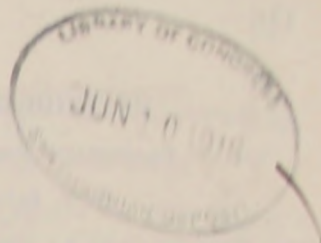


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH HARK MANIFEST IS LIGHT."—Paul.

No. 1,948.—Vol. XXXVIII. [Registered as] SATURDAY, MAY 11, 1918. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Now and again in these columns we touch on the subject of curious coincidences—some so curious that a psychic, or at least a telepathic, explanation seems to be the only one which really explains. The late Sir Francis Burnand noted a very curious happening in connection with the death of his old friend and fellow worker Linley Sambourne. Writing in the "Daily Telegraph" of August 5th, 1910, Sir Francis related that on receipt of the news of his friend's decease he went over to Broadstairs to see Sir William Agarw, and in the conversation which ensued he tried in vain to remember the exact date when Sambourne joined the "Punch" staff. On his return home, Sir Francis entered his dressing-room, preparatory to dinner, and there on the mantelpiece lay an open letter. As it was a rare thing for him to leave open letters lying about he examined it, and found to his intense surprise that it was an old letter from Linley Sambourne carefully answering the very question which had been puzzling him. Here is the letter:—

"18, STAFFORD TERRACE, KENSINGTON, W.,
"August, 28th, 1906.

"DEAR FRANK,—We are only to-day back from Ayrshire.

"Mark Lemon died, 1870. I joined the staff (table) in November, 1871. Shirley Brooks had been editor eighteen months."

Writing on myths and mysticism in the current "Quest," the editor, Mr. G. R. S. Mead, says: "I am profoundly convinced that no attempt to explain the urge towards freedom and progress that ever wells up from our deepest nature, and the need and necessity that persistently press upon us from without can really satisfy, which does not regard the spirit in man as a continuing reality, a life that does not cease with the death of the body. Or to put it still more definitely—I believe not only in the immortality of the human spirit, but also in the survival of man's soul, not however, as a single stable form, but as an informing principle that can clothe itself in innumerable forms." Many years ago, in his presidential address to the Society for Psychical Research, Sir William Crookes remarked (we are writing from memory) that "there is no norm of humanity," i.e., that the human being is not necessarily fixed to one standard of physical expression. Other planets may exhibit human intelligence in quite different shapes to that with which we are familiar on earth. Mr. Mead is doubtless right in his views of the variety of soul expression on other planes of life. All the same we imagine there are certain definite types and standards, and that the evolution of mind

and spirit is everywhere so consistent and harmonious that we shall never be shocked or confounded by revolutionary changes from what to us is normal and natural.

* * * *

The subject of psychical or spiritual communications is about the last one in which it is possible to introduce cast-iron theories with any hope of success. It is too fluid a region; the factors are too various and elusive. The learned commentator who rejects the simple explanation of personal intelligence in favour of ideas of the cosmic consciousness or the subliminal mind, is as much at sea as the unlearned observer whose mind has only room for one explanation of everything—"spirit control." The fact is that there is evidence both of unconscious and indirect spirit influence and of direct and purposeful action. The mind of the psychic is subjected to impacts of all kinds from the spirit side, direct and indirect, and the reactions are various and sometimes confusing. It is possible to overshoot the mark in both directions by clinging to a single theory. It is necessary to take a comprehensive view—one which will include the agency of communicating spirits as well as the activities of the subconscious mind, the idea of universal or diffused intelligence in Nature, the vagaries of the dream consciousness in mediums, and even (in the case of supposed physical phenomena) the steam pipe, the restless mouse and "natural gas." Otherwise we are bound, sooner or later, to arrive at an *impasse*—the impossibility of explaining some phenomenon by any hypothesis except the one which we have unwarrantably rejected. We hear much from critics on the subject of credulity; our own observation is that it is very far from being all on one side. We know none so credulous as the materialist when it is a matter of dealing with supernormal facts. He will swallow any amount of fiction in his anxiety to escape recognition of an unknown possibility.

* * * *

Referring to recent allusions in *Light* to Tennyson's interest in psychic subjects and to the visit paid to the poet by the late Rev. William Stainton Moses, a correspondent finds it difficult to resist the conclusion that "The Ring" shows traces of the influence upon Tennyson's mind of his talks with "M.A. (Oxon.)" Certainly a good deal of the philosophy of Modern Spiritualism is summarised in those lines now so well known to lovers of Tennyson's poetry:—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark,
No sudden heaven, no sudden hell, for man,
But thro' the Will of One who knows and rules—
And utter knowledge is but utter love—
Æonian Evolution, swift or slow,
Thro' all the Spheres—an ever opening height,
An ever lessening earth.

The words have a strangely prophetic sound as we look around us to-day.

"THE SAVINGS OF THE CHILDREN," the book by Lady Glenconner which is reviewed in this issue, can be had from this office, price 5s. 5d. post free.

PSYCHOGRAPHY.

PSYCHIC PHOTOGRAPHY AND ITS POSSIBILITIES.

By F. BARLOW.

May I put in a plea for simplicity of nomenclature by grouping the allied phenomena now going by the various names of psychic photography, spirit photography, skotographs, psychophasms, psychographs, "extras," &c., under the one heading, "Psychography"? This name is usually solely applied to results obtained upon the sensitive plate without the use of a camera, but it certainly appears the best name to use for the whole of the phenomena, since, after all, they are all psychographs (*psychē*, the soul or mind, *graphein*, to write).

The evidence for the genuineness of psychographs is so complete to anyone who has taken the trouble to investigate it, that at first sight it appears strange that so little progress has been made in discovering the means whereby the unseen intelligences are able to record the face, form, writing or whatever else it may be on to the photographic plate.

In attacking this problem, the first impression one gets is that these psychographs are produced by means of the actinic, invisible rays of light. As most photographers are aware, it is the actinic or ultra-violet rays which affect the sensitive salts on the photographic plate. By the action of these rays, followed by the use of developing solution, this silver salt is split up into its two components.

The ultra-violet rays are invisible to the naked eye, but can be rendered visible by certain solid substances, such as fluor-spar, uranium glass, &c., and liquids, such as petroleum, quinine, &c. These substances absorb the very short rays of ultra-violet light and transform them into waves of longer lengths, which become visible to the eye.

It is rather important to remember that these rays will only penetrate certain solids, and that when we talk of protecting the sensitive plate from light we really mean protecting it from the ultra-violet rays. Thus, in those cases where psychographs are obtained in sealed packets and where the plate has never been exposed to ordinary light, it would appear impossible for the image to have been produced by the ordinary actinic rays, since such rays have had no opportunity of attacking the sensitive emulsion on the plate.

Personally, I am of opinion that the great majority of psychographs, if not all, are impressed on the sensitive plate independently of the camera, and this opinion is held by workers who have had very much more experience in these things than myself. The fact, however, that in cases where an ordinary photograph is taken (when sitting for psychographs) the psychograph is usually on one side of the top half of the picture, so as not to obscure the sitter's features, and is also usually the same way up as the sitter, would seem to indicate that the psychograph has been impressed on the plate after it had been placed in the dark slide. Otherwise, it would suggest that the communicating intelligences knew beforehand which way round the plate would be placed in the slide. Of course, in many instances the psychograph is on various parts of the plate, but, generally speaking, I think it will be found that the part selected, for faces at any rate, is on the top half of the plate.

It is, of course, an easy thing to theorise, but after having given much thought to the subject, I am strongly inclined to believe that some such method as follows is employed when impressing the image on to the photographic plate. The picture, which will eventually form the psychograph, is actually built up in the ether, composed of we know not what, and invisible to the naked eye. This picture takes the form of a transparency, and may be compared with an unseen lantern slide placed in front of the plate. Although not material in the ordinary sense of the word, this transparency is very real, and is used by the communicating intelligences to print through on to the plate.

It may be that certain properties are drawn from the medium which form a kind of fluorescent screen. The question is often raised as to why a special medium should be necessary for this phenomenon, and there is little doubt that he must throw off certain rays or vibrations which are employed by the workers on the other side in making these pictures.

This theory of a transparency being placed before the plate solves many difficulties and has much to support it. For example, it often happens that a psychograph on one plate is exactly reproduced (even to the details of the aura surrounding it), on another, but differing in size. "According to the above, this would simply mean that the same transparency had been used in each case and that some sort of invisible enlarger had been employed.

What fascinating problems here present themselves to the student! Research into these questions may well prove productive of wonderful results. X-rays were discovered accident-

ally, but here are rays, whether of light, heat, or electricity, we know not, which may eventually be put even to more practical uses in the service of man than the Röntgen rays. The intelligences on the other side are remarkably reticent on these matters, possibly with a view to stimulating us to discover these things for ourselves. Here and there investigators are at work, and now that this subject is attracting the attention of science we may hope to know more of it in the near future.

