

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

In the "Sunday Express" of the 11th inst. Sir A. Conan Doyle deals faithfully with Mr. Walter Mann's "Frauds and Follies of Spiritualism." The article is correctly described by the newspaper itself as a "striking answer to critics." Sir Arthur points out that the method of the critic is "to ridicule the observations of the most famous men of science, whose whole reputation is founded upon their power of exact experiment, while taking as absolute truth any wild assertion by an American newspaper man in search of a stunt." Mr. Edward Clodd should be interested in this remark, for, as we have pointed out before, this has been one of his methods. The old lady who would not believe her son's story that there were flying fishes, readily accepted his jocular account of his having fished up one of Pharaoh's chariot wheels in the Red Sea. There seems to be a great number of this kind of old ladies in the ranks of our opponents. They are continually telling us about the dangers of credulity. In this they are probably right. They ought to be first-class authorities on *that*!

* * *

The "Evening Standard" of the 26th ult. quotes from "The Outlook" an account, from the pen of Mr. Arthur Machen, of the mysterious beating of Drake's Drum, of which, doubtless, everyone has heard, for it has so long been the theme of song and story, and especially so of late months. Mr. Arthur Machen's story is said to be founded on the statements of naval officers who were present at the time of the surrender of the German fleet in November last. We are told how the "Royal Oak," "chiefly manned by sailors of Devonshire," was one of the ships which waited the oncoming of the German fleet.

On her bridge, sixty feet above the top deck, was a group of officers, Admiral Grant, Captain MacLachlan, of the "Royal Oak," the Commander and others. It was soon after nine o'clock in the morning when the German fleet appeared looming through the mist. Admiral Grant saw them and waited; he could scarcely believe, he says, that they would not open fire.

It was indeed a dramatic moment in the history of the world.

* * *

The account proceeds:—

Then the drum began to beat on the "Royal Oak." The sound was unmistakable; it was that of a small drum being beaten "in rolls." At first the officers on the bridge paid little attention, if any, to the sound; so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral Grant turned to the captain of the "Royal Oak," and remarked on the beating of the drum. The captain said he had heard it but could not understand it since the ship was cleared for action, and every man on board was at his battle station. The Commander also heard, but could not understand.

Messengers were sent all over the ship to investi-

gate. "Yet the drum still continued to beat." And we read that—

Those who had heard it—Admiral, Captain, Commander, other officers, and men of all ratings—held then and hold now one belief. They believe that the sound they heard was that of "Drake's Drum": the audible manifestation of the spirit of the great sea captain, present at this hour of the tremendous triumph of Britain on the seas.

It is a stirring story of the sea. Yet withal there is a touch of comedy about it. It is such a beautiful satire on the argument that the great dead would not come back to earth to play—drums!

* * *

We look back on the past century or two as a period in which the idea of death took an especially grisly shape. We recall the skulls and cross-bones and other sepulchral imagery in which the imaginations of our forefathers rioted. We remember the horrid parade of funereal trappings, plumes, "weepers," and all the rest of the dismal panoply of old time funerals. Yet Jeremy Collier (1650-1726) could write:—

The more we sink into the infirmities of age the nearer we are to immortal youth. All people are young in the other world. That state is an eternal Spring, ever fresh and flourishing. Now to pass from midnight into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language.

Dear Jeremy! He preserved the spiritual sense of fresh and unsullied beauty in an age when the very poets could not get away from the charnel-house in writing of the "King of Terrors."

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MAY 18TH, 1889.)

The celebrated hypnotiser, Carl Hansen, of Copenhagen, is now in London, and is giving hypnotic séances to the Society for Psychical Research.

DEATH OF MR. IRVING BISHOP.—A telegram from New York under date of May 13th says: "Mr. Washington Irving Bishop, the well-known thought reader, died to-day at Lamb's Club, of hysterical catalepsy."

(From LIGHT as above.)

THE "LIGHT" SUPPLEMENT.

Orders are still coming in for the Supplement, which, with its full account of the great meeting at the Albert Hall on Sunday the 27th ult., and its special articles by Dr. Abraham Wallace, Miss Lind-af-Hageby, Mrs. de Crespigny, and others, forms at once a souvenir of the event and an excellent propaganda document. We hope all our friends will do their best to make the enterprise a success.

"SUMMER SONGS AMONGST THE BIRDS," by Elise Emmons, is a little volume of verse which has certainly captured some of the fragrance and melody of summertime. Here and there we get the authentic note: "The clouds come blowing up the sky, Like shoals of mackerel drawing nigh." There is a picture that, although its audacity carries it perilously near "the verge." They are all simple lays, their very spontaneity occasionally achieving effects that more pretentious methods might seek in vain. It is not a book for the fastidious lover of poetry, but rather one for the many who love simple verse and judge its faults indulgently—if they see them at all! The introduction consists of a poem by Miss Lilian Whiting addressed to the author, and well describing the title "Summer Songs Amongst the Birds" as having a witchery of its own. Indeed it suggests Peter Pan and his house in the tree-tops,

THE REALITY OF MAGIC.

By HENRY FOX, M.A.

What does "magic" mean? It seems to mean the production of supernormal phenomena by supernormal forces not recognised by ordinary science. It certainly does not mean unreal phenomena produced by trickery or fraud. That is only an imitation of real magic. Is there, then, any such thing as real magic? In other words, are there any genuine supernormal phenomena produced by any supernormal forces? That is the real question at issue just now. Some of our most distinguished scientists stoutly declare that there are many such phenomena; others declare as stoutly that there are not. As usual, those who try to prove a negative can only prove that such phenomena have not come under their own personal observation. They cannot prove their negative unless they can prove that they have investigated and explored the whole realm of the laws of Nature, even those of which at present we know nothing. Those who have opened up their intelligence to perceive the operation of the unexplored laws of Nature admit that the evidence put before them is unexplainable by ordinary science, and least of all by trickery or delusion. So let us look at real magic from their point of view.

The evidence for the existence of real magic is overwhelming. It is overwhelming because it is cumulative. Every age, every history, bears its own testimony to this. Is, for instance, the story of Shadrach, Meshach and Abednego in the fiery furnace all purely mythical? If so, it is strange, for it is credibly reported that the Indian fakirs can walk through a fiery furnace unscathed, to this day. It is strange, too, that not only D. D. Home, but the late Mr. Morse, handled red-hot coals with their naked hands without injury, and that many others have done so and can do so. The evidence as to this would satisfy any British jury. So would the evidence that D. D. Home was able to make an accordion, suspended and isolated in a wire cage and under the eyes of Sir William Crookes, play well-known airs, with no visible hands on or near its keyboard or its bellows.

These things and scores of more trivial results have been proved thousands of times—under test conditions which exclude all conjuring. Their triviality is no greater than the triviality of the first phenomena of electricity. The power of attracting by one end of a magnet and of repelling by the other some insignificant object, such as a child's swan swimming in a pail of water (the body of the swan containing another magnet) was one of the greatest newly discovered forces of Nature in the days of Faraday. A table that can answer signals, or a tambourine that can play itself, provides phenomena trivial in themselves and particularly open to fraud and trickery; but so far as those phenomena are genuine and not fraudulent, table and tambourine are as of great importance as the child's magnetic swan.

Levitation of the human body (as in the case of D. D. Home and scores of other authentic cases), the direct voice of trumpet, the materialisation of the human form and its dematerialisation, automatic writing, the messages given by the ouija board, and the recognition of departed friends alleged to be seen by clairvoyants: these are all mostly trivial and often very unsatisfactory, and are all open to trickery and fraud. But in so far as they are true and not fraudulent, they are of the highest importance as indications of the dawning of a new science upon a hardened world. The scientists who deride these things would do better to investigate them.

