

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gaelic.

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



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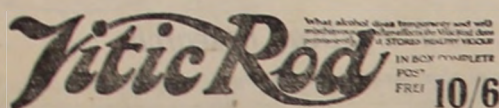
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Germans are supposed not to have this hope, but the "Times" writer thinks differently:—

There are those who tell us that the German people will put up with anything; but they believe that only because they do not share the universal hope. To them the Germans are not human beings, but a species distinct from all the rest of mankind. That is the Germans' opinion of themselves; and it is nonsense. They are human beings and subject to the laws of the human mind; they cannot believe lies for ever. They may believe them as long as the lies seem to profit them; but when they profit them no longer they will not wish to believe them. The universal hope is based on a belief that all human beings are human beings, however much they may disguise the fact; and that human beings cannot act contrary to the human conscience and reason without at last producing a reaction in themselves. And this reaction in affairs of the world means weakness.

NOTES BY THE WAY.

We have been impressed of late by the frequent desire of persons more or less new to our subject to develop their psychic powers in order that they may be of use to the world. We fear that in some cases the matter is given an exaggerated importance. It may result from the queer doctrine occasionally preached from the platforms of societies that the cultivation of psychic gifts is the one thing needful. But the fact remains that psychic gifts are in no way a guarantee of real spiritual growth, although in some cases they may assist it. And there is another consideration. A gift or talent cannot be cultivated unless it is there. A clumsy and short-sighted system of popular education, begun some fifty years ago, turned thousands of born farmers and artificers into awkward and inefficient clerks, and ruined their careers.

Doubtless there are many persons with great psychic powers running to waste through ignorance, and such people may well aspire to turn their gifts to the service of humanity. But our experience is that such gifts do not call for much seeking. They quickly burst through and become apparent, making an imperative demand for expression. "There's a divinity that shapes our ends" in this as in other matters. Many psychic gifts, we imagine, will be best developed and exercised in private. For public uses we want only the best and the strongest. And in any case we should be careful to distribute our powers wisely. At the moment this world should be at least as much our concern as the world beyond. We cannot concentrate on one side without detriment to the other. We should exercise all our powers equally, for only so is harmonious development to be gained.

The "Times" Literary Supplement recently had some excellent things to say on what it called the Universal Hope, by which it seems to mean the hope that this world is not the measure of human life, that there is a beautiful and beneficent purpose underlying the universal order. The

That distinguished critic, James Douglas, writing in the "Star" of the 1st inst., gives warm praise to Miss Lindaf-Hageby's new book, "Mountain Meditations." He refers to her as "a lady with an unpronounceable and almost unspellable name"—a queer dictum, for the name is tolerably well-known and it is sufficient to use the term "Miss Lind" for all informal purposes. That, however, is by the way. What struck us as curious was that after a quite enthusiastic appreciation of the book he dismisses the chapter on "The Borderland" with the following amusing comment concerning "the leisured folk who dabble in spookery and spiritualism":—

Their flirtations with the mystery of the other world are largely due to their being free from the need to keep body and soul together in this world. Poverty breeds common-sense.

Mr. James Douglas has for once gone outside his province. His remark shows that he is this time reviewing something with which he cannot have even an elementary acquaintance.

Let us imagine for a moment that someone familiar with psychic science, but utterly unacquainted with literary matters, should express himself in this fashion:—

Let us consider the case of the leisured folk who dabble in "bookery" and literary criticism. Their flirtations with the art of scribbling are largely due to their being free from the need to do any useful manual labour. Muscular toil breeds common sense.

What would Mr. Douglas think of the person who uttered such nonsense as that? Yet it is not a bit more absurd than his own ill-considered statement. All that is to be said for it is that it contains a grain of truth, equally with our little parody of it. There are people of leisure who have an itch for writing, and are able to pursue their amateur efforts in virtue of being exempt from other labour. And there are also well-to-do folk who dabble in psychic matters. But there are hundreds who follow literature as a legitimate craft for a livelihood and thousands who find in Spiritualism a subject calling out their best powers and giving their lives a new meaning and purpose.

A CREDULOUS "REVEALER."*

EXTRAORDINARY IDEAS ABOUT A SUPPOSED MEDIUMS' "GUILD."

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

The writer of these "Revelations" is "a professor of natural philosophy, a student of science in all its branches" (p. 77) and the "author of some recognised scientific text books." But the basic inspiration of his disclosures consists of a persuasion that the "Lure of the Unknown" has "affected gravely the fortunes of the human race. It is the fundamental cause of every religion that the world has known." The Plain Citizen might have reflected that it is also the "fundamental cause" of every science (particularly the sciences embraced in the class of natural philosophy) that the world has known. So that for this professor of natural philosophy, as for others, the Unknown must at some time or other have been a "lure," spite of the poor estimation in which he holds those who follow it. But nowadays he is content to be unattracted by the spell of scientific curiosity. For instance, he admits (p. 77) that he is ignorant how the will transmits its mandates to nerve and muscle. "There he comes to a halt" (p. 78). It is just the refusal of Sir Oliver Lodge to "come to a halt" which has been the seed of the harvest represented by "Raymond."

According to the Plain Citizen, however, Sir Oliver has been cleverly fooled. Trained experimentalist as he is, Sir Oliver has failed to discover the existence of a far-flung and elaborate guild of mediums, who collect masses of information about sitters and their families, and utilise it for the purpose of imposing upon them. Precautions designed to prevent a medium's knowledge of the identity of his (or her) sitters would not "amount to much if Mr. Peters and Mrs. Leonard were in a guild of mediums" (p. 121). The Plain Citizen believes there is such a guild, and that by means of its widespread activities Sir Oliver Lodge was exploited. In America he has heard that such a guild exists, and (p. 98) is "understood to be not unlike Freemasonry . . . there was also an impression widely prevalent that its main activities were devoted to the collection and distribution among mediums of information [as?] to present and future clients ('sitters') and their personal surroundings." The Plain Citizen has "heard much to the same effect in England," and "in English-speaking countries, at least, a kind of International Craft appears to be gradually shaping itself and to become more and more influential as the years go by." Of course, "all this is mere hearsay," says the Plain Citizen. It is "not based upon any definite proof (p. 98), which, in view of the obvious necessity for secrecy, cannot be expected"; but it is nevertheless the assumption upon which the whole of the "revelations" are built.

Now there happen to be such organisations formed to collect information for business purposes. By putting an inquiry through Stubbs's Agency, or one of the Trade Protection Associations, a subscriber could ascertain in the course of a few days what was the reputation of the Plain Citizen (or almost any other citizen in the upper, middle and commercial classes) as regards the payment of his tradesmen's bills; how many County Court judgments (if any) had ever been recorded against him, if he had ever been bankrupt, and (roughly) what sum of money he was "good for" in a credit transaction. But Stubbs's and the allied agencies are very expensive affairs to "run." They have branches all over the country. They enjoy the support of tens of thousands of commercial subscribers, since they could not exist, and maintain their extensive service, without spending a mint of money. The Plain Citizen asks us to believe that an organisation on a much more extensive scale is maintained by mediums, numerically a small class, and a class notoriously composed of people of the most limited means. If we accept this view we must believe that this vast information bureau extends over every social stratum. It cannot stop at the middle classes and the commercial classes, as is the case with the Stubbs reference system. Further still, we must

swallow the theory that while the huge and intricate trade protection associations are concerned only with the credit status and financial record of an individual, this guild of mediums possesses an up-to-date register in which are recorded absolutely innumerable details with regard to the personal history not only of the living individual and his family, but of many of his kith and kin who have long ago departed to the spirit world.