Put on your thinking caps, you pioneers! The veriest tyro may be as capable of helping on the investigation as the most highly trained chemist. At any rate, he will have no preconceived notions as to what is possible and what is not possible, and in things psychic it is usually the impossible that happens.

THE DIRECT VOICE: SOME QUESTIONS.

Mr. H. Yardley, who, having visited a circle for the "direct voice," has been greatly impressed by the results, sends us the following questions:—

1. When and where was the first instance of the "direct voice"?

2. How was the use of the trumpet discovered or by whom was it first suggested?

3. What are the indications of the probable evidence of the faculty in, say, any ordinary individual?

4. Has anything resulted from an attempt to obtain the direct voice phenomena otherwise than in darkness?

He also asks, in effect, how it is there are only four or five direct voice mediums to be found to-day.

We will briefly reply to some of Mr. Yardley's questions and leave readers with more experience to supplement our answers:—

There are no *new* psychic phenomena, so that the "direct voice" may have been heard thousands of years ago. There are, indeed, instances of ancient phenomena which illustrate the point. The trumpet is merely a device (a roll of paper serves almost as well) to concentrate the sounds. We have often heard the voice without any trumpet being used and several times in daylight. As to there being only four or five people who are mediums for this peculiar phase of psychic manifestation, Mr. Yardley suggests a misapprehension quite common amongst observers who have no inside knowledge of the subject. He is limiting his statement to *professional* exponents. Professional mediumship and public expositions of psychic phenomena form but a small proportion of the total forces at work. There are many mediums in private life of whom the outsider never hears at all, and there are circles at which evidences of the highest grade are presented, but these are not public, and not without excellent reasons the persons concerned do not publish their results or invite the "casual stranger" to be present at their experiments. Where the direct voice has been obtained in these cases it has usually been through the advice and guidance of the unseen operators who are able to detect and pronounce upon the kind and quality of mediumship in the persons forming the circle.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 12TH, 1888.)

Mr. Littler's picture representing a materialisation séance . . . a work of art of great merit intrinsically, is of especial interest to Spiritualists. The picture was accepted by the Hanging Committee of the Royal Academy, but unfortunately was crowded out.

Mr. F. W. H. Myers contributes to the current number of the "Nineteenth Century" a striking article on "The Disenchantment of France," in the course of which he discusses, amongst other matters, the decay of faith, the loss of belief in the cardinal and central doctrines of the Christian religion, and along with that the decline of Christianity, almost without a regret. He has some deeply interesting remarks on the extent to which scientific demonstration of a spiritual part in man may be expected to buttress up this tottering edifice.—*Jottings.*

CURED BY SHOCK.—A remarkable story is told of a sudden recovery from what was regarded as permanent infirmity. Mr. Levy, of Ely-terrace, Stepney, after serving in the Army, contracted such acute rheumatism that for the past three years he has with difficulty dragged himself along on crutches. Yesterday [April 30th] he had a vision of his daughter, who died when he was in the Army, and on jumping up from his seat he, it is stated, suddenly found his strength restored, and was able to walk normally.—"Daily News."

DEATH AND THE AFTER-LIFE.

A SCIENTIST'S INSPIRING MESSAGE.

In "New Light on Immortality," published in 1908, a copy of which is in the library of the L.S.A., the author, Dr. E. E. Fournier d'Albe, a physicist whose name is well known in scientific circles, concludes an exhaustive examination of the evidence for human survival in the following words:—

"Death, in our view, is a natural process necessitated by the high degree of specialisation of the physical organism, and especially by the permanence and solidity of some of its structures. It is best described as a kind of 'moulting.' It is essentially painless, though usually preceded by suffering of some kind. It is credibly described as an extremely pleasurable process in itself, and may have been known as such to some generations of the human race. If such generations ever existed, then extinction is easily accounted for by suicide, and the survival of other tribes who had a greater fear of death, these being the 'fittest' to survive for that reason. The fear of death is a racial instinct making for its terrene prosperity. It has evolved with the evolution of man.

"The intellect may think out this view of the future life to the uttermost limit without much danger of arriving at any insuperable objection. But the heart may also find its peace here. The prospect held out to us is alluring. We need not sorrow for our loved ones. They are passed on to a more subtle joy, a more vivid realisation of their infinite possibilities. They are no longer fettered by the ponderous clay which encompasses and impedes ourselves. They dwell in higher realms, invisible to us as yet, but not far removed, with no impassable gulf between us and them. And when we go to join them, they are nowise debarred from appearing to us at our bedside in the forms we loved, and they may bear those shapes until such time as we ourselves shall have been taught by them to take wing to our more blissful abode. And the sinners of this earth shall not go to a dreary place of punishment. Their suffering will lie in this—that their inmost nature is open to every gaze. Their soul-body assumes unconsciously a shape expressive of their prevailing thoughts, just as our own faces do in the course of years. Thus there is no dissimulation or deception. If even on earth people choose the society that is congenial to them, how much more rapidly will this be accomplished in a world where every thought is made instantly patent and perceptible! Those characters which do not make for the welfare of the community at large will be easily identified and discouraged, until by their own efforts their bearers succeed in bringing themselves more into conformity with their surroundings. Thus we have no need for a hell, nor for torturing devils. Those nightmares of the dark ages disappear before the new light.

"And when we take a cosmic view of the processes of life and death and eternity, what do we find?

"We see an infinitude of worlds like our beloved earth swinging on their way through illimitable space, gathering up stray matter as they go. And from the surface of each planet there arises a gentle mist, a mist of living souls, generated by that wonderful alchemy of life which has its laboratories on the outer skin of the planet. In those laboratories the less highly organised species of matter are trained in the course of untold ages to accommodate themselves in more and more complex organisms, until even the lowliest of material—but sentient—entities rises to become a psychomere and to take its place in the permanent service of a being akin to man. Thus is matter gradually made aware of its higher destinies, and the 'reveille' resounds to the very depths of the earth.

"And that incense of souls which first mingles with the clouds and then transcends them, mounts higher and higher, increasing both in tenuity and in intrinsic worth and power, until it is fit to leave the earth and inhabit the interplanetary regions. And even then the prospects are infinite, for, as I have shown in 'Two New Worlds,' there is an infinite gradation of densities both within and without, and the infinity of worlds is matched by our infinite destiny.

"And thus we stand, great and free, on this earth of ours, masters of ourselves and our life conditions, with higher and higher calls awaiting us beyond. We stand here fearless and dauntless, not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now, and for ever we may share His eternal bliss."

THE MILITARY VALUE OF SPIRITUALISM.

BY SIR ARTHUR CONAN DOYLE.

This question of military value is one which has not been sufficiently dwelt upon. When a man is convinced, not as a matter of faith but as a matter of personal knowledge, that death is the door which leads to a very homely and happy life with the same individuality, the same body, save for some improvement, similar surroundings and similar pleasures, save that they are more intense and more refined, it is obvious that his fear of death is lessened and his military value as well as his personal peace of mind increased.

As an illustration, I quote an extract from the letter of a fine young soldier whom I had the opportunity of influencing. He says: "Those few short hours of conversation with you have altogether altered my feelings with regard to death. The description of life over there impressed me and pleased me immensely. It takes all the horror away from being killed, and almost makes one wonder whether it is worth worrying about anything so long as one does one's job to the best of one's ability. I feel now that I can go into the line and stick it ever so much better than I could before. It seems so tangible—so natural."

This letter only came two days ago, and the writer is already in the line, testing the results of his knowledge.

In that interesting and valuable book, "Do Thoughts Perish?" (a book which must have been in the press at the same instant as "Raymond," and which confirms Sir Oliver upon many points) the deceased subaltern writes: "If the chaps on the front could realise—which they can't, I know—but if they *could* see the wonderful and miraculous change which comes in a moment to them, there would be no apprehension of death, but they would leap into this life, possibly before their task was over. That is what makes me hesitate to say more. For to me it seems that if they could see through the dividing line, they wouldn't waver, but would jump for it, which would be wrong; for they have got to do their job first, and do it well all the time, if they want to find themselves in the right place over here."

It seems to me that if some attempt were made to place the results of modern psychical research before our fighting men—handling the various sectarian views which they may hold as tenderly as is consistent with truth—great good might come of it.

THE WHITE BIRD OF THE OXENHAMS.

Referring to the paragraph quoted under the heading "A Generation Ago" in *LIGHT* of the 27th ult., Mr. Edgar F. Briggs (Weybridge) kindly sends us the following interesting extract from a MS. which he examined in the British Museum some time ago when making some researches into the history of his own family, who are allied to the Oxenhams:—

"In Mr. Howell's letters, July, 1632, he says that he saw in a stone-cutter's shop in Fleet-street a huge marble with a large inscription upon it, which was thus to his best remembrance, p. 232:

"Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanished.

"Here lies also Mary Oxenham, the sister of the said John, who died the next day; and the same apparition was seen in the room."

