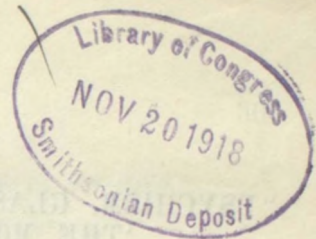


Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Mark Twain, as we know, did not overlook Spiritualism as a subject for some of his abundant fun, but he was always very fair, and took serious note of what struck him as genuine or thought-provoking. That is because he was a deep student of human nature, clear-eyed and sympathetic. His was too large a mind for petty prejudices. His rich fund of humour gave him balance. He could laugh at himself as heartily as at the enemies whom he covered with ridicule. Moreover, he had a real interest in supernormal faculty, of which he had several experiences in his own person. Reading his "More Tramps Abroad" lately, we came on his account of an experience which he attributed to "mental telegraphy," or telepathy as we should now call it. If it stood alone we might put it down to coincidence, but such instances are now numbered by thousands. We could give scores of them from our own personal records. There are probably few people of sensitive mind who, when in close association with each other, have not similar experiences.

* * * *

Here is the story. Mark Twain, his wife and daughter and his manager, Mr. Carlyle Smythe, were sitting at lunch at Waitukurau during their New Zealand tour. Mark sat at the head of the table where he could see the right-hand wall to which the rest had their backs. On that wall, at a good distance away, were a couple of framed pictures, one of which he imagined—he could not see it clearly—was a picture of the Prince Imperial being killed by the Zulus. Here we quote:—

I broke into the conversation, which was about poetry and cabbage and art, and said to my wife, "Do you remember when the news came to Paris —" "Of the killing of the Prince?" [Those were the very words I had in my mind.] "Yes, but what Prince?" "Napoleon—Lulu." "What made you think of that?" "I don't know."

There was no collusion. She had not seen the pictures, and they had not been mentioned. She ought to have thought of some recent news that came to Paris, for we were but seven months from there and had been living there a couple of years when we started on this trip; but instead of that she thought of an incident of our brief sojourn in Paris of sixteen years before.

Mark Twain explains why it must have been a case of mental telegraphy. The picture did not represent the killing of Lulu (the Prince Imperial) at all, nor anything connected with him. He had "telegraphed an error." His wife got the error from Mark Twain's mind—"it existed nowhere else."

* * * *

We have had sometimes to deal with an objection against "meddling" with any other world than this, since, as the objector points out, this world has already enough to do in dealing with its own affairs. Well, in the first place,

we remember that, in the providence of things, the world beyond may be said to have sought this one to a far greater extent than this world has tried to extend its domains into the invisible. As for the complaints of what, for the sake of brevity, may be described as "overcrowding," this may be dealt with very simply by the consideration that the world of the average individual is really a very small one, the affairs of which may be administered with no great difficulty. Whether in a world of a million, or a billion souls, each has a few friends and associates and that is his or her world. If one chooses, like the traveller in the interior of China, to feel overpowered by the teeming myriads around him, that is rather a matter of sentiment than of practical politics. Perhaps, by the way, that sentiment argues a little of that insularity and exclusiveness which it is so good a thing to get rid of in becoming a true citizen of the world. Another important consideration is this: Whatever may be said to the contrary by those whose judgment has been temporarily warped by the tremendous discovery of a new world of life and activity, that new world is not the abode of demons, sylphs, spooks or other unnatural or extra-natural beings. It is a human world—a realm of human beings with all their endearing faults and imperfections—their loves and virtues that relate them to Divinity; their prejudices, illusions and weaknesses that show their affinity with this world so unmistakably that it is really wonderful that they often meet with so cold a welcome. Man should not shrink so affrightedly from his own likeness.

PREDESTINATION: DOES IT EXPLAIN PREVISION?

The writer, "P.", of the article under the above heading (page 298) invites the opinions of readers of *LIGHT* on the same theme. His own theory seems to be briefly as follows: A man cannot alter his destiny, but it behoves him to struggle against temptations in the interim, in order that he may develop spiritually. He may possibly by these means even postpone his ultimate fate. One is irresistibly reminded of the classic occasion when Scheherazade, finding herself in this trying situation, nobly contrived to defer her destiny for a thousand and one nights, when it was happily cancelled, as a token of such sustained vigour. One fears, perhaps, that had that elusive Sultana wholly grasped the doctrine of predestination, posterity might never have been charmed with the "Arabian Nights," for it is almost impossible to avoid the suspicion that the main stimulus to that lady's unequalled subconscious memory was rather the intense conviction that she *could* escape her destiny than that she would be merely the recipient of some devachanic mark of distinction as an unparalleled story-teller.