This applies particularly to the alleged photographs of departed spirits. If these are all nothing but frauds and fakes, why do not our scientists establish a strong committee of investigation to prove this to be the case and so deliver the poor deluded public from further imposture? If they are genuine phenomena, then our scientists must recognise in them the dawn of a new science which has been long recognised by some of their brethren as the revival of a very ancient "revelation."

There is, too, other evidence of this revelation of an altogether different kind—evidence of which many of our great scientists are entirely ignorant, and which some of them, it may be justly alleged, are by constitution and mental training entirely incapable of appreciating. It is the evidence of a new and illuminated human consciousness. A man is not his body nor his brains nor his five senses, but his inner consciousness. This consciousness is the real man: and it is as capable of development and training as are his bodily faculties and his senses of sound, vision, touch, taste and smell. The connection between the outward and the inward development of man is very intimate. Both developments lead on to the conclusion that man does not yet know much more of himself than his limited bodily powers of sensation tell him.

Purely physical science cannot lead him into the region of supernormal science until his consciousness is aroused to explore it. Mystics make some effort in this direction, and the progress made by them, though small, is quite sufficient to confirm the likelihood of these supernormal phenomena being but the first glimpse of a future state of existence and of a world fashioned on new principles and governed by laws of Nature as yet beyond the imagination even of the

most gifted. Supernormal phenomena may be called *magic* now; but perhaps the whole conditions of life will be all purely magical in that sense. At any rate, it is well not to despise or condemn the votaries of real magic as it dawns upon us.

This is also suggestive of the probability that in that new world we shall still have to exercise our choice between white magic and black magic, just as we have now to choose between good and evil. The evidence for black magic is as strong and as universal as the evidence for white magic; one can only hope that in a world of magic the good will rule the evil more satisfactorily than it does here.

When Moses and Aaron exhibited their powers of magic the Egyptians did likewise "with their enchantments"; but there was no question of trickery in either case. The magic we need very badly just now is the magical change of heart and disposition which comes in the train of "the new revelation."

Sir A. Conan Doyle, as a true scientist, can see the importance of phenomena which seem to others to be too petty to be worth notice. He can see in the most trifling phenomena the germ of a great revelation, which will reconstruct human society on principles far more powerful than any League of Nations can, without such a revelation, ever hope to achieve.

A revelation of another world opening up to man's vision will reconstruct the man himself from his innermost foundations of thought. Then his civilisation will reconstruct itself. In this seems to lie the real importance of all genuine phenomena. They are means to an end—not the end itself.

They must break down the barriers between selfish class interests, and produce a sense of unselfish national unity of life and interests.

Perhaps this is the inner meaning of our present unrest. It looks as if "the magical force" which won the war and saved our own land from destruction is still at work amongst us—to save the nation from itself.

METHODS OF COMMUNICATION.

By R. DE HOLTE.

In looking back over a period of years it is often possible to view things in a more calm and dispassionate mood than we could at the time when they actually happened: the judgment is less likely to be influenced by passing emotions, and so to be more reasonable in its conclusions.

It is now about twenty years since my interest was first aroused in reference to matters psychic, but when once aroused it knew no falling off, but rather grew in intensity. I took up the subject with a real enthusiasm, and some valuable results soon rewarded my efforts, and useful experience was gained. This experience was perhaps the more valuable because it was gained either single-handed, as it were, or with the help of only one like-minded and loyal helper, that is so far as the physical side was concerned, for every investigator knows that the more personalities involved, the more intricate the subject is liable to become.

In addition to certain distinct phenomena, including the passage of matter through matter, if one may so term it, the experience was gained chiefly through table movements, the ouija-board, automatic writing, and spirit intercourse, or conversation by the transmission or interchange of thought without any material help such as table, board, pen, or pencil.

And now I ask myself in what light, regarded through the vista of years, do these experiences now appear, and what may be said in respect of their relative value? In answering these questions I do not in the least wish in any way to cast a reflection on the opinions of those who may have arrived at different conclusions through apparently similar channels.

The phenomena of table-tilting is well known, but as a means of communication it was found to be cumbersome, exceedingly limited in its possibilities, and, to use the expression of one valued spirit communicator, "undignified." It was very easy to get the usual movements for "yes," "no," and "doubtful," but to spell out a message by this means was enough to exhaust the power, if not the patience, of any ordinary spirit; and if to avoid this the whole business resolved itself into a series of leading questions to which the table has to signal "yes" or "no," the results to many researchers will be of little interest as a source of real information. In the writer's experience the answers given were invariably those desired or expected, and almost anyone who was asked for seemed then and there to be present. Apart, however, from their unsuitability as a means of verbal communication, the table movements have a real value in another aspect of the case. Looking back upon a series of careful experiments, it can be said that, although for communication the table is a very indifferent instrument, it is none the less a simple and effective means of showing the presence of psychic power, and also of the way in which material objects can be influenced by that power. No one, however sceptical he may have been, can see even a small table move with little or no personal contact across a room, tilt, turn round, or dance about, without having his previous

convictions somewhat shaken. The table, in short, is capable, under the influence of psychic power, of actions which would make any reasonable doubter revise his opinions on the point, as well as awaken an interest in those who have never witnessed such phenomena before.

The ouija-board proved a far readier method of communication. A message could be taken down much more easily, but we found the messages very unreliable and often very stupid, while it would take much to convince a mere onlooker that the movements were not those of the visible operator. Perhaps better results would in time have been obtained if the method had been further pursued, but the chance question, "Could you reply by writing?" producing the answer "Yes" sealed the fate of the board, and a pencil took the place of the indicator, until in its turn it was superseded by the pen. From this point investigation was carried on without any personal assistance, and very careful watch was kept, every variation of the power or influence exerted was noted, as also any variation of style in the formation of letters or any apparent contradiction in the statements made.

Automatic writing can be as futile as the other means of communication mentioned, but seriously and honestly undertaken it may become a real comfort and help. Undertaken otherwise it may prove a real harm to those who practise it. Whenever consulted on this matter the writer is always careful to impress upon people that it is not desirable for everyone to make these ventures, and that it is possible for the idly curious to set free powers which they may find it difficult to control. In fact only the sincere seeker for the truth, who has no wish merely to gossip, as it were, with earth-bound spirits, and who sets before himself the highest ideals, should have anything to do with automatic writing or any other form of spirit communication. We do not hear so much of obsession now as we used to do, but it is none the less a real danger and one which should be seriously guarded against. But on the other hand, where lofty ideals are held and there is a steady refusal to lower them, spirits from higher planes will be attracted and will readily give their aid to those who will accept it and profit by it. The evidential value of automatic writing, apart from the actual communication, must appeal to the one by whom the matter is written rather than to those who may afterwards read the writing, while a mere observer might quite reasonably refuse to believe there was anything else at work beyond what is the case in the ordinary use of the pen, but to the actual writer, especially if his powers are highly developed, nothing could be more certain than the fact that he is but a living instrument expressing the mind of someone else.

PRAYER AND FAITH.

Mrs. Emily C. Hoare (Reigate) writes:—

I have been thinking over Mr. Fielding-Ould's remarks on Prayer and Faith in your issue for April 26th (page 129). From what he says, it would appear that there are but two creeds: (1) That "prayer and faith should relate exclusively to the things of the other world," and that "God, having made the world, has retired to a distance, and left it as a going concern to run like a piece of clockwork." (2) That a man who puts himself into the care of God "shall not so much as fall in the street except by the determinate counsel which sees some good purpose for him or for others in it." But surely there is a creed, held by thousands of people, which lies midway between the two. May I try to give it, in language which I hope is not irreverent?

