

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

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SATURDAY, APRIL 5, 1919.

[a Newspaper.]

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NOTES BY THE WAY.

While our legislators are endeavouring to construct for us a new earth, "The Londoner," in the "Evening News," has been busy fashioning a new heaven—we use the term to cover generally the future state. He has also imagined a set of rules for spirits—"ghosts," as he prefers to call them—and as these particular ghosts exist only in his imagination, they will doubtless conform. They are a kind of stereotyped spirits. If one of these spirits lived on earth in, say, the fourteenth century, he would return to earth exactly as he left it. If he were a knight he would be in correct armour, point device in every detail, every manner and peculiarity of carriage and speech exact. He would not have advanced or altered in the least during the four or five centuries. It is very curious, because "The Londoner" thinks when ghosts don't do these things they are "sham" ghosts. We, who have grown familiar with the mutable things of the psychic world, know differently. We think of the sham ghost as the "historical" ghost who reproduces *too closely* the things that we learned of him in our history books. There is a suspicion of art and artifice about this kind of spirit—we suspect it to be the outcome of the imagination of the ghost seers, schooled to know what to look for and to see that they get it. We have had in our time sharply to question accounts of historical ghosts who were altogether too like their recorded history to be quite natural and convincing.

* * *

We have dealt in the leading article this week with some of "The Londoner's" objections. We have to deal lightly with the question, because it is far too deep a matter to be handled exhaustively, touching, as it does, on deep psychological questions of other-world conditions, which do not come within the province of antiquary or journalist. But let him not suppose that because spirits do not generally act as he thinks they should act that they can never reproduce some of their old earth conditions with considerable fidelity. Something depends, of course, on the time when they passed from earth and the extent to which they have lost touch with their old conditions. Mostly, we have reason to believe, it is a matter of difficulty. Those who have studied the literature of psychical research are familiar with the point. In a few instances the circumstances are reversed, and the spirit communicators present us with problems concerning themselves which have to be painfully unravelled by experts and are then found correct. An example of this kind is found in "The Ear of Dionysius," by Mr. Gerald Balfour. Here the spirit communicators claiming to have been persons who were considerable classical scholars on earth, afforded such proofs of the

fact that it gave classical scholars on this side no small task to hunt up and verify references that in some instances were strange to them. Of course, "The Londoner's" criticism revolves entirely around Mr. Bligh Bond's "Gate of Remembrance." We are mainly concerned with the general principles involved. They do not repose solely on that book, but belong to the whole question of psychic communication.

* * *

In "The Betrothal; or the Blue Bird Chooses," Maurice Maeterlinck has produced a delightful sequel to his famous play, "The Blue Bird." In this new play the fairy, Berylune, tells Tytyl, now grown to a youth of sixteen, that "anything that's ugly isn't true"—a deep philosophical truth with many bright meanings. Thus, in one scene in which he is in a dream-world at night and meets some of the village girls, one of whom he has to select as a life-partner, he is afraid that the girls will quarrel and awaken his parents. But Berylune tells him he is now in a world in which men and women do not quarrel and bear malice towards each other. "All of that was merely make believe and does not exist deep down." True enough, and we are reminded of a remark in an article in the "Times" recently, in which a writer observes, "that there is something essentially incongruous between evil and a man's true self." The play is really a romance of the eternal verities, the truths so subtly suggested in "The Blue Bird" are here carried to deeper and more beautiful issues.

* * *

In reading "The Betrothal," we are struck not only by the beautiful play of fantasy but the delicious satire. Thus we find "Destiny" treated as something pretentious and ludicrous. It shrivels and wilts, but even as it does so, it murmurs its old watchwords, "I never change. I am always the same. I am insuperable, insensible, invulnerable, immutable, inexorable." This is not Maeterlinck's view. It is really heredity that matters. It is the ancestry of the man that moulds his career. Of course, from our point of view, this is only part of the truth, although we stand for a measure of free-will in humanity, and have no belief in fixed fate, holding that man is himself part of the destiny assigned to him. Something rests in his own power. The scene in which Tytyl's children yet-to-be select the girl he is to marry for their mother is delightful, although we fancy the idea is one which, in a somewhat different form, the Belgian poet has already dealt with in one of his books. "The Betrothal" is published by Methuen (Ltd.) at the price of 6s. net.

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In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

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COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

BY STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

(Continued from page 99.)

SOLDIER. There are inferences you have not drawn, but which seem to me pretty obvious. As we are limited by three-dimensional matter, all, or nearly all, our current ideas are, and are meant to be, drawn from its conditions; so that all our notions of spirit-action must remain three-dimensional, and therefore very imperfect. Much more, too, our notions of the Divine action are, and must always be, conceived under human imagery, for no other would be understood. That being so, it is quite reasonable to speak of God's wrath, or His judgment, or His government, so long as we have at the back of our minds the certainty that these are figures, and not absolute.

CHAPLAIN. *Cela donne à penser.* That is true enough. But what do you mean, more exactly?

S. I mean what the prophets mean when they speak of God's eyes, or the work of His hands, that *everything* we can attribute to Him is in terms of human experience; so that all such language is literary and figurative, conveying by imagery the nearest ideas we can receive, the ideas of forgiveness and protection as much as any others.

C. I should not deny that; but surely some definite creed is necessary, or all ideas evaporate in a nebulous generality.

S. Perhaps, but the trouble begins when the ideas are erected into dogmas and taught as final truth. But one hesitates to speak of these matters with a parson.

C. You need not with me; it is one of our misfortunes that the laity do not speak their real thoughts.

S. The clergy do not, as a rule, encourage us to do so. When I was a subaltern I remember how I and another sub. were discussing "hell," very ignorantly of course, in a railway carriage on the way to Quetta. At a roadside station the chaplain got in, and A—, who loves a joke, said to the padre, "You have come just in time; B— here doesn't believe in hell." The chaplain turned gravely to me and said, "I fear you will be grievously undeceived some day." That doesn't help intercourse.

C. No, certainly it does not. But you can speak frankly to me. After having been told a few times that "We don't want no b— parsons here," I can stand most things.

S. Well, you know I am a member of the Church of England and a Spiritualist, so you won't be hurt if I say frankly that the Church has lost the working classes and the "intelligentsia" by missing one opportunity after another. In about the year 1860 Churchmen began to hear of geology, which had been studied for thirty years by Murchison and the French geologists; they took their stand on the book of Genesis. Some even said that the Devil had put the fossils into the rocks to discredit the Bible. Then came Bishop Colenso with his somewhat childish demonstration that the story of the Wanderings of the Israelites in the Wilderness must be very inexact; he was hounded out of the Church. Then came the real Higher Criticism which proved indubitably that the Old Testament is not a collection of original records, but that these have been collated, compiled, edited, re-edited, and altered according to the ideas of the time; but the clergy still held to literal inspiration, and many still work their Sunday schools on the same lines. Then came Darwin, and you, yourself, must remember the flutter in the clerical dovecotes, and the fury with which the "Descent of Man" was assailed. The clergy lost another great opportunity of leadership, they left it to Huxley to show that the cosmic process is inapplicable to moral evolution,* and to Benjamin Kidd to demonstrate that the means of that evolution is the transmission of the "cultural inheritance" which can transform ideas in one generation†. Then came the Education Acts, and another opportunity was lost by quarrels about creeds and sects, instead of taking the line that *all* education has a moral aspect, especially History and Science, and showing exactly how each can be used to develop the moral sense. The crux now is Spiritualism, and the line generally taken is either the Roman Catholic view of diabolism; or that of the Rev. E. W. Barnes, Master of the Temple, who writes, with the approval of the Liverpool Diocesan Board of Divinity,** that Spiritualism is "a degrading illusion," instead of recognising its proved facts and its scientific and moral principle.

C. That is only too true; and I shall not try to excuse it, though there are many to whom your indictment does not apply—Kingsley, F. D. Maurice, Haweis, Arthur Chambers, Archdeacon Wilberforce and Mr. Fielding-Ould among others—all of them clergymen.