But perhaps "P." will here observe that this is a case in point, namely that S. (I forbear a second time writing her name) did postpone her destiny, that instead of being strangled in the dawn of her beauty, she survived its departure by many a long day, until she felt an irresistible desire to go the way of all the earth, and did so, and with a faint "Eureka" vanished from sight.

But I fancy "P." does not mean simply that "the paths of glory lead but to the grave" but is rather exercised in his mind as to the provisional remarks of the ancient and modern sibyl. Do these require us to believe in fatalism pure and simple or not? I venture to think that the only conceivable way of approaching an answer to that question would be by the avenue of a prolonged inductive research into cases of fulfilment and non-fulfilment of prophetic statements on the same line as that adopted by the S. P. R. census of hallucinations, etc. Hearsay is valueless in a matter of this kind, unless the reports can be severely checked, whilst to rely on memory (though it saved S.'s life) is to depend on something the nature of which we but dimly understand.

QUERY.

"PSYCHISM, GLASTONBURY AND 'THE MONTH.'"

A CRITICAL REVIEW.

[*"A Member of the Scots Bar"* whose review of the theories advanced by Mr. Bligh Bond in his remarkable book, *"The Gate of Remembrance,"* we gave in our issue of March 22nd (p. 66) sends us some comments on the pamphlet under the above title noticed in last week's leader—particularly the cool reflections in which the author, Mr. Paul Hookham, indulges on the character of all mediums and the genuineness of all mediumistic phenomena. At the outset our correspondent picks out some choice specimens of Mr. Hookham's lofty manner of conveying disparagement, and gibbets them.]

There is "perhaps always 'something wrong' about a medium." An author often thinks the same about a critic. The statement is worthless; it represents the average dislike of the unfamiliar and nothing more.

"One of the tests of a true proficient is that he will resort to falsehood if a failure of his powers renders that desirable to him." And so on in a crescendo of disparagement till we have "it is part of their nature." No one out of Bedlam would "test" any medium by this sort of standard. If the statements have any tincture of truth they apply to the majority of men and women. The medium *quâ* medium shows not a trace of any greater inclination to lying than other people.

"As to their [the phenomena's] real nature it may be said that nothing positive is known. Possibly nothing can be known." The first is untrue; the second unfounded. "There is no proof that they do not emanate from the sitters." But if we ignore all proof it would be just as true to say that they emanate from the table legs and kitchen tongs or the Binomial theorem. Anyone can say they emanate whence he pleases. How can one prove a negative like this when the critic rejects the plain often-proved fact that the sitters' minds had not got the material and could not have originated it?

And what a begging of the question there is in the farcical statement that the "minds of the sitters—either in adaptation of these minds to conditions beyond the range of physical life as in materialisations, levitation, &c., or in the exercising" . . . subconscious powers, telepathy, hypnosis, &c., which this critic would extend to an *nth* degree to explain anything. If he can comprehend how the mind of any sitter can bring about materialisations, &c., by "adaptation" to utterly unknown conditions, he is *capable de tout*.

Judging from the following, words must have little meaning for our author:—

"So long as investigators try to get evidence of outside influences which in view of the unknown extension of their own faculties is unattainable" . . . so long, &c., will they get what they wish.

Does he really mean "extension"? For no extension of my faculties can make evidence unattainable. Really it must enlarge my ability to judge the evidence I get. Evidence comes to us; we do not create it. However it comes I can judge it. I remain and my temperament varies. I may get evidence enthusiastically and review it cynically or sceptically. If what I do get *seems* more or less what I should expect to get I test it the more, but having done so and failed to shake its character why on earth should I reject it on that account?

Of Mr. Bligh Bond's book Mr. Hookham writes that it is "free from the taint of professional mediumship." Is taking money a taint? Is the Archbishop of Canterbury a tainted Christian compared with John Smith, the open air expounder of Hyde Park?

The book, we are told, presents psychism under "a more reasonable aspect" because, forsooth, "he imagines that there is in Nature a universal memory." This is illuminating. It reveals clearly that anything but Spiritualism is "reasonable" according to this scribe.

"All this marks an enormous advance." How can there be any advance by rejecting simple explanations in favour of unproved hypotheses? Counter assertion or contra assertion cannot advance anyone.

It is to me marvellous that any intelligent author can write thus: "Mr. Bond's theory is not precisely scientific [I admire the qualification] but is not irrational. It is a very different thing from the assumption of a spirit representing continuity of life after physical decease; that is a mere coinage of the brain."

So much for Christ—but I prefer Christ to Mr. Hookham.

Here is a specimen of vicious reasoning: "We place before ourselves a criterion of proof, a test of something which is in fact the offspring of imagination." And so he says we reason in a circle. But he does not prove his "in fact" which of course makes the circle. He merely says if we judge without judgment we do not judge. And really that is only a platitude. Mr. Hookham is always doing this. He cannot make a statement which does not already involve the answer he wants.