Where are the headquarters of this colossal guild of mediums? Where is the immense suite of offices in which its archives are contained? How is it that we never meet any of the army of Paul Prys who must be engaged in keeping the records up-to-date? How are its investigations kept so quiet that our most sacred family secrets are probed for the use of the "guild" without our ever getting on the track of the inquirer, or hearing from our friends and neighbours about his prying activities? How is it that in the various prosecutions of mediums no cross-examination has ever been directed to show the existence of this information bureau, and thereby to weight the indictment by demonstrating the working of a huge conspiracy? Above all, how is the thing done? Sir Oliver Lodge, with his distinctive physical characteristics, may possibly be well known to every medium in the country. A few familiar facts about his career and his family history may, indeed, be extracted from reference books and docketed away for use when he calls. Intimate details, such as would impress and have impressed members of his family, are not accessible from those sources. But what is the *modus operandi* when Mr. Jones or Mr. Smith, or any of the millions of other "plain citizens," or their more or less plain wives, drop in unexpectedly upon a clairvoyant or a psychometrist? The medium is frequently alone. Nobody ever seems to hear him ringing up the "open day and night" offices of the mediums' guild to be supplied at a moment's notice with the family history of Mr. Smith so that it could be used for the purpose of this gigantic policy of bluff. Moreover, it does not seem to have occurred to the Plain Citizen what a miraculous promptitude and facility of reference would be required, even if the telephone were utilised in this fashion. And how is the trick performed in the case of the humble medium who is not on the telephone, or who lives so far away in the provinces that at least a trunk call would be necessary to get in touch with the colossal agglomeration of archives?

Still more wonderful must be the circumstances attending a public demonstration of clairvoyance such as is given week in and week out by so many of the great Spiritualist societies. Are we to understand that the clairvoyant peeps at the audience just before the meeting begins, and then hastily rings up the headquarters of the "guild," asking to be supplied with instant and detailed personal particulars of a tall man with black hair, heavy moustache, round shoulders, prominent ears and a monocle, whom he observes in the audience, and upon whom he intends to impose the clairvoyant description of a departed mother? Are we really asked to believe that any organisation could, without a moment's delay, identify this nameless individual out of an aggregate of forty millions or so, simply by means of a rapid and cursory description? Can it instantly transmit by telephone his name, numerous particulars of his family and private history, and such a personal word-picture of his late mother as would prompt him to say, perhaps with tears in his eyes, that he recognises the description? Why, the Government itself, backed by all the money of the nation, could hardly create and maintain such a system. How can we imagine it done by a "guild" of mediums in spite of their "sharp look-out for the main chance" (p. 98), and done on a scale which would knock Somerset House into the proverbial cocked hat!

Traced up to this point, without going a step further, the whole argument attains a *reductio ad absurdum*. "You are a funny fellow," said Charles II. to a septic; "you would believe anything but the Bible." One might paraphrase the Merry Monarch's criticism in application to the Plain Citizen. His intellectual make-up is such that in order to get away from the natural psychic explanation of Sir Oliver Lodge's experiences he is willing to accept, and he wants his readers to accept, an hypothesis which rests on something ten thousand times

*"Some Revelations as to 'Raymond': By a PLAIN CITIZEN. (Kegan Paul.)

more marvellous. He can believe in a miracle of compilation and instant facility of reference, maintained by a "guild" of comparatively impecunious sensitives at an expense which could not be a penny less than £2,000 a week; but he cannot believe in Sir Oliver Lodge's capacity as a trained and wary scientific observer. The real "revelations" are not about "Raymond." They are a ruthless *exposé* of the revealer's own credulity. In that respect they are indeed "some" revelations.

CONCERNING DREAMS.

Sleeping and dreaming are two of the commonest and strangest of human experiences. It would seem that a study of these, with their allied phenomena of trance, hypnotism, insanity and others, should throw much light upon consciousness and its relation to the brain. The student of psychology, like the student of Spiritualism, must think of man as twofold (body and spirit), and of the body as twofold (physical and super-physical). The problem of dreaming is the problem of the relation of these three. Normally the conscious unit is functioning in the physical body. How is it in sleep? We know that sleep is (or may be) accompanied by a separation of the two bodies. Are we entitled to assume that in dreaming, when sleep is less profound, this separation is incomplete, with the result that the spirit, though still in communication with the brain, is only partially in control and has lost that fine critical judgment which in the waking state keeps it in touch with reality? There are, of course, other dreams which are true experiences, when the spirit is not functioning in the physical body at all.

A little book by J. W. Wickwar ("Dreams: What they are and What they mean," A. & F. Denny, Strand, W.C., 1s. and 2s.) does not go very deeply into the problem, but the author's conclusions are sane and sensible and free from any sort of fantastical speculations.

Dreams, he says, are formed from the sensations, emotions and events of our lives; they depend on functions of the brain, which, though unchecked by the senses, are yet identical with those exercised during wakefulness. A dream is, in most cases, simply a repetition, a re-formation and a revealing of past cerebral conceptions.

That is his whole explanation. Dreaming is the result of a peculiar activity of the brain, when the senses are asleep. But the senses are not entirely asleep, and frequently, by the sensations (of feeling or sound) which they convey, suggest the subject of the dream. In dreams, paradoxically enough, the consciousness self is wide awake and may be exerting itself strenuously, but is in the ridiculous position of being deceived into thinking itself to be playing a part in scenes that have actually no existence, among people who are in fact not there. It is acting in a play of its own composing, yet unaware of having composed it or that its acting is only in imagination. A curious state of mind.

That it is due to some sort of dissociation I feel sure; either such as I have described or a disconnection of cells or centres of the brain. It has happened to me more than once to wake up suddenly and find myself unable to move for a little while. I take it that this points to a connection severed and not at once restored. It is the state of trance, and though it can be artificially induced by the drug "curare," the cause is not necessarily the same.

In the book referred to the most interesting chapter is on Psycho-analysis. The author expresses strong disagreement with the sex theory of Freud and his school. "Really," he says cuttingly, "it would seem that an analysis by the new psychology is an analysis of the mind that makes it."

N. G. S.

THE COMING CIVILISATION.—I believe most surely in the dawn of a new age, but I also believe that before that new age is realised we have many a fight to wage against the forces of reaction even when this war is over. Prussianism does not exist in Germany alone. But I have absolute faith that the fight will be won, because men and women are fighting it together, shoulder to shoulder.—LADY EMILY LUTYENS, in "The Sacramental Life."

THE HOLY THORN OF GLASTONBURY.

By H. P. NORMAN

(Late of the Royal Botanic Gardens, Kew).

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This remarkable variety, besides bearing a crop of blossom at the ordinary season, flowers and produces young foliage in winter. The popular belief that it breaks into flower about Christmas Day has frequent support in fact, although much depends on the season. In the South and West of England, if November and December be mild, it will have some flowers open on old Christmas Day (January 6th). If those months are cold and the winter severe and long, the flowers may not expand until March or April. On the other hand, I have gathered flowers in November. . . . The variety is worth growing not only for the sake of the old legend, but because of its interest in flowering in mid-winter.

It will therefore be seen that the winter-flowering habit of the plant is a well-established fact.

The origin of the variety is obscure, and there seems to be no reason why the legendary explanation may not be actual fact, for in the process of artificial propagation variations more or less marked often occur. According to the legend, the variety originated in England, and this is probably accurate, for, so far as I am aware, it is not reliably reported as occurring in a wild state in Palestine—although the species *C. monogyna* is common there. Perhaps, therefore, it is a little unlikely that our soldiers may have seen the thorn flowering after the habit of the Glastonbury variety on the hills of Judea at the present time, as Mr. MacBride suggests.

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This is not very precise, although the authority is a good one, but it leads me to hope that Oliver, after all, may not have been the guilty party.

It is interesting to note that Collinson, in his "History of Somerset," Vol. II., records that there once flourished on the north side of St. Joseph's Chapel at Glastonbury a "marvellous walnut tree," which never budded forth before the Feast of St. Barnabas (June 11th), and on that very day shot forth its leaves and flourished like the normal species.

For reasons given above, there appear to be no grounds for doubting the natural possibility of the origin of the Holy Thorn from Joseph's staff, but it would surely be unwise to speculate on the probability, or otherwise, of Divine intervention in the production of this variation for the purpose indicated in the legend.

After all, we know so little about living things, and can only realise that in the consciousness of every growing plant, even as in the human species, there lies mystery past all knowing, and possibilities beyond all human comprehension.

MESSRS. CASSELL AND Co. will issue next week a new book by Mr. J. Arthur Hill, "Man is a Spirit." We hope to notice the work in due course.

A CREDULOUS "REVEALER."*

EXTRAORDINARY IDEAS ABOUT A SUPPOSED MEDIUM'S
"GUILD."