S. My dear padre, I meant no indictment. I know and respect these men, but you will admit that most of them had a hard time at the hands of their brethren. I only state the facts which explain why the Church has lost hold, and given a handle to grossly ignorant and coarse abuse like

that of Colonel Ingersoll, which has such a hold on the masses.

ENGINEER (going to the bookshelves): Yes. Just look at his "Thanksgiving Sermon" republished by a provincial Spiritualist paper in October, 1918 (reads):—

"What good has the Church done? Let us be honest, let us be generous. Did Christ or any of his apostles add to the sum of useful knowledge? . . . The saints did not assist their fellow men . . . they did not labour; they were parasites; they were holy vermin. What collection of priests, of theologians, of ministers, have ever published a useful fact to the human race? . . . I admit that they looked over a number of Jewish books and picked out those that Jehovah wrote; I admit that. (Laughter.) Did they give us even a hint as to any useful thing? They gave us, I admit, predestination, and just enough free will to go to hell with. (Laughter and applause.) . . . Did they show us how to produce anything for food? No. But they discovered that a peasant girl in Palestine was the mother of God. And how did they prove that? By a dream. (Laughter.) . . . They proved that a Jewish carpenter was God. . . . What has the Church done? It has filled the world with faith and crime. . . . Can any farmer, mechanic, or scientist find in the New Testament, or the Old, one useful fact?"

And so on for page after page. And we are assured that "some thousands of copies have been sold" quite recently, and it is reprinted in a Spiritualistic paper published in the provinces "at the request of many interested readers" who have not been able to get copies. This is one form of democratic Spiritualism that is fast becoming an anti-Christian sect under this kind of guidance.

PHYSICIAN. Pass me the book, please. Who is this "Colonel"?

E. He was a New York lawyer, and lecturer, Attorney-General of Illinois, who had between 1861 and 1863 the organising of some U.S. cavalry. He died not long ago, in 1899, I think.

P. He seems to think that Religion ought to show inspiration by revealing physics, agriculture, and mechanics. It is silly stuff.

E. Yes, very silly. But he is dead, and cannot answer, which is just as well, for he had a bitter tongue. "Let us remember his virtues—if he had any; and forget his faults, if we can," as the American orator said. But the point is that this kind of writing has still a very great influence in the North of England among the working classes. It is just the kind of literature which swarmed like maggots in 1790.

C. How would you combat it?

S. I would not combat it at all. People who can read and applaud such colossal ignorance of history and fanatical ill-will, are beyond argument of any kind. It must be left to die a natural death in a more educated atmosphere. Those who help to destroy its influence are men like the senior chaplain with certain of the Canadian forces, a man who by his position might quite properly have remained in rear of the fighting, but always went "over the top" with the men to minister to the wounded. He was idolised by the men of the 14th battalion, and all he said was both respected and believed. Others who help to neutralise it are those clergy who recognise that the average man is not interested in the past, but in the present. The average man cares nothing for dogma, nor for doctrinal continuity, nor for sacraments, nor for Jewish history, till he has been convinced that there is a spirit-world at all. When men realise that, they will learn that it has its laws of inexorable consequence here and now, as well as hereafter. They will understand that God acts in the human world by and through human beings, as He acts in the world of Nature by and through the laws which express His order and unchangeableness. They will understand that the Love of God is shown by the instant help and strength which is given to all who ask, rather than by any long past atoning sacrifice for the sins of the world. They will even understand what the Liverpool Board of Divinity seems to consider an insoluble question—why God permits evil—because a perfect world might have been created, but could not be evolved, for there can be no moral evolution without the power of choice—the knowledge of Good and Evil—with the consequences attaching to each.

P. That must be a slow process. I know the North pretty well, and I know that this carefully inculcated class-enmity has gone deep, especially among those whom I should call the well-to-do working classes. The idea has been sedulously fostered that the "English Junkers," as they call the whole middle classes, want to establish militarism in order to finish with strikes. Some still repeat the inanity that they would as soon be under the Kaiser as under King George. We are a stupid people.

E. I don't think so; but we are a desperately unimaginative people. We foresee nothing, and never look to the causes of things. The change I look forward to need not be a slow process; it depends on giving to the rising generation that "cultural inheritance" which we, in this room, have received. It has given us data, and tastes. But the English disinclination to accurate thinking is encouraged in our schools, which teach no history worth the name; and in our churches, which tacitly assume from the Hebrew writings that God controls national destinies by direct action, and pray to Him to do for us what Christ has

* "Evolution and Ethics."

† "Sociology" and "The Science of Power"

** "Spiritualism and the Christian Faith." Liverpool Board of Divinity Publications, No. XIII. (Longmans),

told us He would do *through* us. Hence the commonalty has no means of applying the lessons of the past, which are, for them, non-existent. The schools and the churches are still asleep.

C. But we are not asleep: we are appealing for five million pounds to build fresh churches in connection with the National Housing Scheme.

S. I know that; but those churches will remain as empty of working men as the present churches are unless you can vitalise religion by leading the Spiritualist movement for the middle classes. You have already lost the artisans. You have to show, I think, that the modern spiritual gifts are line for line those described by St. Paul in the disorderly Corinthian church. They are strikingly identical—there are the “workings of powers” (physical phenomena); there is “discerning of spirits” (clairvoyance); there are “tongues” (as useless as ever); there are healings, such as those testified to in the little book, “One Thing I Know” (Elliot Stock, 1918); there are prophecies, mostly as futile as “The Shepherd of Hermas” (of the second century, A.D.), but some genuine*; there is knowledge, conveying at least some idea of the after-life. There are even faith and wisdom which see that the moral factor is everywhere and always supreme, determining to what purposes physical forces shall be put. These things were the proof to the first century of the reality of the soul and of the Spirit working on it. They are similarly proof to the present time. They make the super-natural credible, as a higher province of the natural.

C. Yes. I think so, too; but we clergy are in a difficult position; we often have the alternative of offending the intelligent or the unintelligent members of our congregations.

(To be Continued.)

PROFESSOR HYSLOP ON SPIRIT COMMUNICATIONS.

A NOTE TO INQUIRERS AND CRITICS.

In the January issue of the “Journal of the American Society for Psychical Research,” Professor Hyslop has an article on “Recent Experiments in Communication.” We take from it the following excerpt as having an important bearing on recent discussions in the Press:—

The primary difficulty that we believers in spirits have to meet is that, unless the whole contents of the messages stand out self-evidently as from the particular spirits claimed to be present, none of it can claim such an origin. But we shall have to emphasise the fact that it is possible to maintain that spirits may be the stimulus of much that does not reflect their personality or personal identity at all. We have been so much under the domination of that psychology which explains everything by “faculties” that we forget two things. The first is that no “faculty” acts except under some sort of stimulus, and, second, that the contents of mental action may never reflect the nature of the stimulus. This is true of normal life and is much more likely to be true of the abnormal and supernormal. We can expect to get communications intact only when they can be transmitted without modification by the medium, and we know no analogies for this even in the physical world, except the approximation to it in the transmission of motion. But even here the medium must be exactly like the source of the motion to reduce the variations in kind to the minimum. But with the isolation from each other which we find in normal human experience, and the difficulty of communicating human knowledge from one person to another without recognising the personal equation and the purely symbolic nature of human speech, we must become aware of the liability to modification of messages transmitted to us from the dead. No message will be pure, and we shall have to learn to look upon the whole process as one in which the stimulus is not a transmitted one any more than it is by the intercourse of language. No man can repeat another’s conversation unless he can commit it to memory, and rarely does one report the statements of another in any other form than his own understanding of them, and in his own forms of speech. Spiritistic messages are not at all likely to be otherwise, if there is any continuity in nature whatever. Spirits may be the stimuli of messages without being the formative agents for their expression. The sooner this is learned the better. I do not claim for spiritistic influence anything more than this. It may be that it often is much more, and that the transmission of knowledge intact takes place. But it is not necessary to insist that it is so. It suffices to hold that the “medium” translates stimuli into meaning just as the living mind does in regard to its own sensory impressions. We must remove those illusions of both the public and the scientific man which assume that the communications are wholly spiritistic and not affected by the subject which serves as the instrument of their passage. When we have once seized and comprehended the idea that the medium’s own mind is a modifying factor in the phenomena we shall be in a position to understand the complexities of the problem, and we shall not understand it at all until we take that point of view.

