

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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PRICE TWOPENCE.

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NOTES BY THE WAY.

When (in "The Vicar of Wakefield") Lady Blarney and Miss Carolina Wilhelmina Amelia Skeggs exchanged inane society gossip, the brusque Mr. Burchell punctuated each remark from the two ladies with the single word "Fudge!" It was very impolite, of course, but the nature of the conversation seemed to justify it. Not infrequently in looking over our mass of Press cuttings we come across some piece of criticism so imbecile that the phrase "Fudge" seems the only one that can fitly describe it. We take up a "religious" newspaper and find an article, a blend of solemn pomposity and craven fear, from which we learn that the phenomena of Spiritualism are (at one and the same time) a mixture of fraud and delusion and the outcome of cunning and malignant Satanic agencies. Fudge! Such criticism shows a deplorable lack, not merely of logic, but of ordinary commonsense. The objector, though he be a reverend or right reverend person, cannot have it both ways. Even Religion cannot justify feeble-mindedness.

* * * *

As we have said before, in commenting on this wild "devil" talk, the "religious" critic in his outlook on the Universe seems to have forgotten the existence of an over-ruling God, since he attributes so much power to devils. Moreover, he completely stultifies himself by presenting us with the idea of a creature of infinite cleverness and craft who is at the same time incredibly stupid in his methods, a kind of "Ass of the Ages." The critic warns his hearers against the deep-laid and cunning schemes which appear to result in the production of something which elsewhere he describes as "silly," "contemptible," "undignified" and "absurd." We do not know whether Mr. E. B. Osborne is a theologian or, writing on behalf of panic-stricken ecclesiastics, has become afflicted with their peculiar weakness. But in the "Sunday Express" lately we find him recording his opinion that Spiritualism is a "delusion" and psychic phenomena either fraudulent or illusory and then solemnly descanting on diabolical agencies! What is it in this subject that causes an opponent to lose his sense of proportion and to talk and write with a lack of logical consistency that would discredit the callowest member of a debating society?

* * * *

In our last issue appeared an article on "The Hope Diamond" and its supposed malevolent influence. Well, there is a good deal of occult lore attached to precious stones, and yet, as we read the account of what someone calls the "No Hope" diamond, we could not help reflecting on the possible results of investigating the career of some other precious stone that had passed through numerous hands and whose possessors by some chance unconnected with the stone had more than

usually unhappy lives. The fact is that when we apply some preconceived idea to any object or person we unconsciously select all the facts that tend in any way to confirm that idea. "Trifles light as air are to the jealous" (or superstitious) "confirmation strong as proofs of Holy Writ." Suppose the Hope diamond had been credited with fortunate influences. Then all the good fortune that befell its possessors (and they must have had some) would have been set out in array as proof. In saying this we do not necessarily challenge the idea of "occult" influences. We only seek to enforce the necessity of rigidly testing all our ideas by standards of unflinching reason. We must exhaust the natural before importing the extra-natural. If occultism is not consistent with good sense we want none of it. (Since writing the foregoing we note the statement, quoted in the "Daily News," of Mr. Edgar Willson, late editor of the "Jewellers' Circular" of New York, that the tales of misfortune overtaking the possessors of the Hope diamond were never heard of until a sensational article appeared a short time after the gem was brought to America in 1901; also that he had taken the trouble to trace the record of its adventures back to 1830, the date when its "authentic history" began, and did not succeed in verifying a single one of these stories.)

* * * *

It is but natural that the part played by the United States in the great world-drama of to-day should send men's thoughts back to the days of Abraham Lincoln, who doubtless continues to exert his influence on the destinies of his country and humanity at large from "realms beyond." Our friend, Mr. Francis Grierson, has made a valuable contribution to a study of the life of the great statesman in "Abraham Lincoln, the Practical Mystic" (John Lane). It is highly acclaimed by American literary critics as a book giving us "the real Lincoln." Mr. Grierson had the rare privilege of being able to write of Lincoln at first hand, as one who went through the American Civil War and heard the great oration delivered by Lincoln after the battle of Gettysburg. Himself a mystic, Francis Grierson delineates the character of Lincoln with sympathy and insight, and the picture he draws for us is a living, breathing one. We give on another page some passages from the book dealing with the psychical episodes in Lincoln's life—brief but significant flashes in a great spiritual experience.

THE MASKED MEDIUM.

We have gathered several reports and statements concerning this alleged medium. A lady investigator relates that she has had satisfactory proof of the reality of the psychic powers of the performer. A gentleman who visited the last performance at the Criterion Hall on behalf of *Light* tells us that he deposited in the box a cigarette holder for delineation, that the medium was unable to do more than describe it as a small object carried on the person, but she added that she "got with it the initials N.G." These were the initials of our representative's name. These were not on the cigarette holder and certainly appear to have been obtained by supernatural means, for he is a complete stranger to the "medium" and her friends.

On the other hand we have stories that suggest trickery. In short, we have the ancient results that seem to attend all indiscriminate public experiments, whether in a séance room or on the stage. We cannot find that the theory of trickery covers the whole of the Masked Medium's results. On the other hand the psychic explanation leaves us with some unsatisfactory gaps.

A PSYCHIC INSTITUTE IN PARIS.

INVESTIGATIONS ON SCIENTIFIC LINES.

By STANLEY DE BRATH, M.Inst.C.E.

An event took place in April last which is of the greatest interest to all who are following the development of psychic science: an International Metapsychic Institute has been founded in Paris.

The founder is M. Jean Meyer, supported by Professor Charles Richet, the Medical Inspector-General Calmette, M. Gabriel Delanne, the Count de Gramont, M. Jules Roche, Professor Santoliquido, M. Flammarion, Professor Teissier, M. Saurel, and many other distinguished men of science. Dr. Gustave Geley, well-known for his crucial experiments in the phenomena of materialization, is the first director.

At the first session the committee elected the following officers of the new Institute: Honorary President, Professor Charles Richet (member of the Academy of Medicine and of the Academy of Sciences); President, Professor Santoliquido (Italian Councillor of State); Vice-President, the Count de Gramont (of the Academy of Sciences); Secretary and Treasurer, Monsieur Saurel.