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

The writer of these "Revelations" is "a professor of natural philosophy, a student of science in all its branches" (p. 77) and the "author of some recognised scientific text books." But the basic inspiration of his disclosures consists of a persuasion that the "Lure of the Unknown" has "affected gravely the fortunes of the human race. It is the fundamental cause of every religion that the world has known." The Plain Citizen might have reflected that it is also the "fundamental cause" of every science (particularly the sciences embraced in the class of natural philosophy) that the world has known. So that for this professor of natural philosophy, as for others, the Unknown must at some time or other have been a "lure," spite of the poor estimation in which he holds those who follow it. But nowadays he is content to be unattracted by the spell of scientific curiosity. For instance, he admits (p. 77) that he is ignorant how the will transmits its mandates to nerve and muscle. "There he comes to a halt" (p. 78). It is just the refusal of Sir Oliver Lodge to "come to a halt" which has been the seed of the harvest represented by "Raymond."

According to the Plain Citizen, however, Sir Oliver has been cleverly fooled. Trained experimentalist as he is, Sir Oliver has failed to discover the existence of a far-flung and elaborate guild of mediums, who collect masses of information about sitters and their families, and utilise it for the purpose of imposing upon them. Precautions designed to prevent a medium's knowledge of the identity of his (or her) sitters would not "amount to much if Mr. Peters and Mrs. Leonard were in a guild of mediums" (p. 121). The Plain Citizen believes there is such a guild, and that by means of its widespread activities Sir Oliver Lodge was exploited. In America he has heard that such a guild exists, and (p. 98) is "understood to be not unlike Freemasonry . . . there was also an impression widely prevalent that its main activities were devoted to the collection and distribution among mediums of information [as?] to present and future clients ('sitters') and their personal surroundings." The Plain Citizen has "heard much to the same effect in England," and "in English-speaking countries, at least, a kind of International Craft appears to be gradually shaping itself and to become more and more influential as the years go by." Of course, "all this is mere hearsay," says the Plain Citizen. It is "not based upon any definite proof (p. 98), which, in view of the obvious necessity for secrecy, cannot be expected"; but it is nevertheless the assumption upon which the whole of the "revelations" are built.

Now there happen to be such organisations formed to collect information for business purposes. By putting an inquiry through Stubbs's Agency, or one of the Trade Protection Associations, a subscriber could ascertain in the course of a few days what was the reputation of the Plain Citizen (or almost any other citizen in the upper, middle and commercial classes) as regards the payment of his tradesmen's bills; how many County Court judgments (if any) had ever been recorded against him, if he had ever been bankrupt, and (roughly) what sum of money he was "good for" in a credit transaction. But Stubbs's and the allied agencies are very expensive affairs to "run." They have branches all over the country. They enjoy the support of tens of thousands of commercial subscribers, since they could not exist, and maintain their extensive service, without spending a mint of money. The Plain Citizen asks us to believe that an organisation on a much more extensive scale is maintained by mediums, numerically a small class, and a class notoriously composed of people of the most limited means. If we accept this view we must believe that this vast information bureau extends over every social stratum. It cannot stop at the middle classes and the commercial classes, as is the case with the Stubbs reference system. Further still, we must

swallow the theory that while the huge and intricate trade protection associations are concerned only with the credit status and financial record of an individual, this guild of mediums possesses an up-to-date register in which are recorded absolutely innumerable details with regard to the personal history not only of the living individual and his family, but of many of his kith and kin who have long ago departed to the spirit world.

Where are the headquarters of this colossal guild of mediums? Where is the immense suite of offices in which its archives are contained? How is it that we never meet any of the army of Paul Prys who must be engaged in keeping the records up-to-date? How are its investigations kept so quiet that our most sacred family secrets are probed for the use of the "guild" without our ever getting on the track of the inquirer, or hearing from our friends and neighbours about his prying activities? How is it that in the various prosecutions of mediums no cross-examination has ever been directed to show the existence of this information bureau, and thereby to weight the indictment by demonstrating the working of a huge conspiracy? Above all, how is the thing done? Sir Oliver Lodge, with his distinctive physical characteristics, may possibly be well known to every medium in the country. A few familiar facts about his career and his family history may, indeed, be extracted from reference books and docketed away for use when he calls. Intimate details, such as would impress and have impressed members of his family, are not accessible from those sources. But what is the *modus operandi* when Mr. Jones or Mr. Smith, or any of the millions of other "plain citizens," or their more or less plain wives, drop in unexpectedly upon a clairvoyant or a psychometrist? The medium is frequently alone. Nobody ever seems to hear him ringing up the "open day and night" offices of the mediums' guild to be supplied at a moment's notice with the family history of Mr. Smith so that it could be used for the purpose of this gigantic policy of bluff. Moreover, it does not seem to have occurred to the Plain Citizen what a miraculous promptitude and facility of reference would be required, even if the telephone were utilised in this fashion. And how is the trick performed in the case of the humble medium who is not on the telephone, or who lives so far away in the provinces that at least a trunk call would be necessary to get in touch with the colossal agglomeration of archives?

Still more wonderful must be the circumstances attending a public demonstration of clairvoyance such as is given week in and week out by so many of the great Spiritualist societies. Are we to understand that the clairvoyant peeps at the audience just before the meeting begins, and then hastily rings up the headquarters of the "guild," asking to be supplied with instant and detailed personal particulars of a tall man with black hair, heavy moustache, round shoulders, prominent ears and a monocle, whom he observes in the audience, and upon whom he intends to impose the clairvoyant description of a departed mother? Are we really asked to believe that any organisation could, without a moment's delay, identify this nameless individual out of an aggregate of forty millions or so, simply by means of a rapid and cursory description? Can it instantly transmit by telephone his name, numerous particulars of his family and private history, and such a personal word-picture of his late mother as would prompt him to say, perhaps with tears in his eyes, that he recognises the description? Why, the Government itself, backed by all the money of the nation, could hardly create and maintain such a system. How can we imagine it done by a "guild" of mediums in spite of their "sharp look-out for the main chance" (p. 98), and done on a scale which would knock Somerset House into the proverbial cocked hat!

Traced up to this point, without going a step further, the whole argument attains a *reductio ad absurdum*. "You are a funny fellow," said Charles II. to a sceptic; "you would believe anything but the Bible." One might paraphrase the Merry Monarch's criticism in application to the Plain Citizen. His intellectual make-up is such that in order to get away from the natural psychic explanation of Sir Oliver Lodge's experiences he is willing to accept, and he wants his readers to accept, an hypothesis which rests on something ten thousand times

* "Some Revelations as to 'Raymond'": By a PLAIN CITIZEN. (Kegan Paul.)

more marvellous. He can believe in a miracle of compilation and instant facility of reference, maintained by a "guild" of comparatively impecunious sensitives at an expense which could not be a penny less than £2,000 a week; but he cannot believe in Sir Oliver Lodge's capacity as a trained and wary scientific observer. The real "revelations" are not about "Raymond." They are a ruthless *exposé* of the revealer's own credulity. In that respect they are indeed "some" revelations.

CONCERNING DREAMS.

Sleeping and dreaming are two of the commonest and strangest of human experiences. It would seem that a study of these, with their allied phenomena of trance, hypnotism, insanity and others, should throw much light upon consciousness and its relation to the brain. The student of psychology, like the student of Spiritualism, must think of man as twofold (body and spirit), and of the body as twofold (physical and super-physical). The problem of dreaming is the problem of the relation of these three. Normally the conscious unit is functioning in the physical body. How is it in sleep? We know that sleep is (or may be) accompanied by a separation of the two bodies. Are we entitled to assume that in dreaming, when sleep is less profound, this separation is incomplete, with the result that the spirit, though still in communication with the brain, is only partially in control and has lost that fine critical judgment which in the waking state keeps it in touch with reality? There are, of course, other dreams which are true experiences, when the spirit is not functioning in the physical body at all.

A little book by J. W. Wickwar ("Dreams: What they are and What they mean," A. & F. Denny, Strand, W.C., 1s. and 2s.) does not go very deeply into the problem, but the author's conclusions are sane and sensible and free from any sort of fantastical speculations.

Dreams, he says, are formed from the sensations, emotions and events of our lives; they depend on functions of the brain, which, though unchecked by the senses, are yet identical with those exercised during wakefulness. A dream is, in most cases, simply a repetition, a re-formation and a revealing of past cerebral conceptions.