The "Times Supplement" critic asked in his review, "Why the ghosts?" And he said that neither the normal uncon-

scious hypothesis nor Mr. Bond's own explained these. Mr. Hookham doesn't even try to explain them. I too ask the question, "Why the ghosts?" The Spiritist alone has answered the question.

TELEPATHY AND "WIRELESS."

A recent contributor made mention of the common notion that there exists some sort of analogy between wireless telegraphy and the process of telepathy.

J. W. M. seems to think that where the comparison is weak is that the "wireless waves" would of necessity be much more "concrete" in character than the "emanations" involved in the process of telepathy.

It seems to me that this argument misses a rather important aspect of the case, and one which shows that no real analogy exists at all.

"Wireless waves" in themselves are quite unintelligent, and unless there exists a pre-arranged code known to the operators at either end, by which the succession of "wireless waves" can be interpreted it is an impossibility to send messages of any kind. Again, we are able to transmit our thoughts from one to another by making a series of vocal sounds. To those who understand our language (or code shall we say?) these sounds have definite meanings, and so the transmission of ideas becomes possible. If we meet a foreigner, however, who knows nothing of our language, he is able to hear the sounds we make, but as he has no knowledge of the code for their interpretation they are absolutely meaningless to him. Supposing "psychic waves" exist, by what means can they (being in themselves as meaningless as "wireless waves") convey impressions from the mind of one individual to another, in the total absence of a pre-arranged code for their interpretation?

This argument is not a new one, but it is well to bear it in mind, for it seems to present a good case against any effort to explain telepathy by a comparison with wireless telegraphy. Telepathy seems at present to have no analogy, so far as actual operation is concerned, with any known material process, and it is just this fact that drives materialistic science to an attitude of denial. The thing does not fit in with materialistic philosophy, and so simply cannot be!

H. P. N.

THE IMPRISONED SPLENDOUR.

Even this dear, delightful old flesh, heir to so many ills, responsive to so many sensations, is a prison. There come moments, on divine days like these, when the earth is baptised in beauty, when we long to leap out of imprisoning bodies and mingle in some more intimate way with streams and flowers. There was a strange, solemn sunset at sea last summer, and my very soul fluttered against its latticed window, only to fall back, held captive. How often, when we gaze at some lovely bit of scenery—as when we go down to Kew in lilac-time—have we had a sense of the utter inadequacy of sight! Everywhere around us there is so much more than we can touch or reach, heights we cannot climb, depths we cannot fathom. The body grows weary and pulls us down; languor succeeds inspiration; and the deficit between dream and reality dismays. Our human lot is nowhere better described than by Browning in "Paracelsus" when he says that there is an inmost centre in us all where truth abides in fulness, but around,

"Wall upon wall, the gross flesh hems it in;
A baffling and perverting carnal mesh
Binds it, and makes all error;"

and to know rather consists in opening out a way whence the imprisoned splendour may escape, than in effecting entry for a light supposed to be without.

—From a sermon by the REV. J. FORT-NEWTON in the "Christian Commonwealth."

To a correspondent who is pained by the allusions to Germans as "Huns" it should be explained that the term was first applied by the Kaiser himself to his soldiers. This was at the time of the expedition to China in 1900 when he exhorted them to be like the Huns under Attila. It was his idea, not ours.

TRANSITION OF MME. LIZA LEHMANN.—A sweet singer and gifted composer has passed from our midst in the person of Mrs. Herbert Bedford, better known to the musical public as Mme. Liza Lehmann, whose decease was announced last Saturday. The writer of the obituary notice in the "Daily News" speaks of her singing as "instinct with a charm and refinement which few of her contemporaries could rival" and of her musical compositions as being marked with the same qualities. Her best known works are the song cycles "In a Persian Garden," "The Daisy Chain," and "In Memoriam," but she also wrote for the stage. She came of a literary and artistic family, her father being a well-known artist and her mother the daughter of Robert Chambers. That great litterateur was, as most of our readers are probably aware, an avowed Spiritualist, and Mrs. Bedford shared her grandfather's faith. A few years ago she joined the London Spiritualist Alliance.

TELEPATHY AND "THE LAW OF REALITY."

LETTER FROM THE REV. G. VALE OWEN.