The proceedings were opened by the Honorary President, who, after promising his active collaboration in the work of the Institute, paid a warm tribute to the memory of Sir William Crookes, whose position in the scientific world gave to his studies in psychic phenomena, and more especially those of materialization, an exceptional value: his courage and self-abnegation in publishing these results as early as 1872-1873 entitled him to the veneration of all students of these difficult subjects.

The President followed with a speech indicating the scientific revolution which must inevitably be produced by the recognition of these metapsychic phenomena, and their study as objective realities. He then called on Dr. Geley, as Director, to set forth the programme of operations.

After some references to the scheme which has been under consideration for ten years past, Dr. Geley said: The International Metapsychic Institute has been conceived after Prof. Santoliquido's happy expression—"a centre for the dissemination of ascertained results" (*centre d'aboutissement et de rayonnement*). This formula implies a double activity—

- (1) The study, analysis and synthesis of all events throughout the world bearing on metapsychic science;
- (2) Observation, experiment and publicity of results; and to offer to individual and associated researchers a selected but complete summary of progress.

The first among the tasks to be undertaken is the creation of a laboratory, a library, and archives. Then will follow the popularisation of results by conferences, publications and the organisation of minute researches wherever necessary. We have at our disposal resources which enable us to instal one laboratory well equipped with photographic and mechanical automatic recording apparatus. Closely connected with this is the need of finding one or two selected and reliable persons of mediumistic temperament to whom we can offer an honourable position and the peace of mind which allows of their devoting themselves to the development of psychic faculty. All this is within present feasibility.

The library should include all reliable works on psychic matters. The archives may embrace very various objects—photographs, casts, imprints, drawings, collections of mediumistic communications, etc.

Ultimately it may be possible to publish a review of our work. For the present it will suffice to depend on summaries in pamphlet form and on articles contributed to existing reviews. Inquiries and investigations should be conducted by competent delegates chosen by the Institute wherever any important facts may be reported. The purpose is to investigate facts and testimony without delay.

So far Dr. Geley.

It will be evident that the new Institute promises to supply that element which is indispensable before psychic studies can take the place to which their importance entitles them. Valuable researches conducted by individual experimentalists are at present buried in voluminous records not accessible to the public, which receives crude and unreliable impressions on a subject which has awakened very wide interest. The natural consequence is that the whole field of psychic phenomena is still a *terra incognita* as far as the general public is concerned. There is no body of generally admitted fact, and the whole subject is embarrassed by acute dissensions and ineffective arguments which should be set at rest by the investigations of a purely scientific body which has no concern with doctrinal views of any kind. Dealing with facts, unencumbered and uncomplicated with doctrinaire assumptions and ill-considered theories, it should supply the data of recognised and indisputable scientific statements. At present conclusions must rest on the testimony of isolated researchers whose methods are occasionally *a priori* endeavours to establish personal theories; and, in any case, depend on the validity of investigations. However well supported by the standing and competence of the investigators, they are, nevertheless disputed by those who, starting from their own

prejudices and prepossessions, cast doubt on the precautions taken against error. The new departure should therefore be hailed by all whose concern is to seek truth, nothing but the truth, and (so far as human faculties allow) the whole truth.

THE FINAL "SOCIAL" OF THE L.S.A.

ADDRESS BY MR. PERCY STREET.

The last social meeting of the L.S.A. session, held on the evening of Thursday, the 29th ultimo, was also the most largely attended. The Acting President, Mr. Henry Withall, on behalf of the Council of the Alliance, opened the proceedings with a few words of cordial welcome to the assembled guests, and especially to those who had only lately joined the Society, adding an expression of the hope that if they had not been introduced to their neighbours they would not hesitate to make the first advance and thus promote that harmony so essential in a meeting of that kind. Mr. Weismann at the piano then played Chopin's Nocturne to perfection, and the company were favoured with two fine solos from Mrs. Winston Weir-Sullivan's "Poor Wandering One" (from "The Pirates of Penzance") and "Winds in the Trees," by A. Goring Thomas.

In introducing Mr. Percy R. Street to the audience the Chairman alluded to the excellent work he did some twelve years ago in reviving and building up the Reading Society and to the wonderful gifts he had long exercised as a medium for diagnosing and healing disease.

It is always good to hear Mr. Percy Street speak. He has an easy and vigorous style that is very characteristic. He is emphatic, too, both in his statement of the truths of Spiritualism and his condemnation of certain aspects of it.

At the opening of his short address he asked to be forgiven if he appeared to preach. He had made a vow to preach, he said, to the spirit of a true and brave lad whose body fell by his side in the trenches, and who visited him a few nights later. After passing over, his comrade had tried to come in touch with his loved ones, but he could not succeed. Then he appealed to Mr. Street:—

"If you get back, give up your life to preaching this truth."

"I will, my boy."

Thus the speaker narrated this poignant episode from the battlefield—a thrillingly vivid cameo illustrating the grief of those beyond at the blindness of dwellers on earth and the duty placed on us to spread the truth of survival and the possibility of communication. What moreover, could surpass the sheer pathos of this further pen-picture he gave of the horrors of war?—"I have seen men, sobbing, drop on their knees, trying to remember the prayers of childhood." It starts tears even to hear it, and the sense within us of the spirit groping, in the agony of the flesh, after the sweet truths learned at a mother's knee is infinitely touching. It is a proof, too, whither man turns instinctively, when sore afflicted.

Mr. Street made his hearers laugh at many points. Some people doubtless consider this hardly in keeping with the solemn nature of the subject. But Mr. Street may console himself with the thought that he is in the good company of many excellent divines in this. Where he roused merriment it was always at the expense of foolish ones who deserved it, such an occasion, for instance, as when he satirised the man who declared he was in communication with Moses!

In this connection Mr. Street's remarks on automatic writing are worth noting. He urged that the utmost caution should be used before accepting automatic communications at their face value. "Weigh them in the light of reason," was his advice. He considered that many people had been turned away from the movement through rashly trusting in automatic messages which were afterwards found not to be correct—at least, they often prophesied certain things which did not come to pass, which is not perhaps quite the same thing.