That is his whole explanation. Dreaming is the result of a peculiar activity of the brain, when the senses are asleep. But the senses are not entirely asleep, and frequently, by the sensations (of feeling or sound) which they convey, suggest the subject of the dream. In dreams, paradoxically enough, the conscious self is wide awake and may be exerting itself strenuously, but is in the ridiculous position of being deceived into thinking itself to be playing a part in scenes that have actually no existence, among people who are in fact not there. It is acting in a play of its own composing, yet unaware of having composed it or that its acting is only in imagination. A curious state of mind.

That it is due to some sort of dissociation I feel sure; either such as I have described or a disconnection of cells or centres of the brain. It has happened to me more than once to wake up suddenly and find myself unable to move for a little while. I take it that this points to a connection severed and not at once restored. It is the state of trance, and though it can be artificially induced by the drug "curare," the cause is not necessarily the same.

In the book referred to the most interesting chapter is on Psycho-analysis. The author expresses strong disagreement with the sex theory of Freud and his school. "Really," he says cuttingly, "it would seem that an analysis by the new psychology is an analysis of the mind that makes it."

N. G. S.

THE COMING CIVILISATION.—I believe most surely in the dawn of a new age, but I also believe that before that new age is realised we have many a fight to wage against the forces of reaction even when this war is over. Prussianism does not exist in Germany alone. But I have absolute faith that the light will be won, because men and women are fighting it together, shoulder to shoulder.—LADY EMILY LUTYENS, in "The Sacramental Life."

THE HOLY THORN OF GLASTONBURY.

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LONDON, W.C. 2.
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Light:

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DIVINE SIMPLICITY.

We have sometimes thought that when at last the great problem of the world beyond is solved, we shall be astounded at its simplicity. We shall find that we have been baffled, not by the difficult and complex but by something so plain and obvious that we shall marvel that the secret evaded us so long. It may well be that we shall find that the difficulties have been self-created, that we have been all the time reaching out painfully after the remote and so missing what was easily within our grasp.

Matthew Arnold once described the world as "madly jangled" but this was clearly not in one of those "hours of insight," in which he saw more truly the unerring process by which all the discords tend at last to harmony. Strain, strife, disorder and perplexity—these are the things which clarify life for us, and serve, at the same time, as the measure, not of the imperfection of life but of the dulness of our perception of it. Life itself is surely governed with mathematical exactness. Nothing enters our lives that is not ordered with the minutest precision. We have in some way attracted it or it would not be there. There was some corner to be rounded, some quality to be brought out, some lesson to be gained of which we stood in need. Small doubt but that a part of the great secret to which we have referred will be seen in the discovery that every soul is the source of its own rewards and punishments, its own discords, its own peace. There is a sense in which we can say, "This suffering was undeserved," or "This treatment was unjust." In a higher and better sense we may say, "Nothing is undeserved, nothing unjust." For the whole process of life is timed and measured with an exactness that is beyond human thought, and every individual soul is a part of the process. If it were not so we might well complain that we were the puppets of some blind Fate, or proclaim with the Determinists that all our future was fixed and unalterable. But we are ourselves part of the power which determines us. We are at any moment in the precise place and condition that we are fitted to be. We may think we are worthy of something better, but the measure is exact to the minutest fraction.

We seek a truth, the solution to some perplexity, the fulfilment of some cherished hope, and the things tarry and evade us, but only until we are fit to receive them. And when the time arrives they come punctual as the sun. Nothing can then delay them for an instant. They fly to us, and become part of our being.

"This is the gospel of the strong" we have been told by those who consider that life has used them hardly. It is no gospel of ours. It is the message of the Universe, conveyed in the very air we breathe, certified by every

process of existence from the movement of a planet to the flight of an atom. "Then," it was objected, "we need do nothing. If everything is exactly right, we need not trouble ourselves." To which we reply, "If you think it right to remain passive spectators, then do so, for the law is fulfilling itself in you, but the moment that you pursue that course against any impulse to activity that moment will bring the judgment that waits on disobedience, for the law of life is obedience. When it is time to move you will at first be called, then urged, then irresistibly driven." In life here, we are confident, lies the key to all the mysteries of the life to come. The better we understand the world we live in here and now the more easily shall we apprehend the things which belong to the world we shall hereafter inhabit. Life here is full of parables, of hints and clues. We see that each makes his own world and looks out on a Universe coloured by his own consciousness. He can see life only for himself, but if he is clear-eyed he can enable others to purge their own vision and see the better on their own account. If his sight is defective he may mislead them by his report, but those he misleads have no right to complain. They have gained their just deserts in suffering another to do for them that which they should do for themselves. They needed the lesson or it would not have been given. In the end they will be thankful for it. It was life's own way of helping them to understand it. It was one of its many methods of clearing up perplexities. That process of clarifying things is going on more rapidly than ever to-day, for progress is cumulative. With every obstacle that is removed there goes not only the obstacle itself but the shadow which it casts. At last where we walked in shadows and confusion there will be a simplicity beautiful and dazzling—the divine simplicity of Nature and the soul. There will be an end of many creeds and systems, not because they were false or defective, but because however false or defective they will have fulfilled the part assigned to them, for we learn by error as well as by truth. "Simplify, simplify!" cried Thoreau. That is what life is doing. To take our part in the work is to gain the power of understanding all that life means.

THE NATURE OF THE FUTURE LIFE.

E. R. writes:—

In a recent issue of LIGHT (p. 31), you quote what I consider to be a most important and informing statement by one of the most gifted and enlightened men that the Spiritualist movement has ever had. I refer to Stainton Moses. His conclusions amount to this, *i.e.*, that a future state has been proved, but that to put its conditions into words which would convey their real meaning to us in this stage of our evolution is impossible. Not that the future state could not be described, but that, things there being on an entirely different plane, they are not understandable by us. A child from the nursery being taken to Oxford or Cambridge would certainly be able to see and hear all that took place in his vicinity; but what would it convey to him? As to the nature and form of the human spirit, the wisest of us cannot frame any idea of its appearance as an abstract entity. A lump of coal, as coal, is heavy, hard, black and innocuous. When burning, the coal is reduced to ashes and the spirit or vital part ascends as flame, which flame is in its turn the visible garb of an interior and ultimate force. Could anyone who had never seen fire connect it with, or conceive it to be, the spirit of such a very different body? Stainton Moses seems to indicate that, far more important than dreaming over other world conditions, is it to realise that they are entirely the outcome of our life here. This life is a time of testing and trial. By trial I do not mean sorrow sent merely to cut our hearts and bring us low; but the same trial and testing that would be given, for instance, to a ship's hawser or to a sword. Personally I quite follow the lead of a modern novelist who suggests that Lucifer has this work to do for us. By rendering ourselves able and ready to cope with whatever he may do to trouble or annoy us we shall be securing for ourselves happiness for the future and the sense of duty fulfilled now.

THE MEDIUMSHIP OF THE REV. WILLIAM STANTON MOSES ("M.A. (OXON)").

ADDRESS BY MISS H. A. DALLAS.

On Monday afternoon, the 28th ult., at the rooms of the London Spiritualist Alliance, Miss H. A. Dallas delivered an address on the above subject.

MR. H. WITTHALL, who presided, alluded in his introductory remarks to his personal friendship with Mr. Stainton Moses and to the great esteem in which he was held by all who knew him.

MISS DALLAS commenced her address by referring to Mr. F. W. H. Myers' remark that he regarded the life of "M.A. (Oxon)" as "one of the most noteworthy lives of our generation." She then gave some brief biographical details, mentioning that Mr. Stainton Moses was born in Lincolnshire in 1839 and died in 1892. During the years from 1872 to 1883 he passed through the most extraordinary experiences, which, though less well-known than they ought to be, had a far-reaching influence on Spiritualism and modern thought. He was educated at Bedford College and subsequently went to Oxford, where he was ordained by Bishop Wilberforce. He worked as a clergyman of ordinary views, first in the Isle of Man and afterwards in Dorsetshire. A severe attack of whooping cough caused him to resign his parochial work and he became tutor to the son of Dr. Speer, who was his medical attendant. In 1871 he was appointed to a Mastership in University College School, and in 1872 the events occurred which developed his remarkable mediumship.