God, having started the world on certain lines—lines which "make for righteousness"—and given His creatures free-will, abstains (except perhaps in rare cases) from interfering with the natural course of events. Terrible troubles may befall even those who have consciously accepted Him as their Lord and Master—troubles which are far from being according to His will, except as the laws which govern all happenings are according to that Will. And yet—and yet—it would be utterly untrue to say that prayer is useless. "My child," we imagine Him saying, "my child, I grieve for what has come upon you. I feel for you; I suffer with you. I cannot remove the burden, but I am with you always, and I will help you to bear it, so that it cannot really harm you; nay, it shall work for your good, for all things work together for good to those that love Me."

Surely such a belief, though the comfort of it falls short, I quite confess, of that experienced by people who hold with Mr. Fielding-Ould, is a very present help in time of trouble.

THAT the movement known as Modern Spiritualism was originated and engineered from the spirit world, is freely admitted by all Spiritualists who know anything at all about it. That it is kept alive by spirit people is also as freely acknowledged. What was, and is, the purpose behind it? Was it only to re-introduce the practice of simple Spiritism? Or was there not a grander design, viz., to draw out the divine in man and to aid his evolution towards a higher intellectual and spiritual plane? If the latter, then that is the great First Thing in the movement—yea, the very essence of its being.—"The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

FROM HIGHEST TO LOWEST, LINKED.

By B. M. GODSAL (San Diego, Cal.).

That our allotted span of mortal life is too short for the learning of all the manifold lessons that this world presents is obvious enough. And it is questionable whether any number of lives spent in taking observations from the one material standpoint would enlarge the scope of our spiritual survey to any useful extent; or would even suffice for the solving of Nature's problems in a world where, as has been said, every insignificant flower contains within itself the whole secret of God and man.

Spiritualism, of course, recognises the inadequacy of life in the flesh to teach all the lessons of life, and it holds that we move on to other lives and gain views of the Cosmos from many angles. To quote a spirit communication dealing with this subject:—

"An important lesson I would teach is that spirit guardians are learning the significance of life's lessons, as they could not while in the flesh; that they are doing the double work of educating themselves and performing the part of agents of the Supreme Intelligence of the universe to look after their kindred. I would have all to know that . . . the guardian appreciates the trials of a fleshly charge as though they were his own, and suffers in a degree corresponding to his ignorance of the principles involved."

This might seem to constitute a very inefficient protection were it not that our most intimate guardians are themselves guided and checked by higher powers; thus we read:—

"Guardians learn that the power that oversees them and their charges often conceives differently from themselves of what will be for the welfare of those charges.

Whenever my will was crossed I paused and considered, I knew there was a purpose in it, and I had but to study this purpose. I was not the only guardian of my son; and I knew that he, with all others of mankind, was so strictly guarded that no circumstance of his life was suffered to pass unnoticed."

This tenet, that our immediate guardians are more perfect in love than in wisdom, helps to explain why it is that our friends on the other side so often seem to concern themselves with the trivialities of everyday life—in fact might almost be said to attend to our creature comforts!—whereas in moments of crisis these indulgent helpers very often seem to forsake us, and to be replaced by sterner guardians, whose larger vision, perhaps, can forecast "the far-off interest of tears." This method, of employing a graduated scale of instructors, is of course merely a continuation heavenwards of that which obtains imperfectly in this world, where the best teachers are those who are not too far advanced to appreciate the perplexities of their pupils and who continue to learn even though they teach.

A doctrine so natural and so simple puts all others out of court. It shows us a perfect, and therefore reasonable, connection between mortality and Deity—even though the latter be accepted as all-powerful and all-wise and benevolent. And it explains why so many people have felt it necessary to postulate a struggling God, because it is natural to assume that every good gift that comes from above, perhaps in answer to prayer, comes from God Himself—as of course it does indirectly. But God deals with us through intermediaries who, whether in the spirit or in the flesh, are themselves in a state of progression, and therefore of struggle, and are warring against evil on a wide front, of which this material world forms an important sector. Thus the great world of progressing spirits, with which we are in close touch, represents for us a growing or striving God—who is anxious to receive, as well as to afford, assistance.

And above the world of advancing spirits with whom we are invited to collaborate there dwells, in the state of perfection, God, who is pure Spirit. This may be recognised as truth, seeing that the sole alternative would be the prevalence of chaos, a condition incompatible with the orderly and progressive sequence of cause and effect which we experience around us. Thus we are confronted with life in three distinct orders, namely, life embodied in matter, life ensouled, and life without limitation. That there exists but the one life throughout these three realms is shown by the uniformity of the universe.

DOCTRINE OF THE RESURRECTION.—The Rev. J. Marshall Robertson, M.A., in a sermon on "The Resurrection of the Body," delivered at St. Paul's, Enfield, on April 20th last, said: "Spiritualism, from one point of view, is engaged on the same task in this matter as Christianity. It tries to build a bridge between the two worlds. It begins from this side and from a material basis, the basis of ether, and on this it tries to reach over to the world that is beyond. Christianity, on the other hand, takes as the substance of its bridge that solidly real Christian experience which it already has, knowing and believing that it leads to the very substance of the future life. Spiritualism builds from this side to the other side; Christianity builds, in a sense, from the other side to this: and it does so in virtue of that experience of the other side, the experience of the soul in redemption, the power of Jesus Christ in the mystical (which does not mean misty) experience of the soul."

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THE OUTLOOK: PLANS AND POLICY.

THE GENERAL SURVEY.

Let us begin with the large view. We have a message to proclaim—a word that has the whole power of the Universe behind it. Our own weakness and folly may retard its full expression: the dulness, the stupidity, the malice of its opponents may block the way for a while—but *nothing can stop it now*. It is a message that can and will change the whole face of civilisation, giving a new hope and a new outlook to the race, and quickening every impulse that aims at producing a better world for the generations to come. The gathered clouds are shot through and through with the coming splendour: out of the cloud speaks the voice, out of the cloud comes the fire.

The great message has been heard and is passing from lip to lip. It spreads by contagion, like happiness and laughter. The part of the pen is less to convey it than to give it definiteness. None who has heard or read the message and responded to it has been touched for the first time. There has been some interior growth first, some impulse from the unseen side, some telepathic impact of which the recipient has been unconscious. Unless these things have happened the effect of a million repetitions of the message is just *nil*. The man is unmoved; he merely snarls, scoffs, or passes, with averted head, something with which he conceives himself to have no concern. Let him go by: the truth will come back to him later in a more compelling shape.

But the world is now well awake, and the time has come for materialising our dreams and giving our visions a concrete form.

THE DEFINITE AIM.

Men, money, methods—we are gathering them slowly around us. But we want to accelerate the progress, and we intend to do it. For years past, power has been streaming into this movement of ours, until its dullest elements have begun to feel the influence and to vibrate with it. For spirit is quick, electrical, vibrant, and that upon which its energy is directed must move with it or be shattered. "The dull earth perplexes and retards," said Keats. Time is altering that condition of things rapidly, and it is our part to assist in the work.

We have a practical aim, small enough as things go, but immense in its possibilities. It is a focussing point for an immense radiation of light and power—a central institute for Spiritualism in London, equipped with the best service of men, means and material which it is possible to get together. It will co-ordinate all the different forms of Spiritualist thought and activity; it will organise and direct and select; it will revise, it will give counsel and consolation. It will maintain this journal as a burning and a shining and an ever-expanding *LIGHT*, and it will take an active part in the production and distribution of the literature, elementary, philosophic, and scientific. It will link up the conflicting bodies by concentrating their attention forcibly but kindly on the essential meaning of the message, which relates to Universals and not merely to Particulars, and not at all to special interpretations of doctrine, whether of Theology or Philosophy. Those are matters of personal and private conviction. The Universe is large enough for them all—for all races and all tongues, for all doctrines and sects, for all schools of thought and opinion.