The *pons asinorum* of Spiritualism, he considered, was psychic development. For the presentation of evidence they must have psychic development in order to produce sensitives through whom the spirit people might manifest themselves. What was wanted was to prove to the world that those who were psychic were well balanced, not the poor, weak creatures they were sometimes supposed to be. He knew many sensitives who had been using their precious gifts for twenty years or more. They were business men and were thoroughly practical and well balanced. That was as it should be.

There was at present a great wave of interest in the world in Spiritualism. They must see to it that they adequately fulfilled the sacred duty that was theirs of spreading the truth of survival.

As in his brief speech at the Albert Hall meeting, Mr. Street emphasised the importance of the home circle. Where there was such a circle worthy of the name, bound together by the single aim of getting into communication with their loved ones, it was almost sure to include a psychic.

Before the meeting closed Mrs. Winston Weir sang, with wonderful expression, Tosti's "Good-bye."

THE SWAN SONG OF A RATIONALIST.

The perusal of "Recollections," by John, Viscount Morley, must have made many of us, now growing old or elderly, pause to consider the entire change of atmosphere, the wider air from that agnostic-ridden and rather materialistic environment of our youth. Of the many "leaders of thought," as they considered themselves, the medley of creatures of a day as now they too surely appear, or even of their "disciples," how few remain! It is hard to conceive to-day that men once actually laboured to get through the thorny jungle of the "Synthetic Philosophy" of Herbert Spencer. Even Lord Morley admits in his book a friend's remark, years ago, that it was dead as a doornail. The "Autobiography" of the weird philosopher was almost, one thinks, the last nail in the coffin. That dreary production of irritable vanity and cocksure arrogance may well puzzle posterity. Yet in his own opinion, and in that of a great many of his contemporaries, Spencer was the greatest of them all! *Ab uno discimus omnes!* Perhaps!

In this, the latest book from the now best known and almost the last surviving of the exponents of the rationalist or Comtist school (Carlyle's "algebraic ghost of a Conite!"), amid much literary beauty both in selection and expression, one cannot but be struck by the recurring refrain of "Twilight and evening star, and after that the dark." And, true to a dreary and rather desolate creed, the poem is always made to end there. A furtive peep as into a graveyard and then—such stoicism as is possible. Nay, there is also a little undertoned bravado. "Well, we have looked facts straight in the face," he seems to say, always with a sort of implied insinuation that people with a belief in a future life have not! The notion that the author and his fellows have carefully refrained from facing awkward facts and have had no real use for reason because they have not provided sufficient material for its exercise, seems never to have occurred to them. Lord Morley gives us in his book the "wicked jest" of Huxley that "a tragedy for Spencer was a deduction overthrown by a fact," but he fails to apply it elsewhere nearer home.

In his tribute to Meredith, Lord Morley provides a very good instance of rationalistic methods. He records in his diary this of the dying novelist "going down the hill": "No belief in a future existence: are our dogs and horses immortal? What's become of all our fathers?" That is both amusing and amazing; not, indeed, because Meredith said it—he must have talked a great deal of nonsense both in fun and earnest—but that a Secretary of State thought it worthy of record and preservation. For sheer fatuity and irrelevance to any argument, for or against, it would be hard to beat.

Huxley disliked intensely the thought of extinction, and said he would prefer even hell, at least in one of its milder circles, to annihilation. He once wrote to Morley, stating this, and wondering if he was "plagued this way." Lord Morley has forgotten his answer, "but that the reply was a negative is certain." Huxley was too human and genial, and (shall I say?) not academic enough or Radico-Cobdenite enough to keep up the pose. Apparently he liked to get out of his fighting clothes; Lord Morley is of sterner stuff. Elsewhere Lord Morley quotes:—

"Men must endure

Their going hence even as their coming thither;
Ripeness is all."

To which the retort of tortured humanity might be, that this conclusion may satisfy one who has had his full share both of praise and pudding, his Royal and civic banquets and official perquisites, who has had consistent good luck and fortune and moved after all in what are earth's most pleasant places, but what of the Chattertons, not to mention the Rupert Brookes, and the lost in the war?

For the rationalistic method again, take this remark of Lord Morley's about Henry Sidgwick, the tail-end of disparagement in an appreciation:—

"though his hospitable mind tempted him into a region of speculations in psychical research which provoked in some of his friends as lively anathema as Mill's lapse into Manicheanism."

Is this not bigotry undiluted, which we were led to believe the rationalist regarded as the sin against the Holy Ghost? A whole region of research barred off; and why? Evidently the magic word "psychic," of course. Yet Lord Morley talks much and grandly of "intellectual emancipation"! Is it much of an advance to discard the incubus of the old if we close our ears to the call of the new?

Elsewhere he has noted a pregnant truth, "The crucial defect even in a superior kind of politician is lack of fibre."

The attitude of rationalists towards religion and Spiritualism (using that word in its widest significance) is very like that of the "conscientious objector" of our day. It affects them not a whit nor inclines them to becoming modesty, that after all they are not types, but eccentricities. They are practically *contra mundum* on facts of human consciousness. They reason that all ages and times, and all races are wrong; mal-observers, had reasoners, unconscious, superstitious and blinded. "We, we alone

are the people." Argument is of no service; because there is no common ground of admitted fact to argue about.

If a man prefers the coloured prints in "Chatterbox" to a Whistler, what can you do but say "Good-bye," and pass on?

R. C.

ADDRESSES BY DR. ELLIS T. POWELL.

SPIRITUALISM AND SOCIAL PROGRESS.

On the afternoon and evening of the 18th ult. Dr. Ellis T. Powell addressed large audiences in the Drill Hall at Merthyr Tydfil, the chair being taken on both occasions by Mr. H. W. Southey, editor of the "Merthyr Express." Dr. Powell's evening subject was "Spiritualism and Reconstruction." Few people, he said, gave any attention to the fundamental fact of the unity of the two lives—the life here and the life hereafter—and the absolute necessity of making the conditions of the one a fit and proper field of preparation for the other. To that particular aspect of the whole problem Spiritualism directed itself in a special degree. It was a science of the double life, the life beginning in a material sphere, only as a preparatory phase for the infinitely more important phase to follow. That being so, it was concerned to see that the social conditions which prevented the full exercise of the faculties which had been given to us for making the best use of this life, should be removed, and in their place an environment created which enabled men not only to make this life worth living, but by living it well to find themselves at its end fully equipped with the moral and spiritual qualities, hopes, and desires for continuing their course on other side. How could that be achieved in the squalid surroundings which met one's gaze not only in our great cities but elsewhere throughout the land? Conditions that were inimical and perilous to social welfare could not be good for spiritual welfare; but what was good for one would be good for the other. Spiritual regeneration must proceed along with social progress if the loftiest aspirations were to be realised.

