

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

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"LIGHT! MORE LIGHT!"—*Goethe.*

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[Registered as]

SATURDAY, MAY 10, 1919.

[a Newspaper.]

PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
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THE ALLIANCE MEMORIAL ENDOWMENT FUND.

GIFT OF £1,000.

ANOTHER £1,000 PROMISED.

In LIGHT of April 12th last we were able to announce that F.L., a retired business man who recognized the tremendous importance of our subject, had undertaken to give £1,000 on condition that another £8,000 was collected by the end of the present year, to make up the sum required, namely, £10,000. He has now, with characteristic generosity and public spirit, handed us at once this munificent sum, in the hope that it may act as a strong inducement to other benefactors to come forward with the funds which are so urgently needed for furthering our work.

Good impulses are catching. We have now received another promise of £1,000 from a gentleman in Wales, who, while desiring to support our cause, also wishes to perpetuate the memory of his son, who was lost in the steamer Carthage, torpedoed at sea on July 10th, 1918.

Who will be the next to come forward?

NOTES BY THE WAY.

The high spirit of confidence which led to engaging the Royal Albert Hall for the great Memorial Service has been thoroughly justified by results. The meeting was a fitting climax to the Spiritualist activities of our time. It was a land-mark in the history of our movement, and prepared the way for the militant side to organise itself and to come forward armed for the fray. At the same time, of course, care will have to be taken that the spiritual aspect is not hampered in any way by too close attention to externals. Hitherto ours has been a "Quietist" movement, and it has largely neglected that side of its mission which demands executive and business efficiency. That side has had to be worked under the severest handicap, relying mainly on volunteer workers. Many were only able to give what time they could spare from their business of bread-winning. And here it may be said there have been shown many fine instances of self-denial and self-sacrifice on the part of men in the humblest walks of life. They have devoted their best efforts to the service of the cause, without fee or reward. Now we are at the beginning of a new order of things. In the face of great difficulties, many earnest and practical-minded people are setting themselves to work to extend the side of energy, order and method. Along these lines there is abundant scope for development, and if the movement is to grow and flourish, as it promises to do, there

is important work to be done in this direction. Nor must it be left in the hands of a few enthusiastic ones. The spirit must permeate all ranks.

* * *

It has been the misfortune of Spiritualism that many of its public expositions have been conducted in circumstances the reverse of dignified. It has suffered from contact with stupidity and cupidity, and its enemies have made the most of their numerous opportunities of holding it up to ridicule. The issues which it involves being immeasurably greater than those of any mechanical discovery, its reality is not to be so easily and quickly vindicated. But its time is near at hand. The great things move slowly, and often reveal their approach in ways little suspected by those who watch only for some external manifestation. The life of the world to come is related in essence to the interior world of humanity, and its light will have dawned in many minds before it gains fulness of expression on the outward side of things. But that expression will infallibly arrive sooner or later, and then the intellectual *tabu* will be finally removed. Progressive intelligence will cease to preserve reticence, or to trim and equivocate out of deference to ignorance or prejudice. Indeed, that time has come already. There are signs of it on every hand.

* * *

In an article, "The Plain Man and Spiritualism," the "British Weekly" says:—

The place occupied in the last generation by such men as Crookes and Russel Wallace is filled to-day by Sir Oliver Lodge and Sir Arthur Conan Doyle. . . . The historian and novelist whose books, in cheap translations, may be discovered in the remotest villages of Europe, is a missionary of whom Spiritualism may indeed be proud, for he has every qualification that appeals to the plain man.

After discussing the dangers and uncertainties of the subject the writer of the article (presumably Sir William Robertson Nicoll) concludes:—

Let men and women of science push the subject as far as they please. Great warships have the right and perhaps the duty to "live dangerously." Little craft should beware of sunken mines and keep out of the danger zone.

Very good. As we read the article we recalled the fact that before we could get motor cars on the road we had to repeal the law which ordained that engine-driven carriages on the highway had to be preceded by a man carrying a red flag.

* * *

A remarkably effective point in Sir Arthur Conan Doyle's speech at the Albert Hall was his reference to the advanced stage reached by Japan in psychical matters. In regard to this, it is interesting to recall that some years ago one of the great men of Japan remarked caustically that Europe did not appear to feel any particular interest or respect for Japan until it began to develop itself in that form of civilisation that is expressed in armaments of war.

SINCE I am coming to that holy room
Where with the quire of saints for evermore
I shall be made Thy music; as I come
I tune the instrument here at the door,
And what I must do then, think here before.

—JOHN DONNE.

THE ALBERT HALL MEETING.

By F. R. SCATCHERD.

Gratitude for the past, joy in the present, hope for the future. These were the great keynotes of the epoch-marking meeting at the Albert Hall. It is an event which will live for all time in the memory of those privileged to be present. Listening to speaker after speaker it became clear why all the greatest men have been, are, and must ever be Spiritualists. True, there are great men who have not been, and are not, Spiritualists, but it is the Spiritualist alone who can play upon the whole scale of human existence. Others confine themselves to one or more octaves, but the Spiritualist alone can truly "look before and after" and thus act wisely in an ever-living present, because he alone can order his life with just regard to past experience and future consequence.

Only a Spiritualist can plead, with a Sir Arthur Conan Doyle, for the rights of the living dead; only a Spiritualist can base, with a Dr. Ellis Powell, his plea for social justice on a knowledge of the continuity of life. It does not follow that all who are Spiritualists in principle know themselves to be such, but they not infrequently rebuke self-confessed Spiritualists by their unconscious witness to the great truths for which Spiritualism stands.

The day after the signing of the Armistice I was present at a conversation between the Greek Premier and a well-known writer, a Spiritualist. Said the latter:

"How sad it is to think of the price paid for to-day's gladness—of the numberless parents mourning the loss of only sons, of the thousands of young lives cut off in early manhood, who would have so rejoiced to see this day."

M. Venizelos broke in with a world of feeling in his earnest eyes and voice:

"Do you not think," he expostulated gently, "that this day is their day, too; that in this result they find their exceeding great reward; that they are rejoicing for us, and with us, to a degree that we here, from our more limited standpoint, cannot rejoice? Believe me, it must be so. They see and know that their sacrifice has not been in vain. Were this not true, life itself would be void of all significance."

Those who have read the great statesman's speeches with regard to the League of Nations cannot fail to have remarked how he bases his most powerful appeals on its behalf on keeping faith with the men who entered the war believing it to be a war to end war, and he always reminds us that if we fail them in this respect, they will feel that their sacrifice has been in vain. Such as he belong to our great and growing company by whatever name they may be called.

Sir Arthur Conan Doyle's "Sherlock Holmes" is as widely known in Europe as in England. "He is a political Sherlock Holmes" is a form of eulogy often made use of by foreigners of all nationalities, when describing some far-seeing statesman, and no event will have wider significance in the history of Spiritualism than the accession to its ranks of the creator of that fascinating personality.

SOME IMPRESSIONS BY D.R.