At this point Miss Dallas read some personal testimonies to his high character and mental attainments. Thus his medical attendant at Bedford wrote:—

I have attended him in several very severe illnesses, but never in sickness or at other times has his brain shown the slightest cloudiness or suffered from any delusion. . . Those who knew him best would not for an instant doubt that all he stated were facts and words of truth.

The Head Master of University College School wrote:—

On general points connected with the management of the school he was one of the colleagues to whom I most naturally turned for advice, and I have every reason to be grateful to him.

Amongst the other testimony which he gave to the probity of Mr. Stainton Moses, Mr. F. W. H. Myers wrote:—

I have often heard Mr. Moses discussed by persons of opinions opposed to his own . . . but I have never heard of anyone who had even the slightest acquaintance with him impugn his sanity, his sincerity, his veracity and his honour.

Mr. F. W. Percival thus testified:—

I was an intimate friend of the late W. Stainton Moses for nearly twenty years, and I regard him as one of the most truthful and upright men I have ever known. His mind was perfectly free from delusions of any kind, so far as I can judge, and in all the affairs of daily life he was eminently practical and conscientious.

Mr. Stainton Moses' interest in Spiritualism was aroused by the fact of Mrs. Speer lending him "The Debatable Land," by Robert Dale Owen. This attracted him so much that he and Dr. Speer and Mrs. Speer arranged to sit at a table, with the result that knocks were produced, always near Mr. Moses, but for some time nothing which denoted intelligent agency was apparent. This was in the spring of 1872. By the month of August clear evidence of intelligent direction was obtained, and some curious phenomena occurred.

Some of these were related by Miss Dallas, who then proceeded to give a deeply interesting account of the development of the various manifestations of psychic agency occurring through "M.A. (Oxon's)" mediumship—rappings, movements of objects, perfumes, lights, music, the production of gems (created by some form of transcendental chemistry), and then the long series of communications which included the well-known "Spirit Teachings." Of these things Mr. F. W. H. Myers had said, "The facts must on the whole be accepted or rejected together."

In the course of her remarks on the physical phenomena Miss Dallas pointed out that they occurred at a time when materialism, with its mechanical theories of the Universe, was at its height. Mr. Stainton Moses had himself said: "I was on a material plane seeking for truth after my own fashion, so to me came hard facts clearly given."

Dealing with the agencies concerned, Miss Dallas referred to the spirit controls' own accounts of themselves, in particular to the questions put to Grocyn by a gentleman who had studied his biography. Grocyn contradicted some of the statements put to him for confirmation, and subsequent inquiry showed that he was right and his interlocutor wrong. The lecturer also gave some instructive quotations from communications made to "M.A. (Oxon)" by his guides. Thus, concerning circle conditions, he was told that—

The medium binds the forces in the circle together; each circle is a centre of light which spirits can perceive.

As to the contradictory and obscure messages the communicators said:—

You err in rashly concluding that everything that is unintelligible to you is therefore the product of evil agencies or lying intelligences. It is not necessarily so. You will learn hereafter, when you have got out of the material plane more than you now are, that objective accuracy is not always a sign of essential truth, any more than contradiction is always indicative of inherent falsehood.

As to the action of great spirits and their communication with earth through intermediaries, he was told that only for a great work do the more advanced spirits return, and that as regarded the widespread influence of spirits it was wisely ordered that their power over men should be restricted as far as possible to spirits of integrity and wisdom so as to reduce the sphere of action of obsessing spirits.

Miss Dallas then gave some account of the various tests given to "M.A. (Oxon)" of the reality of independent spirit action and spirit identity, these being of such a character as absolutely to prove the matter. She concluded with a number of warning messages received by Mr. Moses enforcing the necessity of careful attention to his personal conditions, a reverent attitude of mind, prayer and implicit reliance on Divine powers as a means of safeguarding himself from the evils which attend the subject when pursued in a careless or frivolous frame of mind. Miss Dallas regretted that, in the limits of her address, she was unable to use all the material she had prepared, but there is reason to hope that in view of recent attacks on the memory of "M.A. (Oxon)," some of these particulars may appear in future issues of *LIGHT*.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 11TH, 1888).

MR. CHARLTON SPEER'S CANTATA.—Many of our readers will like to know that Mr. Charlton Speer's prize Cantata, which gained the Jubilee Gold Medal at Bath, is to be given at the Crystal Palace on the 18th of this month. The subject is Tennyson's "Day-dream." Mr. Speer, who is a professor at the Royal Academy of Music, carried off his prize last June against twenty-three competitors, some of whom, it is an open secret, were no contemptible opponents.

Mr. Warren Chase attained his seventy-fifth birthday lately, and received a complimentary testimonial. He has been a public advocate of Spiritualism for forty years.—"Jottings."

THE following kindly reference to the L.S.A. and *LIGHT* appears in the February "Occult Review": "We offer our congratulations to the London Spiritualist Alliance on the fact reported recently that it has entered on a new year with a substantial accession of membership. Our informant is *LIGHT*, in a leader discussing the prospects of 1918. A conviction is expressed that the work of the Alliance 'will be lifted and enlarged to a higher plane of usefulness.' In company with its official organ, it goes forward, therefore, with quiet confidence, 'knowing that nothing is final and nothing fatal,' believing that a life of service is the best claim on longevity. For our own part, we have no doubt that our contemporary has been doing good work within its own field for a considerable number of years; we feel certain that it will not fail in well-doing; and we are not afraid of its future. It will weather the storm of the war and still go on."

DR. CRAWFORD'S EXPERIMENTS.

[We take the following from "Current Opinion" (New York) for January. The article in the "World" to which it refers escaped our attention at the time. Mr. Whately-Smith has been a contributor to *LIGHT*, but we were unaware of his professorship although knowing something of his scientific attainments. The fact that Dr. Crawford has recorded his opinion that individual intelligent operators are at the back of the manifestations might have been mentioned in the account given.—Ed.]

It is not surprising, observes Professor W. Whately-Smith, that the past two years have witnessed a considerable increase in the facts and problems of what is vaguely referred to as "psychical research." The trouble is that popular interest centres almost exclusively about that branch of the inquiry dealing with the possibility of establishing communication with those who have undergone physical death. This tends to eclipse the relative progress which has been made in other branches of the subject, a progress likely to prove of far greater importance from the strictly scientific point of view. As an instance of this may be mentioned the wide publicity given to the recent book by Sir Oliver Lodge, dealing with one who "passed on," whereas a series of investigations and researches by Dr. Crawford, lecturer on mechanical engineering at the municipal technical institute of Belfast, is very little noticed. The latter are of immense import to all who feel an interest in the strictly scientific progress of this department of knowledge and they deal with the phenomena which it is agreed to call "psychical."

The point should be cleared up at the outset. By the term "psychical" phenomena are meant those cases in which ponderable bodies are set in motion in the presence of a medium in a manner which cannot be accounted for by the known laws of science. The annals of Spiritualism and of psychical research abound with cases in which such things are alleged to have taken place, yet the number of instances wherein the evidence is unimpeachable is extraordinarily small in view of the confidence reposed in them by believers or devotees. Yet Sir William Crookes testified to their occurrence in the presence of D. D. Home more than forty years ago, the circumstances and the nature of the investigation into them being such as to preclude all reasonable possibility of error.

To Dr. Crawford belongs the honour of being the first to subject a case of this sort to a prolonged and methodical quantitative examination. He has been exceptionally fortunate in finding an admirable medium and very favourable conditions of work. He has concentrated his energies upon two details only—raps and the movement of a table without contact. The salient features of his results are thus given by Professor Whately-Smith in the London "World":—

1. A wooden table is raised to a height of one to two, or more, feet from the ground, without being in contact with any person or other material object of any kind. This does not occur in a capricious or erratic manner, but can almost always be produced on demand.

2. When the table is thus "levitated" the weight of the medium is increased by an amount practically equal to the weight of the table.

3. Experiment has forced Dr. Crawford to infer the existence of a rigid structure connecting the medium to the table—an inference which, in the opinion of the writer, is inevitable. This structure is, however, invisible and impalpable—a thin rod can be passed freely between medium and table during levitation—or all round the table—without effect.