"Then another sister is spoken of, and then [the inscription runs]:

"Here lies hard by James Oxenham, the son of the said John, who died a child in his cradle a little after; and such a bird was seen fluttering about his head a little before he expired, which vanish'd afterwards."

"At the bottom of the stone is this:

"Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since; when such a bird with a white breast was seen about the bed before her death."

"To all these there be divers witnesses both squires and Ladys whose names are engraved upon the stone; this stone is to be sent to a Town hard by Exeter, where this happen'd."

Mr. Briggs draws attention to the fact that the bird is not referred to in these epitaphs as white, but as having a white breast.

Will any readers who are willing to assist new inquirers kindly send us their names and addresses, which will be used with discretion as regards any introductions that may be made?

JENNENS PSYCHO-THERAPEUTIC INSTITUTE.—Miss Jennens and Mrs. Snell (author of "The Ministry of Angels") receive patients for magnetic healing at the above institute, 14, Osney-crescent, Camden-road, N.W. 5, on Tuesdays and Fridays, from 3.30 to 6.30. On Tuesdays the treatment is free.

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THE HEART OF THE CHILD.

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—LONGFELLOW ("Children").

"Days of childhood . . . those were the days of greatest wonder, greatest simplicity and most vigorous imagination."—BOSKIN ("Stones of Venice").

There are books whose defects of grace and dignity are barely atoned for by their humanness, but to the deep human appeal of "The Sayings of the Children," by Lady Glenconner, now in its second edition,* is added a high degree of literary craftsmanship, lending point to the humour, which is abundant, and a rare delicacy to those pathetic passages which tell of intimate affections and a tragic sorrow. It is a book which, with its deft description of the quaint fancies of childhood, would have gladdened the heart of R. L. Stevenson, who in his "Child's Garden of Verse" shows how closely he could enter into the minds and fancies of the little folk. How he would have chuckled over this:—

"It was Two who said, before going on a visit, that he would be as well-behaved as possible, but he might have to laugh if there should be any funny-faced furniture in the room."

"Five called a waterfall a tumble storm; and once when he was asked what he was doing, as he bent with busy hands over his garden, he answered, 'Rousing the bulbs up.'"

"When he and his mother were setting out for a walk in London, the dog rushed hither and thither in uncontrolled joy, to his own peril among the traffic, and Five said, 'You know, when Roly rushes about like that, it isn't all silliness; he can't quite help it. It's his happy inside that makes him do it.'"

The children, it should be explained, are denoted by numbers—a pretty impersonal touch, although their identities are indicated more directly by charming portraits.

Of Five it is told that "he says we all have 'our lands' to go to when we sleep." . . . "I went to my land last night," he will say; "it was beautiful." In Five's "land" there are no prisons. "People's feelings are their prisons." They are in prison "when they hate what they've done wrong." In Five's dream country, too, "each one has for his surroundings that which he most affects." The birds trust you, and show you their nests. Your clothes are part of you there. They grow on you, so that you never have to change. You eat fruit there, and yet nothing is destroyed. You do not destroy a fruit by eating it, because "its life" makes another fruit just where you picked it." In short, Five reported that in the mysterious country which he visited nightly it is only the "shapes" of things which can be destroyed.

Deliciously quaint was the speech of Two at his birthday party when, in white frock and crimson sash, he was lifted on to the table to address the guests.

"I am very glad to see you here, ladies and gentlemen, and I hope you will all eat my birthday cake with savage gusto!"

Here was the infant Macanlay again, but with humour added to the child's whimsical choice of words. Baby Macanlay used the language of a venerable sage; but he was always very serious.

Two was clairvoyant for a certain period, till six or seven years of age. "Who's that?" he would say, pointing apparently to vacancy; and once, "Who's that man laughing there—that man smiling at me? It's a soldier." His parents thought they could identify the man in the former owner of the house—an officer who had been killed

in the Chitral Expedition a year or so before. On another occasion Two saw an angel. He was asked what he had been saying to the visitant:

"I was saying 'Speak to me, speak to me'—he held out both arms imploringly—but it just smiled."

At the age of seven he came delightedly on "La Belle Dame Sans Mercy," one of the most beautiful elfin poems of Keats, and with a child's clarity of vision discerned its fairy-like quality at once.

"O what can ail thee, Knight-at-arms,
Alone and palely loitering?
The sedge is withered from the lake
And no birds sing."

The child instantaneously saw the true quality of that which many older students of poetry can appreciate only after long training in the mystery of song.

Of Four we learn that "he was clairaudient in childhood."

"Who was that talking to me? Someone was telling me new prayers last night."

"What did they tell you?"

"Showers of love for Jesus' sake,
Angels round me.

Bless the sheep and lambs I pass
On the road so near.

Showers of love for Jesus' sake,
Hoops of light about their heads,
Showers of love."

"What made you think of the sheep and the lambs?"

"The angel told me about them."

"A little later he said: 'You know, I see them quite plain—the angels—when they come in the night. They look like red fire. And I always know them. I know them by their little eye of golden.'"

Four had no fear of angels or spirits. But ghosts! Three had told him that "ghosts are hobble-oo things with white heads and . . . skairts . . ." How well we know that distinction without a difference amongst children of older growth—angels, "aureoled saints," "blessed spirits," "spooks" and "boggles," all "according to the taste and fancy" of the seer.

In these dreary days we cannot afford to let any gleam of humour escape us. Let us close these scanty gleanings from a granary of delightful memories with two examples of the unconscious drollery of the child mind.

The mother, with a child kneeling by her, was in church joining in the responses to the Litany: "Three Persons and one God, have mercy upon us miserable sinners."

"What," came a penetrating whisper from the child, "three persons at one go?"

Explaining in church, however, is at best an ear-tickling business; generally very little is achieved. On this occasion the right impression had by no means been conveyed. In short, on reaching home it was found that the words had been finally understood as "Three persons and one goat."

We who recall some other comical infantile perversions of sacred lines can easily believe the tale.

Finally, there is the story of Two, who recounted a vision of God, and was in tears because when the vision came he had thrown away a jujube which he was enjoying.

"His mother, perplexed, said, 'What did you do that for, I wonder?'"

"Because I wasn't worthy of it.' The words were lost in a tangle of sobs. 'I felt I wanted to throw it away, but now God's gone—and I haven't got my . . . jujube . . .'"

Sir James Barrie, in a charming bit of audacious conceit, suggested that God must have smiled sometimes at the quaint sayings of "Margaret Ogilvie." If there is ever "joy in heaven," it is surely tinged sometimes with loving amusement over the sweet drolleries of childhood, something of that nature "which yet remembers what was so fugitive," that which is

"Most worthy to be blest,
Delight and liberty the simple creed,
Of childhood, whether busy or at rest."

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

OF IMPORTANCE TO SENSITIVES.

We have gone so thoroughly into the general aspects of this question in the past that, complicated though the position may be, no one with any knowledge of the matter will accuse us of wishing to defend or condone the misuse of psychical powers. And it is unnecessary to say that we have every reason to condemn in the strongest way the practices of those who seek to impose on the credulous portion of the public by laying claim to supernormal powers which they do not possess.

We propose to address ourselves to the legal aspects of the matter. We have said before that it is really difficult to know what we are to understand by "fortune-telling." Judging by the various decisions it would seem that the very moment a psychic delineator makes the smallest reference to future happenings the mischief is done. It might be a question of the Lord Chief Justice testing the powers of prevision of some famous medium of the Society for Psychical Research or merely Second Lieutenant Harry Golightly getting a description of his future wife from Mme. Demi-mondaine, of Old Bond-street. In either case it is a matter of *reading the future* (or professing to read it) by occult powers (or alleged occult powers). The only difference is in the circumstances, not in the act. It is "fortune-telling" in either case. Such is the absurdity to which current readings of an Act of Parliament, passed when Psychic Science was unknown, have committed our legislators.

The fact is that we are without any clear and authoritative definition of the term "fortune-telling," no line of demarcation being drawn by the law between fortune-telling as popularly understood, or as contemplated by the Vagrancy Act, and genuine psychic delineations. And the term "psychic," as we know from a study of the extent to which influences from the higher world enter into human affairs, has a very wide application. The clergy, for example, are understood to be, and in many cases actually are, the recipients of inspiration from the unseen world. Do they not predict or delineate the future of those in their spiritual charge? Further, do they not "profess or pretend" to be able to do so, not as the doctor or the lawyer would forecast the fate of a patient or the result of a lawsuit, by inductive methods, but actually by an occult process? If this is not the case, then how vain are the teachings of the Church! We ourselves believe those teachings to be in essence founded on scientifically attested realities and on records for the validity of which we are the strongest champions, holding that the Scriptural accounts of prophecy, visions, spirit ministry and miracles are confirmed by present-day experience.