THE HIGHER ASPECTS OF PSYCHIC RESEARCH.

At a private gathering at the London residence of Susan Countess of Malmesbury, on Thursday, 29th ult., Dr. Powell delivered an address on the above subject. The Rev. F. Fielding-Ould, M.A., who presided, in the course of some preliminary remarks referred to the high intellectual standing of the lecturer and to his wide knowledge of his subject, both in its phenomenal and philosophical aspects. In studying the matter they encountered a great mass of phenomena of varying quality but of immense significance. They represented, as it were, the roots of the tree to whose branches we might look for fruit. Dr. Powell commenced by dealing with evidential examples of psychic phenomena within his own personal experience, relating several instances of clairvoyance and other mediumistic faculty which had carried conviction to his mind of the reality of the claim that in psychic research we could actually come into contact with discarnate humanity. After a general survey of the question on the side of its evidences, he proceeded to state the larger conclusions to be drawn from their study. A general diffusion of the knowledge that there is actually a life after death and that conduct and character here would determine the nature of that life could not fail to react on all the conditions of life here, whether religious, social or political. The address was listened to with intense interest and at the close a number of questions from the audience were ably answered by Dr. Powell, to whom a vote of thanks was given.

THE SECRET OF THE TYRIAN DYE.

Mr. Vanstone delivered the last, but far from least interesting, lecture of the session on Thursday, May 29th. He told us of the romance of the Tyrian Dye in words as full of delicate shades of meaning as the dye itself, for the mystery of the dye, it seems, lay in the fact of its power to vary its hue according to the moral and spiritual emanations of the wearer of the purple robe. Thus, twelve persons might don apparel made of the self-same bale, yet, shortly after might be seen dressed in different tints. One can imagine many cases where the dyed garments were renewed with rapid frequency in order to give the desired impression, yet the shrewd observer would not fail to note the many changes, and draw his own conclusion! That the dye was allowed to be lost can scarcely be wondered at in these circumstances, and its eventual rediscovery may possibly bring fame to its discoverer, but a doubtful fortune in a world of wayward humanity ever striving to appear what it is not! To hear Mr. Vanstone is like watching a deft painter at his easel until the picture stands out fair and true, or like listening to a poet declaiming God-inspired truths, and he is, to those to whom reason alone appeals, the scientist most able to explain those truths. These lectures should be more widely known. They are rich in instruction both of this world and the next. They are thoughtful, and give one to think. Mr. Weismann played until we were under the spell of his music, which at times was as the pouring out of nectar into a Venetian glass, and "sweeter than honey on the tongue."—E.K.G.

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BOOKS AND BOOKS.

The appearance of Mr. E. F. Benson's new novel, "Across the Stream" (Murray, 7s. net), moves us to some general reflections. We have read scores of novels both for and against Spiritualism, and our general conclusion has been that whatever their merits as entertaining literature, they were, as educative volumes, mainly rubbish. The true artist who wishes to take a partisan attitude in regard to some body of disputed facts or philosophy would never adopt fiction as his method of expressing his views. But of course the artist has no business in such a matter at all. It should be his function to express and interpret life, and not to try and force it into his own little moulds. A novel should be a work of art and not a theological, political, or social tractate. We recall some lines addressed by a wise writer to misdirected poets:—

"Parnassus' peaks still catch the sun,
Then why, oh rhyming brother,
Why build a pulpit on the one,
A platform on the other?"

We are quite impartial in the matter. Our teeth have been set on edge quite as often by novels in favour of Spiritualism as by novels against it. If we wanted information about old-time witchcraft we should go to some reliable book dealing scientifically with the matter. We should not turn, for instance, to Harrison Ainsworth's novel of the Lancashire witches and study the characters of Mother Demdike and Mother Chattox with a view to gaining accurate information concerning the manners and customs of the typical witch.

It is a pity that the writers of that misbegotten thing, "the novel with a purpose," do not understand this.

Having discharged ourselves of this preliminary grumble, we may turn to Mr. Benson's book. As a novel we found it attractively written, interesting enough, with its graphic and humorous touches of character-drawing and incident. The hero of the book—Archie, afterwards Lord Davidstow—has mediumistic gifts even in childhood. He receives communications from a brother who died in early youth. After that it seems that a "devil" personates the brother, intent on working Archie's ruin. He is saved by the ministry of a girl, Jessie, one of earth's angels (there are many of them, thank Heaven!). He becomes a changed man and the story ends happily, as all our stories do and will do sooner or later.

The novel falls in some sort into a "cautionary tale" like the children's poems of Jane and Ann Taylor. It enforces the fact that the other world contains "bad," as well as "good" spirits. That fact is about as old as humanity, and is much more effectively taught in the Bible. But as there are many who do not read the Bible, but do read novels, perhaps it is as well that they shall receive the caution in fiction. As Burns put it—

"The fear o' hell's the hangman's whip
That hauds the wretch in order."

And so, too, is the fear of "devils," although our experience is that the power of devils in the flesh is a much more real peril than the power of devils in the unseen. In any case the latter form of peril is often violently exaggerated. There are devils, doubtless. But there is also a God, although some of the priests who scream at us frenzied, and not infrequently untruthful, denunciations from the pulpit appear to have forgotten it.

Next we take up a delightful book, "Some Soldiers and Little Mamma," by Helen Boulnois (John Lane, 5s. net). It has no especial psychic interest, for which we are wickedly thankful—it is sometimes a case of

toujours perdrix with us in this matter. Part of the book's appeal to us is that it is from the pen of a good friend of LIGHT: Miss Boulnois is the author of "The Healing Power," of which we have already recorded our good opinion in these columns.