4. The forces concerned are under intelligent control of some kind.

This is a very condensed summary, and Professor Whately-Smith says he has himself witnessed the phenomena under conditions favourable to observation, and they are undoubtedly genuine. The peculiar interest of these researches, he says, lies in their proximate rather than in their ultimate cause. The nature of the controlling intelligence is in no way established by the fact that a table is affected by forces of an unknown nature. The important point is that we have here a case of an intelligence—of what kind is immaterial—producing movements in matter without the normal intermediaries of brain, nerve and muscle. The connecting link between consciousness

on the one hand and matter on the other appears here to be "exteriorised" from the physical body to which it is normally restricted:—

We thus have an opportunity of investigating its nature, without the insuperable limitations which the human body imposes on the experiment. In that the connecting structure is capable of affecting matter and is itself actuated by mind, it seems possible that it may represent a sort of "half-way house" between the physical and mental planes, and that its complete elucidation would bring us appreciably nearer being able to express both in common terms.

It will be seen, therefore, that these researches, although of less immediate emotional interest than those relating to *post mortem* existence, are yet likely to prove of superlative importance.

No one who takes a serious intelligent interest in these matters can afford to overlook them.

L.S.A. SOCIAL GATHERING.

A well-attended and very pleasant social gathering of members and friends of the L.S.A. took place in the Alliance rooms, 110, St. Martin's-lane, on the afternoon of the 31st ult. After tea, Mr. H. Withall, the acting president of the Alliance, briefly addressed the meeting. He congratulated his hearers on the growing interest in the movement manifested in the steadily increasing membership of the society, and passed on to allude to its coming removal to other premises—a change necessitated by the fact that its present home had been taken over for Government purposes. It was desirable that the removal should be effected as soon as possible and there was a prospect of their taking a large house in a London Square which was in every respect convenient for the purposes of the Alliance. The rent was not a high one, but it would be necessary to purchase the remainder of the lease, and this, with all the other expenses involved in moving in, and in alterations, fitting and furnishing, would bring the total cost up to little, if anything, short of a thousand pounds. If, however, they linked the thought of the new home with what it would mean in the extension of the work, and with the fact that they had been brought, through Spiritualism, into communication with dear relatives and friends in the unseen, he felt sure they ought to find no difficulty in raising the amount. Indeed, why should they not endeavour to raise five thousand pounds to enable them to live rent free?

In the course of the afternoon Miss Dorothy Wehlen, who enjoys a high reputation in musical circles, gave three exquisitely rendered violin solos—"Humoresque" (Dvorak), "Habanera" (Margetson) and "Le Cygne" (Saint-Saens), accompanied by her friend Miss Brook, who is also well known as a talented pianist. Mr. H. M. Field's pianoforte recitals are always a great delight. On this occasion he played the march from "Tannhauser" (arranged by Liszt), a Nocturne by John Field, and "Love's Dream" by Liszt.

D. R.

THE CHURCH AND PSYCHIC PHENOMENA.

The Rev. Ellis G. Roberts replies in "The Church Times" of the 1st inst. to the charge made by Archdeacon Gardner against the Rev. William Stainton Moses, and in the course of his remarks says:—

If the Church wishes to regain authority in spiritual matters she must be more faithful to the spiritual side of her mission, and cultivate the spiritual gifts once committed to her charge. A Church that has lost to so great an extent the gift of healing cannot fairly blame those who seek healing from Christian Science. The word entrusted to her was "confirmed by signs following." A Church whose official representatives give such unsatisfactory pronouncements on spiritual realities, whose teachers are themselves in doubt as to Inspiration, the Virgin-Birth, the Ascension, and even the Divinity of our Saviour, need feel no surprise when men seek satisfaction for their spiritual needs elsewhere.

ILLNESS OF MR. HANSON G. HEY.—We are sorry to hear that Mr. Hanson G. Hey, the secretary of the Spiritualists' National Union, is suffering from a paralytic stroke. There are reasons for expecting his speedy recovery, and we trust to have very reassuring advices concerning his condition. Meantime his many friends will unite in sympathetic wishes for his restoration to health.

THE FINDING OF THE EDGAR CHAPEL AT GLASTONBURY.

We made in a recent Note by the Way an allusion to "The Gate of Remembrance," the remarkable book by Mr. Frederick Bligh Bond, F.R.I.B.A., the Director of Excavations at Glastonbury Abbey, in which he relates "the story of the psychological experiment" which resulted in the discovery of the Edgar Chapel. We are now able to deal more directly with the book. The story suffers in one way by its technical and formal style, but that, of course, adds to its value as a scientific document. There is no room for any charge of its being romantic fiction, such as might be fairly levelled against certain dubious volumes which have been offered by their authors and publishers as serious contributions to psychic literature. The book opens with a brief sketch of "the green isle of Glaston," and then we pass to a circumstantial account of the experiments in automatism by the author's friend, J. A., who was found to possess the gift.

Neither the author nor his friend J. A., it seems, "favoured the ordinary Spiritualistic hypothesis which would see in these phenomena the action of discarnate intelligences from the outside upon the physical or nervous organisation of the sitters."

And judging from the remarks in the last chapter, the author still holds very much by this negation, although perhaps a little less positively. Intuition, the subconscious mind and the "imaginative function" are held to have played important parts.

But these considerations may stand aside. We do not hold by the "Spiritistic hypothesis" to the exclusion of all other causes. But those who exclude the idea of discarnate spirits altogether in favour of some theory which only partially covers the facts will assuredly discover their mistake as time goes on.

Let us turn to the messages. At the first sitting held by the author of the book and J. A., the former asked "Can you tell us anything about Glastonbury?" J. A.'s fingers began to move and his hand wrote "All knowledge is eternal and is available to mental sympathy." This "abstract dictum" was followed by a message, part of which ran, "I cannot find a monk yet." Seemingly a spirit monk had to be sought out. Later came the drawing by automatism of a fairly correct outline of the Abbey Church, traced by a single continuous line. Down the middle of the plan were written the words "Gulielmus Monachus" (William the Monk).

From that time began a series of communications in modern English, old English and Latin, sometimes English and Latin mixed—a kind of "macaronic," thus: "*Benedicite*. Go unto Glaston soon. *Gloria reddenda antiqua*, &c." "Edgarus ybuidled long syne. *Rudolphus hoc opus restoravit*. After hym ye fyre yburned yt. Then he was a *capella in muro*." (Italics ours.)

These messages gave accounts of the past history of the abbey, directions for finding the chapel, and other information, some of which was incapable of verification. A delightful chapter is that entitled "A Child of Nature," which contains the story of Johannes the monk who loved Nature more than monastic exercises:—

Even as of old he wandered by the mere and saw the sunset shining on her far-off towers, and now in dreams the earth-love part of him strives to picture the vanished glories, and led by the masonry of love, he knows that ye also love what he has loved, and so he strives to give you glimpses of his dreams. . . . He loved freedom, and was happier in the orchard, and by the mere, than performing the rituals of the choir.

And here is a passage in which Johannes speaks for himself:—

Up cometh Johannes weake by reason of long syne. What wold ye? Ye have founden our Church and ye holy places where my unworthy feet have trod. . . . And ye have found ye lytell chapple where our most holy ones did lie. Enow, what think ye?

The book is embellished with plans, drawings and reproductions of some of the scripts. Altogether it is a piece of work,

painstaking, conscientious and utterly impartial, which is bound to have a profound influence on the study of psychical faculty, giving it a more definite place in the scientific thought of the time and helping to clear up that peculiar obscure phase of it, the uprising of earthly thoughts and memories in communications purporting to come from beyond the veil. The true realm of normal spirit life and action lies beyond these. This region seems to be separated from us by a kind of intermediate state, to be taken seriously into account in any deep study of the question. It is the mixture of the two which results in so much perplexity and confusion.

THE INCARNATE SPIRIT AND ITS PSYCHIC POWERS.