We have received from H. W. E. the following letter which reached him a few days ago from the Rev. G. Vale Owen, vicar of Orford, Warrington (quotations from those remarkable automatic scripts have from time to time appeared in these columns), who has since given permission for its reproduction in *LIGHT*. The articles referred to in the opening sentence appeared in our issues of August 24th and September 7th (pp. 267 and 282):—

"I have read your article carefully and also the reply of J. W. M., and I must candidly say I agree with you and not with him. The whole of my teaching received from those who have communicated with me through the veil, and also my experiences experimentally by mediums, and by automatic writing through my wife's hand by planchette, all go to confirm your own conclusions. Those in the same sphere are able to maintain intercommunication. Those in a higher sphere usually have to 'condition' themselves to (to take on the conditions for the time being of) any sphere inferior to their own normal sphere, if they wish to draw upon the knowledge of those in that lower sphere. I say 'usually' because it has been explained to me that there are various methods employed in compassing their object.

"I have only recently had an instance where several friends from different spheres have managed to speak in the same evening through one medium. But they were not able to speak to each other. This seems strange, but the fact stands. One thing J. W. M. seems to have failed to grasp is this: he implies that thoughts are not transmitted direct from one incarnate person to another but that a spirit guide carries the thought from, say, Smith to Brown. It is therefore possible for telepathy to exist between an incarnate person and a discarnate person, presumably because both are spirits. But if this be so, I fail to see the logic which denies the possibility of telepathy being operative between two spirits named Smith and Brown whether incarnate or discarnate. The difficulty consequent on the intervention of the 'mortal brain' between the 'subconsciousness' of the individual and the outward articulation of his mind, thought-communications, you noted in your article, but that was apparently overlooked by your critic. May I add, that the general impression left on my mind by the reading of both articles is that your conclusions were carefully thought out and quite clearly expressed, but that those of J. W. M. were hastily formed and expressed in such decided language as in so very profound and intricate a subject is not as a rule adopted by such students as realise the magnitude of the science? I refer to the last two paragraphs of his article which contain such expressions as 'incontrovertible testimony' and 'I am satisfied.' If the testimony is of such a nature there is no need for further investigations, and if he is satisfied, well then further progress in knowledge is not likely to lure him onward. For my own part I fear we have a lot to learn on the subject, and other subjects allied with it, before we can finally close with an *ipse dixit*. But I feel also that the solution will probably be found on the road you have indicated by the term 'Law of Reality,' or, as it might perhaps be put, 'Law of Affinity.' Probably others will have something to say on the matter and I shall watch the pages of *LIGHT* with interest to see what other views come forth."

FATE AND THE FUTURE.

Here is a quotation from the opening scene of "Eyes of Youth" at the St. James's Theatre in which the Yogi assures Gina Ashling that it is possible to see the future. At first she interprets his statement as implying that the future is fixed and quite outside our control, but he gently demurs to this interpretation:—

GINA (*now much interested*): Won't you sit down?

YOGI: You honour me, beautiful lady. (*Sits over against her at table.*) Everything that occurs in this life is simply the effect of some previous cause, every conscious action of our lives has its corresponding effect. Thus, if I should open this bag, the interior would be flooded with light. (*He opens bag, showing her the interior.*) You see?

GINA: Yes!

YOGI: The result of my action is automatic, but I am free to decide the cause. In other words, the consequences of your actions are inevitable, but the actions themselves depend entirely upon yourself.

GINA: You mean, then, that if one determined to do some definite thing, devote oneself to a particular career, for example, the consequences of that decision would all be inevitable?

YOGI: Yes, varied only by the character of the person who undergoes the experience.

As Shri Krishna said, the most difficult of all paths is that of action.

DOES THE DEITY EVOLVE?

By F. TAYLOR.

I believe that intellectuality is the main obstacle in solving this difficulty. By intellect one cannot comprehend the Infinite, for intellect is microscopic in its vision, and to assert that the Deity evolves prompts the question "Do you mean the Deity in His immanent manifestation, or the Deity in His transcendence?" In His immanent aspect the Deity does evolve, but this is only due to His self-limitation, *i.e.*, His incarnation in human beings and other Nature forms. Here the Deity passes into variety. In man there has arisen a consciousness of self, and the evolving of God is an intellectual conception arising from our own limited view. It is we who are evolving, or rather the ideal self, or Christ-self in us, which is the Deity in His immanent aspect and manifestation. But God in His transcendence does not evolve, for in His infinite aspect He is the perfection toward which we are evolving, the One above space and time conditions. From unity to variety, and from variety back to unity; that is the order. To quote from Plotinus: "There is a raying out of all orders of existence, an external emanation from the ineffable One. There is again a returning impulse, drawing all upwards toward the centre from whence all came." Of all who have contributed, I think "Questor Vitæ" is the one who most clearly sees the problem. His language is somewhat subtle, but as this is a subtle subject one should not be too critical on that point. God, in his infinite aspect is beyond the reach of intellect, the part cannot comprehend the whole in duality, or rather the finite self must lose its separate identity and become one with the Infinite. By so doing one passes from the evolutionary plane to That which does not evolve, from God immanent to God transcendent.