Nothing defeats human enthusiasm when set on a definite object, even when that object is only attending a meeting. As we struggled through driving snow and sloppy snow up Exhibition-road on the evening of the 27th ult. we thought that surely such exceptional weather conditions would seriously affect the attendance, but the sea of faces which greeted our vision on entering the Albert Hall agreeably dispelled that anticipation. Happily, the promise of Spring is not to be denied and as we write, on the following morning, Winter seems for the moment to have exhausted himself in his desperate efforts to delay her advent—much as have the adversaries of our movement, who, as Sir Arthur Conan Doyle remarked, appear to be now reduced to an unseemly levity as their only weapon, a weapon far more likely to cut the hand that wields it than to injure the cause against which it is aimed. Sir Arthur is in no wise discouraged by the "Hindenburg line of ignorance and theological barbed-wire entanglements" by which we are faced. "We mean to go through it all." One obstruction which has been growing of late, Mr. Oaten swept aside in a single emphatic sentence at the close of the meeting—the idea that Spiritualism is somehow opposed to religion. "We are not here as enemies of religion, but to help religion by putting into it a dynamic factor which it has long lacked." Dr. Ellis Powell's eloquently phrased address proved not only that a keen lawyer and man of affairs may be both a good Churchman and a fully convinced Spiritualist, but, incidentally, by many an apt quotation, that the poets, too, are, at heart, one with us. Mr. Yates reminded us that if communion with the other side meant to us the lifting of a great burden of suffering, it must be equally true that there could be no real heaven for our friends and dear ones in the beyond if they were cut off from all the love and tenderness of earth and all the interests of the life they had left. Our brave lads who had passed over had a part to play in the coming reconstruction of society. They had rights on the earth plane as well as in heaven, and we must see that those rights were recognised.

Lastly, Mr. Percy Street made a much applauded appeal for the cultivation of mediumship in the home. That was the one place in which to erect the sacred altar of spirit communion; in doing so we should be raising a nobler monument to our brave heroes than any which could be built of bricks and mortar. All the speeches were crisp, clear-cut pronouncements, and the whole proceedings, including invocation, organ solo, hymns, and Miss Winnie Bowden's two lovely solos, were over by ten minutes past nine. The organisers of the meeting well deserve the most hearty congratulations on the excellent way in which the evening's programme was arranged and the success with which it was carried out.

AS VIEWED FROM THE SPIRIT SIDE.

Some interesting views were expressed regarding the Memorial Service at the Albert Hall by Mrs. Wallis's control, at the weekly meeting at Queen-square, on Friday, the 2nd inst. What was said was in reply to a question asking for an impression of the proceedings from the spirit side. The following is a summary:—

"The whole space of the hall, which might appear empty to the ordinary vision, was crowded with spirit friends. I do not know how else to describe it. The physical walls, moreover, in no way limited their number. Many of the spirits were doubtless visible to those who had the discerning eye. I should hardly judge, however, that anyone yet in the body could see the whole of the great concourse that was present."

Asked if the spirit side was pleased with the meeting, the control answered in guarded terms:

"To a certain extent they were pleased," he said; "but they would have been better pleased if more people had been able to attend, because the larger proportion of those present were already convinced, and the object of the workers on the spirit side, equally with those on earth, was to spread the truth of survival."

The question was asked whether at such a gathering there was not generated a force which could be manipulated by the spirit people and converted into a healing power which might beneficially affect the physical condition of many.

The reply was: "Much of that would certainly occur, but I would point out that a special result of such a meeting is inevitably to quicken and to direct to oneself the forces of Infinite Life."

"IS THE HOUR OF DEATH PRE-DETERMINED?"

C.E.B. (Colonel) writes:—

Mr. Fielding-Ould's attitude of mind is amazing. I had thought that the raw facts forced on our notice by the war must have destroyed all this loose thinking and the soft, comfortable, stay-at-home beliefs held before the war.

Would Mr. Fielding-Ould dare to try and comfort the poor woman, whose case I quoted, by telling her that God, who could have prevented it, permitted the catastrophe that blasted her life, in order that feelings should be excited in others of compassion, righteous indignation, and active succour! And if Mr. Ould is not prepared to endorse this explanation, what explanation is he prepared to offer?

Moreover, he has in no wise replied to my arguments: that facts show that the innocent and good do suffer, and have suffered, cruelly at the hands of man and of Nature, and fully as much as the wicked and Godless: "the rain falls on the just and the unjust"; and, secondly, that a direct and continual interference in and direction of the physical affairs of the world appears to be incompatible with the exercise of the free will given to man to work out his own salvation. The spiritual means have been indicated and revealed, but man is free to use those means or to neglect them.

Mr. Fielding-Ould will not descend the stairs and walk in the street without placing himself in the care of God. If he slip on a piece of orange peel, fall and break his leg and become a cripple for life, will he conclude that some action of his had caused God to withdraw His Divine protection?—or would he think that the "accident" was brought about in order that some passer-by should feel sorry for him and act the part of the Good Samaritan?

Mr. Fielding-Ould has quoted a saying of Christ, but were those "earthly things" given to the persecuted Early Christians? I will conclude by quoting another saying of the Master: "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." Aye, He has shown us how we can rise superior to the accidents and catastrophes of this world, how to pray for spiritual gifts, and doing our humble little bit to bring about His Kingdom on earth, to fix our hopes on the life after this.

"THE NATURE OF TRUE PRAYER" (Crystal Press, 1/6 net), a booklet by Mr. F. L. Rawson, aims at helping humanity to gain a knowledge of prayer as taught by Jesus Christ.

The lecture by Mr. Thomas Pugh on Wednesday evening, the 14th inst., at the Tottenham Spiritualist Church (see advt.) on "How to Form Home Circles" is of such interest that we gladly call attention to it here. It will be observed that the meeting is an open one.

FROM THE LIGHTHOUSE WINDOW.

The "Christian Commonwealth," with commendable enterprise, has published as a supplement the address of the Rev. F. Fielding-Ould, M.A., on "Spiritualism and Christianity," delivered at the London residence of Lord and Lady Glenconner.

The appeal of a Church of England clergyman to his Bishop to appoint a commission of clergymen to hear evidence in favour of Spiritualism is surely a highly significant sign of the times. Yet with that fact we are face to face to-day. At the meeting referred to in the preceding paragraph Mr. Fielding-Ould announced that he had that day written to the Bishop of London in the terms already indicated.

We have constant and lively feelings of gratitude to the many friends, some of them in humble life and others in more exalted spheres, who, bound in fellowship by devotion to a common ideal, give us ever freely of their aid and advice, and who are each a centre of information and help to inquirers. That spirit is spreading, and it is of the happiest augury for the future.

Madame C. Borderieux, of the Société des Gens de Lettres, Paris, has written to the Rev. Walter Wynn, of Bradford, author of "Rupert Lives," a book which is attracting wide attention, saying, "I am very pleased to mention you that, having asked the great scholar, Camille Flammarion, his opinion of your book, 'Rupert Lives,' he replied that it had greatly interested him, and that he found it more precise even than Sir Oliver Lodge's 'Raymond.' He encouraged me very much to translate it."

The retiring collection at the Albert Hall meeting for the St. Dunstan's Home for Blinded Soldiers amounted to £18 1s. 3d. We understand that after the payment of all expenses of the meeting there will be a substantial surplus.

Sir Arthur Conan Doyle expects to lecture on "Death and the Hereafter" at the Queen's Hall, on Sunday mornings, June 15th, 22nd and 29th, at eleven o'clock. These lectures will be, in the main, the same as those Sir Arthur has been delivering in the provinces to enthusiastic audiences. Many Londoners have expressed a desire to hear them. The Queen's Hall, the only fitting hall for the purpose, is engaged in the afternoon and evening, and thus the morning was the only time of day available.