In the course of a trance address upon this subject at the rooms of the Alliance on the 1st inst., the guide of Mrs. M. H. Wallis referred to the new state of mind which is growing up in the community at large regarding the reality of the spiritual world. This was the result not only of the present condition of the earth but also of the influence exerted from the spirit side of life upon the thought of the time. On the question of psychical faculties the control said that as the physical conditions became more harmoniously related to the interior life, these faculties would play a practical part in everyday affairs and find expression in efforts for the betterment of humanity. Stress was also laid upon the fact that psychic powers were not only independently exercised but were the means by which man incarnate came into relationship with his fellows in the unseen world and could be employed in co-operation with them. Spirit agency had the effect of intensifying and reinforcing these faculties, but they could be, and frequently were, used by those who possessed them quite independently of spirit guidance and control. In either case, however, they could contribute to man's physical well-being, as well as to his spiritual advancement. Our immediate duty was to make the best use of the life that now is. The speaker dealt in interesting fashion with the unconscious recognition, in common forms of speech, of powers beyond the physical order, citing a number of phrases in current use indicating meanings that went beyond the idea of those physical limitations which it was generally thought that the mass of men imposed upon themselves. Psychical faculties were simply the expression, more or less imperfect, of the soul in man, lifting the mind beyond the physical order, although the impression received had perforce to be expressed in material terms to become intelligible to the spirit functioning in gross matter.

The recognition of man as a spirit should lead to an access of power, confidence and self-direction. Instead of being frightened and repelled by evil conditions and taking up the attitude that one would have nothing to do with them, the spirit should set itself to penetrate them, and, by the wise and fearless direction of thought-forces, to purify and improve them. The address, which was on a high level throughout, strong, healthy and inspiring, was heard with close attention, and well illustrated the practical and sensible nature of the best spirit teachings.

A POINT FOR FEMINISTS.—It is well to verify one's references. We have heard a thousand times that Adam and Eve were driven out of the Garden of Eden. But the Bible does not say so. The last verse of the third chapter of Genesis states explicitly that it was the man who was driven out. As the following chapter shows that they met together after this the inference is that the man was driven out and that the woman followed him! The moral, philosophical and other conclusions which might be drawn from this would form plenty of material for sermons and essays.—D. G.

MRS. JAMES ALLEN'S "Life's Inspirations" (Fowler & Co., 3s. net) is a book to take up in spare moments and find in it refreshment for the jaded spirit. She would have us reap the harvest of a quiet mind, finding inspiration for our lives in the contemplation of beauty, in the study of Nature, in true friendship, and in many other ways not far to seek or difficult of attainment. The greatest inspiration of all she asserts to be the realisation of man's true place in the universe, not as a "poor worm of the dust," but as a child of God, "having dominion over all those things which in his darkness and ignorance he imagined had dominion over him."

LETTERS TO THE EDITOR.

Crystal Vision.

SIR,—Having recently had experiences of an almost incredible kind in connection with a private person who has the gift of crystal vision, I should like to hear from any of your readers who are similarly endowed and who are willing to describe their experiences, in confidence. Conclusions in these matters can only be reached by comparison of extensive data. It seems to me that in some cases the phenomena go not only beyond "subjectivity" but also beyond telepathy; also that there sometimes is something really "there," for in the presence of the sensitive in question, I and everyone else present can see the pictures. This is rare, I know; in weaker cases, it is the seer only who sees. I wonder if anyone has ever photographed a crystal while a vision was being seen in it? I intend to try.—Yours, &c.,

J. ARTHUR HILL.

Claremont,
Thornton, Bradford.
January 30th, 1918.

The Inner Significance of the War.

SIR,—A great truth, or rather injunction, is embodied in the Rev. C. L. Tweedale's "Take heed that spiritual things are kept spiritual." This war is a severe object-lesson on the futility and uncertainty of the temporal—an attempt to reveal the sublimity and importance of the unseen, the eternal. The soul is in the throes of a new birth—shedding the skin of materialism. It is essential that each soul should go forth alone to gain personal experience. It is not our concern to discover and pin our faith to the experience of others. When we realise fully that "love is the fulfilling of the law," there will be no falling away, for "the Son abideth for ever."—Yours, &c.,

E. P. PRENTICE.

"CAUSATION AND THE SPIRITUAL WORLD."

D. R. writes:—

I can follow C. E. B.'s argument (p. 38) to a certain extent, but should be better able to do so if I knew exactly what was meant by "the spiritual world." It strikes me that the word "spiritual" is very loosely used. We speak of "the world of ideas," "the world of fancy," "the world of thought," and this also may be a loose form of expression, as applying a term borrowed from an objective universe to things which are subjective, but at least we are clear in our minds that ideas, fancies and thoughts are things which appertain solely to spirit; and that we are not, in this connection, using the word "world" in an objective sense at all. But when we speak of "the spiritual world" we seem, most of us, to be rather mixed. It has often been pointed out that the first chair or table must have existed as an idea in some mind before it took outward and visible form. That one can quite understand, but I fail to see why any other *objective* universe, with its scenery and phenomena (even though such scenery and phenomena should be inappreciable by our present senses) should be regarded as "in the causes" of the scenery and phenomena of this world, or why it should deserve, any better than this world, the adjective "spiritual." Yet that is what most people appear to mean by the expression. We do not think of the Great First Cause—the supreme Creative Spirit—as specially attached to any particular world or plane of being, but as working equally in and through all planes. If "the scientific world" stands for scientists generally, then it would seem that "the spiritual world" should stand for spirits generally—for *all* spirits, whatever the conditions of their existence may be, and including ourselves. Is this what C. E. B. means?

MISS MAUDE ROYDEN ON SPIRITUALISM.

The attitude of that highly intelligent and advanced representative of emancipated womanhood, Miss Maude Royden, to the subject of Spiritualism, as reflected in a recent sermon preached by her in the City Temple, and reported in the "Christian Commonwealth" of the 30th ult., is, on the whole, a very fair-minded one. She holds that those people who are honestly, scientifically and seriously seeking to establish communication between this world and the next "deserve our love, our admiration and our prayers rather than our condemnation." But the quest should be a very unselfish one:—

Investigation into so difficult a subject demands an austere self-denial, a regardlessness, possible to few, of what one

desires to hear and what one wishes to believe. It must rule out all that may deceive the mind through its very longing to communicate with the dead. A mind so trained, so truth-loving, so disciplined as this is the only one which rightly fits people for investigation into what we call Spiritualism.

While doubting very much whether Spiritualism will bring exactly what some of us are seeking, "whether it will ever give us a definite message from a definite individual on the other side" (Miss Royden would appear to be unacquainted with the manifold evidence for the existence of such messages), she thinks it quite possible that those who with a single heart and mind search for the truth that lies behind Spiritualism will find something much greater than they now believe:—

A knowledge of the power of thought, of the immortality of mind, a realisation of the extent to which the soul can liberate itself from the body, a consciousness of the power of spiritual things which will immeasurably increase our power over the world we live in and the world to come—perhaps this will be the reward of those brave spirits who now embark on this great quest.

COUNSELS OF COMMON-SENSE.

Millions of people who reverently say "God is a spirit" scoff seriously or giggle inanely if we talk of "spirits." What does it indicate? It indicates something unpleasantly like Mr. Huxley's state of mind when he allowed himself to make the supremely silly remark that, even if spirits did manifest themselves, it did not interest him. That remark was a silly one because, to say the least of it, the discovery of a new order of intelligent beings (even though they were all fools) should be at least as interesting to a man of science as a new order of jellyfish or grubs. But really Mr. Huxley only meant to express, in a very intense way, his utter disbelief in any such being as a spirit. And what are the religious people doing who scoff or giggle at us when we talk of spirits? I am afraid that, without knowing it, they are agnostics or unbelievers too. If the greatest being in the universe is a spirit (and they say so when they say "God is a spirit"), why should not the greatest *man* in the universe be a spirit? And if the greatest man in the universe is a spirit, why should it not be true that this greatest man has found out a way by which a subtle telegraph could be constructed that should pass beyond the veil? That is all we contend for. And if it be replied that the messages which creep through are not always worthy of the greatest man, all we can say is that the operator at this end may be in fault, and that the messages may reach a higher level when we cease to bother and confuse the operators at the other end by sending them every day, from our earth, such a motley multitude of triflers, sensualists, tricksters and fools.—J. PAGE HOPPS.

REASON AND DOGMA.