Intellect deals with thoughts about God, but the knowledge of God in its infinite aspect is higher than thought, and only reached by passing into union with Being. Then we know, not by thoughts, but rather by living realisation. This may sound somewhat mystical, but he who has realised spiritual truth by living contact, rather than by thought, will know what I mean.

This is what Edward Carpenter means by the following words:—

"Whoever dwells among thoughts dwells in the region of delusion and disease—and though he may appear wise and learned yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants.

"Therefore though thought should gird you about, remember and forget not to disengage it, as a man takes off his coat when hot; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose."

"THOUGHT A MODE OF MOTION."

Mr. Charles E. Benham sends us the following note on the article under this heading in *LIGHT* of the 14th inst.:—

"It is a little difficult to follow Mr. E. E. Campion's theoretical suggestions on thought considered as a mode of motion. The idea of an analogy between Hertzian waves and those set up by brain action is of course an alluring one and it has frequently been put forward as an explanation of telepathy, because *prima facie* it looks so reasonable. But Sir W. F. Barrett, in his 'Psychical Research,' shows on page 109 that this plausible hypothesis will not bear close investigation and indeed, as he says, we can hardly expect to find on the material plane exact analogies of supernormal phenomena, the laws of the physical universe being inapplicable to them.

"The chief difficulty is swept aside by Mr. Campion, in the assumption of localised conductive paths in the ether acting like wires. But until some sort of evidence of these localised paths in the ether is forthcoming such a guess does not go far towards getting rid of the difficulty about diminishing energy in proportion to square of distance—a difficulty fatal to the spherical wave idea.

"But does not Mr. Campion start with a fundamental error in dogmatically asserting that the sun is the source of all thought energy? Even if we admit this in regard to thoughts associated with visual impressions (which is all that Mr. Campion adduces in illustration) surely there is plenty of thought energy that is quite independent of the visual sense. In what way can its origin be traced to solar radiation?

"I rather incline to believe with Sir W. F. Barrett that 'it is hopeless to attempt thus to explain telepathy, and other phenomena which transcend knowledge derived from our sense perception, though these latter are the proper guide for our daily business here on earth.'"

On the other hand a lady correspondent, Beatrice Owen, writes to express her gratitude to Mr. Campion. "The spirit of his article," she says, "is absolutely appealing. To crystallise the idea in words is beyond me, but I have always felt that light—of the study of which science is only on the fringe—may be the key to everything."

surname "Moses" out of a multitude of possible combinations, constructed out of extremely strange characters, familiarly known only to the merest handful of scholar-specialists. Why, we doubt if the greatest Orientalist of the day could be persuaded to attempt such a marvellous feat, and still more profoundly do we doubt his performance thereof, even if he could see into other rooms, like this medium. Nor could his equipment stop at surpassing achievements in Orientalism. To satisfy Mr. Stuart Cumberland's hypothesis he must be able to read (by way of the top of a distant pencil) names written in the characters of every language and dialect, past and present, which the world knows or has ever known. Does Mr. Stuart Cumberland seriously ask people to believe that a scholar of these immense attainments, entitling him to rank among the supreme intellects of the world, would waste his time in watching the movements of the top of a pencil, in order to fool credulous "investigators" of psychic phenomena? He obviously believes it himself. Thereby he furnishes another instance of the unfathomable credulity of the most credulous class in the world, consisting of people who will believe in nothing psychic, although, in order to sustain their pet aversion, they will believe in anything else, howsoever fantastic and absurd.

A STUDY IN SCEPTICISM.

DR. PRINCE ON PERVERSE INVESTIGATORS.

In a recent number of the *Journal of the American Society for Psychical Research*, Dr. Walter F. Prince illustrates, by a special case which has come under his notice, the unreasonably exacting attitude adopted by sitters of a certain mental type towards the unfortunate mediums who, though successful up to a certain point in furnishing evidence of the identity of communicating intelligences, fail to provide the proof positive which these inquirers feel they have a right to expect. Dr. Prince prefaces the particular instance to which he desires to call attention with the following general classification of students of our subject:—

"Those who essay to investigate psychical phenomena are divisible into classes along several lines of cleavage, depending on erudition, sophistication, observing faculty, recording or remembering faculty, logical faculty, special skill, etc. One may be learned, and not be sophisticated, in the sense of being aware of the sources of error in this particular field. He may be both these, yet comparatively deficient in ability to observe a mass of details, partly contemporaneous and partly in swift transition, or in the power to record or remember the essentials of these details, or in the analytic, synthetic process of logical judgment. It goes without saying that, if thus far equipped, he is nevertheless the better an investigator for having the skill which comes from experience. And there are still other cleavage lines depending on whether investigators are prejudiced in favour, prejudiced against, or judicially neutral and open-minded in their inspection of the facts. The last is far from being a merely academic distinction. Learned dogmatism is as real a thing as either the dogmatism or the credulity of ignorance and it can be much more obstructive to the progress of truth."