And now what is the legal position? We have said that we are without any authoritative definition. The recent prosecutions merely illustrate the general line of action followed by magistrates sitting at Petty or Quarter Sessions in regard to psychic cases. They are uncontrolled by any dictum from the highest legal authorities as to what precisely constitutes the offence known as fortune-telling. How can such a definition be obtained? A person convicted of fortune-telling by a magistrate has a right of appeal to more magistrates at Quarter Sessions, which is in effect a re-hearing of the case, or in the alternative he may appeal direct to the Divisional Court of the King's Bench, but in that case *only on a point of law* by way of a special case stated. He has the same remedy if he appeals to Quarter Sessions and his appeal is dismissed. Appeal, however, to the King's Bench, whether direct from the Police Court or from Quarter Sessions, lies, as we have said, only on a point of law and not on a question of fact. On the face of it, there seems to be no remedy but an amendment of the law, so that it shall define what in reality is the offence aimed at to-day, when the circumstances which gave rise to the particular section of the Vagrancy Act under which these charges are framed have changed so radically. This is what the movement initiated by the Spiritualists' National Union has in view, and anything short of this can have no complete efficacy. For it should be understood that a person charged with fortune-telling under the Vagrancy Act has no right to a trial by jury, and is thus debarred from the privilege accorded to persons charged with more serious offences; and as the magistrates usually base their decisions on what they accept as facts, and avoid points of law, the adjudged person is generally unable to bring his case in its entirety before the High Court. The real question is, in what circumstances is prediction of the future to be regarded as an offence not merely against the law but against public morals and public policy?

Until that question is settled genuine possessors of psychic faculty should be under the protection of some society or institution of recognised standing which could give them a

serious status, and possibly provide them with certificates of fitness. And until that can be arranged there seems to be nothing for it but for them carefully to abstain from any form of prediction in the presence of persons of whose good intentions they are doubtful. Even to prophesy that a sick person will get well, or that it will be a fine day next Wednesday, would probably be held to be fortune-telling if the statements were in any way associated with psychic methods.

Lastly, psychics must not assume from the result of a recent case that it is absolutely necessary in order to maintain a charge of fortune-telling that the offence shall have been committed in the presence of two persons besides the psychic. That would be a delusion. There are certain crimes in which corroboration is necessary, but offences under the Vagrancy Act do not belong to that category.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

Again we give a full list to date of the subscriptions received for this fund, for which the donors have the hearty thanks of the L.S.A. Council and LIGHT.

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DR. ELLIS T. POWELL will give an address to-morrow (Sunday) at 6.30 p.m. at Steinway Hall, Lower Seymour-street, W. 1, on "The Science of the Other Side: Prospect and Retrospect."

PSYCHOGRAPHY.

PSYCHIC PHOTOGRAPHY AND ITS POSSIBILITIES.

By F. BARLOW.

May I put in a plea for simplicity of nomenclature by grouping the allied phenomena now going by the various names of psychic photography, spirit photography, skotographs, psychophasmas, psychographs, "extras," &c., under the one heading, "Psychography"? This name is usually solely applied to results obtained upon the sensitive plate without the use of a camera, but it certainly appears the best name to use for the whole of the phenomena, since, after all, they are all psychographs (*psychē*, the soul or mind, *graphein*, to write).

The evidence for the genuineness of psychographs is so complete to anyone who has taken the trouble to investigate it, that at first sight it appears strange that so little progress has been made in discovering the means whereby the unseen intelligences are able to record the face, form, writing or whatever else it may be on to the photographic plate.

In attacking this problem, the first impression one gets is that these psychographs are produced by means of the actinic, invisible rays of light. As most photographers are aware, it is the actinic or ultra-violet rays which affect the sensitive salts on the photographic plate. By the action of these rays, followed by the use of developing solution, this silver salt is split up into its two components.

The ultra-violet rays are invisible to the naked eye, but can be rendered visible by certain solid substances, such as fluor-spar, uranium glass, &c., and liquids, such as petroleum, quinine, &c. These substances absorb the very short rays of ultra-violet light and transform them into waves of longer lengths, which become visible to the eye.

It is rather important to remember that these rays will only penetrate certain solids, and that when we talk of protecting the sensitive plate from light we really mean protecting it from the ultra-violet rays. Thus, in those cases where psychographs are obtained in sealed packets and where the plate has never been exposed to ordinary light, it would appear impossible for the image to have been produced by the ordinary actinic rays, since such rays have had no opportunity of attacking the sensitive emulsion on the plate.

Personally, I am of opinion that the great majority of psychographs, if not all, are impressed on the sensitive plate independently of the camera, and this opinion is held by workers who have had very much more experience in these things than myself. The fact, however, that in cases where an ordinary photograph is taken (when sitting for psychographs) the psychograph is usually on one side of the top half of the picture, so as not to obscure the sitter's features, and is also usually the same way up as the sitter, would seem to indicate that the psychograph has been impressed on the plate after it had been placed in the dark slide. Otherwise, it would suggest that the communicating intelligences knew beforehand which way round the plate would be placed in the slide. Of course, in many instances the psychograph is on various parts of the plate, but, generally speaking, I think it will be found that the part selected, for faces at any rate, is on the top half of the plate.

It is, of course, an easy thing to theorise, but after having given much thought to the subject, I am strongly inclined to believe that some such method as follows is employed when impressing the image on to the photographic plate. The picture, which will eventually form the psychograph, is actually built up in the ether, composed of we know not what, and invisible to the naked eye. This picture takes the form of a transparency, and may be compared with an unseen lantern slide placed in front of the plate. Although not material in the ordinary sense of the word, this transparency is very real, and is used by the communicating intelligences to print through on to the plate.

It may be that certain properties are drawn from the medium which form a kind of fluorescent screen. The question is often raised as to why a special medium should be necessary for this phenomenon, and there is little doubt that he must throw off certain rays or vibrations which are employed by the workers on the other side in making these pictures.

This theory of a transparency being placed before the plate solves many difficulties and has much to support it. For example, it often happens that a psychograph on one plate is exactly reproduced (even to the details of the aura surrounding it), on another, but differing in size. According to the above, this would simply mean that the same transparency had been used in each case and that some sort of invisible enlarger had been employed.

What fascinating problems here present themselves to the student! Research into these questions may well prove productive of wonderful results. X-rays were discovered accident-

ally, but here are rays, whether of light, heat, or electricity, we know not, which may eventually be put even to more practical uses in the service of man than the Röntgen rays. The intelligences on the other side are remarkably reticent on these matters, possibly with a view to stimulating us to discover these things for ourselves. Here and there investigators are at work, and now that this subject is attracting the attention of science we may hope to know more of it in the near future.

Put on your thinking caps, you pioneers! The veriest tyro may be as capable of helping on the investigation as the most highly trained chemist. At any rate, he will have no preconceived notions as to what is possible and what is not possible, and in things psychic it is usually the impossible that happens.

THE DIRECT VOICE: SOME QUESTIONS.

Mr. H. Yardley, who, having visited a circle for the "direct voice," has been greatly impressed by the results, sends us the following questions:—

1. When and where was the first instance of the "direct voice"?
2. How was the use of the trumpet discovered or by whom was it first suggested?
3. What are the indications of the probable evidence of the faculty in, say, any ordinary individual?
4. Has anything resulted from an attempt to obtain the direct voice phenomena otherwise than in darkness?

He also asks, in effect, how it is there are only four or five direct voice mediums to be found to-day.

We will briefly reply to some of Mr. Yardley's questions and leave readers with more experience to supplement our answers:—

There are no new psychic phenomena, so that the "direct voice" may have been heard thousands of years ago. There are, indeed, instances of ancient phenomena which illustrate the point. The trumpet is merely a device (a roll of paper serves almost as well) to concentrate the sounds. We have often heard the voice without any trumpet being used and several times in daylight. As to there being only four or five people who are mediums for this peculiar phase of psychic manifestation, Mr. Yardley suggests a misapprehension quite common amongst observers who have no inside knowledge of the subject. He is limiting his statement to professional exponents. Professional mediumship and public expositions of psychic phenomena form but a small proportion of the total forces at work. There are many mediums in private life of whom the outsider never hears at all, and there are circles at which evidences of the highest grade are presented, but these are not public, and not without excellent reasons the persons concerned do not publish their results or invite the "casual stranger" to be present at their experiments. Where the direct voice has been obtained in these cases it has usually been through the advice and guidance of the unseen operators who are able to detect and pronounce upon the kind and quality of mediumship in the persons forming the circle.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 12TH, 1888.)

Mr. Littler's picture representing a materialisation séance . . . a work of art of great merit intrinsically, is of especial interest to Spiritualists. The picture was accepted by the Hanging Committee of the Royal Academy, but unfortunately was crowded out.

Mr. F. W. H. Myers contributes to the current number of the "Nineteenth Century" a striking article on "The Disenchantment of France," in the course of which he discusses, amongst other matters, the decay of faith, the loss of belief in the cardinal and central doctrines of the Christian religion, and along with that the decline of Christianity, almost without a regret. He has some deeply interesting remarks on the extent to which scientific demonstration of a spiritual part in man may be expected to buttress up this tottering edifice.—Jottings.