Discussing the want of "intellectual thoroughness" in modern thinking, a writer in the "Times Literary Supplement" of the 24th ult. offers some reflections which recall the arguments of the Rev. Ellis G. Roberts when in these pages some time ago he dealt with the superficial reasoning of Dr. Mercier:—

Whatever the limitations of the great mediæval thinkers may have been, this vice of superficiality was not among them. The schoolmen of the great age were the last persons to tolerate plausibilities in the place of proofs, or to leave a problem with its difficulties unexplored. That is precisely why the more superficial modern mind finds them "dogmatic." "Dogmatic," in the sense of being unwilling to render reasonable grounds for their convictions, they were not. But they held that the study of a question is never complete unless you can state your solution in definite terms, provide adequate reasons for accepting it and satisfactory answers to the objections which may be brought against it. Before we pride ourselves on our modern emancipation from dogma we should reflect that a dogma means no more than a definite answer to a problem, and that the only real objection to any dogma is not that it is dogmatic, but that there is ground for suspecting it to be false. Genuine knowledge is always dogmatic, as dogmatic as the multiplication table or a book of logarithms.

SOCIETY WORK ON SUNDAY, FEB. 3rd. &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mr. A. Vout Peters, address and convincing clairvoyance. Soloist, Mr. H. M. Field. Large attendance.—77, *New Oxford-street, W.C. 1.*—28th ult., Mrs. Wesley Adams, unique clairvoyance. Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Addresses by Mr. Ernest Hunt: subjects, "Optimism" and "The Meaning of Spiritualism." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—The morning service was devoted to our fallen heroes; in the evening, Mrs. Fairclough Smith gave a most instructive address on "Spirit Healing." For Sunday next, see advt.

READING.—**SPIRITUAL MISSION,** 16, *BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. Howard Mundy. Sunday next, Mr. A. Punter.—T. W. L.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning service conducted by the members; evening, trance address, Mr. E. W. Beard, "Sorrow and Joy." Sunday next, 11 a.m., "Timothy"; 6.30 p.m., Mr. G. T. Brown.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mrs. Davies addressed a large congregation, afterwards describing some spirit friends present. Sunday next, Mrs. Neville at 3 and 6.30.—M. W.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Cannon, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance.—J. M. P.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., Alderman D. J. Davis. Friday, at 8 p.m., public meeting. To-day (Saturday), 6.30, social and dance. 17th, Mr. G. R. Symons.—E. E. G.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and descriptions; Lyceum at 3. Wednesday at 8, public meeting.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Sunday next, at 11.30 and 7, Mrs. Mansell, addresses and clairvoyance; Lyceum at 3 p.m. Tuesday and Thursday, 7.45; Young People's Guild, Friday, 7.30.—J. J. G.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Well-attended morning circle; evening, Mrs. Neville, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. Jamrach. 14th, 8.15, Mr. H. Warren on "Jainism." Questions and discussion invited.—N. B.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Interesting address and clairvoyance by Mrs. Podmore. Sunday next, 6.30, Mr. Prior, address. Monday, 3 p.m. (ladies), Mrs. Maunders, address and clairvoyance. Wednesday, 7.30, address and clairvoyance.—E. M.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. Parry gave his experience of spirit guidance; evening, Mr. Smith, excellent address, "Spiritualism Necessary to Progression"; large audience. Sunday next, 11.15 a.m., Mrs. Smallman; 3 p.m., Lyceum; 7 p.m., Madame A. De Beaurepaire.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of January:—Amount brought forward, £623 9s. 5½d. Six Bells Society (per Mrs. J. Eastwood), 3s. 11d.; Tunstall Society (per Mr. G. Malpass), 16s.; Brixton Spiritualist Brotherhood Church, £5; per Mr. R. A. Owen (Liverpool), £1 9s.; Meersbrook Society, £2; Mrs. R. Hill (Calgary), 10s.; per Mrs. Lawson, Derby, £1 7s. 6d.; Mr. and Mrs. Stair (Keighley), £1; Miss Stair, 5s.; per Mr. J. J. Taylor (Ulverston Society M.O.P., 19s. 6d.; Miss Heavyside, 5s.), £1 4s. 6d.; Mrs. Crewdson, 2s. 6d.; Miss Sparrow, 5s.; Mrs. Wilson, 2s.; per Mrs. Brown, Walsall (Mrs. Shroton, 5s.; Mrs. Mossley, 5s.; Mrs. Addebury, 5s.), 15s.; Mrs. Ashton (Hyde), 5s.; Heber Street Temple (Keighley), £5; Evill Horwich (per Mr. D. Ensall), 2s.; Hunslet Society (per Mr. Binns), 10s.; Bradford-street Church, Bolton, M.O.P., 14s.; Heeley Spiritual Church (per Mr. Stewart), £3; South Liverpool Spiritual Church (per Mr. Salmon), £2 15s.; per South Wales District Union (Cardiff 1st Spiritualist Society Lyceum Sunday, £1 10s. 11d.; M.O.P., 6s. 8d.), £1 17s. 7d.; Ferndale (per Mrs. T. Tims), £1 5s. 2d.; Penygraig (per Mr. Rees), £1 5s.; Tredegar (per Mr. Price), 8s. 4½d.; Mardy (per Mr. Thomas), 8s. 6d.; Barry Dock (per Mr. Copeland), 7s.; Plaistow Spiritualist Church (per Mr. H. Wright) M.O.P., 10s.; Hartlepool Society, £5; Hull Psychological Hall, Holborn Hall (per Mrs. Cadman), £1; per Mrs. H. Butterworth, Barrow, 5s.; The Hackney Society of Spiritualists, £5; per Miss L. Corot, West Norwood, £5; Leeds Psycho (per Mr. Mountain), 11s.; per Mr. F. Bessant, Leicester, Queen's Hall Spiritualist Society, £5; Mr. Hardy, 6s.; Mr. T. Smith, 5s.; Mr. F. Marshall, 5s.; Northgate Spiritual Church, Blackburn £5; Bentinck-road Society, Nottingham (per Mr. Bates), £3 1s.; Mr. E. Shackleton, 5s.; also per, 4s. 6d.; Keighley Lyceum, M.O.P., 12s. 3d.; per Mrs. E. Chappell: Hucknall, £1; Hucknall Society (per Mrs. E. Bertlin), 5s. 6d.; per Mrs. L. Nicholson, Mapperley (circles), 12s.; Normanton Assembly Room, £5; Mr. and Mrs. Waddington, Rishton, 10s.; Rishton Society, £5; Wimbledon Spiritual Mission (per Mr. R. A. Bush), £7 0s. 4d.; Mrs. M. Lloyd, Liverpool, 10s. 6d.; Milton Rooms Society, Bradford, £5 1s. 6d.; per Mr. D. Gow (LIGHT), (D.M.C.), £1 1s.; Mme. Le Bauld de Nares, N.A.N.S., £1, £2 1s.; Mr. Gush, Huddersfield, 10s.; Elliot-street Spiritual Society, Oldham, £5; per Ramsden-street Society, Huddersfield (Mrs. Entwistle, 10s.; Mr. Bentley, £1), £1 10s.; Mrs. Jagger, 5s.; Mrs. Tolson, 5s.; Mr. R. H. Yates, 10s.; Blanche Manners, 10s.; Madame Morlee, £1 1s.; Mr. and Mrs. Parish, Skipton, 5s.; Daulby Hall Society, Liverpool, £5 15s.; Erdington Society (per Mr. Harlow), £1 14s. 6d.; West End Spiritual Temple, Barnoldswick, £5; National Spiritual Church, Preston, 5s.; Hucknall Spiritual Church, £1 1s. 6d.; Mrs. A. Wood, 5s.; Walsall Spiritual Church (M.O.P.), £1 9s.; Darlington Society, £1 2s. 6d.; Captain Waring, Runcorn, 7s. 6d.; Castleford Society, 10s.; Advance Society, Stockton-on-Tees (M.O.P.), 17s.; Mrs. Longworth, Westhoughton, £1; Liverpool District Institute (per Mr. R. A. Owen), 10s. 6d.; per Mr. J. W. Heap, Quarmby (Mr. and Mrs. Brook, 5s.; Mr. Giles, 5s.; Mr. and Mrs. Bottomley, 5s.; Mrs. A. Dixon, 5s.), £1; Mrs. Walshaw and friends, 10s.; Mr. and Mrs. Heap, 5s.; Mr. Tom Dyson, 5s.; Private George Morton, 5s., £1 5s. Total, £752 6s. 7d.

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