* “Private Dowding,” published in 1917, foretold the end of fighting in 1918, peace in 1919, and the splitting up of Germany.

SPIRITUALISM: A CLERICAL VIEW.

On Saturday afternoon, the 22nd ult., at St. Mary’s, Charing Cross-road, W.C., the Rev. G. C. Rawlinson, M.A., lectured on the above subject to a fairly large congregation. The lecturer stated that the time was past for reasonable men and women to dismiss the phenomena of Spiritualism as unworthy of attention. There was no doubt that their truth had been amply demonstrated and the great war had led people who had lost their loved ones to turn their serious attention to the question whether those who had died were not still alive and able to communicate with the living. He stated that a belief in immortality and communion with the departed had existed and been practised in all ages from the earliest times and mostly by the ignorant or savage races of mankind. Referring to the labours of the Society for Psychical Research, the speaker paid a warm tribute to the integrity of such men as F. W. H. Myers and Edmund Gurney, whose names would long be held in the highest honour. The highest value was to be placed upon the splendid work done by these men, and he spoke in glowing terms of the Right Hon. Gerald W. Balfour and the book he produced “The Ear of Dionysius.” The lecturer fully admitted the phenomena of Spiritualism, although he did not accept the interpretation of the Spiritualists. The discovery of what was known as telepathy, so splendidly demonstrated by the investigations of the Society for Psychical Research, had in his view, robbed Spiritualists of a great part of their evidence for belief in the communications of departed spirits. He thought that since this mental faculty of telepathy had been discovered, it was not impossible that in the course of time the solution of many, if not all of the so-called evidences would be discovered to proceed from still further aptitudes of the mind as yet quite unknown. Like Mr. F. Bligh Bond, the eminent architect—who through a medium discovered the lost “Edgar Chapel” at Glastonbury Abbey—he did not attribute the communications to spirits but to a special department of the mind as yet unknown. The only communications which did come from departed spirits—and there were very few instances at all—were neither from those spirits who were in hell, nor from those who were in heaven, but only from those who were in an intermediate state (neither good nor bad) but who were of the earth earthy, and whose thoughts and interests were solely concerned with the mundane world. He therefore thought it was wisest and best for people generally to leave Spiritualism entirely alone and await the probably further discovery of hidden faculties of the mind, as mostly harm would result from the practice of and belief in it, while it denied the doctrines of the Church.

P. S.

“THE LIGHT OF OTHER DAYS.”

(REPRINTED FROM “LIGHT” OF APRIL 6TH, 1889.)

One more dream-story of a race. There must be something in the excitement that a race sets up to account for these dreams. We quote from the “Daily Telegraph.” “We commend to the attention of the Society for Psychical Research the latest dream-story in connection with racing. A well-known ex-military sportsman for some weeks past had made up his mind that he would ‘try and dream the winner of the Lincoln Handicap.’ This ingenious idea of his he announced to several of his friends, who naturally smiled somewhat sceptically at the would-be seer. However, on Monday night five times in succession he dreamt that ‘No. 13’ had won the race. As there was no horse of that name the sportsman in question came to the conclusion that his vision must refer to the number on the card. He made no secret of his belief, and yesterday morning he sent a message to King’s Cross to get the card and back his dream-number. There were no cards to be had at the station. Accordingly he wired to Messrs. W. H. Smith & Son’s bookstall at Lincoln for ‘the name of No. 13 on to-day’s card for the Handicap.’ The answer came back promptly, ‘Wise Man.’ The resolute dreamer immediately backed the horse, with the happy result that all wise racing men now wot of. Every detail of this singular story is absolutely true and there are many who can testify to having heard the prophecy of ‘No. 13’ delivered on Tuesday afternoon.”

—From “Jottings.”

MRS. ALICE HARPER, from Australia, New Zealand and the United States, is on a visit to London and will be prepared to arrange with Societies and others to give single or course lectures on Spiritualism and allied subjects. Communications should be addressed to her at 72, Agamemnon-road, West Hampstead, N.W.

MR. EDWARD CLODD AS AN AUTHORITY.—Finally, how much investigation has Mr. Clodd done? He fortunately informs us himself. He attended one séance, about fifty years ago, but has forgotten most of what happened. . . . Thus equipped, he sets out to controvert the opinions of those who have investigated for thirty or forty years.—J. ARTHUR HILL, in “Spiritualism: Its History, Phenomena, and Doctrine.”

London Spiritualist Alliance, Ltd.,

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"THE GATE OF REMEMBRANCE" AND ITS CRITICS.

In the "Evening News" of the 24th ult., under the title, "The Ghosts that cheated Sir Conan Doyle," that engaging writer, "The Londoner," devotes his gossipy paragraphs to Mr. Bligh Bond's book, "The Gate of Remembrance." He begins by some allusions to Sir Arthur Conan Doyle, and cites Sir Arthur's opinion that, of spirit communications, "by far the most extraordinary are those which led to the discovery of the lost Edgar Chapel of Glastonbury Abbey." And then, apparently forgetting that the main point of the communications is that they led to the discovery of the lost Chapel, "The Londoner" turns his attention to the quality of the script regarded as mediæval English.

Experto crede, and, indeed, no one who is acquainted with "The Londoner" or his qualifications would dispute his claim to pronounce as an expert on antiquarian matters. He finds many flaws in the "old English" of the messages. Some of them are such as we ourselves might never have detected. But at least it may be said that we never accepted the script as being throughout in genuine English of the mediæval stamp. Indeed, we suppose no person of any literary education could do so. We saw flaws in it. So did Mr. Bligh Bond himself and some of his friends. "The Londoner" alludes to "the Wardour Street language." But several months ago Mr. Bligh Bond publicly called attention to the style of his script as suggestive of "Wardour Street English." "The Londoner" is "a day after the fair." It is not safe to presume too far upon the supposed ignorance of the objects of one's criticism.

We read "The Londoner's" remarks with interest, even with appreciation. We learned something concerning mediæval English. But we learned nothing at all concerning psychical science. He is clearly not an expert in that. We confess to difficulties in the direction of understanding some of the modes of spirit communication. We have our theories concerning them, theories that are borne out by some practical experiences, although there are still things which are obscure, because there is a region of psychology yet to be explored and understood.

We have learned that communications from "ghosts" ("The Londoner" prefers that word) are conveyed telepathically, generally in the form of unarticulated thought, by "impression" in fact, and clothed often in the language of the medium. Where the medium is highly educated and with a mind of dramatic quality, there is frequently an unconscious or sub-conscious colouring whereby the communications—whatever they may be—purporting to come from a "ghost" whose life on earth was passed in olden times, are put into something resembling the style of speech which obtained at that period. It is often far from exact. We have seen, for example, a communication purporting to be from a communicator who lived in the eighteenth century, given in the form of speech current a century earlier. The sub-conscious mind of the medium, or minds of those with him, was doubtless at work in these cases.

Why do we assume the existence of spirits in the face of these facts? Because, as many authorities on psychic research have so frequently asserted in LIGHT and elsewhere, in spite of certain difficulties—not *always* present—every other theory breaks down. Spirit communication is the only explanation which covers *all* the facts. Readers of LIGHT for the most part will need no information on this point. Many of them are themselves experts on the question and as much entitled to

be heard on their own subject as "The Londoner" on his subject, the lore of antiquity.

We have touched but lightly on the question raised by "The Londoner," meaning to be suggestive rather than exhaustive. Those who wish to study the question minutely will find no lack of literature dealing with it. It is quite familiar to Psychical Research.