We are Spiritualists, but in time we shall wear out

our label. It is only necessary while there are those who hold by Matter as the only reality, or who with a muddy consciousness conceive of a future life as something of which they cannot possibly conceive, and have a rooted objection to any definite statement, like the poet who thought that the beauty and mystery of the rainbow would vanish if it were once analysed. We believe in examining everything within our compass. If it will not bear examination —!

There, in a few words, is how we stand—if we may say "stand" who are moving on. We shall move rapidly if we are aided by those who think with us, but anyhow we shall move and take the world with us.

THE ADVANCE.

Allons! After the great Companions and to belong to them!

They, too, are on the road—they are the swift and majestic men—they are the greatest women.

For ever alive, for ever forward!

(Walt Whitman).

"IS THE HOUR OF DEATH — ?"

The Rev. F. Fielding-Ould, replying to C.E.B. (Colonel), writes:—

Those who had some "soft and comfortable" belief in Providence have found that the war has confirmed it, "To him who hath shall be given"; but those who always doubted the fact have probably come to the conclusion that it was all a delusion—"from him who hath not shall be taken even that which he seemeth to have."

I would not have sought to comfort the woman in question with any speculations as to the good which might result from her troubles; it sounds heartless to tell a man in pain that it is for his good. My suggestions as to a possible explanation may be rejected, of course, if they seem inadequate. Far be it from me to pretend to understand all God does or permits. "Who hath known the mind of the Lord?" But I am content to believe that there is some wise purpose. "Though He slay me, yet will I trust in Him." A child may have a well-founded confidence in his father's wisdom without accepting another child's challenge to explain all he does.

The good suffer as much as the wicked, says Col. C.E.B. They generally suffer a good deal more; "Great are the troubles of the righteous." But there are compensations, and though from one point of view the apostles were "of all men most miserable," from another they were "always rejoicing." St. Francis, blind and dying, would insist on filling the house with his joyous singing, to the great scandal of his friends.

A supervision and wise direction of mundane affairs with a great ultimate end in view does not seem to me inconsistent with the gift of free will or with man's duty of "working out his salvation," but it does not imply "continual interference," rather an infinite power of bringing good out of evil.

As for the "orange peel" incident, I would not claim the insight to be able at once to detect the reason of such an event; perhaps in ten years or a thousand, one might, on looking back, see the wisdom of the move. I remember the devoted father of eight children being killed in the street. The Press called it an "accident," and most people no doubt saw in it proof that Providence was a myth. But mark the result. The duty of maintaining and educating the children fell upon a hard and selfish old relative, with the consequence that he became, to his own surprise, interested in and proud of them. His stunted affections and sympathies were developed and a long self-centred life ended in noble work for others. The shortening of a good man's life was the salvation of a less good. What is this but the working of Providence?

We may think too much of this world's misfortunes. "Be not afraid of them that kill the body and after that have no more that they can do." As has been somewhere finely said: "The real tragedies of life are not the broken bones, but the broken vows, the lapses of character, the sinkings back to the level of the brute; not Paul's forty stripes save one, but Peter's denial."

"MODERN ASTROLOGY" for May, in reviewing the changed conditions brought about by the war says, "It has also been the turning point for occultism. As home after home was stricken the desire for definite knowledge of after-death conditions became insistent. Religion had failed, and it was to Theosophy and Spiritualism that the majority turned, ready to abandon their ridicule and to listen." It is claimed that "in this mental awakening Astrology has played a large part."

COMMON-SENSE SPIRITUALISM.

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

SYMPOSIUM III.

The Archdeacon* sat in the writer's study. He was on a short visit to his friend. There had been silence between them for some minutes; it was broken by the host. "This is Wednesday, and it is usual for some special friends to come in this evening: we have been having discussions on Spiritualism."

ARCHDEACON. Holding séances?

WRITER. Oh no. I think all of us are beyond that stage now; we are none of us qualified to be psychical researchers, but we want to reach some rational conclusions on the whole subject. We are bored stiff with the stupidities we see written by bright young men in Fleet-street, who do not know the veriest elements of the matter. But you need not be present unless you like. My wife will entertain you.

A. On the contrary, I shall gladly be present; I think it one of the forces of the time—one of the weak things chosen to confound the wise.

W. Do you really? Is not that very unorthodox?

A. Oh my dear friend, please do not use that terrible word. All truth is orthodox. I am not like Sydney Smith's cleric who claimed orthodoxy as his 'doxy and heterodoxy as the other man's 'doxy!

W. But I did not know that you were interested in it.

A. So interested that forty years ago I studied it as thoroughly as opportunity allowed. I have said little about it, as the time was not ripe and I am not the stuff of which martyrs are made. Perhaps I should be ashamed of that, but I am not. More harm than good would have been done. During these thirty-odd years I have watched its growth, and I have seen no reason to change the conclusions I came to after five years of study.

W. That is strange. Surely you must have advanced with the newer experiments?

A. The newer experiments are seldom more than repetitions of the older ones under different names. Mesmerism is now called Hypnotism; and Reichenbach's Odic Force is now called Telekinesis. It amuses me to see how the thing despised under one name is accepted under another. Spiritual verities do not change, any more than Gravity or Radio-actinism. The only advance I know of is the proof that some automatisms come from unexplored regions of the automatist's own mind, some from thought-transference, as well as from discarnate personalities. This was pretty evident from the first; later experiments prove it. They show that to form sound conclusions one must take a large body of fact and not pin one's faith to any few pronouncements; but at the same time, even one fully satisfactory experiment is conclusive on the general question of survival.

W. Well; I think you can contribute to our evening's enlightenment

A. Perhaps I may be able to say something. I have much regretted to read the endless discussions on phenomena which once proved are proved for ever. Each fresh mind seems to think that the whole series should be repeated for his special behoof: and each makes it a personal matter instead of looking to the principles.

In the evening the Soldier, the Physician, the Chaplain, and the Engineer met once more.

P. Are we going to reach some conclusions to-night? I find it very difficult to get at any satisfactory causes for these strange phenomena. The phenomena must, I see, be admitted as facts. Sir Oliver Lodge, Sir Wm. Barrett, Dr. Geley, Prof. Crookes and Dr. Crawford cannot be set aside by anyone but a Press-writer; but apart from their causes the phenomena do not interest me.

E. I think that the causes require long and patient experimental research, they are evidently very complex, and it will be long before that web is disentangled. For my part I am as much interested in their results as in their causes.

CHAPLAIN. Yes, I agree; and we find some very bad results side by side with the better ones. Is not that the Archdeacon's experience?

A. Yes, I think so; but as an old student I should like to hear what others have to say before I make any remarks. What bad results do you speak of?