CURED BY SHOCK.—A remarkable story is told of a sudden recovery from what was regarded as permanent infirmity. Mr. Levy, of Ely-terrace, Stepney, after serving in the Army, contracted such acute rheumatism that for the past three years he has with difficulty dragged himself along on crutches. Yesterday [April 30th] he had a vision of his daughter, who died when he was in the Army, and on jumping up from his seat he, it is stated, suddenly found his strength restored, and was able to walk normally.—"Daily News."

DEATH AND THE AFTER-LIFE.

A SCIENTIST'S INSPIRING MESSAGE.

In "New Light on Immortality," published in 1908, a copy of which is in the library of the L.S.A., the author, Dr. E. E. Fournier d'Albe, a physicist whose name is well known in scientific circles, concludes an exhaustive examination of the evidence for human survival in the following words:—

"Death, in our view, is a natural process necessitated by the high degree of specialisation of the physical organism, and especially by the permanence and solidity of some of its structures. It is best described as a kind of 'moult.' It is essentially painless, though usually preceded by suffering of some kind. It is credibly described as an extremely pleasurable process in itself, and may have been known as such to some generations of the human race. If such generations ever existed, then extinction is easily accounted for by suicide, and the survival of other tribes who had a greater fear of death, these being the 'fittest' to survive for that reason. The fear of death is a racial instinct making for its terrene prosperity. It has evolved with the evolution of man.

"The intellect may think out this view of the future life to the uttermost limit without much danger of arriving at any insuperable objection. But the heart may also find its peace here. The prospect held out to us is alluring. We need not sorrow for our loved ones. They are passed on to a more subtle joy, a more vivid realisation of their infinite possibilities. They are no longer fettered by the ponderous clay which encompasses and impedes ourselves. They dwell in higher realms, invisible to us as yet, but not far removed, with no impassable gulf between us and them. And when we go to join them, they are nowise debarred from appearing to us at our bedside in the forms we loved, and they may bear those shapes until such time as we ourselves shall have been taught by them to take wing to our more blissful abode. And the sinners of this earth shall not go to a dreary place of punishment. Their suffering will lie in this—that their inmost nature is open to every gaze. Their soul-body assumes unconsciously a shape expressive of their prevailing thoughts, just as our own faces do in the course of years. Thus there is no dissimulation or deception. If even on earth people choose the society that is congenial to them, how much more rapidly will this be accomplished in a world where every thought is made instantly patent and perceptible! Those characters which do not make for the welfare of the community at large will be easily identified and discouraged, until by their own efforts their bearers succeed in bringing themselves more into conformity with their surroundings. Thus we have no need for a hell, nor for torturing devils. Those nightmares of the dark ages disappear before the new light.

"And when we take a cosmic view of the processes of life and death and eternity, what do we find?

"We see an infinitude of worlds like our beloved earth swinging on their way through illimitable space, gathering up stray matter as they go. And from the surface of each planet there arises a gentle mist, a mist of living souls, generated by that wonderful alchemy of life which has its laboratories on the outer skin of the planet. In those laboratories the less highly organised species of matter are trained in the course of untold ages to accommodate themselves in more and more complex organisms, until even the lowliest of material—but sentient—entities rises to become a psychomere and to take its place in the permanent service of a being akin to man. Thus is matter gradually made aware of its higher destinies, and the 'reveille' resounds to the very depths of the earth.

"And that incense of souls which first mingles with the clouds and then transcends them, mounts higher and higher, increasing both in tenuity and in intrinsic worth and power, until it is fit to leave the earth and inhabit the inter-planetary regions. And even then the prospects are infinite, for, as I have shown in 'Two New Worlds,' there is an infinite gradation of densities both within and without, and the infinity of worlds is matched by our infinite destiny.

"And thus we stand, great and free, on this earth of ours, masters of ourselves and our life conditions, with higher and higher calls awaiting us beyond. We stand here fearless and dauntless, not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now, and for ever we may share His eternal bliss."

JENNENS PSYCHO-THERAPEUTIC INSTITUTE.—Miss Jennens and Mrs. Snell (author of "The Ministry of Angels") receive patients for magnetic healing at the above institute, 14, Osney-crescent, Camden-road, N.W. 5, on Tuesdays and Fridays, from 3.30 to 6.30. On Tuesdays the treatment is free.

THE MILITARY VALUE OF SPIRITUALISM.

BY SIR ARTHUR CONAN DOYLE.

This question of military value is one which has not been sufficiently dwelt upon. When a man is convinced, not as a matter of faith but as a matter of personal knowledge, that death is the door which leads to a very homely and happy life with the same individuality, the same body, save for some improvement, similar surroundings and similar pleasures, save that they are more intense and more refined, it is obvious that his fear of death is lessened and his military value as well as his personal peace of mind increased.

As an illustration, I quote an extract from the letter of a fine young soldier whom I had the opportunity of influencing. He says: "Those few short hours of conversation with you have altogether altered my feelings with regard to death. The description of life over there impressed me and pleased me immensely. It takes all the horror away from being killed, and almost makes one wonder whether it is worth worrying about anything so long as one does one's job to the best of one's ability. I feel now that I can go into the line and stick it ever so much better than I could before. It seems so tangible—so natural."

This letter only came two days ago, and the writer is already in the line, testing the results of his knowledge.

In that interesting and valuable book, "Do Thoughts Perish?" (a book which must have been in the press at the same instant as "Raymond," and which confirms Sir Oliver upon many points) the deceased subaltern writes: "If the chaps on the front could realise—which they can't, I know—but if they *could* see the wonderful and miraculous change which comes in a moment to them, there would be no apprehension of death, but they would leap into this life, possibly before their task was over. That is what makes me hesitate to say more. For to me it seems that if they could see through the dividing line, they wouldn't waver, but would jump for it, which would be wrong; for they have got to do their job first, and do it well all the time, if they want to find themselves in the right place over here."

It seems to me that if some attempt were made to place the results of modern psychical research before our fighting men—handling the various sectarian views which they may hold as tenderly as is consistent with truth—great good might come of it.

THE WHITE BIRD OF THE OXENHAMS.

Referring to the paragraph quoted under the heading "A Generation Ago" in LIGHT of the 27th ult., Mr. Edgar F. Briggs (Weybridge) kindly sends us the following interesting extract from a MS. which he examined in the British Museum some time ago when making some researches into the history of his own family, who are allied to the Oxenhams:—

"In Mr. Howell's letters, July, 1632, he says that he saw in a stone-cutter's shop in Fleet-street a huge marble with a large inscription upon it, which was thus to his best remembrance, p. 232:

"Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanished.

"Here lies also Mary Oxenham, the sister of the said John, who died the next day; and the same apparition was seen in the room."

"Then another sister is spoken of, and then [the inscription runs]:

"Here lies hard by James Oxenham, the son of the said John, who died a child in his cradle a little after; and such a bird was seen flutt'ring about his head a little before he expired, which vanish'd afterwards."

"At the bottom of the stone is this:

"Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since; when such a bird with a white breast was seen about the bed before her death."

"To all these there be divers witnesses both squires and Ladys whose names are engraved upon the stone; this stone is to be sent to a Town hard by Exeter, where this happen'd."

Mr. Briggs draws attention to the fact that the bird is not referred to in these epitaphs as white, but as having a white breast.

Will any readers who are willing to assist new inquirers kindly send us their names and addresses, which will be used with discretion as regards any introductions that may be made?

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

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THE HEART OF THE CHILD.

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—LONGFELLOW ("Children").

"Days of childhood . . . those were the days of greatest wonder, greatest simplicity and most vigorous imagination."—RUSKIN ("Stones of Venice").

There are books whose defects of grace and dignity are barely atoned for by their humanness, but to the deep human appeal of "The Sayings of the Children," by Lady Glenconner, now in its second edition,* is added a high degree of literary craftsmanship, lending point to the humour, which is abundant, and a rare delicacy to those pathetic passages which tell of intimate affections and a tragic sorrow. It is a book which, with its deft description of the quaint fancies of childhood, would have gladdened the heart of R. L. Stevenson, who in his "Child's Garden of Verse" shows how closely he could enter into the minds and fancies of the little folk. How he would have chuckled over this:—

"It was Two who said, before going on a visit, that he would be as well-behaved as possible, but he might have to laugh if there should be any funny-faced furniture in the room.

"Five called a waterfall a tumble storm; and once when he was asked what he was doing, as he bent with busy hands over his garden, he answered, 'Rousing the bulbs up.'

"When he and his mother were setting out for a walk in London, the dog rushed hither and thither in uncontrolled joy, to his own peril among the traffic, and Five said, 'You know, when Roly rushes about like that, it isn't all silliness; he can't quite help it. It's his happy inside that makes him do it.'

The children, it should be explained, are denoted by numbers—a pretty impersonal touch, although their identities are indicated more directly by charming portraits.