In the "Evening News" of the 2nd inst., "The Londoner" discourses on May as the month when dead men have power, and he tells how the ancient Roman householder drove from his house the flocking ghosts at this period. He thinks we should follow the Roman custom: "It seems a wise one." And he tells us that just now it seems to him as though half his neighbours were meddling with necromancy and the other half were begging them to keep away from it. As we know nothing either of "dead men" or necromancy, or the weird kind of ghosts in which "The Londoner" believes, we cannot say that we are much impressed by the argument.

The excellent portrait of Dr. Ellis Powell in our Supplement last week was reproduced from a photograph by Messrs. Elliott and Fry, Ltd., 55 and 56, Baker-street, W.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—J.S.B., 2s. 6d.; Mrs. E. Coghlan, 16s.; the Pontypriidd and District Propaganda Committee, £1 11s.

"VISION" is the felicitous title of a new magazine, edited by Dorothy Gresside and Galloway Kyle, devoted to mysticism and spiritual reconstruction. In an article proclaiming the purpose of "Vision" psychic phenomena are well described as "the spear-heads piercing the wall that material man has raised between himself and the Vision Splendid."

"THEOU SOPHIA, ANALYTICAL LESSONS IN THE WISDOM OF THE DIVINE MYSTERIES," by Holden Edward Sampson (Kegan Paul, Trench, Trübner and Co., Ltd., price 8/6 net), is a book published at quite avoidable disadvantages. The Preface, written by a friend and disciple of the author, begins by a gratuitous attack on its prospective readers who are not fellow-disciples, after the manner of the legendary Irishman at the village fair. A knowledge of elementary psychology, or a modicum of the charity that thinks no evil, would have prevented the ascription of "thief and robber" to the ordinary individual. The dialogue method of exposition, the Master asking questions that the Disciple answers, can be effectively employed; but when it goes on for 345 pages as in this work, there is too much of a good thing. In respect of the matter of those many pages, it is a curious case of old wine in new bottles, rather than of "new wine in old bottles"—the new bottles inferior to the old ones. The author's pretensions are nothing less than to the discovery of "the secret of knowing." Gnosticism—that self-same secret by which the ancient Philosophers knew without being told in any verbal method of speech." No evidence of this discovery is given.—W.B.P.

"SPIRITUALISM GONE MAD."

By G. VALE OWEN (Vicar of Orford, Lancs.).

A REPLY TO FATHER VAUGHAN.

I have before me a report, appearing in the "The Daily Dispatch" for April 28th, of a sermon on the subject at the head of these notes, preached by Father Vaughan on the previous day. I reproduce extracts from this report in inverted commas, with my own reflections in brackets.

"Never since the world began was there so dangerous a time as the present for indulging in the perils of necromancy."

(Possibly, and yet one feels that any time is dangerous to indulge in perils of any kind. Be that as it may, what the preacher has evidently in mind is the widespread interest in Spiritualism. And here we have that note of fear which has always so sterilising an effect on the orthodox mind. But its enunciation is as fatuous as its tenure is cowardly, for the average Briton is a hard-headed individual. Shew him you entertain fear of any subject and he instinctively begins to have a distrust, not of it, but of you.)

"To those who had given themselves the trouble to study the subject impartially," etc., etc.

(That last word is a good one. Impartial study is just what we demand. Some years ago I, myself, felt it my duty to give myself this trouble. But I also felt that I could not study the subject "impartially" unless I also studied it experimentally. Is this the connotation Father Vaughan gives to the word? If not, why not? Fear?)

"The human family had gained nothing so far, but had lost much in trying to lift the veil and to see into the Great Beyond."

(Oh! Yet, He "opened the Kingdom of Heaven to all believers." I believe the Church in which Father Vaughan ministers claims to do likewise, following so excellent an example. They have made, as some of us think, rather a muddle of it, as also has my own branch of the Church, and yet I am charitable enough to hope that, although on both counts "the human family" has "lost much," it has gained something.)

"Who would venture to tell the number of persons who had been mentally unhinged, morally undone, and physically ruined by attempting to force the locks of the gates of Death, and to pry into the secrets of God?"

(Not I, certainly. Most of us have a more useful occupation than following that will-o'-the-wisp at this time of day. It is out of date, and we are not to be caught that way any more. The late Dr. Forbes Winslow, the eminent mental expert, made that mistake some years ago, but was honest enough to own up later. His example should suffice. But Father Vaughan's question is quite apparently a question only in form. In fact, it is an accusation. That accusation is a lie, for the uttering of which there is no excuse. For evidence that the practice of spirit communion is no more dangerous—mentally, morally or physically—than the practice of religion has been published so widely that it is impossible that anyone who has "given himself the trouble to study the subject impartially" should not have come across it, and that repeatedly. I would commend to this reckless preacher's impartial and very careful study the 9th chapter of the Gospel according to St. John. It contains a bit of history concerning his own ecclesiastical ancestors.)

"THUMB CLOCKS."

A. D. L. writes:—

In *Light* for April 19th appears an article entitled "The Lost Ring," in which a lost ring is stated to have been found by means of the swinging of a suspended ring in a tumbler.

Will your readers try the following experiment at home and see how infallibly it proves a success. Tie a ring on to a thread a few inches long, or tie a very narrow ribbon or tape round a farthing or threepenny-bit. Hold the end of the ribbon or thread between the thumb and forefinger, rest the elbow on the table and hold the ring or coin into a cup. The ribbon must pass over the ball of the thumb. The arm and hand must be held perfectly still. After a while the ring will swing to and fro and it will strike the sides of the cup exactly the number of hours by the clock, striking to the nearest hour. For instance, at twenty to twelve it would strike twelve. At ten past three, it would strike three. When it has struck the correct number of hours, it will cease to swing to and fro and will begin a rotary motion; then if one waits a short time it will again take on the backwards and forwards direction and strike the correct hour.

While the hour is being struck, one can feel the pulse in one's thumb-ball beating forcibly, then becoming imperceptible again when the ring stops swinging.

If any movement of the hand is made the striking will stop, and will begin again after a few seconds if one keeps quite still.

London Spiritualist Alliance, Ltd.,

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

ON TRANSITION STAGES.

Those who seek a solution to some of the problems of life as it is lived to-day should endeavour not only to take large views, but to understand the purpose of the Intelligence which works in and through human evolution. Human development being but at its beginnings, since the lower animal stages have still to be completely outworked, it proceeds more or less by a series of violent oscillations, an extreme in one direction being offset by an equal extreme in the opposite direction.

Let us take one or two concrete instances. A Church—let us not be invidious by naming any particular Church—is given the ministry of healing, and neglects it for ages, recognising only mechanical and materialistic methods of coping with sickness. The extreme of indifference is reached, and then there is a strong reaction. Healing cults and “sciences” spring up. They are full of fire and vehemence, each carrying its particular idea of the spiritual nature of life to almost insane lengths. There is no such thing as disease, no such thing as matter! Every power is in the Divine mind which can cure everything! Faith, prayer, denial of matter, and kindred methods are advocated after the manner of a showman with a big drum.

A certain number of remarkable cures are effected, which the stagnating mind of the orthodox puts contemptuously down to “faith” on the part of the patient, as though faith were a trifle of no consequence, and it were wrong to be cured by any but the regulation treatment, as prescribed by the particular “Trade Union” concerned. Cures are wrought by apparently eccentric methods and the “judicious,” as Shakespeare called them, while they do not exactly “grieve,” are mightily perplexed. There is no real reason for perplexity. The dull insanity of materialism must be corrected by the more divine insanity of Spiritualism, using the word in its larger sense, in which it must distinctly include all the forms of transcendental healing.