C. Well, in the north of England I have seen one Spiritualist "church" springing up after another, and heard many "trance-speeches"—some very convincing, others mere vague exhortations and promises of a Summerland future to everyone. In some of them there is a very strong anti-Christian bias. I heard one speaker (not in trance) advocate "dropping" Christianity and the Bible altogether. The Christian Science Church illustrates admirably what I mean. It is very curious how every kind of art reflects the mind that makes it. With unlimited funds how has the Christian Science "Church" materialised? A congregation, raised tier on tier, looks down on a platform whereon stand a man and a woman. One reads the Bible, the other Mrs. Eddy's commentary. A few hymns and the Lord's Prayer constituted the service I heard. Con-

trast this with any of the great cathedrals at home or abroad, or with their humbler imitations everywhere. The vast spaces, the soaring arches, the congregation placed at the lowest level and as far as may be, out of sight—all direct thought and feeling away from Man; the raised chancel, the central altar fix them on God. The lights are bright, not with colour alone, but with the memories of human heroism to which Art renders the honour due—human lives lit up with the divine colours of Justice, Faith, Courage, Fortitude, and Devotion. The services reach back to the dawn of history—the *Venite* traces the universal experiences of mankind typified by the wanderings in the wilderness—the psalms of David voice the worship, the aspirations and the sorrows of a thousand generations who have loved and served the Divine Idea. Not in teaching alone, but in all its associations, the liturgy recalls the long Hebrew testimony to the Unity of God, the Coming of the Messiah, the joy of His Birth, the seeming triumph of Materialism, the Victory over death, the Church Militant—teaching, learning, advancing ever in spite of, or even through, errors; trusting in the ultimate realisation of the Kingdom of Heaven. And central to all the altar of God—to some the scene of the miraculous daily sacrifice, to some the Table where His children gather to eat of one bread and drink of one cup in token of inward and outward unity, but to all the sacrament of brotherhood. Sectarianism casts all this aside, and substitutes . . . what? One very small part of all that is included in the teaching of Christ—exposition, and doubtful exposition at that.

E. I think we cannot fairly include Christian Scientists as Spiritualists: they formally deny communication between the two worlds as being a delusion of "Mortal Mind." They are outside our discussion.

C. They are a sect like others.

E. Perhaps, but they, like the Mormons, rest on an alleged revelation. They must stand or fall by the continuance of their power to heal, not by Mrs. Eddy's dogma that Matter has no reality. Still, we may allow that they, as a sect, illustrate the attitude of some Spiritualists.

P. It is curious how illusion soon passes into fixed delusion. My medical friend who practised in hypnotism told me of a very poor lady whom he was treating. He noticed that her boots were deplorably bad; he sent her anonymously a new pair. She was an automatic writer, and at a subsequent interview told him that the spirits had sent her the boots.

S. That might possibly be indirectly true, in substance.

P. Not as she understood it.

E. "As she understood it": that is to my mind a cardinal fact, because it touches the seed of dogmatism. Nothing outside mathematics is absolutely true "as we understand it." That is fundamental to philosophy, and Berkeley's position can never be upset; each of us knows things, not as they are in themselves, but as they affect our senses or our instruments. A piece of pitchblende has been emitting X-rays all the time, but we knew nothing about it till the other day. That is part of what it is in itself, and there may be a hundred other actions going on of which we know nothing as yet. Much more is this the case with Spiritualist phenomena, and it is further complicated by the fact that men ask for the whole truth in a nutshell. We must wait for prolonged experiment and the slow results of time.

C. I cannot agree at all. To "wait and see" is to throw away opportunities, and will be as disastrous here as it has been in politics and in war. Whether we understand it or not, it is producing its effects for good or ill; and, as I think, mainly for ill.

A. Are you not looking at the opposite sides of the shield? You (turning to the Chaplain) are concerned with its religious aspects. You (turning to the Engineer and Physician) are thinking of its scientific side. I also am more concerned with its results than with its causes, for which we have already a sufficient working hypothesis.

S. Yes, and what do you take the results to be?

A. I think there are two salient facts which outweigh all the objections and abuses. In the first place, the objective reality of the spirit-world is now proved in a way that anyone can understand, however little he can explain it scientifically. It is a minor matter that each man interprets it according to his knowledge. One thinks that "the spirits" will help him to find his lost keys and cure his colds, answer theological riddles, or advise him on his investments; another thinks they are in the "Summerland"; another sees in them the apostolic "cloud of witnesses"; to another again they are the revelation of a new world of thought. But to all they are the negation of the Materialism which has poisoned Europe. In the second place they bring home to thoughtful minds the futility of dogmatism. As soon as we are convinced of the present reality of a spirit-world, it is obvious that we know very little about it, except that souls survive and that right action really does lead to happiness and wrong action to misery. This is the practical sanction for religion—a fact, not a doctrine. It is impossible to exaggerate the evils that have resulted from the dogmatism of temper; the first great schism in the Church was due to the definitions of the Council of Nice in A.D. 325, and we have but to read the history of that Council to see how greatly its decisions were swayed by political considerations. A distinguished doctor of theology has said, "The Council of Nice marks an epoch in the conception of the

* It should be observed that the clerical character now introduced as the "Archdeacon" does not and never did hold that rank.—S. DE B.

Christian religion, in that it was the first attempt to fix the criteria of orthodoxy by means of definitely formulated pronouncements on the content of Christian belief—the acceptance of these criteria being made *a sine qua non* of membership of the Church.” It did indeed mark an epoch—the abandonment of free thought for “orthodoxy” *ex cathedra*; and this principle has dominated the official Church ever since with disastrous results. Consider the separation of the Greek Church on the *Filioque*. Consider the rise of Mahommedanism: Mahomed accepted the Old and New Testaments—he claimed that the Qu’ran confirmed the Jewish and Christian Scriptures. His first aim was to recover “the religion of Abraham (Ibrahim),” and but for the Trinitarian definitions, Islam might have been Christian. The Athanasian Creed lost the East to Christianity. It is needless to point out the evils of dogmatism among ourselves; the greatest of them is that “religion” to most minds is equivalent to a profession of faith. In the mazes of theology Religion is lost, and the implacable hatreds of theologians are proverbial—they look on their opponents as the enemies of God. The orthodox railed on Jesus on the cross—they mocked at the heroine of France writhing in the flames: history is full of persecutions by every sect and party which has claimed orthodoxy. Nowadays they are merely spiteful, and never acknowledge an error. You are no doubt thinking that these are strange words for a Churchman; perhaps they are, but I am not depreciating the real Church. The mystical body of Christ is all those who are animated by His spirit; my words do not touch any Christian of any creed when I deplore the absence of that spirit in those who testify of themselves that they are orthodox. Dogmatism is not a Christian failing but a vice of the human mind. It is to this principle of dogmatism that Spiritualism is opposed.

(To be Continued.)

REINCARNATION.

Mr. C. G. Sander, in a letter too long to reproduce—since the subject is not one which in the present hopeless conflict of testimony and opinion it is profitable to pursue—seeks to help “For a Mother’s Sake” (page 138) in his perplexity by assuring him that though reincarnation is usual in order to gain additional experience on the earth plane, it is not compulsory and there is no periodicity for it. Consequently his little daughter—who knows how her parents love her—may not reincarnate for very many years, and it is therefore quite probable they will meet her on the other side of the veil, where she will be growing up to what we on the physical plane call full womanhood. As far as Mr. Sander has been able to ascertain, we do not have to expiate the sins we have committed in previous incarnations, but we are moulding in each incarnation the character and the tendencies of the next, and that is the real “Karma” we have to work out.

“The earthly relationships of husband and wife, of brother and sister, of parents and children cease in the life in the beyond, the only ties which link them together are those of mutual love and harmony; they are permanent spiritual relationships which can be and are turned into various kinds of relationships or friendships on reincarnating on the earth plane. Personality is changed at each reincarnation, but the individuality or ego persists through all incarnations, although our present personal mind does not generally remember anything of previous incarnations. Our superconscious mind at times, however, transmits images and recollections of scenes and incidents of past lives to our conscious mind and we superconsciously remember and are often in a wonderful way attracted to persons whom we met in previous incarnations.”