The practical test of the communications in the Glastonbury scripts was that the statements made resulted in the discovery of the Chapel. The question of the language in which the messages came is purely an academic matter. Many messages proving their authenticity by their veridical character, "come through" at times in uncouth, improbable shapes. Having settled their truth and all that it implies, the external form of the communication becomes a subsidiary consideration, important in its way of course, but not of primal importance. We hold it over for further inquiry. The truth or falsity of spirit communication does not rest upon these things, especially after the unseen communicators have informed us of the difficult, uncertain, and often complex conditions under which they sometimes labour in getting their messages through to us. They tell us of relays of communicators, mental confusion, mixed thought influences and other adverse factors. In short, we have all the preliminary difficulties inseparable from the perfecting of *every* new invention. If it were otherwise, spirit communication would be supernatural, miraculous.

PSYCHIC SCIENCE AND THE PRESS.

NOTES BY AN ONLOOKER.

"The Gate of Remembrance," with its account of the discovery of the lost Edgar Chapel of Glastonbury Abbey, provided "The Londoner" with a subject for an article in the "Evening News" recently. The writer believes in ghosts, he tells us, but he devotes his column of matter to airy prattle about the spelling of Latin words in the script and the use of technical terms which, he says, were not known at the time when the communicators of the messages lived on earth.

We have only his word for it, but assuming that he is correct, what then? Why all this pother, all this glee at detecting the use of modern terms to describe architectural and other objects? Suppose that the monk dictating the script was unacquainted with architectural phraseology, as indeed he would most likely be, what more natural than to call in the aid on the "other side" of someone, possibly a modern architect, who understood them? The writer is so overjoyed at the opportunity of displaying his erudition, that although he believes in "ghosts" he has not a word to say about the wonderful accuracy of the statement made by the monk, and its subsequent proof. All he is concerned about is the alleged flaw in the diamond. What a curious mind to possess!

What is there about a tambourine that makes it so obnoxious to some writers on psychic phenomena? The "Evening News" writer speaks contemptuously of "those ill-bred ghosts who rap on tables and toss tambourines about the darkened room."

When one finds the Press, or a section of it, talking so recklessly about a subject with which one is well acquainted and able to judge of, it shakes one's faith in its oracular judgments on questions about which we are less well informed and on which we have been inclined to look to the Press for guidance.

L. C.

ANNUAL MEETING OF THE L.S.A.—The twenty-third annual general meeting of the London Spiritualist Alliance, Ltd., held in the hall connected with the offices of the society, 6, Queen-square, Southampton Row, W.C.1, on the afternoon of the 28th ult., was better attended than usual. The Chairman, Mr. Henry Withall, after reviewing the position of the society and emphasising the need for increased financial support, moved the adoption of the report and balance-sheet, which was seconded by Major Hopkins, supported by Mr. R. A. Bush, and carried. A fuller report will appear next week.

A DEAD Church never knows it is dead, for after the soul has left it, its clergy struggle with desperate energy to save the machine and to galvanise it into vitality. It may exhibit an immense external activity and render itself exceedingly useful in a social and educational way, and produce members who are prodigies of learning and piety, and yet from a spiritual standpoint it may be a defunct institution whose presence is a vast obstruction to the descent of the true light and life of Heaven.—W. H. HOLCOMBE.

DO THE DEAD RETURN?

REMARKABLE PERSONAL EXPERIENCE AT MERTHYR.

[Sir Arthur Conan Doyle's recent visit to South Wales has given rise to a great deal of discussion in the district newspapers, and the following account of a personal experience has been published in the "Merthyr Express" by the editor, Mr. H. W. Southey.]

In the month of April, 1905, my wife "crossed the bar." Up to that event I had taken no particular interest in psychic phenomena and read none of the publications thereon. I had occasionally had talks with friends upon the subject, but had no settled opinion one way or the other. After my wife's passing I had two messages purporting to come from her, through a clairvoyante with whom I had never sat, upon matters of which the latter knew nothing, but which I was able to verify. Still I remained in a state of dubiety, not knowing satisfactorily what to make of it, when one evening in the month of June I happened to be at the house of a friend when this clairvoyante called. We had a few minutes' conversation and then I rose to leave. As I rose, this medium—a lady—said: "Don't go yet, Mr. Southey. Your wife is standing by you and an old lady with her." She most accurately described the old lady, whom I easily identified as my wife's mother, a lady whom the medium had never seen either in the flesh or a picture. A message was given to me by my wife which I could not verify then, but did a week afterwards. My wife and her mother left and I again got up to go.

"Sit down," said the clairvoyante, "there is a man standing by you now, and he says, 'Tell him I have come to see him, too.'" She described the man with great minuteness of detail—as to stature, colour of hair and whiskers, the way they were worn and trimmed, the parting of the hair in the middle, a very pale face, the garments that he wore, a blue pilot cloth suit with double-breasted jacket. She asked if I recognised him. I took a little time to think, and then said I did not.

"Try to do so," she said, "he is most anxious that you should. He says he has come to thank you for a kindness you did him many years ago."

"How long ago was it?" I asked, "because I have done kindnesses for many men in my time."

She said, "This man looks to me to be about twenty-eight years old when he passed over, and I should think it would be about thirty years ago. Can you recognise him now?"

I thought and named several persons who had passed on, but none of them answered to him. I said I could not identify him.

"Oh! he is so anxious that you should know him. Try again," she said, and then added, "He says you gave him a sovereign. He had got into sad trouble, but it was his own fault. Try to remember him."

I went over every old acquaintance of that period that I could recall, but none answered to this visitor. I then said, "I cannot recall him to my mind."

Almost on the instant she said: "Now he has taken a purse—a sealskin purse—from his trousers' pocket, is opening it and dropping a sovereign into it. Can you remember him now?"

"Yes," I said; "I think I do." That singular incident brought him to remembrance in a flash. At the same moment the thought crossed my mind that I had in this man's appearance a splendid case for putting the claims of Spiritualism to a strict test. I had fully recognised the spirit and now wanted to see what would follow. "I think I know him, but if he is the man I have in my mind there is something else," I said.

Without any appreciable interval of time the medium went on: "I now see him in another dress. He is wearing a pair of loose cotton pants fastened round the waist, a loose cotton shirt all open and rolled back from the throat and chest, the sleeves are rolled up, and he is wearing a big, wide-brimmed straw hat. He is in a terribly hot country somewhere, for I can feel the heat and smother, and can hardly breathe."

"Yes," I said. "There is something else."

Within a few seconds, if even so much, the clairvoyant said: "Now I see him lying on a bed in a long room where there are other people in bed, too. He is very ill, and I feel it awfully, something in the chest with a sensation of choking. It is a hot country and I can hardly bear it."

"Yes," I said, "but there is still something else."

"Now," she said, "he is holding up a sheet of writing paper—blue-grey or greenish-grey."

"Yes," I said, "there is still something else."

The medium leaned forward, and there was a strained look in her eyes as she said: "There is a signature at the bottom of it."

"That will do," I said. "He is the man"; and her next statement was: "Now he smiles and is gone."

When she described a signature at the bottom of that sheet of paper I was so astounded that I could go no further, though I have often wished that I had carried my test to the final step of asking for the name. However, I was so profoundly affected by what I had heard that I could only sit quietly and think for several minutes. A

man comes to me 35 years after his death to thank me for a kindness done to him in his day of trouble within a hundred yards of the spot. This medium, whom I had met by the merest accident, had told me something of which she had not the remotest conception, and was as ignorant as an unborn babe, but which to me was gospel truth. I was the only living person on this side of the border who could put the seeming jumble together and make it plain as a book.

The vision and the communication were entirely unintelligible to the clairvoyante herself and the three other persons present. I could not leave them, however, without giving them the actual history of what had been presented in this manner. I thought it was due to the clairvoyante herself as testimony to her *bona fides* and the veracity of the details which she had given.