In the case under Dr. Prince's notice, the investigator, whom he calls Mrs. McLeod, was a widow lady, "seemingly of education and certainly of intelligence," whose husband had died in February, 1905. Between May 15th, 1905, and August 30th, 1906, she visited several public mediums, reporting her results to Dr. Hyslop after each sitting. Some of these mediums were unable to give her anything very tangible, but the reports of a series of four sittings which she had with Miss M. G., a medium of some note, in New York and which (except for irrelevant matter) Dr. Prince sets out at length, are full of evidential matter. Counting the correct statements or intimations made by the medium and those which were reported or inferred to be wrong Dr. Prince finds 48 "hits" to 16 "misses." And some of the misses were not of a very serious character. Mr. McLeod, for instance, was said to have died in March, when as a matter of fact his death occurred one week short of March. It was an error, as Dr. Prince remarks, "of the sort an honest living speaker often makes when he remembers nearly but not exactly when an event occurred." The strange thing is that after making out so good a *prima facie* case for the supernormal Mrs. McLeod views it (as is apparent from her comments) with the most obvious suspicion and mistrust. She says that she "was prejudiced at the beginning by Miss G.'s evident tricks" but she does not specify the nature of the tricks, which, as Dr. Prince points out, is a pity, for "green sitters often pick out as the 'suspicious' particulars mere motor and verbal automatisms which are signs of trance and semi-trance, and fail to note what may be really suspicious." So, as a consequence probably of this prejudice, we find that if a communicating spirit does not state the facts, that is a proof to Mrs. McLeod that he is a fake, and if he states the facts exactly or nearly as she understands them, that raises a suspicion that it is not a genuine communication, but only "mind-reading." ("Poor spirit!" exclaims Dr. Prince.) If he says something irrelevant to

a remark by the sitter he is "dodging"; if relevant, the medium is "enlarging" on a clue. An instance of what Mrs. McLeod regarded as a clue is afforded in connection with a cardboard box which she handed to the medium who stated that she saw the letter "S" written all over it, and then spelled out "S-u-e." The sitter's name was Susan (a fact of which the medium had not been informed) but only her husband called her by the abbreviated form of the name. Mrs. McLeod's comment is that after Miss G. gave her the box, "my expression may have been tell-tale; it probably was sufficiently so to lead her on the right track." On which Dr. Prince sarcastically observes, "Yes, she surely could tell from Mrs. McLeod's expression that the name was not Sarah, nor Stella, nor Serena, nor Sibyl, nor Sophronia, nor Sophia, but Susan, and, furthermore, that the form of the name employed only by her late husband was Sue!" Finally, after the fourth sitting, Mrs. McLeod wrote to Dr. Hyslop asking him if he could not give her the name of a medium in whom he had more confidence than Miss G., plaintively adding, "I somehow feel that under good conditions I might get something worth while. . . Unless you particularly care for me to do so I will not go [to her] again."

In concluding his article Dr. Prince observes:—

"This is a study of a sitter rather than of the material of the 'messages.' . . . According to her own representation of the facts she ought to have been powerfully impressed, and she was not, but, on the whole, disappointed. What she expected we do not know. Whether she would have been satisfied if a horde of shining angels had flown down, bearing Mr. McLeod on their fleecy pinions, we do not know. But we do know that proof is a reciprocal process, facts acting upon the mind and mind acting upon the facts. The facts may be what they will, but unless the mind is allowed to play freely over the facts, like the Spirit of God upon the face of the waters, chaos will be chaos still."

"So of late a learned physician, after perusing a series of some three hundred statements made regarding a person provably absolutely unknown and strange, of which all save fifteen were true, was unimpressed because nearly all the single statements were of ordinary character, which 'might be true of almost anyone,' and could not seem to understand that the statements taken together could not be true of any other person living on this planet. Yet in any other field of inquiry he must have known the lightning rapidity with which the improbability of duplication mounts with the addition of particulars to the definition. The fault was then not with the facts, but with some interior unwillingness to allow the logical faculty to work freely. In other regions of exploration we ask what the cumulating facts indicate and willingly advance as far and in such direction as they lead us; but in the field of psychical research it is regarded as proper to demand that the facts shall throttle us and cram us into a corner before we will yield one jot of our prepossessions. . . . A double standard of logic is reprehensible as well as a double standard of morals. And it is an intellectual crime to be unfaithful to the facts as one has represented or admitted them. Our sitter could have prayed, 'Lord, I am almost afraid that I am beginning to believe; strengthen Thou mine unbelief.'"