Of Five it is told that "he says we all have 'our lands' to go to when we sleep." . . . "I went to my land last night," he will say; "it was beautiful." In Five's "land" there are no prisons. "People's feelings are their prisons." They are in prison "when they hate what they've done wrong." In Five's dream country, too, "each one has for his surroundings that which he most affects." The birds trust you, and show you their nests. Your clothes are part of you there. They grow on you, so that you never have to change. You eat fruit there, and yet nothing is destroyed. You do not destroy a fruit by eating it, because "its life" makes another fruit just where you picked it." In short, Five reported that in the mysterious country which he visited nightly it is only the "shapes" of things which can be destroyed.

Deliciously quaint was the speech of Two at his birthday party when, in white frock and crimson sash, he was lifted on to the table to address the guests.

"I am very glad to see you here, ladies and gentlemen, and I hope you will all eat my birthday cake with savage gusto!"

Here was the infant Macaulay again, but with humour added to the child's whimsical choice of words. Baby Macaulay used the language of a venerable sage; but he was always very serious.

"Two was clairvoyant for a certain period, till six or seven years of age. 'Who's that?' he would say, pointing apparently to vacancy; and once, 'Who's that man laughing there—that man smiling at me? It's a soldier.'" His parents thought they could identify the man in the former owner of the house—an officer who had been killed

in the Chitral Expedition a year or so before. On another occasion Two saw an angel. He was asked what he had been saying to the visitant:

"I was saying 'Speak to me, speak to me'—he held out both arms imploringly—but it just smiled."

At the age of seven he came delightedly on "La Belle Dame Sans Mercy," one of the most beautiful elfin poems of Keats, and with a child's clarity of vision discerned its fairy-like quality at once.

"O what can ail thee, Knight-at-arms,
Alone and palely loitering?
The sedge is withered from the lake
And no birds sing."

The child instantaneously saw the true quality of that which many older students of poetry can appreciate only after long training in the mystery of song.

Of Four we learn that "he was clairaudient in childhood."

"Who was that talking to me? Someone was telling me new prayers last night."

"What did they tell you?"

"Showers of love for Jesus' sake,
Angels round me.

Bless the sheep and lambs I pass
On the road so near.

Showers of love for Jesus' sake,
Hoops of light about their heads,
Showers of love."

"What made you think of the sheep and the lambs?"
"The angel told me about them."

A little later he said: "You know, I see them quite plain—the angels—when they come in the night. They look like red fire. And I always know them. I know them by their little eye of golden."

Four had no fear of angels or spirits. But ghosts! Three had told him that "ghosts are hobble-oo things with white heads and . . . skairts . . ." How well we know that distinction without a difference amongst children of older growth—angels, "aureoled saints," "blessed spirits," "spooks" and "boggles," all "according to the taste and fancy" of the seer.

In these dreary days we cannot afford to let any gleam of humour escape us. Let us close these scanty gleanings from a granary of delightful memories with two examples of the unconscious drollery of the child mind.

The mother, with a child kneeling by her, was in church joining in the responses to the Litany: "Three Persons and one God, have mercy upon us miserable sinners."

"What," came a penetrating whisper from the child, "three persons at one go?"

Explaining in church, however, is at best an ear-tickling business; generally very little is achieved. On this occasion the right impression had by no means been conveyed. In short, on reaching home it was found that the words had been finally understood as "Three persons and one goat."

We who recall some other comical infantile perversions of sacred lines can easily believe the tale.

Finally, there is the story of Two, who recounted a vision of God, and was in tears because when the vision came he had thrown away a jujube which he was enjoying.

"His mother, perplexed, said, 'What did you do that for, I wonder?'

"Because I wasn't worthy of it.' The words were lost in a tangle of sobs. 'I felt I wanted to throw it away, but now God's gone—and I haven't got my . . . jujube . . .'

Sir James Barrie, in a charming bit of audacious conceit, suggested that God must have smiled sometimes at the quaint sayings of "Margaret Ogilvie." If there is ever "joy in heaven," it is surely tinctured sometimes with loving amusement over the sweet drolleries of childhood, something of that nature "which yet remembers what was so fugitive," that which is

"Most worthy to be blest,
Delight and liberty the simple creed,
Of childhood, whether busy or at rest."

*B. H. Blackwell, Oxford, 5s. net.

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

OF IMPORTANCE TO SENSITIVES.

We have gone so thoroughly into the general aspects of this question in the past that, complicated though the position may be, no one with any knowledge of the matter will accuse us of wishing to defend or condone the misuse of psychical powers. And it is unnecessary to say that we have every reason to condemn in the strongest way the practices of those who seek to impose on the credulous portion of the public by laying claim to supernormal powers which they do not possess.

We propose to address ourselves to the legal aspects of the matter. We have said before that it is really difficult to know what we are to understand by "fortune-telling." Judging by the various decisions it would seem that the very moment a psychic delineator makes the smallest reference to future happenings the mischief is done. It might be a question of the Lord Chief Justice testing the powers of prevision of some famous medium of the Society for Psychical Research or merely Second Lieutenant Harry Golightly getting a description of his future wife from Mme. Demi-mondains, of Old Bond-street. In either case it is a matter of *reading the future* (or professing to read it) by occult powers (or alleged occult powers). The only difference is in the circumstances, not in the act. It is "fortune-telling" in either case. Such is the absurdity to which current readings of an Act of Parliament, passed when Psychic Science was unknown, have committed our legislators.

The fact is that we are without any clear and authoritative definition of the term "fortune-telling," no line of demarcation being drawn by the law between fortune-telling as popularly understood, or as contemplated by the Vagrancy Act, and genuine psychic delineations. And the term "psychic," as we know from a study of the extent to which influences from the higher world enter into human affairs, has a very wide application. The clergy, for example, are understood to be, and in many cases actually are, the recipients of inspiration from the unseen world. Do they not predict or delineate the future of those in their spiritual charge? Further, do they not "profess or pretend" to be able to do so, not as the doctor or the lawyer would forecast the fate of a patient or the result of a lawsuit, by inductive methods, but actually by an occult process? If this is not the case, then how vain are the teachings of the Church! We ourselves believe those teachings to be in essence founded on scientifically attested realities and on records for the validity of which we are the strongest champions, holding that the Scriptural accounts of prophecy, visions, spirit ministry and miracles are confirmed by present-day experience.

And now what is the legal position? We have said that we are without any authoritative definition. The recent prosecutions merely illustrate the general line of action followed by magistrates sitting at Petty or Quarter Sessions in regard to psychic cases. They are uncontrolled by any dictum from the highest legal authorities as to what precisely constitutes the offence known as fortune-telling. How can such a definition be obtained? A person convicted of fortune-telling by a magistrate has a right of appeal to more magistrates at Quarter Sessions, which is in effect a re-hearing of the case, or in the alternative he may appeal direct to the Divisional Court of the King's Bench, but in that case *only on a point of law* by way of a special case stated. He has the same remedy if he appeals to Quarter Sessions and his appeal is dismissed. Appeal, however, to the King's Bench, whether direct from the Police Court or from Quarter Sessions, lies, as we have said, *only on a point of law* and not on a question of fact. On the face of it, there seems to be no remedy but an amendment of the law, so that it shall define what in reality is the offence aimed at *to-day*, when the circumstances which gave rise to the particular section of the Vagrancy Act under which these charges are framed have changed so radically. This is what the movement initiated by the Spiritualists' National Union has in view, and anything short of this can have no complete efficacy. For it should be understood that a person charged with fortune-telling under the Vagrancy Act has no right to a trial by jury, and is thus debarred from the privilege accorded to persons charged with more serious offences; and as the magistrates usually base their decisions on what they accept as facts, and avoid points of law, the adjudged person is generally unable to bring his case in its entirety before the High Court. The real question is, in what circumstances is prediction of the future to be regarded as an offence not merely against the law but against public morals and public policy?

Until that question is settled genuine possessors of psychic faculty should be under the protection of some society or institution of recognised standing which could give them a

serious status, and possibly provide them with certificates of fitness. And until that can be arranged there seems to be nothing for it but for them carefully to abstain from any form of prediction in the presence of persons of whose good intentions they are doubtful. Even to prophesy that a sick person will get well, or that it will be a fine day next Wednesday, would probably be held to be fortune-telling if the statements were in any way associated with psychic methods.

Lastly, psychics must not assume from the result of a recent case that it is absolutely necessary in order to maintain a charge of fortune-telling that the offence shall have been committed in the presence of two persons besides the psychic. That would be a delusion. There are certain crimes in which corroboration is necessary, but offences under the Vagrancy Act do not belong to that category.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

Again we give a full list to date of the subscriptions received for this fund, for which the donors have the hearty thanks of the L.S.A. Council and LIGHT.

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DR. ELLIS T. POWELL will give an address to-morrow (Sunday) at 6.30 p.m. at Steinway Hall, Lower Seymour-street, W. 1, on "The Science of the Other Side: Prospect and Retrospect."