Her present book is the story of her adventures in caring for our soldiers in France, entering into their joys and sorrows, giving them help and comfort and generally lightening their burden. She was their "little Mamma," and cheered them through some of their darkest hours, often at the peril of her own life, yet preserving throughout that gaiety and cheerfulness that should be the mark of all who serve humanity, for if they have a message of hope and deliverance they should reflect it in their own lives, and be themselves the message as well as the messengers. The book abounds in picturesque and humorous touches, which relieve the pathos continually, just as they do in life itself:—

You are coming through, my brave, beautiful boys—you are coming through. Your cry of agony is heard and answered. Some great Mother God gleams you—else every mother's heart-leap to her little one in this world is nothing but a lie. *Love is*. Principles, Laws, Spirit, can't break.

Yes, they may answer, but what we want is a hot cup of tea and a quiet fireside.

Children, children, it is all right. Mother's voice is for ever calling, "Tea's ready!" Come and be glad. It is the little, little things that are eternal. When shall we learn it?

Some soldiers whom she had "mothered" laughingly invited her to go with them into the trenches:—

"There's room for you, Ma. Come along! We want you badly up the Top. Why don't you come?"

"I've tried my best, boys. Three generals and a bishop talked about it. But they won't let me. Think me too priceless to be gassed."

"Wish they thought me too priceless to be gassed!"

Bless you, boys! Be good to yourselves. Bye-bye.

The train moves. Hands, arms and heads are all hanging out. They catch leaflets from me as they pass, and when they are finished lean out to touch my hand.

A delightful book—worth a dozen psychic "novels with a purpose." For it gives us life real and true, touching not only soul but Spirit.

Another war book of a quite different order is Lady St. John's "A Journey in War-Time" (John Lane, 5s. net). It is the story of a valiant woman's travels in the French war-zone in search of her son, who was reported to be lying wounded in a village behind the lines. It is a book charged not only with the spirit of adventure but with maternal love. It has the compelling human note—devotion, fidelity, courage. There are some vivid pictures of "things seen." By a sort of miracle, she passed safely through all the ordeals of the pilgrimage and found her son: "Love will find the way."

We take up a fourth book, remembering as we do so a humorous phrase of our predecessor, "M.A. (Oxon.)," who would say of a book that amused him, "It is very good buncombe." We cannot say that it is a good book, and yet it is not altogether buncombe. It is an account of some personal views and grievances. Byron had his quarrel with the world and destiny and in popular phrase "made a song about it." But even his genius has not sufficed to keep the world still interested in the song of his private griefs. The writer of this book is not a Byron, and we lay it aside. It is one of the volumes which Charles Lamb classed as *biblia a biblia*—"books which are no books."

APPLIED idealism of the kind that would raise the constructive humanities out of a welter of blood and hate is nothing but the architectural quality turned to politics. No great thing can be done without it. It means . . . the inevitable advance from town-planning to nation-planning and world-planning. "The Observer."

UNSCRUPULOUS AND DISHONEST CRITICS.—The Rev. Chas. L. Tweedale writes: "Our best thanks are due to the Rev. Ellis G. Roberts for his scathing indictment of critics of a certain type. We have all had a hearty laugh over his description of 'Johnny Poohpooh.' He has given us just the right name for these men who, knowing nothing of the subject and never having made any honest, thorough investigation, impudently devote themselves to a campaign of unscrupulous misrepresentation. In future we shall know what to call them. 'Johnny Poohpoohs' they are, and shall remain until they mend their ways."

OUR FUTURE LIFE.

By F. C. CONSTABLE, M.A.

It is held by many Spiritualists that our future life "is very much like to our present life." And this troubles me, for I cannot find what it means.

If our future life transcends our life in the flesh, then I can understand that those who have passed over can communicate with us. But they can only communicate with us on our *lower plane of existence*. Their life subsumes our restricted form of life, and so their communication may appear to us to show their life as "very much like to our present life." But this, I think, is only in appearance.

What I would ask is this: Is it held that our future life is like to our present in the following particulars:—

(1) In competition for wealth, rank, power and, even, means of subsistence? (2) In sensual desire, involving competition in sexual love and so unhappiness for those not successful? (3) In envy, hatred and malice arising from the fact that each one, then as on earth, differs from others in physical strength, beauty and intellect? (4) In differing forms of labour, from that of a Pasteur to that of an agricultural labourer, labour akin to our labour in the flesh? (5) In the relativity of good and evil which exists *only* for thought? (6) In the general scheme, as shown on earth, of evolution in the intellectual?

If it be admitted that, when we are free from the limitations of the flesh, all material competition, all merely sensual love, all envy, hatred and malice, all material forms of labour and mere evolution in intellect, disappear for us, then what is left of likeness in our future life to our present life? Surely it must be admitted that, even if the *scheme* of life is one, our future life must, in itself, be on a higher plane.

We all want to rejoin our nearest and dearest. But we do not want to rejoin them as they were and as they lived on earth; it is their spirits we want to rejoin, spirits freed from the bonds of earthly life.

And when we "see" those who have gone before, do we "see" them as they were on earth? We do not—I state this dogmatically. With our mortal eyes we see them as they were on earth, but the vision is always accompanied by consciousness that what is seen is a mere projection on our mortal plane: the real spirit is with us but beyond mortal sight. And when, in ecstasy, our souls are free, if but for a passing moment: then real reality is open to us. More of us have experienced this than is generally believed.

In all such cases when we return to the body we remember our past of ecstasy; we remember that, in it, human personality had passed away but that all had found *real* personality in losing all personal distinctions. We remember that vital fact; but, back again in the limited realm of thought, the fact is incomprehensible to us—it transcends thought. Still, in the flesh, we have had a glimpse into our future life when free from the material bonds of human existence.

Does anyone believe in a future life of eyes and cataract, of legs and gout, of brain and neuralgia, of competition against one's fellows, of love and hatred? Do you want to rejoin your adored Sophonisba and have, again, to eat her badly cooked dinners? I doubt if anyone believes or hopes thus. For when you say your future life is very much like to your present life, do you not imagine this future life as one in which the *good* of your present life is still existing and the *evil* of your present life blotted out? But how could this be? Evil, on our plane of thought, cannot be blotted out without blotting out good also.