THE WEARING OF AN EMBLEM.

We continue to receive the views of correspondents on this subject. The Rev. F. Fielding-Ould writes:—

"I do not think that the immense importance of the idea that Spiritualists should wear a badge which would enable them to recognise one another is fully realised. Friendly intercourse and fellowship are, I imagine, things by which they set great store, and how many opportunities for exchange of views or just fraternal greeting are now lost because a chance word to the wrong man may bring down a thunderstorm of contempt and denunciation? The *ankh*, suggested by Miss Warner, is open to the objection that it is already extensively worn as an ornament, and though it was, according to Dr. Budge, the symbol of 'life,' it was the emblem and focus of quite a different line of thought. Spiritualists are now so numerous and have such an important and distinctive message to the world that they are entitled to a device of their own. Let it be chosen after adequate consideration, remembering that the symbol may become as famous as the Golden Fleece, that it may come to be recognised and honoured throughout the world and attain an age comparable with the *ankh* itself. In the badge chosen one would like to see the cross of Christ represented, but failing that I would suggest a star or a flame within a circle."

Dr. Abraham Wallace "hopes that the *ankh* will not be adopted as the emblem to be used by Spiritualists, it being primarily a purely phallic symbol—the combination of male and female in the production of life." He adds that on this subject the same authorities may be consulted as those he quotes elsewhere in regard to the R.A.M.C. badge. (See page 311.)

Lady Molesworth suggests that a most suitable and beautiful symbol for our faith would be the sign of the cross and the sun, used by Mr. James Macbeth Bain.

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

Sir,—Will Mr. Tennant kindly favour us benighted Spiritualists with an explanation, not necessarily a definition, of what he means by an "exact science." We have always been under the impression that an exact science is one whose phenomena are capable of measurement; Mathematics, Physics, Astronomy and the like are exact sciences, that is, as opposed to reasoning from assumed premisses.

Mrs. Eddy states (p. 113) that four "self-evident" propositions are the foundations of her system:—

1. God is All-in-All.
2. God is Good, Good is Mind.
3. God, Spirit, being All, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, deny good, omnipotent God, Life.

She says further: "The divine metaphysics of Christian Science, like the method in mathematics, proves the truth by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Life, and no life in matter; no matter in good, and no good in matter."

What may be the method of "divine metaphysics," I humbly confess I do not know; but "inversion" is not a mathematical method. Most mathematical converses are true, but not all; a triangle which has equal angles at its base has two equal sides and conversely. But though two straight lines cannot enclose a space, a space can enclose two straight lines, and very often does; congruent triangles must have one angle and two sides equal, but all triangles that have two sides and one angle equal are not congruent; the two sides of an equation are equal in some given relation, but not all equalities can be equated; and so on without end.

The healing power which accompanies some Christian Scientists (in common with many other manifestations of Faith in many times and places) is respectfully admitted. Their intellectual position has been unkindly compared to a man sitting on a branch and sawing off his own seat. For if all phenomena are unreal, the "science" has no phenomena; and how any science, exact or inexact, can exist without phenomena is not apparent to

MORTAL MIND.

Another correspondent, W. B. P., after quoting the Christian Science definition of the Deity, given above, writes:—

I should like Mr. Tennant to explain how "mortal or carnal mind" can exist if God is all Spirit and All-in-all. "Mortality is temporal, finite and material," our "exact" scientist writes. May we say, simply: mortality is the state of subjection to death? If so, God being All-in-all, shall C. W. J. T. never die?

The other horn of this dilemma is that he does not exist. Such is the exact science of it—of the dilemma, whose subject, like the meaning of death, is "another story."

SECOND SIGHT: THE SHEPHERD'S VISION.

A. M. sends us another Scottish story of second sight, which we are reluctantly compelled to summarise. It seems that many years ago Angus Macdonald, a shepherd of Tiree, Argyllshire, while walking home in the moonlight shortly after midnight saw coming towards him a long procession of men four abreast. As they came nearer he saw that they wore scarlet coats—they were in fact, soldiers, and behind them rode an officer on a beautiful grey horse. The shepherd stood fascinated by the (to him) strange sight, and when the men had passed on he followed them. Soon they halted on a common and by the time he caught up with them they were seated on the grass. The shepherd now becoming alarmed, ran to the nearest farm and roused the inmates, who came down and went with the shepherd to the scene of action. But, as nothing could be seen of any soldiers, there was some natural indignation with the seer, who was accused of insobriety or insanity. Macdonald's vision took place some twenty-two years before the Crofters' rising, the date of which we think was 1883. To suppress the trouble a body of soldiers was landed in Tiree, and the shepherd's vision was fulfilled, as he himself, being still alive, was able to observe. The troops marched along just as they had done in his vision, and arriving at a common the officer on the grey horse (Captain Eagles) called a halt and the soldiers sat down on the grass to eat their meal. The parish minister, who knew of the vision, remarked "This is what you saw, Angus." And it was observed that at the time of the vision some of the younger soldiers would not have been born.