Mr. Sander claims to have investigated many such apparently spontaneous intimate friendships and found that they have their basis in the resumption of friendships and relationships which existed in former incarnations.

A correspondent, “Venos,” who writes, as another working man, to reply to the communication in *LIGHT* of May 3rd, says:—

“I have come to the conclusion that, granting it to be God’s purpose that man should be in a state of continual progress . . . it is absolutely essential that he should experience every phase of life that is on earth, and should have a knowledge of more than one personality.”

This idea our contributor elaborates at some length, but space prevents us from giving his views in full.

“SPIRIT TEACHINGS,” by “M.A. (Oxon.),” one of the most valuable works for students of Spiritualism, is now in its eighth edition. Copies can be obtained at the office of *LIGHT* at 6s., or 6s. 6d. post free. This price makes the book a good deal cheaper than many works recently produced.

FOUNDED ON A ROCK.—With all deductions, our knowledge is founded upon an absolute rock, and is of such vital importance that our descendants will, I believe, date the termination of the dark ages from the time when spirit survival and communion, with all they imply, are generally accepted.—*SIR A. CONAN DOYLE* in the “Sunday Express,” May 11th, 1919.

“ILLUSIONS AND REALITIES OF THE WAR.”*

A new book by Francis Grierson is a literary event, and something more. This volume of essays was written, and should have been published, during the war; delayed for a year through printing difficulties, it is none the less welcome and valuable.

Francis Grierson’s position in literature is unique. As a writer his nearest of kin is Maeterlinck, and it is of peculiar significance that the Belgian and British authors in personal appearance strikingly resemble each other. Since there is no traceable consanguinity, whilst the spiritual relationship is conspicuous, the determining action of spiritual forces upon physical form is here well illustrated. Writing to Francis Grierson about the work of the latter, Maeterlinck said: “You have deliciously and profoundly surprised me. You have said so many things which I should like to have written myself.”

The psycho-physiologist easily understands the mechanism and necessity of this exquisite sympathy. As our author says in the book under notice: “The body will fall into line with the mind in everything.”

It is not enough to say with the “Daily Express,” “Francis Grierson is the most fascinating and the most wonderful of the essayists. He is a thinker of splendid sanity and wide view.” For, amongst other distinctions, his notable resemblance to the ancient Hebrew prophets is an isolated phenomenon amongst the moderns. In the essay on Biblical Prophecies he contrasts these with the writings of Swedenborg, Spinoza, Kant and Spencer: “Go over the whole list of philosophers, and you will not find two who agree. When they are not disputing about systems they are quarrelling about the meaning of certain words. But the prophets always find the right word, the fitting phrase, the immortal sentence. Their speech has the impact of the inevitable, their warnings the trenchant quality of lightning, and their wisdom the simplicity of fundamental law.”

Such wisdom comes only from immediate touch with the inner nature of things, superficialities and delusive appearances penetrated to their vital essences. Thinking thus, thought proceeds from real centres to legitimate circumferences. “Men of clear vision foresee results from a practical basis,” as Grierson says; “they figure from one reality to another. Their plans work out like a sum in arithmetic correctly calculated. They concentrate thought on fundamental grounds.” Again: “Clear thinking means clear seeing.”

If we would escape from the ills of sectarianism, spirituality must permeate our Spiritualism. It is the classical Spiritualism, the converse of materialism, that Grierson’s work so finely proclaims. In the half-hundred of little essays constituting the book now reviewed too briefly, greatly varied as they are, this is the interior motive-power of them all. There is, however, choice spiritualistic material in the modern sense of the word; not of the evidential sort upon which selective and critical operations are happily more satisfactory than formerly, but in the immense sphere of psychology, which compasses modern Spiritualism as a problem and a systematic study. In the essay, “Teuton versus Celt,” it is boldly affirmed that the war was “a temperamental war,” not essentially an enormous commercial struggle. Protestant Prussia, the dominant Teutonic force, is well described as “unimaginative, stolid, unpoetic, and irreligious”—at war with all the other Protestants, and with the Catholic ideals of the Celts, the Latins, and the Slavs. “The Teuton temperament is subconscious,” says Grierson; another way of saying that the Teutons are enmeshed in what students of the Harmonical Philosophy know as the Psychological State, which has never before in the world’s history been exemplified so thoroughly by an entire race. The essay on Teutonic Psychology is a remarkably brilliant contribution to the literature of practical psychology, and should be studied by all the Allies. The English-speaking Allies are forewarned of their most dangerous illusion concerning the Germans: the belief that through the misfortunes of the war the Teuton spirit will be changed, and that the German democracy will cause the Teutonic peoples to see themselves in a new light. “Let us not be deceived,” exhorts our author: “Whatever light they may adopt after the war will be a light made in Germany.”

Nearly two years ago he wrote: “The banditti with handles to their names will whine when the hour strikes for the deliverance of the world from their desperate grip.” Now, declares this Celtic seer, “it is a choice between two things—universal decadence or universal regeneration.”

This choice itself may be mostly an illusion—the majestic march of Progressive Evolution carrying on with irresistible might whoso will, leaving behind only the individual or nation unwilling to advance in the new movement of spirituality. “A man who lives for himself lives for nothing,” from the essay on Materialism, is a noble dictum that applies to nations as well—the terrible downfall of Germany an unparalleled illustration. The energising importance of “Illusions and Realities of the War” will long survive the proclamation of peace.

W. B. P.

* “Illusions and Realities of the War,” by Francis Grierson. John Lane, price 5/- net.

THE PRESS AND PHYSICAL PHENOMENA.

By G. E. OWEN (Pontypridd).

Considerable interest has lately been displayed in the purely physical aspects of mediumship. This interest, unfortunately, is shown by people whose attitude towards a subject of which they are extraordinarily ignorant, is, to say the least, peculiar and not at all in conformity with the accumulated intelligence and knowledge of the age in which we live. The cause of this interest just now is Sir A. Conan Doyle's magnificent crusade against the ignorance and doubt of the public about Spiritualism.

The séance Sir Arthur had with the Thomas brothers at Cardiff on the occasion of his visit to Wales caused a section of the Press to comment much on physical phenomena, and some conjurers have sought keenly to demonstrate that the phenomena were a production of their art. Some of the Cardiff and London papers contrived to make what happened at the séance appear ridiculous. When we ridicule what we do not understand and have not experienced we naturally contribute nothing to the difficult task of unfolding to the enquiring mind the inner and unknown potencies of life. On the contrary, we desert in doing so the average level of intelligence for a lower one. The weapon of ridicule is the easiest of all the permissible and non-permissible ones to wield in the conflict which heralds the birth of all great truths that revolutionise knowledge and dissolve stereotyped ideas into a plastic form, thus enabling the absorption of what research and thought unravel; but level-headed and clear thinkers judiciously avoid it. No skill or intellectual ability is required to use it. The wonder is that those who employ it to attack what is to them a new idea do not realise the absurdity of their position. We can, however, serenely pursue our enquiries into and studies of the extensive tracts of unexplored territory of human powers and faculties without being disturbed by these signs of intellectual infirmity, resigning ourselves at the same time to what appears, according to the constitution of certain types of mind, to be the inevitable. In the words of Mrs. Crowe, in her "Night Side of Nature," "we may confidently reckon on being pursued by the shafts of ridicule—the weapon so easy to wield, so potent to the weak, so weak to the wise—which has delayed the birth of so many truths, but never stifled one."