Spiritualism, in its more restricted sense as confined to the cultivation and study of the psychical side of humanity, came as the reply to ages of soul-deadening tradition, in which the facts of the interior life of the soul became swathed in a kind of mist, or lost to sight altogether. The materialist derided the facts, as something to which he was not accustomed. The pietist cried out upon them. Contact with cold facts instead of nebulous imagery made him shudder. And again the “judicious” were bewildered. The thing was perhaps real but—it was so eccentric and abnormal.

They did not realise that it must appear so partly by contrast with conditions which were classed as normal chiefly because they were old and crystallised, and partly because it was for a wise purpose slightly exaggerated that it might receive the attention due to a neglected set of faculties necessary to the harmonious development of the race. In the treasury of the psychic nature lie the keys to many of the deeper problems of existence—the deepest problem of all amongst them, the meaning of death. Remembering these things, we may well be patient with such extremes and exaggerations of the subject as we encounter. Revolutions, it is said, are not made with rose water, and great changes in evolution are necessarily accompanied with disturbance and erratic movements, to say nothing of pain and discomfort. Only by understanding and co-operating with the Power which underlies such changes are we able to soften and make easy the path of transition.

But, being all “members of one body,” the wisest of us must suffer some of the reactions of the process.

Vicarious suffering is one of the laws of life, and the individual who insists on having a personal debtor and creditor account with the Universe will find that, in the language of the time, his career is not a “one man business.” He is a member of a great company, unlimited, in which the interests of the one and the many are merged and re-merged.

It is a troublous period, this of the world to-day—transition times are painful and perplexing. Some neglected part of the racial duty or inheritance is pushed into a stark and menacing importance—thrown momentarily out of its true proportion with the rest. The nations that wanted peace are shown the true nature of the peace of which they were enamoured; the nations which wanted war have received an even bitterer lesson.

In the great interplay of forces the true Purpose will gradually emerge so clearly that even the dimmest perceptions must needs understand it. And when, to confine ourselves to our own special theme, the realities of the psychic region have received the attention which is their due they will fall back into their place as a part of the general human inheritance, to work harmoniously with the other faculties, neither neglected nor given an exaggerated importance, but filling their true place as the link between the carnate and discarnate divisions of the human family.

We have heard *ad nauseam* that psychic faculties are “abnormal.” If the people who advance this accusation are disposed to regard the present conditions of non-psychic humanity as “normal” we are content to accept the description.

“THE UNSEEN WORLD” AT ST. PAUL’S.

CLERGYMAN’S MOMENTOUS ADDRESS.

The Rev. H. W. Blackburne, D.S.O., M.C., Assistant Chaplain-General, addressing, at St. Paul’s Cathedral, on May 3rd, the crowded congregation assembled for the memorial service for the cavalry and yeomanry who have fallen in the Great War, said:—

“We come together before God and man to remember the officers, non-commissioned officers, and men of the cavalry and yeomanry who gave their lives in the great war. This is a memorial service, but it is something more than that. It is, to some extent, at any rate, a communion service. We are conscious of a congregation unseen, but very real, which has gathered in or near this building to-day. I like to feel, I do feel, that there is one very near to me now, my own splendid brother. And I hasten to add that I only dare to use that term because not for one moment is it forgotten that your dear ones are splendid, too. There is an ache in every heart to-day, an ache that we shall feel perhaps until the end of time. There is a joy, a real joy, in the thought that we are compassed about with a great cloud of witnesses, that their presence is very real. . . . Our service has been both a memorial service and, to some extent, a communion service. Let it be also a service of consecration, too. From the unseen world, from the cloud of witnesses, from Jesus Christ, who stands in the centre of that splendid throng, the call rings out for consecration; and as we pass out of this great building, from this solemn service, let this be the resolution made, ‘For their sakes we will consecrate ourselves.’”

Among the congregation were Sir Douglas Haig and many distinguished army commanders.

NOTHING makes us better comprehend what little things God thinks He bestows on mankind when He suffers them to abound in riches, gold, settlements, stations, and other advantages, than the distribution He makes of them, and the sort of men who are best provided.—LA BRUYERE.

NEW FACT.—It is not morbidity but cant that makes us think it kind to evade facts because they are uncomfortable. “Everywhere, in science, morals, and religion, new fact is thrusting itself upon us. We know it is there, we see it, but we soothe ourselves by conjecturing that our eyes may be deceived; we hurry past, we say it was not there, idiotic cowards that we are, and we leave it to rise and avenge itself upon us with severity increased by each moment of neglect. It does not so much matter whether we have correct opinions, but it does very much matter that what we believe to be correct should be acknowledged. One of the countless evils which follow if we do not acknowledge it is that we become mock-earnest about things of no consequence.” — DAVID BARRON in the “Christian Commonwealth.”

SIR ARTHUR CONAN DOYLE ON THE IMMEDIATE NEED.

SIR,—

I have recently addressed 20,000 people upon the subject of psychic religion, and altogether since my travels began 50,000 would be a moderate estimate. Wales, the North of England and now Scotland are all ripe for a big forward movement.

The weak point is London, and this weakness is due to want of central organisation which in turn is due to weakness in finance. To take an example: if I want to approach any large town in the provinces, I simply communicate with the local secretary, who hires the hall, organises the meeting, and all is simple. If, however, I wish to speak in the heart of the Empire, there is no such simple approach. The suburbs have often arrangements like the provincial towns, but there is no organising secretary or other official whose duty it is to make programmes for London as a whole. If, for example, I were to take the Queen's Hall for a Sunday, if it were available, the whole organisation of the enterprise as well as the work would fall upon my shoulders. This is simply due to the poverty of the central body, who have not been able to afford such an official, though he is absolutely necessary for the movement. The world is waiting for the message, and we must bend all our energies to getting it across.

My suggestion is that such an organising agent be found for the society. If others will aid me in the enterprise I will guarantee from my lectures a part of his salary every year. Surely the thousands who have gained priceless consolation through this movement will not grudge a few pounds for what is vital.

One most important duty which would fall upon him would be the supervision of the distribution of our literature. This should pay its own way handsomely when once it is organised. Glasgow alone sold £200 worth of books and pamphlets last year. When folk go out from a lecture they are in the mood to know more, but with the general boycott which exists, they cannot get the material and it passes from their minds. When a tableful of books lies at the exit they buy most readily, and what they buy is a permanent thing in their families and leads to the complete comprehension of the truth. So far as I can see, there is no supervision of this all important matter. As to the training and segregation of mediums, that also is a most pressing need, but will be easier as the general movement increases.

It is wonderful to see how ripe the harvest is all over the country—but we must rise to the height of the occasion.

Yours sincerely,

ARTHUR CONAN DOYLE.

DR. W. J. CRAWFORD'S NEW BOOK.

The experiments of Dr. Crawford, as set forth in his now famous work, "The Reality of Psychic Phenomena," have excited so much interest that a new edition has been called for and is now being printed. It may be ready by the time these lines appear. In the meantime, he has published another book, "Experiments in Psychical Science," dealing with Levitation, "Contact" and the "Direct Voice." This volume (John M. Watkins, 6s. net) goes further into the details given in the previous book and gives account of experiments in other phases of phenomena. We shall give a fuller notice of the book in a later issue. In the meantime we content ourselves with quoting the following from the chapter, "Questions and Answers":—

"Question: What is the best form of phenomena considered solely from the point of view of obtaining messages from inhabitants of the psychic realm?"

