, address and clairvoyance. 24th, 7.30, social and whist drive.—E. M.

CLAPHAM.—*ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Alice Jamrach. Friday, at 8, public meeting. 27th, Mr. H. Boddington. February 9th, social and dance.—M. C.

BRIGHTON.—*THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.*—Sunday next, 11.15 a.m., Mrs. Curry, address and descriptions; 7 p.m., Mr. Gurd, address, Miss Hoskins, descriptions. Lyceum at 3. Wednesday at 8.

BRIGHTON SPIRITUALIST BROTHERHOOD.—*OLD STEINE HALL, 52A, OLD STEINE.*—Sunday next, at 11.30 and 7, and Monday at 7.45, Mrs. M. M. Maunder (Brixton Society). Tuesday and Thursday, 7.45, inquirers' meeting. Friday, 7.30, Young People's Guild.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—In the unavoidable absence of Mr. Prior, Mr. and Mrs. Rainbow gave addresses. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, service. 22nd, 8 p.m., Study Group; all invited. 24th, 8.15, address and clairvoyance.—N. B.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Morning, Mr. A. W. Jones, instructive address; evening, address by Mr. E. J. Pulham, vice-president; clairvoyance by Mrs. Pulham. Sunday next, 11.15 a.m., Mr. W. J. Parry, vice-president; 7 p.m., Mr. T. O. Todd, presidential address, "Beauty, the Spiritual Joy for Ever." Welcome to all; young people specially invited.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—31st anniversary; morning, guides of the church gave helpful messages through Mrs. Ball; evening, Mrs. A. de Beaurepaire, inspiring trance address, "Spiritualism," and messages from "Douglas" and "Timothy." Election of officers; Mr. G. T. Brown, president; Mr. F. J. Ball, hon. sec. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. Nickels, of Luton.

TRANSITION.—Passed to spirit life on January 3rd, at "Ethelbert," 22, Clifton-road, Kingston-on-Thames, Mr. T. R. Wellbelove, for seven years president of the Kingston Spiritualist Church.

SPIRITUALISTS' NATIONAL UNION, LTD.—We regret to learn from an appeal issued by the President, Vice-President, Treasurer and Secretary that the Union, which has accomplished much good work during the sixteen years of its existence and has in the last four years doubled its membership, is, owing to war conditions, placed in a critical position. Railway fares have gone up 120 per cent., and as practically the whole country is now represented on the executive of the Union this increase has seriously depleted the funds, compelling the General Fund to draw on the publications fund to the extent of £100, thus seriously restricting the Union's publishing activities. These and other activities will have to be still further curtailed unless assistance is liberally forthcoming either in the form of special donations or of increased annual subscriptions.

NEW PUBLICATIONS RECEIVED.

"The Adventure Beautiful." By LILIAN WHITING. 1dol.net. Little, Brown & Co., Boston.

"The Question: If a Man Die shall he Live Again?" By EDWARD CLODD. 10s. 6d. net. Grant Richards, 8, St. Martin's-street.

"Gone West: Three Narratives of After-Death Experiences." Communicated by J. S. M. WARD, B.A. 5s. net. Wm. Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.

NOTICE.—TO SECRETARIES AND OTHERS.—Mrs. Mary Davies, late of 93, Regent-street, London, has removed, and pending the completion of her new church at West Hampstead, her address will be Flat I, 130, Portsdown-road, Maida Vale, W. 9.

NATIONAL UNION FUND OF BENEVOLENCE.—The honorary financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges with thanks the following subscriptions received in December: Wolverhampton, 10s.; Brighouse (Martin-street), 10s.; Manchester Central, £2 8s. 10d.; Quamby Society, 8s.; Huddersfield (Ramsden-street), £2 2s.; Sowerby Bridge, £1; South Shields (Fowler-street), £1 2s.; Krugersdorf Society (South Africa), 17s.; Little Ilford, 13s.; Doncaster (Spring Gardens), 12s. 6d.; Bournemouth, £5; Calgary First Society, Canada, £1; Ealing, 5s.; Brighton Spiritual Mission, £2; Sutton-in-Ashfield, 6s.; Glasgow, £2; London Spiritualist Alliance, £22s.; Heeley, 10s. 6d.; Royton (Union-st.), £1 0s. 6d. Personal subscriptions: Mr. and Mrs. Law, 10s.; Mrs. Entwistle, 5s.; Mr. Sutcliffe (Sowerby Bridge), 10s.; Mr. Ridley, 5s.; Mr. Geo. Langham (New York), £1 11s. 5d.; Kathleen Newman, 5s.; Geo. Cook (Attercliffe), 2s.; Well Wisher, 2s. 6d.; Aaron Wilkinson, 2s. 6d.; W. H. Lote, 7s. 6d.; B. E. C. (Oldham Wakes), 2s.; Mr. and Mrs. Vout Peters, 10s. Total, £29 0s. 3d. Mrs. Stair notes with pleasure that each year the special collection has exceeded that of the preceding year. Only four Lyceums have taken part this year, but more societies than ever have joined in the effort.

MARYLEBONE SPIRITUALISTS' ASSOCIATION.—Harmony and enthusiasm were outstanding features of a successful social gathering of the members and friends of this association, held on Saturday evening, the 12th inst., at the New Oxford Galleries, 77, New Oxford-street. The progress made by the society was indicated by a record attendance. The opening remarks of the president, Mr. W. T. Cooper, were apt and genial. An excellent musical programme had been arranged by Mrs. Cooper, including solos by Miss Janet Cooke, Miss Florence May, Mr. F. Collinson Clifford, and Mr. Eric Godley. Special mention should be made of Miss Cooke's beautiful rendering (accompanied by the composer, Miss Evelyn Blackman) of the song, "The Question," and her encore, "The Slave Song." Pianoforte selections by Mr. H. M. Field, which were deservedly encored, included the delightful "Fourteenth Rhapsody" (Liszt). Mr. Wesley Adams gave much-appreciated clairvoyant descriptions. By special request, Miss Cockram recited "Victory Day" (Oxenham), also giving an admirable rendering of Tennyson's poem, "The Victim." Another popular feature of the evening was impromptu dances. After the usual votes of thanks, an excellent reunion concluded with the National Anthem.—G. C.

A SOCIAL EVENING WITH THE NORTH LONDON ASSOCIATION.—A representative of LIGHT had the pleasure of being present on the 10th inst. at an evening gathering of the members and friends of the Progressive Guild connected with the North London Spiritualists' Association, which meets at Grovedale Hall, Highgate. The only drawback, although a considerable one, to the enjoyment of the proceedings was the absence of Mr. and Mrs. T. Olman Todd, the host and hostess. Mr. Todd, who is president of the society, was confined to his house by indisposition, which, however, was not of so serious a character as to prevent him sending a cheery message to his guests through Mr. Parry, one of the vice-presidents. The latter also read an interesting report drawn up by the president, embodying certain revolutionary, though not quite novel, ideas entertained by the members of the Guild as to the right conduct of Spiritualist services. It is the privilege of the young to lecture their elders, but the visitor confesses to much sympathy with the youthful critics, especially in their suggestion that, whether it be held in a church or a hall, a service should always be marked by reverent demeanour. It was gratifying to see that their concern for spiritual matters did not affect their appreciation of song, recitation and dance—a fact of which he had plenty of evidence—and he left with the reflection that a society is at least healthily alive when, as in this instance, it has a winning and spiritual personality at its head, and a guild of young people who take a sincere interest in its well-being.

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