PSYCHIC SCIENCE IN THE LABORATORY.

REPORTED DISCOVERIES IN STORING NERVE ENERGY AND REGISTERING THOUGHT.

Some friend has favoured us with a recent issue of a Californian illustrated magazine, "The Los Angeles Times," in order to call our attention to an article to which the writer, Elizabeth Whitford, has given the expressive, if rather cacophonous, title of "De-oculting the Occult." It is concerned with certain experiments in the transference of human power, in which Dr. Albert Abrams, of San Francisco, is reported to have been engaged for several years past, and the results of which seem at first sufficiently remarkable. He has shown, we are told, "that the different organs of the body produce and radiate power of demonstrable polarity—power which may be stored in Leyden jars and transferred through insulated wires like electricity, or even through appreciable degrees of space without contact, and which may be used to stimulate and heal other organs." Finally, feeling the need of an instrument for demonstrating and recording the transference of organic and mental power, Dr. Abrams has produced, and is patenting, a delicate apparatus with the somewhat formidable name of the Sphymobiometer.

"This instrument consists of an electrode for receiving the energy; a button for interrupting the energy flow; a large pad which is fixed to the abdomen of the receiving subject—(this pad conveys energy indirectly to the heart when this organ is used as a detector)—a wire for grounding; the potentiometer for regulating the supply of energy to the subject (it has been found in the experimental work that when too much energy is conveyed it depresses the heart instead of stimulating it: all individuals do not react alike to stimulation, therefore the necessity for controlling energy by the potentiometer); a condenser which regulates wave lengths—for each material in nature has its own special wave length—and a resistance coil for measuring the strength (potentiality) of the energy, which may thus be regulated to a nicety. It was through his discovery of the reflex action of the stomach in response to power that Dr. Abrams was led to the construction of his instrument.

"Dr. Abrams reports in all his experiments in thought transference, as shown by the Sphymobiometer, but ten per centum of failures, which proportion, of course, is entirely negligible, especially when the fallibility of the human brain is considered.

"By this instrument a certain eminent poet and thinker was shown to think with both sides of the brain, as did Herbert Spencer and certain other of the world's greatest. The left side of this poet's brain registered a power equal to sixty ohms, or, in mechanical terms, it exerted a force equal to that of a giant magnet with a lifting power of four hundred pounds to the square inch. The right side of the same brain registered thirty-two ohms, nevertheless the experiments in transference with this subject were not so satisfactory as with some others. Was the giant brain too active to concentrate?"

The writer proceeds to describe some experiments in which she herself did the thinking:—

"There were present in this case only Dr. Abrams, a young woman who is his office assistant, and myself, Dr. Abrams being seated, the receiver of the instrument connected with his person and taking his pulse vibration regularly. I stood within a few feet of the instrument, but there was no visible connection between me and it or between me and either Dr. Abrams or his assistant. When the clicking of the little instrument was quite regular and uninterrupted, the assistant would say 'Now,' meaning that all was in readiness. At some shortly subsequent time, determined wholly by my own volition, I would begin to focus my thought on something not complex, but simple, as a chair, a curtain, or a word. Twice at the instant of concentration there was a complete interruption of the pulsation, showing transference, and once the interruption was not quite so definite. After these three tests, I went into an adjoining room, where I could see neither the instrument nor the experimenters, and the experiment were even more satisfactory, for there was complete inhibition of the current three out of four times, and a decided hesitancy at the fourth effort of cerebration.

"Next I concentrated on numbers and out of seven numbers on which I focussed my thought, the dial registered the correct one six times. (The dial is like a clock-face with a needle or hand, which is deflected when the pulse vibration is altered by received power.) This I considered the most thoroughly satisfactory test, for it was the most definite. The result seemed truly marvellous, for the one apparent failure was quite as interesting as the unqualified suc-

cesses. I had been trying to think 'three, three, three,' but I was actually looking at the figures two and one-half, which happened to be before my eyes, and the dial registered in this case two. Did the two twos in the figure influence my unconscious mind to think 'two' harder than my conscious mind was thinking 'three'? . . . Dr. Abrams's instrument is extremely useful for scientific tests and experiments, but the economic question arises, could it be of more than laboratory value? Can it be commercialised?"

Some of the experiments recorded are much like some unrecorded ones conducted by Mr. David Wilson and reported by him to us. It may be worth mentioning, by the way, for the information of those interested in Mr. Wilson's experiments, that he has for the present abandoned them and betaken himself to other employment.

A VETERAN'S FIRST CLUES.

AN EARLY INSTANCE OF "CROSS-CORRESPONDENCE."

Mr. Edmund Dawson Rogers, the second president of the London Spiritualist Alliance, and for many years editor of *LIGHT*, relates in his "Life and Experiences" the following as among the incidents which first drew his attention to Spiritualism. The "Miss A" referred to was an invalid lady who was confined to her bed with an incurable disease attended by great physical pain. Some time after he became acquainted with her Mr. Rogers discovered that he was able to assuage her sufferings and give her much needed rest by the exercise of his mesmeric powers:—

"I first mesmerised Miss A. in the early spring of 1867, but it was not until the July of that year that I discovered that her vision was sometimes opened to the spiritual plane. The discovery came about in this way. While she was in the mesmeric sleep I frequently tried the effect of touching the phrenological organs . . . When I touched philo-progenitiveness, she always went through the form of nursing a baby, and if I touched tune at the same time she hummed a baby melody. But on the evening of July 26th, to my surprise, there was no response whatever; she remained perfectly still and silent. At last I observed a smile on her lips, and asked what it was that pleased her. Her reply was that she was amused and interested in a number of beautiful children whom she saw about her. I suggested that this was an imagination, due to the fact that I had excited a particular organ. But no; she protested that there was no imagination in the case, that she had seen the same children in their spirit-life many a time before, and that as to some of them she had known them during their natural lives, and had continued to know them and watch their development since. I was not then a Spiritualist, and took no interest in the subject. But I desired a confirmation of the statement, and therefore asked whether she could give me proof. 'For instance, can you find my father?' After some minutes of an apparently deeper sleep she spoke again, and said, 'No; but I can see your daughter. She is present.' My answer was, 'That is certainly a mistake, for I have not a daughter in the other life.' 'It is no mistake,' she replied; 'she is not only present, but she sends a message to you: "Tell father and mother I am nearer to them both than if they had kept me until now,"' It then recurred to me that I had really lost a daughter—my first child—who died as she was born—twenty years before, and the thought of whom as a living child had had no place in my mind. A short time afterwards, when Spiritualism had just begun to occupy my attention, Miss A. said that my daughter had told her that if my wife and myself would sit, she would come to the table and try to communicate. We did sit, and an intelligence came, purporting to be my daughter, and in reply to my request that she should give me her name, she spelt out clearly and distinctly 'Anna.' On my next visit to Miss A.—with the test idea still strong upon me—I begged her if possible to learn my daughter's name, and after a time the answer came: 'She says, "Call me Grace." "Are you sure?" I asked. "Yes, quite sure." "How did you get the message? Did she speak to you audibly?' 'No—I saw it in her face—and she saw that I understood her.' An illustration, I take it, of what Swedenborg speaks of as tacit speech. But I was perplexed; at the table I had got the name 'Anna'; through Miss A. I had got the name 'Grace.' I went home troubled, if not with disbelief, yet certainly with doubt. That night while on my way up to bed a sudden inspiration caught me (whence and how do such inspirations come?). I descended the stairs at once, went to my bookcase, and took down Cruden's 'Concordance.' Why I selected Cruden's 'Concordance' I could not have said. I acted apparently from pure impulse. I looked out the word

Anna in the part of the work giving the signification of Biblical names, and there I found 'Anna—Grace.'

"Next evening I went off to Miss A.'s to tell her my story, but before I could do so she anticipated me with the remark, 'Grace has been here. She is much amused that you should not have known that Anna and Grace are the same. She gave you the idea as best she could, but could not control the form in which it should reach you.' I may add, *en passant*, that Grace has never again been forgotten as a member of our family circle, and that she responds to the name to this day."

ABRAHAM LINCOLN, THE EMANCIPATOR.

On the afternoon of the 9th inst., Mr. W. J. Vanstone led his hearers in the hall of the Art Workers' Guild through the varied stages in the career of the man whom he well described as the best expression of America's greater self. He did not mention the fact that Lincoln was convinced of the reality of spirit return, but whether that would have affected in any way the inspiration afforded by listening to the narrative of such a noble life is doubtful. If ever a man was consciously impelled by high spiritual motives and impulses (and therefore to be regarded as a "Spiritualist" in the best sense), Lincoln was, and that fact the lecturer made abundantly evident. He brought out the blend of strength and gentleness and kindly humour so manifest in his hero's character—the strength which enabled him to win his way up from his lowly position to the highest office in the land, and to carry out his lofty purpose of the emancipation of the slave regardless of opposition and obloquy; and the gentleness and humour which so often disarmed his critics. Reviewing Lincoln's career from his birth in a Kentucky log-cabin in February, 1809, to his assassination in Ford's Theatre in 1865, Mr. Vanstone depicted for us a home-life pure, simple and honoured, a business life characterised by enterprise, industry and initiative, a legal life in which shrewd insight and an astounding grip of law were combined with sterling integrity, and a political life self-sacrificing, courageous and incorruptible.