Within a hundred yards of the house where this took place I resided in 1867. There lodged and boarded with me a young man who was employed at the "Express" (office as bookkeeper and collector. He answered perfectly to the description given by the clairvoyante. He had been with us about two years when he got into trouble, through which he lost his situation, and along with it the prospect of getting another. He had got stranded and did not know which way to turn. Worst of all, he apprehended legal proceedings, which he was determined not to face. One morning at the breakfast table, he and I alone, my wife being from home at the time, he was in a terribly distressed condition, and asked me if I would assist him to get away. He said an idea had struck him that if he could get to Liverpool he might possibly find a ship upon which he could work his passage to America and there make a new start in life with this trouble behind him and unknown to anybody there. I said I would help him, and asked him what he wanted. He said, "I want enough to take me to Liverpool and to provide me with board and lodging for a few days while I am looking for a ship." I said, "Will a sovereign do?" He answered, "Yes, that will do me well." There and then I gave him a sovereign, and he took from his trousers' pocket a metal framed purse covered with sealskin, which I had seen scores of times, opened it, and dropped the sovereign into it. Soon afterwards he went to his bedroom, collected and made a parcel of undergarments which he could carry conveniently by hand, and came down dressed in a suit of blue pilot cloth with a double-breasted reefer jacket. His tears were falling freely as he shook hands with me very warmly and bade me goodbye.

That is the first incident of the vision.

About two years after his departure I received a letter from him bearing the postmark of some place, I believe in Jackson County, in the State of Mississippi. He said he was very sorry that he had not written to me sooner, but after his arrival in America he found employment was exceedingly scarce owing to the great disturbance of the Civil War. He had had a very hard time of knocking about in the Northern States, and had drifted far down South. I should be surprised if I could see him as he was then, and amused to hear what he was doing. His garments consisted of a pair of cotton pants fastened round the waist, with a cotton shirt, which he wore open at the neck and thrown open from the breast, and the sleeves also rolled up. For hat he wore a huge sombrero. And what did I think he was doing? He was a schoolmaster, teaching a school of little niggers under a large magnolia tree!

That is the second incident of the vision.

I did not answer that letter because I feared that he would be gone and no letter would reach him. About eighteen months later I received a letter with the postmark of San Francisco. It was written on one side of a sheet of large American notepaper of a blue-grey or greenish grey colour, I don't remember which, but it was one of them. It was headed with the number of a ward of a hospital in a particular street in the city of San Francisco, California, U.S.A., and the date. Its contents were, as far as my memory serves me, as follows:—

DEAR SIR,—I am writing to you at the request of a young man who was a patient in this hospital and occupied the bed next to me, and who died a few hours ago. Some time before he died he asked me to write to you after he was dead as the only friend in Europe whose address he knew, to inform you that you might know yourself and let his friends know. In order that there may be no mistake about his identity I got him to write his name at the foot of this sheet, and you will know if it is your friend.

Yours truly,

—(Name).

I don't remember the name of the writer, but at the foot of the sheet, standing by itself and written in pencil, was the dead man's name in his own familiar handwriting, "RICHARD CURIG REES."

That is the third of the group of incidents in the vision.

I think the record of the facts in life tallies so completely with the revelation through the clairvoyante, nearly forty years afterwards, that there is no other reasonable and credible explanation of their correspondence than that the man himself was there in spirit in perfect consciousness, with memories as fresh and vivid as at the hours of the several occurrences. More than that it shows that his sense of gratitude to me for the small kindness which I was enabled to render, but which in the circumstances meant so much.

for him, had never faded. I offer no explanation as to the why and the wherefore of the occurrence of this most singular experience to me. I have one with which I am perfectly satisfied, but I have no intention to make it a subject of public discussion. I must put this on the record, however, that the clairvoyante was unborn when the first incident of the vision occurred, therefore she had no knowledge of him. If it may be suggested that it was an example of telepathy, that is excluded by the fact that the medium did not gather her initial information from me, but from the spiritual entity, and her difficulty was to bring me *en rapport* with him. One more point is deserving of special mention as indicating the limitations of the spirit himself. When he held up the sheet of paper it was blank with his own signature at the foot. That was all that came within his own knowledge—the writing that covered it after his departure he never saw—and, therefore, could not present it to the clairvoyante.

THE MASKED MEDIUM "PRODUCES A SPIRIT."

The test séance held under the auspices of the "Sunday Express" took place on Thursday, the 27th ult., at 8.30 p.m. at a flat in the West Central district of London. There was a considerable company of sitters including several journalists. Amongst the committee were Lady Glenconner, Sir Arthur Conan Doyle, Sir Henry Lunn, M.D., so well known in evangelical circles, Dr. Edwin Smith (lecturer on forensic medicine at St. Thomas's Hospital), Mr. Stuart Cumberland, of thought-reading renown, Dr. Wynn Westcott, the coroner, Superintendent Thomas, of the C.I.D., Scotland Yard; the Hon. Ralph Shirley, Editor of the "Occult Review," and the Editor of *LIGHT*.

The "masked medium," a lady of personable presence, but whose identity is still kept secret, commenced her demonstrations by giving psychometrical delineations of a kind new to us. That is to say, the articles were placed in a closed box and then described by her with striking accuracy; after which, without the objects being taken out and handled, she added some statements concerning the people with whom they were associated. In this respect her delineations were singularly like those given by the average psychometrist. This appeared to make a considerable impression on the uninitiated, and there was much discussion afterwards concerning clairvoyance, thought reading, the powers of the subconscious mind, and so forth. As a cautious observer we could only say afterwards that there seemed to be evidence of some supernatural power, whatever it might be called.

Then followed the sitting for materialisation, the room being in darkness except for the presence at one side of two screened lights of a kind that served little more than to make darkness visible. The music was furnished by a pianiste, and we were not asked to sing (for this relief, much thanks!). The medium appeared to be in some distress—a familiar note of the regular séance for materialisation. She groaned, sighed, and there was also the sound we know so well, stridulous breathing—the breath exhaling with a fluty noise accompanied by a kind of whispering. In short, the symptoms were precisely those of regular mediums in like circumstances. Shortly afterwards we noticed a luminous appearance on the hand of the lady who sat next to us, and examined it with some attention, ultimately finding that it proceeded from the gems in her ring which apparently reflected the light at the back. (Perhaps this is why some suspicious person afterwards detected the presence of a flash-light.)

Then at last came the ghost. A small luminous cloud "like a man's hand," or at least about the same size, appeared near or at the back of the medium; it moved about, enlarged and at last took some resemblance to a human form. It was irresistibly suggestive of the vaporous ghost or wraith of popular legend. It floated, hovering to and fro, and then, like a flying mist-wreath, took a horizontal position, swam back and forth, and finally vanished; after which the masked medium called for the lights to be turned up, and the cords and bandages which secured her to her chair were "inspected and found correct." At least, no one made any complaint.

During the proceedings the medium was stated to be levitated, but of this we saw nothing.

If it were a genuine manifestation, it was certainly a remarkable one, betokening the possession by the unknown lady of mediumship of a rare type, since it could yield such results in such circumstances. There seemed to be at least the preliminaries of materialisation. Assuming the reality of the mediumship and the demonstrations, we concluded that it represented at least a good *prima facie* case for further careful examination under suitable conditions. We are sorry to have to be so cautious and non-committal, especially when there is a lady in the case, but the peculiar circumstances must be our excuse.

A NOTICE.—Those who, without previous inquiry or consultation, discharge upon us long scripts and psychic communications to be read privately in the intervals of a non-existent leisure are hereby warned that they do so at their own risk!

THE SQUARE AND THE CIRCLE.

ANOTHER SCRIPT FROM MR. BLIGH BOND.

EXPLANATORY NOTE.—The following script was obtained at Sydenham Hill, 12 noon, of February 6th, 1919. Previous conversation had been on various topics, and J. A. had read a short note by F. B. B. on "The Withdrawal of Spirit," derived from previous scripts. There was promiscuous conversation during the sitting, but no reading. Mrs. E. G. Parfitt attests the date. Italics used to mark doubtful words in script.