It is difficult to discern clearly the motives which lay behind the "Sunday Express" experimental séances. Whether they were conducted with the genuine desire to see if physical mediumship is fraudulent or real, or whether they were a journalistic enterprise to create and gratify Press sensationalism is difficult to say. Judging from what has been said of the minor happenings that have taken place at the séances it seemed that whatever happened it would be contended, by the simple process of speculatively assuming various things as probable explanations of them instead of facing them fairly and squarely, that they were "no evidence of any supernatural ('supernormal' should be the correct term) power." The braces incident at the Thomas séance, whether those useful articles were on the medium or not, and he contends they were (so in the absence of any evidence to the contrary he is entitled to the benefit of the doubt) cannot be accounted for on purely physical grounds. Wherever they were or came from, it is perfectly clear that, secured as he was, he could not possibly throw them. To argue that someone else threw them is, in the absence of evidence to that effect, only profitless conjecture. If the braces phenomenon was not clear evidence of supernormal powers, neither was it evidence that it was not the result of them. It does not follow that, because they could be thrown by normal physical means, they were thrown in that way. It does seem as regards this incident anyhow, that, instead of proclaiming that: "Nothing happened which could not be accounted for by ordinary physical means," a suspension of judgment would have been a more honourable and logical course to take. It is axiomatic with critical thinkers in science and philosophy, when engaged in fine and complicated studies, that: "a suspension of judgment is the greatest triumph of intellectual discipline."

Nothing decisive in the way of phenomena happened at this séance. It could hardly be expected considering everything in connection with it. Those who have made a study of mediumship know that the phenomena produced through it are not forthcoming under any and every condition. Neither the medium nor the sitters control the phenomena. They are, it is true, agents in its production, but they cannot command nor guarantee it. In experimental physics it can be announced that a given set of conditions will give us certain phenomenal results. It is not so with mediumship. When phenomena do not happen with a medium, it does not mean he does not possess those little-understood powers termed mediumship.

So eminent an authority on mediumship as Stainton Moses has well said that: "A study of the common conditions of mediumship should always precede any experimental investigation in the circle." When experiments are conducted in any of the branches of physics and mechanics they are arranged with care, every detail being critically seen to by those with expert knowledge of the matter that is the subject of experiment. Stainton Moses, in his advice, is only contending that what obtains and is considered

essential in experimental physics should also apply when experimenting with such a complicated problem as mediumship. Now in this respect, what is the ruling element in conducting these séances? Why, those primarily responsible for arranging them know nothing whatever of mediumship. They are even very suspicious as to whether such a thing exists. These, surely, are hardly qualified to undertake experiments in psychic matters, even though they incorporate as sitters in a subordinate capacity those who do. Mediums should bear these things in mind before submitting themselves to experimental work under such conditions.

The mental states and moods of sitters are a highly important factor in séances. Calmness and tranquillity of the mind, unoccupied during the sitting and some time prior to it with the affairs and anxieties of life, is an essential condition for success. What do we find in the "Sunday Express" séances? The major portion of the sitters are heavily engaged in various professions. Did they shut out the responsibilities, worries, hopes, fears and other mental tribulations connected with them even during the séance? The staff of a London daily paper, with its rush and bustle, can hardly have freed themselves from its multifarious influences during the sitting. Again, the atmosphere of a daily paper, charged as it is with pressure and excitement, is hardly an ideal place to sit for any form of phenomena. "Little happened," the report of the séance states. No wonder! The wonder is, considering everything, that anything happened at all.

Of such séances as these and those where some of the sitters are confirmed believers in the phenomena being fraudulently produced, that penetrative thinker Epes Sargent has written in "The Scientific Aspects of Spiritualism" the following analysis of the ruling conditions: "The influences affecting phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would really occur under the severest test conditions—to be medially paralysed by the presence of two or three persons, each bringing, perhaps, an adverse spiritual environment, and not only intent on the detection of fraud, but earnestly hoping to find it."

Space forbids a consideration here of the attitude of some conjurers towards the physical phenomena of mediumship, but I hope to deal with that question in a later article.

* * The appearance of this article has been rather delayed by the recent pressure on our space. But Mr. Owen's comments have a wider application than the séance given by the Thomas brothers at the "Daily Express" office.

A GIFT. — "Elise Wyn," being unable to contribute money, sends us a case of plated spoons to be disposed of for the benefit of the Sustentation Fund. Generosity which takes this form is eloquent.

MR. FRED. W. NORTHAM, President of the South Wales Spiritualists' Union, informs us that he and Mr. Lewis, of Caerau (not Mrs. Timms, as stated in our Supplement), represented the above union at the Albert Hall meeting on April 27th last.

SPIRITUALISM IN EDINBURGH.—On the 2nd inst., at the Egyptian Hall, Edinburgh, Mr. H. J. Poole gave a lecture in which he stated "The Case for Spiritualism" to about 250 people. This was a sort of "overflow meeting" to Sir A. Conan Doyle's lecture in the Usher Hall, to which many were unable to gain admission. There had been quite a long correspondence in the "Evening Dispatch," in which the editor greatly favoured our opponents, and, by advertisement in that paper, all opponents were invited to attend the lecture. Nearly half of the audience consisted of people who had never been seen in our hall of the Edinburgh Society in Queen-street. After answering the objections which had appeared in the "Dispatch," Mr. Poole gave a fairly full outline of "The Case for Spiritualism," and the audience listened patiently and attentively while he repelled the allegations as to insanity, dangers, and the unfounded assertions of Messrs. Clodd, Mercier and others. The Press and Biblical objectors (using isolated texts) were dealt with at length. At the risk of wearying the audience, "witnesses" were cited; about thirty names of our supporters being read over, with appropriate comments and quotations. He then confined himself to living witnesses; men who are to-day lecturing, writing books, making known the truth, and who can be seen, heard, and written to. He gave his own account of a visit to the Goligher circle (so well known in connection with the experiments of Dr. Crawford, of Belfast), and stated that there were present that night hard-headed business men, who had been with him at the circle, and who were willing to testify personally that his account was correct. Mr. Poole concluded with an account of phenomena in circles, and some descriptions of spirit life. The chairman was a well known Edinburgh lawyer.—(From a Correspondent.)

FROM THE LIGHTHOUSE WINDOW.

Mr. John L. Jackson, of Texas, who died recently, has left his entire estate of £100,000 to the Spiritualists of the United States to establish a college.

In view of the fact that our subject is attracting more attention than it has ever done before, a correspondent, Mr. D. H. Alldridge, expresses the opinion that greater advantage should be taken of the opportunity thus afforded for spreading Spiritualistic teaching. At Spiritualist meetings which he has attended, he has been often disappointed to note that no teaching of a religious character is given and that the people present appear to be mostly attracted to them to witness a display of mediumistic powers. Indeed it appears to him that Spiritualism is in danger of being regarded more as a kind of entertainment than as a great religious revelation. He suggests that less time should be devoted to such displays, and more to a sermon or address and some kind of religious service.

A Glasgow friend sends us a copy of "The Bulletin," the Glasgow journal, containing a group photograph, the figures being those of Mr. William Jeffrey, Mr. Robert Smith, Mr. William Phoenix (the medium), Provost Miller, of Maybole, Mr. Thomas Smith, C.A., Sir Arthur Conan Doyle, and Mr. Peter Galloway, President of the Glasgow Society.

A weekly illustrated paper asks, How is it that "spooks" appear clothed? Where do they keep their material wardrobes? And, Why don't they appear in the clothes in which they were buried? We used to wonder why it is that the people at the Antipodes could walk when they were plainly standing upside down, and how a hen fowl could possibly achieve the miracle of an egg—but we were children then!