D. R.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £142 12s. 1d., we have now to add the following, with grateful acknowledgments:—

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EGO.

This self, this individual, this rude grain,
This time-mote twixt the eternal crept and caught,
This irritant there encysted and enwrought
To something of a pearly peace again,
With layers of beauty and considerate pain
Made smooth and round and perfect beyond thought
Without, and yet within, a thing of nought,
But being a cause of beauty, not all in vain.
—That fine excrescence of the One enwreathed
To ease His strange discomfort for a span
Shall be a pearl for ever; and shall not this
Rude grain so closely and wonderfully ensheathed,
This lost and labyrinthed self, this aching man
Abide, who broke and beautified God's bliss?
—From "The Bubble and Other Poems," by
WILLOUGHBY WEAVING (Blackwell).

L.S.A. SOCIAL MEETING.—A special musical programme is being arranged for the Social Meeting announced for the 30th inst., at 4 p.m., in the Hall of the Art Workers' Guild. Admission to visitors 1s.

The religious element is strongly marked in the April number of the "Hibbert Journal." Thus we have Prince Eugene Troubetzkoy on "The Meaning of Life and of the World, revealed by the Cross"; the late Stopford Brooke on "Shelley's Interpretation of Christ and His Teaching," and articles on "Prayers in Time of War," "The Doctrine of a Finite God in War-time Thought," "The Book of Jonah" and "Birmingham Mystics of the Mid-Victorian Era." Mr. G. K. Chesterton reviews Dr. Jack's "Life and Letters of Stopford Brooke," and other subjects dealt with include "The Prospects of Liberal Education after the War" and "Palestine and Jewish Nationality."

THE REINCARNATION THEORY.

THE VIEWS OF AN OPPONENT.

In a letter from our friend, Mr. B. M. Godsal, in a recent number of the "San Diego Union," the reincarnation theory comes in for some severe handling. He says:—

"It is assumed that the inequalities of our mortal life must be rectified in other mortal lives. But when we ask ourselves who is it that suffers injustice—is it Dives? or is it Lazarus?—we realise that we do not know, because of the existence of that other world which seems to rectify the balances of this. Thus being unable to point out specific instances of injustice, we are hardly in a position to make any general accusation of unequal treatment.

"The reincarnationist will sometimes compare each of his recurring lives to a day at school. But a schoolboy does not begin each and every day, throughout all his schooling, with pothooks and A-B-C's! Quite ninety-nine per cent. of what the average man learns is knowledge shared with everybody else, thus leaving about one per cent. peculiar to himself. Is the man condemned to re-learn the ninety-nine per cent. over and over again? Must countless dear mothers give us again and yet again the lessons of the nursery and the warnings of boyhood? What a depressing thought! The labour of Sisyphus re-rolling the same stone everlastingly up the same hill would seem to be exhilarating pastime when compared with that of a man who must continually re-learn all the complicated mechanism of life with wearisome reiteration. Imagine President Wilson going again to school to study the rules of syntax! Or Mr. Roosevelt learning once more to lisp the mother tongue! and the rest of us teaching our grandmothers (re-incarnated) that which the dear ladies themselves imparted to us in our callow youth!—it is hard to appear serious when discussing such a conception."

Mr. Godsal does not dispute the fact that many people, including children, remember other incarnations.

"But are the incarnations their own? or do they belong to former mortals with whom the subject happens to be in close spiritual touch—very much as a mesmerised subject is in touch with his operator? One has read of children 'remembering' the lives of recently departed playmates, and of a girl who recalled the complete scene of the engagement of her mother, who had died when the girl was born; clearly, for a mother to reappear as her own daughter must exceed the powers of even a quick-change artist in reincarnating. . . .

"To one in my unregenerated condition it seems that if there is anything in the world that could mar our delight in the fresh loveliness of children, make their prattling wearisome and their development uninteresting as a twice-told tale, it is a belief in reincarnation.

"Moreover, it seems to deaden sympathy by creating an assumption that those who are unfortunate have earned their sufferings—'Rabbi, who did sin, this man, or his parents, that he should be born blind?' Jesus answered, 'Neither did this man sin nor his parents: but that the works of God should be made manifest in him . . .'

"Here we find an answer—beautiful and simple—to the question with which we start out, to wit, wherefore the countless lacks and congenital blindness—mental, moral and physical—that we see around us and experience in ourselves? According to Jesus, it is not because of sin in a previous existence, nor as expiation for the sins of others, that these sufferings and inequalities are with us. They come, rather, to develop the soul within each of us—urging us with divine compulsion to give and to accept help, to crave sympathy and to feel it, to be charitable one to another—and know what 'tis to pity and be pitied—that thus the works of God should be made manifest in us."

LIGHT may be obtained from Mr. John M. Watkins, Cecil-court, Charing Cross-road, W.C.

THE example of the London detectives who trapped a London fortune-teller a short time ago by disguising themselves as army officers, has been followed by a Cardiganshire policeman, who, "disguised as a major, secured the conviction of and a £5 fine for two Aberystwith fortune-tellers."

"THE UNDISCOVERED COUNTRY."—Amongst forthcoming books on psychical evidences is a volume under this title. It consists of "a Sequence of Spirit Messages, describing Death and the After-World," and is to be published by Messrs. Cassell & Co. It is not a mere random collection of psychic communications, but a carefully arranged and sequential series, forming an effectual answer to the "rubbish" and "drivel" arguments of materialists. The date of publication will be announced in due course.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Dr. Ellis T. Powell. 19th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. E. H. Peckham; 6.30, Mr. P. E. Beard. Wednesday, May 15th, 7.30, Dr. W. J. Vanstone.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. De Beaurepaire, addresses and descriptions; 3, Lyceum. Wednesday, 8.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mrs. M. H. Wallis, addresses.—T. W. L.

Kingston-on-Thames, Bishop's Hall.—Mrs. Neville, address and clairvoyance.—M. W.

Cambridge.—Masonic Hall.—11, Church service; 6.30, Mr. Ernest Meads. 19th, 6.30 p.m., Mrs. Mary Gordon.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Memorial Service for Mrs. Greenman. Speaker, Kwaja Kamal-ud-Din.—N. B.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. E. Hunt, address.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Neville, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers. Friday, Young People's Guild. Lyceum every Sunday at 3.

Holloway.—11.15, Mr. and Mrs. A. W. Jones; 3, Lyceum, hearty invitation to all; 7, Mrs. A. Boddington. Doors close fifteen minutes after commencement.—R. E.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

LONDON SPIRITUALIST ALLIANCE, LTD.,
6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, May 14th, at 3 p.m.—Clairvoyant Descriptions.
THURSDAY, May 16th, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Robert Owen."

FRIDAY, May 17th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "Elementals and Nature Spirits."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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At 11 a.m. ... MR. E. H. PECKHAM.
At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, MAY 15TH, at 7.30 P.M.,
DR. W. J. VANSTONE.

THE CHURCH OF HIGHER MYSTICISM,
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SUNDAY, MAY 12TH.

At 11 a.m., MR. PERCY BEARD. At 6.30 p.m., MR. ERNEST BEARD.
Healing Service after the Evening Meeting.

Wednesdays, at 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at Hampstead Conservatoire, Eton Avenue (opposite Swans Cottage Station Met. Rly.)

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Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 12TH.

Evening, 6.30, Service ... MRS. JENNIE WALKER.
WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS. CLARA IRWIN.

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Thursday, May 16th ... MR. A. VOUT PETERS.

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By A KING'S COUNSEL.

This volume sets out most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters.

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For Two Weeks: JUNE 15TH to 29TH.

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THE UNION OF LONDON SPIRITUALISTS

will hold their Seventeenth Annual Convention on Thursday, May 16th, in South Place Institute, Finsbury, E.C. (Near Moorgate St. Station).

CHAIRMAN: Mr. George Tayler Gwinn, President of U.L.S.
Morning, 11 a.m.—Mr. Ernest W. Oaten, President of the Spiritualist National Union, will present for discussion a Paper on "The Future of Spiritualism." Soloist: Miss Edith Bolton.

Afternoon, 3 p.m.—Clairvoyance by Mrs. Marriott and Mrs. Neville. Soloist: Miss Lilian Maskell.

Evening.—Mass Meeting, 6.30 p.m. Speakers: Mrs. Jennie Walker (from Canada); Mr. E. W. Oaten (President, S.N.U.); Mr. A. T. Connor (Secretary of the London Lyceum District Council).

Soloist: Mr. Eric Godley. Organist: Mr. C. W. Turner.
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