Time as an element of the spiritual plane does not exist, for Time is an attribute of Matter and a resultant of Matter only. Thus, though emanating from the womb of Eternity, it is in effect a resultant of the resistance of Matter—a measure of that resistance.

Therefore Spirit is in no way dominated by or subject to the Time element. On the other hand, Time itself is subject to, and controlled by it, for Spirit, by accelerating those vibrations which are the rhythmic (*sic*) heart-beat of Time, can thus control Time and Matter.

Time—Memory—are thus the vibrations of Matter in lines of force more or less direct; but Spirit moves in a circle, in that it has neither beginning, middle, nor end. Thus whereas in Time there is distance and sequence, in Spirit all are simultaneous. It is thus evident that Eternity needs not Space: for all eternity may be held in a ring of infinite smallness. Time, on the other hand, presupposes Space, and in Space is all loneliness, all loss, all sorrow.

Spirit may accelerate the heart-beat or retard it. Spirit, in the timelessness of Thought, may make a year a day, or a day a year.

For Man the Microcosm, there is a microcosmic measurement of Time—the Second is the Heart-beat. Thus, and in this manner, does he pursue his little day, discovering in the process that in the infinite continuation of Nature, this heart-beat synchronises with *Day and Night, and Day and Night* with the longer, though exactly ruled, pendulum-swing of greater bodies that move in Time and Space. Thus it is obvious that the æonial years of the Universe must perforce coincide with those lesser years more appreciated by Man, and the larger swings with yet greater ones as yet apprehended not. But in this knowledge—the knowledge of Time in its relationship to Matter—lie the Knowledge and Prescience of all the prophets.

You may take the view, and take it with a general accuracy, that, like the body of Man, Nature—Matter—is actuated by voluntary and involuntary influences; the former—the direct influences of the Spirit—being alien to, and not controlled by, the laws of Matter—is not capable of measurement by the laws of mathematical matter. Yet again is the law of Spirit under the control of a perfect and symmetrical Law which governs Spirit. For purposes of

The Law of Spirit may be figured as a Circle and that of Matter as a Square. The knowledge of these gives power of Higher and Lower Prophecy respectively.

explanation you may call this Law of Spirit, the Circle; and in the Mystery of the Circle lie the laws and intent of Spirit. That is God. In this knowledge, and in ratio to the perfection of this knowledge, lie the gifts of Higher Prophecy. Again, the Laws of Matter, expressed cosmologically, are best symbolised by the human conception of the Square. And on this is based the prophetic knowledge of things temporal. Combine these principles:

Square the Circle; and the prophets prophesy with the eye of the Diviner. But who indeed can add to their knowledge? Deeper still is the knowledge of the Sphere and Cube. And, hard though it may appear, it is impossible to give you greater insight into the scheme of the combination of these two forces, the voluntary and involuntary. Yet perchance your intuitions can grasp what to your reason can only be expressed in symbol.

Time is another aspect of the Square; but in the Circle is never evident save in parable—the Stopping of the Sun's course.

It is not a stopping of the Sun's material movement, but a spiritual directing of the ether pulses—or rather, a spiritual re-arrangement of the material forces, which attained the end desired. Hence a collocation of Matter or its retardation, not in its own sphere—the sphere or square [? cube.—F. B. B.] of its influence, but from Spirit without: a combination of two forces which reunited in the actual creation both in the material and spiritual spheres of influence of a third. (Here the sitting was adjourned for about fifteen minutes.)

[NOTE BY F. B. B.—Assuming the original writing to have been correctly transcribed, we have a truly astonishing explanation of this Old Testament miracle. I take it that the sense of the passage is this: that in order to produce the effect of the Sun standing still, a force was put in operation from outside our space of three dimensions, which collected the corpuscles of solar light, just as a magnet will bend a pencil of rays, and also condensed and retarded them, forming an actual nucleus or mock-sun in a fixed position.]

Script resumed at 1.10 p.m.

This digression on the matter of Time is mainly with a

view to indicating to you the fact that the affairs of this world of Time and Space are influenced far more deeply than is usually comprehended, by the force of Spirit when attuned in action.

It is written that unless the days were shortened, no flesh should be saved, and this we tell you; that were the control of Spirit removed from the affairs of Matter, Matter itself would dissolve into chaos and utter nothingness.

We have told you that Matter itself is not existent save as vibration of Spirit in Matter. But there are times when the temporary withdrawal of Spirit for greater ends leaves Matter in a condition of automatically released and uncontrolled vibration which would in time effect its own destruction. For long times the Spirit of Man has been dormant—sunk in a lassitude which leaves the automatic uncontrolled. Spirit has flattered

The primitive sub-conscious instincts and passions in men may automatically break loose with destructive force owing to the lapse of spiritual control.

itself that it was becoming humane, tolerant, gentle, and sympathetic, flattering itself with dreams and hopes that all this made for virtue. But it was weakness, not strength, weakness causing it sloth and slumber on a false hypothesis. Spirit, sick of anxiety; Spirit overstrung and strained by the local upheaval on the battle-fields of France, is still further weakened and in need of rest. And Matter, thus liberated from its

weakened control, is shattering the foundations of that law and order which in earlier times was based on Law Divine. Wake from your torpor and your slumbers, refreshed! and realise the false sentiment, the false Humanity, which has failed to recognise the virtue which yet is in abundance in the excellent middle classes and which flames like a radiant star in the breast of many of your noblest and best, and yet fails to realise that that which is nearest to Matter is most earthly. Though Work is God's, and the Gods immortal—Spirit, Reason, Nobility, Purity and Selflessness are the inheritance of the mass of those who stand between the upper and the nether millstone. Not so the worker of matter with the hands. The very process of manual labour leads to materialism, and materialism centres in that labour—*Self*; and so it is that the devil of Self, the accursed Ego, lurks in the masses of lowest human nature.

There was a time—and Humanity still suffers from that time of error—when the middle classes, involved in the race for wealth which has bequeathed a legacy of Self even to this day, brought class-tyranny, and torture to a helpless body. But that time is past, and now, through a Heaven-ordained period of suffering, anguish and sorrow, that class, at once the stay and the crowning glory of civilisation, has been purified and reformed—to an attitude which the masses have not reached and never would but for those evil days of purification and sorrow.

Weak, but purified and forgiven, let that middle class realise once more its responsibilities and its hope and glory, and, taking heart of grace, govern in true justice and in fairness, but remembering that Matter needs control as well as tolerance; and so, though all force be masked, command and exact obedience and fair response instead of the tardy compliance of the brute who knows the weakness of his master.

Be strong and brave in the knowledge of the greatness of your inheritance, and masking force in justice, but not in bitterness and vindictiveness, assert once more your right and power to rule.

Rule in the power of Spirit, and in Love and in Intellect, and be not overborne and buried in the storm of the earth-born and the low and bestial forces which have been swaying you.

TO MY TWIN SPIRIT.

Spirit that art twin with me,
Guard and Ruler, Friend and Guide,
Spirit in the ether free,
Yet for ever at my side;
Breathe through me thy mystic breath.
Life in life, as life in death.

Twin existence, sister mine,
Give me all thou mayest give;
Something of thy soul divine
Mingle with me while I live;
As I shall be make me now;
One with thee, and e'en as thou!

Haply years may be e'er peace
Full, complete, my bonds may free;
One short hour my soul release,
Let me taste death's ecstasy!
From this rayless Life and Night
Lift thou me to Death and Light!

—K.

THE difference between Spiritualist and psychic researcher has consequently become a difference in amount of caution in face of each new phenomenon rather than any serious divergence in ultimate opinion.—J. ARTHUR HILL, in "Spiritualism; Its History, Phenomena, and Doctrine."

FROM THE LIGHTHOUSE WINDOW.

We learn that two-thirds of the first 2,000 copies of "The Thinning of the Veil" have been taken, and that the writers and promoters of the series have no pecuniary interest in it; "the profits will go in propagandism." The book is now being sold in America, where other volumes of the series are now rapidly circulating. It is published by Mr. John Watkins at 2s. net, and can be obtained at the office of LIGHT.