"Answer: In my opinion, the 'direct voice.'"

"At a direct-voice séance people who have 'died' speak audibly in an objective voice. Many readers will probably not believe this, but, nevertheless, however incredible it may seem, it is a fact. Unfortunately a good direct-voice medium is an extremely rare personage. I think there are not above half-a-dozen in Great Britain to-day."

*.*The book can be obtained at this office, post free 6s. 4d.

PHENOMENA IN A PRIVATE CIRCLE.

By H. P. RABBICH (The Kraal, Paignton).

During the last few days of July, 1918, we had a friend staying with us who had often given us the advantage of his spiritual gifts, among them being the direct voice, spirit lights, and partial materialisations.

On this occasion, as on previous visits, we had arranged the evening for a private family circle, but on the previous day we received a visit from a major in the British Army who had just returned from Persia. We had never met him before, but we found he was deeply interested and anxious to participate in such a circle as we were about to hold. Against my usual custom I was led to invite him to join our circle. My offer was gladly accepted, and the next evening the major and his wife arrived at the time appointed.

Our family consists of my wife and myself (our only daughter passed to spirit life in 1911 aged 23 years, and our eldest son followed in April last, aged 28, leaving a widow and young daughter) and our surviving boys, of whom one is 26, an officer in East Africa, and the other—the youngest—is 19, a private in France.

Our daughter-in-law was to sit with us—it being the first opportunity she had of intercourse under these circumstances with the husband she had so recently lost—and also a friend from Torquay.

Before our friend, the medium, would sit, he insisted upon being searched by the major, to demonstrate his honesty, and then sat straight into my armchair, to which we roped him with a single length of light sash line. We first of all passed the rope round the back of the chair, bringing it round and knotting it tightly in front; then, pressing him back, we passed the rope round under his arms and again knotted it; we next knotted him at elbows, wrists, knees, ankles, to the arms and legs of the chair, and finished by tying the ends of the rope to the legs of the chair on either side.

I asked the major if he was satisfied that my friend could not escape from the chair without our knowledge, and he confessed himself perfectly satisfied. We then seated ourselves, the major taking the chair on the immediate left of the medium; his wife sat next him, then our Torquay friend, then our daughter-in-law, my wife, and myself, forming a circle, my chair being quite close to the medium on the right.

Almost before we were seated our friend was controlled by an American Indian spirit, and passed into a deep trance. The control offered a beautiful prayer to the Great Spirit for a blessing upon the meeting, and requested me to drop the lights.

Within three minutes we all heard distinctly a childish voice exclaim "Hallo, daddy! hallo, mummy! Were you very angry with me? I am not wet now, daddy" and for perhaps ten or fifteen minutes we sat and listened while this childish voice conversed with the major and his wife, speaking of things and persons absolutely unknown to the other members of the circle, and mentioning names in a foreign tongue. We knew nothing about the child, but could glean from the conversation and the mention of names that he must have lived abroad. During this conversation we heard the voice of the control speaking at the same time as the child was talking with his parents, and so delighted was he to get to their physical senses that he continued without a thought of stopping, until I had gently to suggest that he might now run away and let our own dear boy and girl come to us.

Our dear girlie had often spoken to us, and to-night she brought her brother, allowing him to come through first while the power was strongest. He called his wife by name, and made a request to her in the hearing of us all, to the effect that she was to teach dear Dulcie (his own little daughter), as she grew up, that it was possible for her to talk with her daddy; he materialised sufficiently to bring a flower from the vase upon the sideboard and place it in the hands of his wife; she distinctly felt his fingers touch hers while doing this. My wife also felt the same fingers smoothing her face while he talked to her, and to me he exclaimed, "Well, dad, you were a dear old dad to me, one of the best," which were the exact words used just an hour before he passed out. I also felt his hand placed upon my shoulder.

Our daughter came with greater power, bringing a light with her, a beautiful flickering light, which she had placed in the middle of a bunch of sweet peas she had taken from a vase in the room, and which illuminated our faces as she passed round among us and gave sufficient light for us to see the materialised hands which held the flowers and the white clothing falling round the arm—the kind of light which Sir William Crookes has described minutely in his articles upon this subject as one which he has found impossible of imitation by anything of a physical nature. She spoke of the absent boys, and sent messages to them. This was followed by one of the personal guides of the medium, who came just for a minute before the circle closed; flowers were passed to each sitter, all taken from a vase in the room.

It was a most convincing sitting, and we felt thankful that we had been led to invite the strangers to our circle,

because of the test to ourselves, as we listened to that childish voice giving the name of his native nurse, and asking his daddy not to be angry with the nurse.

After the sitting the major related to us the incident, which happened in Persia some years ago, and I shall not soon forget the glow of delight on the major's face as he thanked us for the privilege of joining our family circle.

I send this in the hope that it may meet the eyes of many of those who have written to me for information after my letter in the "Daily Mail," it being impossible to reply to all.

SPIRITUALISM AND CHRISTIANITY.

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

At Lady Glenconner's invitation a large and representative audience assembled in the Picture Gallery at her residence in Queen Anne's Gate, on April 28th, to hear an address by the Rev. F. Fielding-Ould, M.A. He took for his subject "What is the True Relation of Spiritualism to Christianity?"

In his view, said Mr. Fielding-Ould, Spiritualism touched something of vital importance to man's life. He related an incident that occurred during the fighting in France. An officer, while an attack was proceeding, became separated from the rest of his men. He found himself alone in broken country in the midst of firing from every side. He had no idea of his whereabouts and had given himself up for lost, when suddenly he encountered two of his fellow officers who shouted, "Come on this way, old chap, it's your only chance," and scrambling on he discovered himself back amongst his own men. They asked him how he had managed to find them, and he mentioned the two officers who had guided his footsteps. "But they were both killed this morning," his companions replied. Many stories of that kind, said Mr. Fielding-Ould, were being reported from the fighting line, and it looked as if the two worlds were drifting closer together. There was a stream of new ideas coming back through many channels. Thousands of people were leaving the old ordered routine of the Christian religion. In the Spiritualists' National Union there were one hundred and eighty affiliated societies, and three hundred and fifty societies held regular Sunday services. Forty of them already had churches of their own. If that was the case, then from the clerical point of view the movement was not one to be dismissed with a trifling word about "flying tambourines." He had met clergymen who did not think the matter worth investigating. He could understand a man being hostile, but how any teacher of religion could fail to be interested in the alleged fact that people could come back from the "other side" was amazing. He did not say that clergymen should attend séances, but he hoped that before long the Church would wake up and appoint a commission to investigate. Let such a commission be instructed to hear evidence from such capable exponents of the subject as Dr. Ellis Powell and Dr. Abraham Wallace, who would put them in possession of the facts of the case, and let them also examine the best books dealing with the subject. He had written to the Bishop of London on the matter. At present the Church was drifting, and any nautical man would tell them what a dangerous course that was, in view of possible breakers ahead. He failed to understand why Christians should be incredulous with regard to the facts related, since the New Testament was full of the same kind of thing. The facts of Spiritualism were established. There could be no question about that. Many of them had had personal experience. He always quoted the late Sir William Crookes' investigations because Sir William was a trained scientist and a man who would never exaggerate or lie. Sir William, after three years of exhaustive investigations, announced that he was thoroughly satisfied with the genuineness of the phenomena. But it must always be remembered that the object of the phenomena was to draw attention to the teaching. Once the ideas held by Spiritualists had obtained a hearing they must be judged on their merits. They taught reverence and obedience to the Great Spirit, and there had been a great development of the Christian doctrine of guardian angels and the communion of saints. They were told that man's final destiny was not determined solely by his behaviour in this world. Also there was a new meaning attached to the resurrection of the body. Those were the distinctive ideas of Spiritualism, and none of them was inconsistent with belief in the doctrines of the Church. While, however, he believed that there was much good in it, Spiritualism must be kept in its place, or it might attempt to usurp a position it was not competent to occupy. Good things might be misused, and a little knowledge was a dangerous thing, because they were liable to over-estimate its scope. The Spiritualistic creed was inadequate. Compared with the wonderful Christian doctrine it touched only the rudiments of religion.