The spirits of those who have left us may come down into our narrow prison of thought and play cup-and-ball with us. But they engage in such child-like games not because of their own but because of our limitations. It is like to Sir Isaac Newton playing cat's cradle with a child—he is a child for the time being.

It may be possible that those who, on dissolution of the body, still cling so closely to fleshy lusts that they cannot for a time clear themselves of the material, *imagine* themselves still humanly alive. But, if this be so, even we on earth can understand that they deceive themselves; they mistake subjective appearance for reality, just as no few of our comrades on earth imagine themselves to be what they are not—the foolish, clever; the clever, foolish, or, to take an extreme case, a man, otherwise sane, may imagine he is an *ornithoryncus paradoxus*.

William James holds that ecstasy is a fact. There is a soul in man, and on death the soul is free; free from the mean little chains of the flesh. Are we again chained? If so, the chains are lighter.

To exclude is to be excluded; when the superior class shuts out the poor and the so-called *ignorant*, they deprive themselves of all the spiritual benefit the lowly have to give. Caste is a Chinese wall that shuts people in as well as out.

—ELBERT HUBBARD.

FROM THE LIGHTHOUSE WINDOW.

We learn from a correspondent in Manchester that Sir A. Conan Doyle's meeting at the Free Trade Hall there was a scene of intense interest and enthusiasm; 2,500 people were present.

Lady Muir-Mackenzie in the "Evening News," describing the optimism that possessed Mrs. Hawker regarding the safe return of her husband, said she "obviously has what Maeterlinck calls the Unknown Gift. She possesses what we generally call the sixth sense."

How complex our subject, how various the points of view! While one writer in this issue urges the necessity of spiritualizing Spiritualism, another is quoted who contends strongly for the elimination of all religious doctrinal teaching, and confining our energies to the establishment of a body of scientific fact. Each, too, is right, in his way.

We are glad to hear that the Marylebone Association is not to change its name as was announced some time ago. The name it now bears carries the associations and memories of some fifty years of struggles and successes. One might as well wish to change the name of the Marylebone Cricket Club because it is of such local application!

Mr. Percy Street, in his recent address to the Alliance, emphasised the value of the home circle, and now we find "The Two Worlds" alluding to the many reports which reach it of private circles in different parts of the country at which voices through the trumpet are being obtained, and remarking that spirit people appear to be paying special attention to this form of manifestation. It notes, also, a recurrence of the phenomena of levitation and materialisation.

Our contemporary utters a word of warning against the folly of expecting mediums to get the best results when passing rapidly from town to town and sitting every time with different people, and wisely suggests that it is better to develop mediumistic gifts at home than to endeavour to buy them ready made.

Sir Arthur Conan Doyle's addresses at the Queen's Hall will, as already announced, be given on Sundays, the 15th, 22nd and 29th inst., at 11 a.m. Sir Arthur will speak at Eastbourne, Brighton and Worthing on July 9th, 10th and 11th respectively. The arrangements as to the chairman are, we believe, complete. It is understood that Dr. Abraham Wallace will preside on the 15th, Lord Glenconner on the 22nd, and Viscount Molesworth on the 29th.

At the Connaught Rooms on the 28th ult. the Rationalist Press Association held a dinner to celebrate the unveiling (by Mr. J. M. Robertson) of a portrait of the late Charles Bradlaugh. The speakers included Earl Russell, Sir E. Ray Lankester, Mr. Edward Clodd, Professor Westenmarck and Mr. Joseph McCabe. It was agreed that the future held great opportunities for Rationalism, "in spite of the recrudescence of superstitions like Spiritualism and Occultism." We learn further that there was some controversy between the chairman (Mr. William Archer) and Sir E. Ray Lankester on the subject of thought transference, which the latter described as unproved, while Mr. Archer held that it was the only effective explanation of the phenomena relied on by Spiritualism. It was all very interesting, for Charles Bradlaugh is worthy of all such homage. But the views expressed on Spiritualism provoke in us some mild amusement.

A DIRECT VOICE SEANCE.

Mr. F. Kirby, of Harrogate, writes:—

"A very interesting and convincing proof of Mr. Munning's (Bournemouth) strong mediumship for the 'Direct Voice' was given to myself and friends on Sunday, April 27th, in London. The sitting was hastily arranged for 9 a.m. at a flat in the west-central district of London, but the conditions altogether appeared so hopeless that it seemed almost an impossibility to get any phenomena at all. Sufficient material could not be found to darken the room completely, and our best efforts only resulted in a kind of dark twilight. Nevertheless, we sat, and after about fifteen to twenty minutes' hearty singing the trumpet could plainly be seen by us floating in the centre and touching sitters all round the circle. Many departed friends manifested, including my dear son, who passed out in the late war, and in all cases the voices were clear and the conversations well sustained. My son materialised sufficiently to shake hands with me and his sisters, also touching the rest of the sitters present. We felt that a great effort had been made by our spirit friends to manifest their presence to us under such abnormal conditions, and we could only conclude our sitting by giving them our heartfelt thanks and gratitude for the loving messages and the service they had rendered."

FACTS FIRST—THEN THEORIES.

PLEA FOR SCIENTIFIC INQUIRY.

The important researches of Professor Emile Boirac, Rector of Dijon University; Dr. W. J. Crawford, of Belfast; Dr. Schrenck-Notzing,† and Mme. Bisson|| have been grouped for consideration by J. D. Beresford in an article in the May number of "Harper's Magazine," under the title "A New Form of Matter."

The writer sets out the proposition that the experiments of the authorities quoted indicate the existence of a form of living matter at present unrecognized by science. He is of opinion that in its operation may be found the explanation of a large group of phenomena familiar to us for many years at séances.

Mr. Beresford, after stating certain facts, says: "We have here, then, what is surely the profoundest problem that was ever posed to physicist or chemist. If the testimony of these observers is confirmed by further research, we shall require an explanation of the fact that here is a form of matter, visible, tangible, ponderable, analyzable, and exceedingly powerful in its actions on grosser material, conforming in these and various other respects to all the presentations of matter with which we are familiar; yet with a difference so great that it transcends the points of likeness, as the conception of God transcends our knowledge of man. For this new form is free from those limitations that have through all time posed the idea of matter as the contradiction of spirit. It is the pliable, primitive base of creation; able to take any form at a wish, yet in its essence untransformable."