The "Daily Express" of the 25th ult. gives an account of a murder revealed by a clairvoyant, received from its Paris correspondent. It was a crime committed so long ago as December 30th, 1913. It seems that Louis Cadiou, proprietor of a gun-cotton factory, disappeared mysteriously at that time, and could not be found. A relative of Cadiou "consulted a clairvoyant, who gave certain indications which led Cadiou's brother to go to a secluded wood near the factory, where he discovered the body of his brother." Subsequently a man was arrested on suspicion of being the murderer, and will be tried in due course.

Writing in "The Young Man and Woman" for April, the Rev. Walter Wynn says, "I have had already a large number of letters denouncing Spiritualism and 'Rupert Lives' from people in the Churches who refuse to read my book. This is the spirit and mental attitude that empties the Churches." Mr. Wynn further says, "At any rate, 'Rupert Lives' is selling, and I earnestly hope it will sell, for it will precede other messages that I hope Christ is inspiring me to pen. I take my orders from Him only, not the Pope, or the State, or the Baptist Church House, or Dr. Dixon, or the Tabernacle. I am a Free Churchman." This is the true note of valiancy. Martin Luther still has spiritual descendants.

In the "Daily News" of the 29th ult., Mr. Wynn replies to some portions of a criticism of his book by the reviewer in that journal. In the course of his remarks, he says: "I deny that 'Rupert Lives' contains either my own latent memories, beliefs or desires. In many cases it records the exact opposite, and any man who really reads the evidence with unbiassed mind must say so. I believe the next life is a natural evolution of this one. I believe God is letting in light on this great fact. And I believe that men will adopt any theory of the phenomena rather than be compelled to admit the truth of the After Life."

"Can we Communicate with the Dead?" is the title of an article in the April number of the "Royal Magazine," by Mr. Elliot O'Donnell. The writer is a firm believer, and supplies a number of convincing instances of communication. Many may take exception to his statement that the best results are obtained by means of table-tilting and rapping. Those familiar with Spiritualism will also question his correctness in saying that intense concentration on a dead friend or relative must be practised by sitters. Experience hardly confirms this. The Rev. William Stainton Moses, in his advice to inquirers as to the conduct of circles, says, "Do not concentrate attention too fixedly on the expected manifestation." The "Royal" offers a prize of £5 for the best example of an extraordinary experience in connection with psychic happenings.

Writing of the "Sunday Express" séance with the brothers Thomas—vulgarily described as a Press "stunt"—we said (p. 92): "Several people thought they saw a figure move to and fro in the circle. We did not see this ourselves, and no doubt those who did would be at once classed as Spiritualists, and their evidence discounted." According to the "Psychic Gazette," the editor of which sat on the side on which the figure appeared, two of the persons who claimed to see it were Colonel Lowther and Lady Diana Manners, neither of whom, we presume, can be accused of being Spiritualists. This is, perhaps, why the matter appears to have escaped the attention of the "Sunday Express," in its report of the séance.

Mr. Horace Leaf on his present tour has visited, or will visit, Nottingham, Ripley, Hanley, Glasgow, Edinburgh and Dundee. In all the towns in which he has already spoken, he has addressed large audiences, and he reports that the interest is very keen and the movement flourishing. He is to visit Aberdeen, Manchester, Birmingham (and district), Northampton, Nottingham (for the second time), and Bournemouth. He "expects to conduct about one hundred meetings and circles in less than as many days." Mr. Leaf is a vigorous orator and will do much to sustain and deepen the impression created by the campaign of Sir Arthur Conan Doyle and Dr. Ellis T. Powell.

The "Times" Literary Supplement for the 27th ult. contains a long notice of Dr. von Schrenck-Notzing's account of his investigations into the phenomena of materialisation,

which has been published at Munich under the title, "Materialisations-Phaenomene." The reviewer raises no *a priori* objection to the author's report on the ground that it vulgarises the unknown, but as to the evidence, while the chief witness, Dr. von Schrenck-Notzing himself, appears to be honest and straightforward, "we have no knowledge if he has the experience necessary to detect fraud." "We fear, therefore," concludes the review, "that this elaborate book does no more than add to the dubious literature on the subject."

THE GLASTONBURY SCRIPTS: MR. BLIGH BOND REPLIES.

In the "Evening News" of the 28th ult., Mr. Frederick Bligh Bond, F.R.I.B.A., replies to the criticisms of "The Londoner." He declares that neither he nor his friend, "J. A.," the automatist, were deceived by the supposed mediæval English in which some of the communications were given. Further, he says: "For sixty years and upwards the systematic research of eminent antiquaries had failed to locate this chapel about which so much has been written. In addition, one representative society had spent much time and money in fruitless excavation close on this very site, with negative results and a hopeless verdict. It will be appreciated that a dogmatic statement obtained by two comparative novices, flouting the conclusions of other antiquaries and yet subsequently proved truthful in detail, is a phenomenon demanding the earnest attention of thinking people."

That certainly answers "The Londoner's" jibing observation, "Give me a gang of men with spades, and, without any ghostly aid, I will find you all the foundations that remain at Glastonbury."

On the peculiarities of language in which the scripts were received, Mr. Bond writes:—

"As to the absurdities of language employed, what, may I ask, are we bound to infer from this fact?"

"Language is the *mechanism* of the communications. The vocabulary is provided, surely, by the brain. And by whose brain? Why not by the medium's, since we know he has a brain, though we cannot say positively that 'spirits,' however intelligent, are provided with any counterpart of that very specialised piece of machinery which, as a race, we have built up and evolved for the purpose of defining our physical relations."

"Idea, like Emotion, is impersonal, and may inspire one or many. It may be communicated in a variety of ways, and may find a different expression in each individual it affects."

"Here is a case in which, from some source unknown, Idea enters and proceeds to clothe itself (in this case, subconsciously) in a patchwork garment of odds and ends of mediæval English or rusty 'schoolboy' Latin, lingering in the convolutions of J.A.'s brain."

"It is but the typical expression, the rough-and-ready symbol, of a mood, just as the 'Wardour-street' English so often indulged is the reflection of a certain mental atmosphere."

Mr. Bond concludes:—

"Too often the Substance of a dream, the Reality which seems so vivid to our dream-consciousness, eludes us as we wake, and all that remains is its distorted shadow. The brain will not 'bring it through.' But in this case the Gate of Dreams has veritably proved the Gate of Remembrance, for the spade of the digger has made patent the truth of the Vision."

THE proof of a thing's being right is, that it has power over the heart: that it excites us, wins us, or helps us.—RUSKIN.

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.—CHARLOTTE CUSHMAN.

MANY people now living have seen and conversed with someone who has long ago passed through the change of death, but who is able, by borrowing matter from a medium, to render himself visible and palpable for a limited time. I remember conversing face to face in French with a figure dressed as a Carmelite nun, who said she had lived long ago at Montreal, and was for the moment one of my guides. She said she often came to my house in the country and knew my little girl, aged about four. The very next day the child said that a strange woman in funny clothes had leaned over her cot. Records of appearances of the "dead" to the living are innumerable. It is said that Dante appeared to his son, Pietro Alighieri, and told him where he would find, behind a secret panel, the missing MS. of the thirteenth canto of the "Paradiso"; but this was in a dream, when the perceptive faculties of the subconscious self are on the alert. So we read (Acts xvi. 9) of a man of Macedonia appearing to Paul and entreating his help. We are told that Lady Burton burned the MS. of the "Scented Garden," which was ready for the press and even already sold, at the most emphatic command of Sir Richard, who three times appeared to her after his death.—"Wonders of the Saints," by F. FIELDING-OULD, M.A.

COUNSEL, VISION AND PROPHECY.