An interesting discussion followed Mr. Fielding-Ould's address, among the speakers being Lady Glenconner, Mr. David Tennant, Mrs. Philip Champion de Crespigny, and the Rev. C. D. Thomas.

"HOW TO LET THE WORLD KNOW."

ADDRESS BY MR. H. W. ENGHOLM.

(Continued from page 143.)

Mr. Progress continued: "Emerson, the great philosopher of the last century, wrote 'Beware when God lets loose a thinker on this planet. Then all things are at risk.' Gentlemen, I have always found this to be true, and you appear to have more than one thinker associated with you in your discovery, for which you should be thankful. Every new thing is the result of inspiration, in the first place, on the part of one of God's thinkers. All the vital discoveries in the history of the world's progress have passed through these offices to be handled by my predecessors and those of the Trustee of Public Opinion. Each of these discoveries, in its initial stages, has passed through the various trials and tribulations that are always present at the birth of some truth that is trying to percolate through from the spheres of Reality to this little planet. Take the mariner's compass, gunpowder, the movement of the earth, the printing press, steam, electricity, the telephone, wireless telegraphy, the airplane, the Ether—each has had to fight to win public opinion, and now your proof of the continuity of life arrives, and it seems to me that your place to-day in the progression of important events is as it should be. You seem to follow the investigations into the properties of the Ether in proper sequence. You are just the next step higher.

"Wonderful though the progress of this planet has been, remember, friends, this world is only a nursery in the vast mansion of the Infinite. We are babies yet, and the greatest of us is only a toddler, playing with the kindergarten puzzles that are given us for the purpose of awakening our baby consciousness and thereby preparing us for entry later into the school-room and so towards the college of Reality, through which we must eventually graduate before we are fitted for the greater responsibilities which the God of all ages requires us to assume."

The Spiritualist and myself were deeply impressed by the great insight displayed by Mr. Progress into the future, and for myself, a feeling of certainty and joy came upon me, for his words inspired me with the feeling that Spiritualism was to become an integral part of the progress of this planet. His reference to the world as a nursery brought a thought to my mind of likening Spiritualism to the night-light in the little one's room, that gives it confidence in the dark.

THE IMPORTANCE OF A TEXT BOOK.

Mr. Progress now rose from his chair, and pacing the room, addressed us as follows, speaking all the time with energy and emphasis: "With regard to the main object of your visit, gentlemen, and your desire to obtain some suggestions from me as to the best means of letting the world know of the facts you possess, and the method you have to offer, I strongly advise you, in the first place, to collect your scattered facts and arrange them in book form of handy size. A *Text Book on Spiritualism* is all-important for you to issue to the world at a price that will enable all to study your methods and philosophy. Your book should contain only the essentials and be compiled from the facts found in all reliable works that have been published on the subject the world over. It is not too much for you to arrange a committee amongst yourselves for this purpose, and so to set out these facts that your findings on the life here and hereafter shall be in proper sequence and form an encyclopædia of all the details of your discovery. Not a history, mind you, but a text-book.

"Again, you cannot use too many methods of spreading this truth of yours. Every suitable means should be resorted to. A subject of this kind is not to be classed as a new soap or boot-polish. Ordinary forms of advertising are hardly suitable. Try to get as many authors, for instance, to know of this subject, so that the references in their works to death and the beyond shall be nearer the truth than hitherto.

PROTECT THE MEDIUMS.

"You tell me that people gifted with the powers of mediumship are essential to your investigations. Well, then, collect these gifted ones together and train them. Let them have an opportunity of using their gifts in a proper manner. Theirs is a high calling, if used for public good. Let your mediums be so placed that the lure of the world will no longer reach them, and let no medium hold your certificate without your having entirely satisfied yourselves of his integrity and honesty. A medium, as I understand it, is one of God's most sensitive beings: therefore, protect them in every way.

THE CLERGY AND MR. PROGRESS.

"I should like to see this discovery of yours and its details made known to the clergy, ministers and priests of all creeds; and to do this I advise you to arrange the appointment of a Committee of Investigation before which you, sir, should appear and make known your facts. By such a course I feel you may hasten these gentlemen to pay me a visit in the near future. I have not met many of them for a very long time. In fact I fear some of them may have forgotten the very existence of Mr. Progress."

SPIRITUALISTS 'SHOULD ORGANISE.

Addressing my friend the Spiritualist, Mr. Progress then said, "From what you and your friend here have told me, I have come to the conclusion that you lack proper organisation. I urge you to organise your forces that this great campaign you contemplate does not get any setback through want of unity. Agree amongst yourselves on the salient points at issue. You probably will never all agree on every item and detail; you are only human, and each human being differs from every other. There are no two persons alike, but on broad issues you are evidently of the same mind, and on these issues stand firm. Remember some of you will probably suffer for upholding your convictions. Every great cause has its martyrs. Death has not been too great a price to pay for the faithful in other vital matters, and death to you, gentlemen, can, I am sure, have no terrors."

THE SOCIETY FOR PSYCHICAL RESEARCH.

"You must create as many branch societies as possible for the instruction of the people. These need not necessarily be religious in character. Colleges and Schools of psychic science are the necessary first steps to a proper understanding of the natural facts that must evidently be known before Spiritualism can be properly understood. The body of people you mentioned, whom you called the Society for Psychical Research, seems to offer great opportunities to vast numbers, for you tell me this Society has been collecting facts from all over the world for a great many years. I did hear of this Society at its inception, but that is a long time ago. However, latterly it seems to have passed out of my range of activities. Why is this? As money is so essential in all matters of modern progress, it appears to me that this Society, with its roll of prominent people, should be able to influence the Government to make a grant of money for the purpose of establishing a Chair of Psychic Science in an important centre and thereby hasten the progress of your great discovery that communication can be established between us here and those who are called dead. Such a sum as one hundred thousand pounds does not seem too much to establish such an all important fact."

PUBLIC MEETINGS AND THE PRESS.

"You cannot have too many meetings, organised in big centres at which well-known men, well versed in the subject, deliver addresses. Let these meetings be widely advertised in the Press and by all and every means available. Reply to every attack in the Press; let certain properly informed writers be deputed for this work. If this is done in a proper and systematic manner these attacks will soon cease and you will find the Press come over to your side. You have an engrossing subject to deal with. Everyone, I feel sure, is really interested. I am certain every broadminded and progressive editor knows this, but—don't, for heaven's sake, repeat the mistakes of the past. Realise you are dealing with a world that does not know of the source of your credentials as yet. Mr. Public Opinion can only be won by gaining his confidence; once you have that—well, it will be a new world for us all, and another step further on the road I travel. I shall look forward to the day when we will be companions, for you certainly have in your discovery all the elements of a great truth that should lighten my way and broaden my horizon."