The story was related to our correspondent by a woman who, as a native of Tiree, remembers the Crofters' rising and the fulfilment of the shepherd's vision. But we now recall that the vision was mentioned in the newspapers at the time when the troubles were proceeding in the 'eighties. It was then stated that the shepherd's vision of red-coated soldiers was remarkable because of the fact that never before in the memory of the inhabitants had a body of soldiers been seen on the island.

THE R.A.M.C. BADGE.

To the question raised on p. 298 as to the origin and history of the badge worn by the Royal Army Medical Corps Dr. Abraham Wallace replies:—

"The badge is the Caduceus, which is a symbol older than Greek or Roman art and originally connected with serpent idolatry, as for instance in the story of the serpent and Eve, and the brazen serpent of the Hebrew exodus. In later centuries it was associated with the legendary Greek god of medicine, Æsculapius, and also with the magic wand of the god Hermes, the restorer of life and the conductor of souls to Hades. It is now adopted as the emblem of the medical profession, the members of which are regarded as disciples of Æsculapius. The history of its evolution may be learned by students in Gerald Massey's 'Natural Genesis,' Forlong's 'Rivers of Life,' Inman's 'Ancient Pagan and Modern Christian Symbolism,' and Staniland Wake's 'Serpent Worship.'"

S. F. S. interprets the Caduceus as "the age-long symbol of our cosmic evolution past, present and future."

"The dark serpent represents the downward arc of involution—i.e., the descent of spirit into matter, and the light serpent is, of course, the reverse, the return of spirit to its source. The rod in the centre is the staff of life, the short cut to the mountain top which the initiate (or occultist) takes voluntarily in preference to the slow circular path followed by humanity in general. Suffering is the price he has to pay for his accelerated progress."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Wesley Adams. October 6th,

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Mr. P. E. Beard. Wednesday, October 2nd, 7.30, Mrs. A. Jamrach.

Spiritualist Church of the New Re-vealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—The Priory, High-street.—7, Mr. H. E. Hunt.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. G. Taylor Gwinn.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. R. Boddington. October 6th, 6.30, Mrs. Cannock.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. George Saunders, "A Letter from Melita" and "Food and Religion."

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Spencer, addresses and descriptions; also Tuesday, Wednesday and Thursday, public meetings at 8. Special recital on Friday: tickets, 1s.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), Social and Dance, 7.30 to 10.30. Sunday, 11.15, Sergeant Campaigne; 3, Lyceum; 7, Mrs. E. Marriott. October 6th, Harvest Thanksgiving. Offerings of fruit, vegetables, flowers, plants, &c., thankfully received.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—Harvest Thanksgiving Services. 11.30 and 7, addresses, Miss Violet Burton, special music; 3, Lyceum. Monday, 7.30, concert and sale of gifts in aid of Red Cross. Tuesday, 3, ladies' work party; 7.45 and Thursday, 7.45, inquirers, questions and clairvoyance. Friday, Young People's Guild Reunion Social.

MISS H. A. DALLAS will be glad to purchase second-hand copies of her book: "Gospel Records Interpreted by Human Experience." If any readers of LIGHT have copies to spare she will be greatly obliged if they will let her know at what price they are willing to dispose of them. Requests for this book are made to her, and as it is out of print they cannot be met.

"PSYCHIC PHILOSOPHY."—The author of this important work, Mr. V. C. Desertis, informs us that the revised edition of the book is now out of print. He adds: "It has come to my knowledge that some page numbers of the first edition have been sold with a title-page dated 1915. This was done without my knowledge. I have requested the publishers to erase on the remaining copies a date which might mislead."

"OUR WORLD INVISIBLE: RESURRECTION NOW," by G. D. C., with a Supplement by H. A. D., is the full title of a thoughtful little booklet issued at 4d. net by Robert Scott, Paternoster-row, E.C. The author—the Rev. G. D. Cooper, of Lower Beeding, Sussex—argues, largely on the authority of St. Paul, that while there will be a final resurrection day, "a completion of resurrection, a climax when all humanity, redeemed and made alive in Christ, shall pass, body as well as mind, into the fullness of the spiritual life," there is also a process of resurrection and life going on now. H. A. D. (readers will recognise under these initials one of our ablest contributors) points out that St. Paul's view was held by Origen and also quotes a remarkable story told by Tertullian, another early father of the Church, of a vision of a spirit seen after death. Copies of the booklet can be had at this office.

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