"Spiritual Reconstruction," by the author of "Christ in You" (Deeper Issues Series; Watkins: 2s.), is a little book of messages received between June, 1916, and March, 1917. They are of a high order and deal with the vital fact that wars and troubles will cease only by determined struggle against stagnation and inertia in face of the new spirit which is breathing on the world as a Creative Power. The counsels against the old temper of *laissez faire*, wait and see, and the like, are vehement. The communications, deeply Christian in tone, are on the higher plane where dogma is symbolical of spiritual verities. The book maintains the essential truth that the Kingdom of God can come *only through individuals*, for the mind of Man is the appointed field of action of the Divine Spirit, Who works on the mass through the unit.

"In the spring of 1919," we are told, "strong spiritual forces will control the earth, and you will be astonished at much that you see. . . . A great teacher will come to you later, and bring with Him new ideals; the essence of His teaching will be simplicity and truth." Along with much indisputable truth greatly needed at the present time there are prophecies of flood and earthquake. "Earthquake" is a familiar symbol for fundamental political change, but in the present case the symbolical interpretation cannot be used; it is stated that "Heligoland is disappearing . . . and there will be fewer islands": can the symbolical meaning have been swamped in transmission? Also Reincarnation is spoken of as a fact. This opens too large a field to be treated of here; and, however plausible as an explanation of human inequalities, it is a matter on which it is wise to hold judgment in suspense. After all, it does not concern us much, and is open to enormous misconceptions and abuse. The immediate duty of Spiritualists is not to probe possibilities, but to use the spiritual laws of justice and goodwill here and now, to find solutions for the difficult problems which are upon us all in the present. Physical and social reconstruction can be durable only in the degree to which it gives effect to the higher perceptions.

S. DE BRATH.

WHERE is one that born of woman altogether can escape
From the lower world within him, moods of tiger or of ape?
Man as yet is being made, and ere the crowning age of ages
Shall not æon after æon pass and touch him into shape?

—TENNYSON.

"HOW TO LET THE WORLD KNOW."—This will be the title of the address to be delivered by Mr. H. W. Engholm at the social meeting of the L.S.A., to be held at 6, Queen-square, at 7 o'clock, on Thursday next, April 10th, following the lecture by Dr. W. J. Vanstone at 5. Mr. Engholm, who is a gentleman of long and wide experience in publicity work in connection with journalistic and other enterprises, will, we understand, have some striking ideas to express, and we hope that all who are interested in the promotion of our work will attend and support him.

SYNTHETIC SPIRITUALISM.—A progressive series of lectures will be given at the Grovedale Hall, Grovedale-road, Highgate, by Mr. T. O. Todd, in association with the Progressive Guild. The preliminary lecture on Friday, the 4th inst., will be followed by addresses on alternate Fridays, at 8 o'clock. The lecturer will deal with the Philosophic, Scientific and Religious aspects of Spiritualism, especially as regards the latest revelations of science and their confirmation of the Spiritual hypotheses. These lectures will be of especial value to enquirers and students, as they will form a truly synthetic presentation of Spiritualism, and show the relationships between Matter and Spirit; this life and the next, Spirit Communion, immortality and the existence of God. On the intervening Fridays addresses will be given by other lecturers, who will deal with progressive subjects. All visitors will be cordially welcomed by the Guild members.

LEGEND AND HISTORY.—We cannot accept, of course, legend as history. But neither can we reject it, as we should pure deliberate invention, as of no historical value at all. Legend differs from deliberate fiction in this, that though grossly inaccurate, and often far removed from the truth, it is nevertheless a record of—or has been inspired by—something that has actually happened. . . . The truth is that tradition paints characters and tendencies of great events more faithfully than does the reputed historian, and that despite the glaring colours and exaggerations it delights in. Modern history is accurate only in its records of actual events: of time, place, numbers, and such-like data. But when it is a question of interpreting great national events or delineating the character of a national hero, then tradition often is the more trustworthy, and that for the following reasons. As far as motives and results or cause and effect are concerned, the historian records his own opinions. Were the opinions of other persons canvassed, possibly no two might agree. The opinion of a crowd, therefore, is not necessarily any nearer the truth than any such individual opinion; but tradition is more than the transmitted opinion of a crowd. It is the survival of the aggregate spirit of the times—the *vox populi*—which gives us a moving picture of the times, so that we can analyse dispassionately and apportion cause and effect.—"The Rival Philosophies of Jesus and of Paul," by IGNATIUS SINGER.

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. — 6.30, Rev. Susanna Harris. April 13th, Dr. Ellis T. Powell.

The London Spiritual Mission, 13, Pembroke-place, W.2. — 11 a.m., Dr. W. J. Vanstone; 6.30 p.m., Mr. James Coates. Monday, April 7th, at 3.30 p.m., Mrs. Annie Brittain, clairvoyance. Wednesday, April 9th, at 7.30 p.m., Mr. James Coates, lantern lecture on "Spirit Photography."

Lewisham. — *The Priory, High street.* — 6.30, Rev. Susanna Harris.

Harrow and Wealdstone. — *Gayton Rooms, Station-road, Harrow-on-the-Hill.* — 6.30, Mrs. M. H. Wallis.

Camberwell Masonic Hall. — 11, Mrs. Thomson; 6.30, Mr. Nickels, of Luton. 13th. 6.30, Mrs. Beaurepaire.

Croydon, 117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. T. Olman Todd.

Kingston-on-Thames. — *Bishop's Hall.* — 6.30, Mrs. Canock, address and clairvoyance.

Walthamstow. — 342, *Hoe-street.* — 7 p.m., Mr. R. Bodington.

Battersea. — 45, *St. John's Hill, Clapham Junction.* — 11.30, circle; 6.30, Mr. J. Maskell 10th, 8.15, Mrs. George.

Brighton. — *Windsor Hall, Windsor-street.* — Mr. A. Punter, of Luton, addresses and descriptions; 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Woolwich and Plumstead. — *Perseverance Hall, Villas-rd., Plumstead.* — 7, Mr. H. Wright, address and clairvoyance. Wednesday, 8 p.m., experience meeting; clairvoyance by Mrs. Smith.

Holloway. — *Grovedale Hall (near Highgate Tube Station).* — 11.15, Mr. T. O. Todd, "The Higher Phases of Christ's Mediumship"; 3, Lyceum; 7, Mr. and Mrs. Brownjohn. Wednesday, 9th, Mrs. Fielder. Thursday, 10th, 8 p.m., Mrs. Mary Gordon, educational lecture on "Names and Numbers," taken from audience. Admission free. Silver collection in aid of building fund.

Brighton Spiritualist Brotherhood. — *Old Steine Hall.* — 11.30 and 7, Mrs. Neville, addresses and clairvoyance. Also Monday, 7.45, psychic readings. Thursday, 7.45, questions and clairvoyance. Friday, 7.30, Guild. Forward Movement: Sunday next, Athenæum Hall, 3 p.m., Mr. A. Vout Peters, lecture, "Sorrow and Death in Relation to Life," followed by clairvoyance. Tuesday, 7.30, Athenæum Hall, concert in aid of the Forward Movement Fund, arranged by Mrs. Steir.

SOCIAL EVENING. — On Saturday, the 29th ult., the Little Ilford Society of Christian Spiritualists held the third of a series of four social evenings, arranged on behalf of its New Church Fund. So far, they have realised a clear profit of over £20. The dances were much enjoyed, as also was the rest of the programme, consisting of songs by Miss Stella Thompson, Miss Hilda Stephens and Mr. Bernard Self, a recitation by Mr. Stephens and a clever ventriloquist sketch by Mrs. Nita Barrow. Heartly thanks were voted at the close to Mrs. Jamrach, who organised and carried out the arrangements and to the artistes, pianist and the helpers at the refreshment stall. — A. J.

"Subdue the angry by friendliness; overcome evil with good; conquer those that are greedy by liberality, and the liar with the speech of truth." DHAMMAPADA (From "Lotus Blossoms." Price 7½d. post free.)

SUNDAY, April 6th, 7 p.m. Paper by Ananda Metteya, "Kamma," at Buddhist Society, 43, Penywern Road (near Earl's Court Station).

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