"Now, gentlemen, I must end this interview. You did the right thing in coming to me. I hope the few suggestions I have given you will help you. I am always at your service, and I must ask you not to follow the example of so many I have met, who go away and soon forget all about me. I am here every day, and will be happy to see you at any time. Before you go, one word of advice: In the enthusiasm of your investigations, never forget that you are dealing with the folk on this planet. Do not encourage them to live in this world and the next at one and the same time. It is here we must work and manifest the spirit of God that is in us all. Do not let your Spiritualism take you away from the work that has to be done here. Do not try to live in another sphere before the term allotted you in this world is reached. You can all and every one of you bring heaven to earth, but you cannot take earth to heaven. Whilst this new knowledge may tend to make many of you more virtuous and even saintly, be always on your guard. To be worldly wise as well as spiritual is not a sin. It is as much a protection against sin as being spiritual."

Mr. Progress then shook us both warmly by the hand, and as he said *au revoir* and wished us God's speed he quoted these colloquial lines from the American poet, Colonel John Hay: I think that saving a little child, and bringing him to his own, Is a darned sight better business than loafing around the throne.

Once again we stood outside the building of the Trustee. My friend, before we parted, agreed to follow the advice of Mr. Progress and put into operation his practical methods of letting the world know that Spiritualism stands for the greatest revelation the world has received for two thousand years.

IN CONCLUSION.

In concluding his address Mr. Engholm paid a tribute to the London Spiritualist Alliance and to Mr. Henry Withall and his staff. Mr. Engholm urged the necessity and pressing need of more money, as the hour had now come when the world was thirsting for the truth revealed by Spiritualism and psychic science. They already had in the Alliance a perfect nucleus for a centre of world-wide influence. Here was a method at hand and a right method already existing for letting the world know. For many years it had been sowing the seed; now it required every modern method to gather in the harvest. Telephones, typewriter, business system and methods of working propaganda were now necessary. The present staff was now inadequate for the greater activity required, and must be augmented at once. Money was wanted now for this purpose. The Alliance was not going to be allowed to miss the tide. It had weathered the storms of the past and survived the Great War. It stood for a great truth, and every member of the Alliance, past and present, should do all in his power to make the Society a centre of activity in such a great cause. The speaker also paid a tribute to *LIGHT*, especially referring to Mr. David Gow and the gallant and self-sacrificing manner in which Mr. Gow had produced this periodical during the long and weary time of the Great War. Mr. Engholm said, "As a journalist I can appreciate the difficulties of editing such a journal. *LIGHT* is in some respects more difficult to edit than the 'Daily Mail,' not for the lack of matter sent in, but for the discretion required in selecting that which will be of value and instructive to its readers." *LIGHT* was consistent in its attitude to the subject for which it stood. It kept to the straight but narrow path of honesty and broadmindedness. *LIGHT* was an honour to journalism and the great truths it upheld.

Mr. Engholm then thanked the audience for their patient hearing of his address, and concluded with a hope that his suggestions that night might result in further progress in the great work of letting the world know the Gospel of Spiritualism.

G. E.

*. We print the roseate references to the editorship of *LIGHT* with reluctance, but having been assured that these are amongst the "things necessary to be said" we yield as gracefully as possible.—Ed.

LETTERS TO THE EDITOR.

Reincarnation Misunderstood.

SIR,—You justly express, in to-day's issue of *LIGHT*, disgust with the ignorant stupidity of people who denounce Spiritualism on the ground that spirits tell us nothing of importance. But you publish, without disapproving comment, a denunciation of the theosophical teaching concerning Reincarnation which precisely initiates the ignorance and stupidity you condemn.

Of course, the Birmingham writer and his wife will meet their daughter when they pass over. They and others they may care for will probably be happy together (under conditions that advanced theosophical students know more about than those who are only Spiritualists as a rule care to investigate) for periods compared to which the ordinary span of human life is brief. But some hundreds of years hence they will have learned much of which they are now ignorant, and they will understand that they must touch earth again in order to gather new force for further spiritual progress.

If they did not thus obey the natural law, they would be rooted for ever in the limited condition of intelligence and spiritual growth they represent at the present moment—a condition in itself showing an enormous advance on that they touched, say, fifty lives ago. If they had arrested their growth at that stage they would be incarnating now among savage tribes. If they could (which, happily, they will not be able to do) arrest it now, in the next incarnation some centuries hence they would be out of touch with the then prevalent civilisation in a corresponding degree.

No one who attacks Reincarnation can ever have taken the trouble to understand what it means. I do not write to advertise my books, but, really, Spiritualists who attack the idea are exactly in the position of those who attack Spiritualism on the ground that it tells us nothing worth knowing.

A. P. SINNETT.

May 3rd, 1919.

*. Does Mr. Sinnett overlook the fact that, unlike spirit return, the doctrine of Reincarnation is an unproven idea, and that a considerable number of reincarnationists teach the almost immediate return to earth of spirits passing from the body; that there are such doctrines abroad as departed spirits returning as infants to their own families—a kind of "spirit return" in which no sane mind could find any consolation? After many years' examination of the reïmbodiment doctrine we imagine it contains an esoteric truth which revenges itself on those who degrade it into literal meanings by assuming grotesque forms.—Ed.

"LIGHT" SUPPLEMENT.

A SOUVENIR AND A MISSIONARY PAPER.

We have received many congratulations on the Supplement giving an account of the recent Albert Hall meeting. It is not all that we could have desired, but it had to be prepared in great haste to be ready for issue at the same time as the last number of *LIGHT*.

Thousands of copies of the Supplement have been sent out, and the demand continues on such a scale that we suggest that Societies and Sale Agencies should send orders to the Manager forthwith, that he may know whether the demand will justify a second edition.

It should be remembered that the Supplement is not only a souvenir of a great occasion, something that will be treasured in years to come; it is also a missionary document that to-day or years hence may be handed to bereaved persons, since it carries a great and telling message, and one that will be unaffected by time.

A few errors have crept in. In Dr. Abraham Wallace's article, Mrs. Jencken's maiden name should have been given as Miss Kate Fox. The clairvoyant impression of the scene was supplied by Mrs. (not Miss) Mary Gordon.

UNION OF LONDON SPIRITUALISTS.

We also omitted to do justice to the services rendered by the Union of London Spiritualists, which undertook the work of organising the Albert Hall meeting on behalf of the S.N.U. This is an omission which we hasten to correct, with apologies to the London Union whose good work we and all concerned heartily appreciate.

Mr. Chas. J. Williams sends a copy of a letter received from Sir Arthur Pearson, conveying his cordial thanks for the contribution of £18 ls. 3d. towards the funds of St. Dunstan's, the result of the collection made at the Albert Hall.

MONTAIGNE ON INCREDULITY.