In some interesting personal reminiscences of the late Macgregor Mathers, which appear in this month's "Occult Review," Mr. Brodie Innes writes: "Seldom, I suppose, has a man inspired such love and devotion, and such deadly animosity. He was a profound scholar. When he arranged a Temple of Isis for the Paris Exhibition, an Egyptologist whose name is world-famous said, 'Macgregor is a Pharaoh come back. All my life I have studied dry bones; he has made them live.' Yet there have been those who have said that his Kabbalah and Egyptology were shallow and superficial, a rehash of other men's work. Who shall decide?" Of his occult knowledge and power Mr. Innes speaks with more confidence. Macgregor Mathers, he tells us, "had the rare gift of making clear-cut and luminous those deep inner teachings so often veiled in nebulous vapourings and prolix verbiage, wherein one plods through leagues of slush to pick out a few gems. His astrological knowledge was exceptional, as is abundantly proved by many horoscopes that have passed through my hands, in which the accuracy of his judgment as evidenced by events was convincing. He had also the second-sight of his race developed to a remarkable degree. Ceremonial magic of many ages and countries was familiar to him, and I have been told by eminent scientists that his explanations of the power and effect of ceremonial were extremely clear and logical. For many years he lived in Paris, and while in France he naturally and properly used his French title, which he had dropped while resident in this country." The article concludes with a warm tribute to the memory of this remarkable and enigmatical personality.

A clergyman who has much to say against Spiritualism is responsible for an article in the May number of the "Nineteenth Century," in which he adduces strong arguments for believing in the truth of the evidence for survival. The writer is the Rev. Cyril E. Hudson, and he takes exception, among other things, to the limitations of Spiritualism, considered as a religion.

In an article in the "Evening News" of May 8th a contributor advocates the observance of Five Minutes' Silence on Peace Day, in memory of the dead. He sees added strength and consolation for all in this "communion with the glorious dead who won us peace."

Eddyth Hinkley, writing in the May "Nineteenth Century" on "Is Telepathy the Master-Key?" speaks of fresh phenomena which have come under her notice "more than ever convincing her that we are to-day in the presence of facts of the most momentous importance, which cannot be relegated to the sphere of the activity of the Unconscious without enormous and wholly unproved assumptions. Incidentally, too, they offer fresh and most emphatic refutation of the theory that Spiritualism, *qua* Spiritualism, dishonours our Dead and degrades our thought of the unseen world."

An extract from Mr. Ernest Keeling's invocation at the recent Albert Hall meeting is quoted by a correspondent in a letter published in the "Central Somerset Gazette." It is offered to readers as a message of consolation and hope to those who have lost dear ones.

In the "Weekly Dispatch" of the 11th inst. Mr. Robert Hichens writes: "Can the dead speak to us? I don't believe they can." After which he proceeds to give some account of the séances which he attended, one of them in company with the late Miss Florence Marryat, at which the medium was an ex-cabman. He was also present at one of Eusapia Palladino's circles in Rome. He saw nothing that convinced him. Quite likely. Most of us if we had no more experience of the subject would probably be in the same position as Mr. Hichens. Our subject is peculiarly one in which a little learning is a dangerous thing. Mr. Hichens, it may be added, expresses the opinion that Sir Arthur Conan Doyle is the last man likely to be deceived in the matter. That is probably true, although the real question is not, Who accepts our facts, but, What are those facts? In no other subject would a person, however eminent, be allowed to expose his ignorance in the Press on the pretence of being an authority. Let a man who has merely studied the price of mining shares and bought a few on the Stock Exchange try to pose as a financial expert in the City newspapers, and see what comes of it!

MR. W. J. VANSTONE'S THURSDAY MEETINGS.

Mr. W. J. Vanstone's lecture at 6, Queen-square on Thursday, May 8th, was on "Gnosticism." He defined this as the science of the knowledge of divine things, and explained how the Gnostics believed they could be illuminated from above, without outside aid. In a scholarly manner he treated their belief in "emanations" from sacred talismans, and touched on their profound understanding of vibration. The Gnostics, he said, took bits of wisdom from all sources, and combined them in one highly spiritual form of religion.

In answer to a question, Mr. Vanstone said that there was a sect in London known as the Essenes or Faithists, who were followers of the Gnostic truths.

Previous to his lecture, Mr. Vanstone conducted his usual class in meditation, and Mr. A. Weismann gave some beautiful improvisations at the piano.

These Thursday meetings of Mr. Vanstone's are highly appreciated by those who attend, but they deserve to be more widely known. They are marked by elevation of thought and true spiritual atmosphere.

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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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THE NEW REVELATION AND THE PRESS.

"John o' London's Weekly" for the 17th instant contains a remarkable article entitled "How Much Religion is Left?" by "John o' London" (Mr. Wilfred Whitten), in the course of which he discusses the position of Spiritualism in relation to the Church, and expresses the view that Spiritualism menaces the Churches because it takes their main business out of their hands. He finds that "the Christian dogmatic answer to the mute questionings of a tortured world has become weak and faltering." The article is so interesting and significant that we propose to give further quotations from it in our next issue.

SAUL paid him a fee of a quarter of a shekel of silver, which might have led to Samuel's appearance in the police-court if the thing had happened in twentieth-century London.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena and Doctrine."

HEALING PICTURES.—Another of the curiosities which I saw at the Maddox-street Galleries was a collection of "healing" pictures—or rather designs in pastel—by Mme. Constanti Cornwell. The supposed curative power of certain colours, and colour combinations, is a scientific theory outside the scope of these notes: I merely record the fact, as vouched for by the hon. secretary of the exhibition, that a purchaser of one of these pictures derived such benefit from it that he paid for it a larger sum than he had promised; an episode unique, I surmise, in our sad world of shrewd art dealers and bargain-driving connoisseurs. — "Day Point" in the "Weekly Dispatch."

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, Prof. James Coates. May 25th, Mr. Robert King.

The London Spiritual Mission, 13, Pembroke-place, W.2. 11 a.m., Mr. Percy Street; 6.30 p.m., Mr. Percy Street.

Wednesday, May 21st, at 7.30 p.m., Mr. Robert King.
Lewisham.—*The Priory, High-street.*—Mr. E. Meads.
Croydon.—*117b, High-street.*—11, Mr. H. Gysin; 6.30, Miss Felicia Scatterd.

Kingston-on-Thames, Bishop's Hall.—11 a.m. and 6.30 p.m., Miss Mary Mills.

Walthamstow.—*542, Hoe-street.*—7 p.m., Mr. and Mrs. A. W. Jones, address and clairvoyance.

Battersea.—*45, St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, special visit of Rev. Susanna Harris. 22nd, 8.15, Mrs. Bloodworth.

Woolwich and Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7 p.m., Mrs. E. Neville. Wednesday, 21st, 8, Mrs. M. Crowder. Addresses and clairvoyance.

Camberwell.—*Windsor-road, Denmark Hill Station.*—11, Mrs. A. de Beaurepaire; 6.30, Mrs. E. Marriott; soloist, Miss Root.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15 a.m., Mr. and Mrs. E. J. Pulham; 3 p.m., Lyceum; 7, address by Mr. T. O. Todd, "The Significance of our Spiritual Gifts." Wednesday, 21st, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, addresses and clairvoyance; 3, Lyceum. Monday, 7.45, psychic readings. Thursday, 7.45, questions and clairvoyance. Forward Movement: Sunday afternoon, 3 p.m., Mr. A. Vout Peters. See special advt.

Brighton.—*Windsor Hall, Windsor-street.*—Mr. F. T. Blake, addresses and descriptions: 11.15, Windsor Hall; 3, Athenæum Hall; 3, Lyceum, special demonstration. Wednesday, 3, public meeting, Mr. Everett, President. Monday, 8, healing circle.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

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