While he holds that the acceptance of the theory of an etherial effluence from the human body will not contradict but will almost certainly confirm the truth of survival and of direct communication with the spirit world, the writer makes an earnest plea for a provisional limited inquiry. By separating such an inquiry from the problem of man's immortality, the help of scientific investigators, he thinks, may be obtained and the whole research carried out in an impartial and strictly scientific spirit. "I do plead most earnestly," he writes, "for a present narrowing and intensification of the field of research. If we can make this one advance sure, establishing our contention beyond fear of dispute, we shall not only enlarge our knowledge of life and matter, but we shall have taken a great step toward the solution of those deeper mysteries that surround the problems of Consciousness, of Will, and of Personal Survival."

The article was written before the appearance of Dr. Crawford's second book, "Experiments in Psychic Science," wherein are given many fresh facts. Dr. Crawford, as readers are aware, gave the name "psychic rods" to the emanations from the medium. In his new book he says that his further experiments are leading him to the conclusion that "The psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form unknown to science."

Mr. Beresford's desire for an independent scientific inquiry should be met by the International Metapsychic Institute, an account of the formation of which in Paris is given elsewhere in this issue. This is a step from which good results may possibly come. The president of the Institute in his opening address referred to the "scientific revolution" which he believed must inevitably follow the recognition of the phenomena. But we must wait patiently. Experience has taught us caution. When the Society for Psychical Research was established in London in 1882 many were enthusiastic because of the effects likely to attend the pronouncements of such an authoritative body. Now they have learned to be less sanguine. So it was, too, regarding the report on Spiritualism by the London Dialectical Society, published in 1870. Evolution, apparently, cannot be hurried.

L. C.

THE MORSE FUND.

We learn from the "Two Worlds" that the Committee of this fund have come to the conclusion to continue it as a "Morse Memorial Fund." It now takes the form of three funds—one for the raising of a permanent memorial to the memory of Mr. J. J. Morse, a second to be devoted to the exclusive benefit of Miss Morse, and a third to be divided equally between these two objects. Subscriptions can be received at this office, or may be sent direct to the president of the S.N.U., Mr. Ernest W. Oaten (office of the "Two Worlds," 18, Corporation-street, Manchester), who is acting as secretary of the Committee.

* "Psychic Science" (London: Wm. Rider and Son, 1918).

† "The Reality of Psychic Phenomena" (London: John M. Watkins, 1916).

‡ "Materializations-Phänomene" (Munich, 1914).

|| "Les Phénomènes dits de Materialization" (Paris: Librairie Felix Alcan, 1914).

MATERIALIZATION PHENOMENA.

On the afternoon of Friday, 30th ult., Mr. Horace Lee delivered an address on "The Phenomena of Materialisation" (illustrated by lantern views) in the Picture Gallery at 3, Queen Anne's Gate, where, by invitation of Lady Glenconner, a large audience was present. Mr. J. Hewat McKenzi presided.

Mr. Lee commenced his address by referring to the well-known experiments of Dr. W. J. Crawford at Belfast, and to that scientist's discoveries involving the new form of matter at present unknown to Science—discoveries which appear to connect intimately with the facts of materialisation. Many highly interesting pictures were then shown on the screen concerning which the lecturer gave some instructive explanatory comments. The pictures shown included views of the various phases of materialisation, from the cloudy initial forms to perfect and life-like figures. There were reproductions of the photographs obtained by Sir William Crookes of the spirit known as Katie King, and examples from the collection of Mr. H. Blackwell, the late Mr. Andrew Glendinning, Dr. Schrenck-Notzing, Professor Lombroso, and other well-known investigators. Amongst the mediums concerned were Miss Florence Cook, Mme. E. D'Espérance, Mr. George Spriggs, Mr. Ritter, Eva C— and Eusapia Palladino.

Highly interesting to the scientific student were the photographs of the plastic biological substance, known sometimes as ectoplasm, from which the figures and faces are built up. This process, which gives concrete form to the idea of the creative power of thought, was shown in its various stages. A highly magnified view of a section of the substance itself was also thrown on the screen. After the address, which excited close attention, questions were invited from the audience and these were ably dealt with by the lecturer, to whom a cordial vote of thanks was given at the close. Lord and Lady Glenconner were unavoidably absent, but acknowledgments were made of their generosity in providing so valuable an opportunity of studying in this way an important branch of the phenomenal evidences of psychic science.

THE VISIONS OF ABRAHAM LINCOLN.

Not long after his second inauguration he (Lincoln) said to a friend in Washington:—

"I have seen this evening what I saw on the evening of my nomination. As I stood before a mirror I saw two images of myself—a bright one in front, and one that was pallid standing behind. It completely unnerved me. The bright one I know is my past, the pale one my coming life. I do not think I shall live to see the end of my second term."

In his biography Morgan relates a dream which Lincoln had. He thought he was in a vast assembly and the people drew back to let him pass. Just then Lincoln heard someone say: "He is a common-looking fellow." Lincoln in his dream turned to the man and said, "Friend, the Lord prefers common-looking people; that is the reason He makes so many of them."

Shortly before Lincoln's assassination some friends were talking about certain dreams recorded in the Bible, when the President said: "About two days ago I retired very late. I could not have been long in bed when I fell into a slumber for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. Before me was a catafalque on which was a form wrapped in funeral vestments. Around it were stationed soldiers, who were acting as guards; there was a throng of people, some gazing mournfully upon the catafalque, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The President,' was the answer. 'He was killed by an assassin. Then came a loud burst of grief from the crowd, which woke me from my dream.'

—From "Abraham Lincoln, the Practical Mystic," by Francis Grierson.

A LITTLE book of "Sonnets" by Maude C. Sidgwick (W. Heffer and Sons, Cambridge, 1/6 net) deals with such deep matters as Life, Power, Faith, Destiny, Finality, &c. The writer's ideas strike us as bold and original, and if the diction is here and there rather stiff this is doubtless because the thought conveyed is often too intricate to admit of much lightness of touch or smoothness of expression.