The following remarks by the great French philosopher, Montaigne, himself accused of scepticism, who died in the year 1592, are very applicable to the almost invincible incredulity so frequently displayed towards certain varieties of psychical phenomena, and form a splendid example of the "open mind." (I preserve the spelling of the original translation):—

" 'Tis not perhaps without reason that we attribute facility of belief, and easiness of persuasion, to simplicity and ignorance, and I have heard the belief compared to the impression of a seal stamped upon the soul, which by how much softer and of less resistance it is, is the more easy to be imposed upon. 'As the scale of the balance must give way to the weight that presses it down, so the mind must of necessity yield to demonstration'; and by how much the soul is more empty, and without counterpoise, with so much greater facility it dips under the weight of the first persuasion. And this is the reason that children, the common people, women, and sick folks, are most apt to be led by the ears. But then, on the other side, 'tis a very great presumption, to slight and condemn all things for false that do not appear to us likely to be true; which is the ordinary vice of such as fancy themselves wiser than their neighbours. I was myself once one of those; and if I heard talk of dead folks walking, of prophecies, enchantments, witchcrafts, or any other story I had no mind to believe, I presently pitied the poor people that were abused by these follies; whereas I now find, that I myself was to be pitied as much at least as they; not that experience has taught me anything to convince my former opinion, tho' my curiosity has endeavoured that way; but reason has instructed me, that thus resolutely to condemn any thing for false and impossible, is arrogantly and impiously to circumscribe and limit the will of God, and the power of nature, within the bounds of my own capacity, than which no folly can be greater. If we give the names of monster and miracle to every thing our reason cannot comprehend, how many are continually presented before our eyes? Let us but consider through what clouds, and as it were groping in the dark, our teachers led us to the knowledge of most of the things we apply our studies to, and we shall find that it is rather custom than knowledge that takes away the wonder, and renders them easy and familiar to us. And that if those things were now newly presented to us, we should think them as strange and incredible, if not more than any others. He that had never seen a river, imagined the first he met with to be the sea, and the greatest that have fall'n without our knowledge, we conclude the extremes that nature makes of the kind. The novelty, rather than the greatness of things, tempts us to enquire into their causes. But we are able to judge with more reverence, and with greater acknowledgment of our own ignorance and infirmity

of this infinite power of nature. How many unlikely things are there testified by people of very good repute, which, if we cannot persuade our selves absolutely to believe, we ought at least to leave in suspense; for to conclude them impossible, is by a temerarious presumption to pretend to know the utmost bounds of possibility."

E. W. DUXBURY.

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MAY 11TH, 1889.)

DECEASE OF DR. G. S. THOMSON.—We regret to announce the decease of Dr. George Spears Thomson, of Clifton, Bristol. He had been a long and earnest student of Spiritualism, and was associated with the late Mr. Beattie in some very remarkable and successful experiments in spirit photography. Dr. Thomson was among the most intellectual and scientific adherents of Spiritualism.

CANON WILBERFORCE ON FAITH HEALING.—The letter of Canon Wilberforce printed in our last issue, in which he expresses his belief in his having been healed by the prayer of faith and anointing with oil in the name of the Lord, has attracted a good deal of attention. The "Daily Telegraph" remarks: "'Faith Healing,' attested by a Canon of the Church of England, is a somewhat startling phenomenon. . . . The story told by Canon Wilberforce is clear enough. He writes 'I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in St. James, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and, therefore, my experience has been of more value in strengthening my own faith than in the direction of public testimony. . . .'"

"THE DOCTRINE OF GUIDES."

Replying to the article under this title (p. 136), Mr. John H. Dixon writes:—

However well meant the dissertation of A. H. G. may be, I cannot help feeling that it is harking back to the old shibboleth, so glibly advanced by the opponents of Spiritualism, who are forced to admit the phenomena, "that the manifestations are evil."

An enquirer or investigator reading the article would shudder at the gruesome picture of shades of goblins and ghouls, hovering around unseen, ready to exert an influence for an unworthy object. Moreover, God in His wisdom would surely not send His children on the earth to be the prey of such monsters, without providing them with a means of protection. True, A. H. G. winds up his article with a very fitting allusion to the value of prayer, but that is no more convincing than his thesis on demonology.

I am in perfect agreement with A. H. G. when he says, in effect, that on passing from this life to the spirit world no radical change takes place in our moral character, and it must follow that there are many people in spirit life whose ways are not our ways, but surely the law of attraction and repulsion operates there, even more intensely than it does here; and is it not a fundamental part of the spiritual teaching that the spirit of man, when it leaves the body, naturally gravitates to that sphere or plane with which it is most in affinity?

And lastly, is it possible for a spirit either incarnate or discarnate to influence another to do something repugnant to him? Must there not be some measure of affinity before the delicate operation of telepathy can be put into practice? That is the natural safeguard that God has given to man; evil, if there is such a thing, must exist in the mind of the man before it can possibly affect him.

HE whose heart is fixed, whose evil inclinations are destroyed, whose life is pure, whose senses well-controlled—he alone is free.—BUDDHIST SCRIPTURES.

If Spiritualist evidence is not sufficient to produce belief in an unprejudiced mind, the Biblical evidence is far less so. The Christian believer who rejects Spiritualist evidence must admit that he is not logically consistent.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena and Doctrine."

CHRISTIANITY AND SPIRITUALISM.—Those who wish to know what some of our best spirit Teachers have to say about Jesus are recommended to read and study the noble words of "Imperator" upon the subject, given through Stainton Moses (see the book, "Spirit Teachings"). "Imperator" is as worthy of credence as any spirit who has spoken since the inauguration of the movement. The writings of Swedenborg also deserve careful study. In any case, pray let us have no more of the foolishness of suggesting that Jesus of Nazareth may be bracketed with any modern medium, and that to associate his Christianity with Spiritualism is a libel on the latter.—"The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

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.—May 9th, 7 p.m., special meeting, Mrs. E. A. Cannock, clairvoyance. 11th, 6.30, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, 14th, 7.30, Mr. A. Punter.

Walthamstow.—342, Hoe-street.—7 p.m., Mr. T. O. Todd. *Lewisham.*—The Priory, High-street.—6.30, Mr. T. Ellis. *Camberwell.*—Masonic Hall.—11 a.m. and 6.30 p.m., Mrs. M. H. Wallis, address and clairvoyance.

Croydon.—117b, High-street.—11 a.m., Mr. P. Scholey; 6.30 p.m., Mr. G. Taylor Gwinn.

Kingston-on-Thames, Bishop's Hall.—6.30, Mr. A. J. Maskell, trance address and clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, 14th, at 8, Miss V. Burton, address.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Connor. 15th, 8.15, Mrs. Gapper. 18th, 6.30, special visit of Rev. Susanna Harris.

Brighton.—Windsor Hall, Windsor-street.—Mrs. A. De Beaupaire, addresses and descriptions; Sunday next, 11.15, Windsor Hall; 7, Athenæum Hall; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Gurd.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), at 8 prompt, lecture by Prof. James Coates, of Rothesay, on "Spirit Photography"; silver collection in aid of building fund. Sunday, 11.15, Mr. Thos. Davis; 3, Lyceum; 7, Mrs. Mary Gordon. Wednesday, 14th, Mr. and Mrs. Brownjohn.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. Sarfas. Monday, 7.45, short address and clairvoyance. Thursday, 7.45, questions and clairvoyance. Lyceum every Sunday, 3 p.m. 18th, Athenæum Hall, 3 p.m., Mr. A. Vout Peters. Reserved seats, numbered, 2s.; unnumbered, 1s.; gallery free. Collection for expenses.

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