THIS world's no blot for us,
Nor blank; it means intensely, and means good;
To find its meaning, is my meat and drink.

—R. BROWNING.

THE FORCE OF SUGGESTION.

EXPERIMENTS WITH EUSAPIA PALLADINO.

BY H. P. FITZGERALD MARRIOTT.

Readers of *LIGHT* may be interested in an account of my experience with that first-class and celebrated medium, the late Eusapia Palladino, of Naples, declared by Professor Lombroso to have been the only reliable medium amongst many whom he had tested. She was not a medium for spirit voices, nor was she a ventriloquist, nor did she require hymns and music, and at my private investigations we had nothing of the sort. We were not out for Spiritism, but we proved the existence of the supernormal, which true Spiritists consider to be the first step. It is this first step which is so frequently fraudulent. But fraud does not disprove reality.

At several séances which I privately held at Naples in 1903 with a few friends, such as the late Neville Rolfe (H.B.M.'s Consul-General), Count Coconato, two professors of the Naples University, and a few others, I had the opportunity of quietly testing Eusapia Palladino's powers. My experiments were based on the theory that what she produced was due to suggestion of those present, verbally and mentally, influencing the subconscious intellect of the medium when in the trance condition, or even merely to the implicit belief in her powers unanimously held by her audience.

The best results were obtained by only seven or eight persons (including herself) when we concentrated on the same desired result. I particularly told those whom I invited that we must not even mentally suggest any trickery. It was owing to disbelief in her powers, and a latent suggestion of trickery, that at Cambridge she naturally attempted trickery whilst in the "mediumistic" condition. Her subconscious intellect received the impression, and she was obliged to obey it. Had not the suggestion of trickery been in the minds of her controllers the thought of it would not have entered into hers.

At my own séances Cavaliere Chiaja, who originally discovered and "developed" her, was at the further end of the table away from her, and was strongly averse from our attempting materialisation at only the second meeting. However, we over-ruled him, and together we repeatedly said in Italian to her, whilst she was in the trance state, "We want a materialisation, you can materialise a head, a figure," and our expressed will prevailed. Besides other phenomena, a luminous face, which we all saw, appeared from behind her and came close to me. It was removed about three to four feet from her. It had the appearance of her own face, which was only natural as that was what she saw most frequently in the looking-glass every day. When we turned up the light, the huge heavy oak table, one side of which five of us together could hardly lift an inch, rose off the ground so high that we had to stand up in order to keep our finger tips on the edge of it. Another time the key of the door was turned in the lock and thrown on the table by invisible agency.

All our experiments went to prove that had she not been suspected at Cambridge, but instead been treated sympathetically, she would have produced there more remarkable manifestations than they gave themselves the opportunity of seeing.

SPIRITUALISM AND LONGEVITY.

A LETTER FROM DR. J. M. PEBBLES.

Lately we received the following letter from Dr. J. M. Peables, of Los Angeles (Cal.), the veteran author, now almost a centenarian. It may be observed that the good doctor is mistaken in saying that he has never seen the present Editor. We met and spoke with him on one of his visits to London many years ago. But he has doubtless forgotten the incident:—

To the Editor of *LIGHT*.

SIR,—Never having seen you, I yet highly esteem you. You have the gift of saying with the pen the right thing in the right way—and when said, you stop. What excellent common sense!

Born on the 23rd of March, 1822, in mountainous New England, I am now on my ninety-eighth pilgrimage to the one hundred years, and I am frequently asked by my dear friends in England, Scotland and Wales, "How or upon what have you lived to be so young in spirit, lecturing Sundays, attending Conventions and writing for the Press," etc.

To save personal correspondence (enjoying it as I do), can you spare me space in *LIGHT*, ever so rich in moral science and Spiritual truth, to reply to the foregoing questions, and in doing so to give a few hints as to my manner of living? The reply is as simple and natural as Spring's showers.

Avoiding liquors, wines, beer and animal flesh for about sixty years, I really live on sunshine—that is, I live upon preparations from wheat, oats, barley, corn, etc., apples, peaches, pears, figs, oranges, berries and other fruits all growing and ripening in the sunshine—in God's golden sunshine, that so graciously and freely feeds the fields, the

gardens that we may feast upon their health-imparting values.

"But does not flesh-eating impart vitality and strength?" Ask the elephant, the camel, the horse, the ox and the fleet deer of the northlands of snow and ice. I would advise my friends to ponder this matter.

Now journeying joyfully along on my ninety-eighth path to the century post, I lay these decades of years largely to a fruit and vegetable diet, with the acceptance and practice of religious Spiritualism.

I might add—I leave the past to care for itself, remain cheerful in spirit, think of the good there is in all—and feel perfectly confident that a good God reigns. Heaven bless you.

Cordially yours,

J. M. PEBBLES.

THE TREATMENT OF MEDIUMS.

AN APPEAL FOR MORE HUMANE CONDITIONS.

"C.E.B. (Colonel)" writes:—

Dr. Crawford relates that he sometimes watched his medium regarding the levitation phenomena with keen, but quite detached, interest, as if unconscious that she herself was the source of the phenomena, and that without her presence nothing would happen.

This attitude of Miss Goligher towards herself reminds me to some extent of the very common attitude towards their mediums adopted by even earnest students of Spiritualism. They certainly do not seem very interested in the welfare of those without whom they would not have received the assurance of survival, the messages from their dead, and the novel conceptions of the Life Beyond, which they profess to value so highly, and about which many have written so eloquently.

Very few of those who have paid their fee of £1 or 15/., or even less, seem to consider it any business of theirs whether their medium is earning enough to live on. Perhaps they are unconsciously influenced by the accusations of the fortunes alleged to be made out of the credulous and superstitious, by the unscrupulous medium! Such accusations make one smile—rather bitterly. Let us examine a little in detail what the earnings of a medium are likely to be:—

In the first place, it does not seem possible for a medium to give more than eight sittings a week on the average, without exhaustion, and without impairing, or running the risk of impairing, the special faculties and powers. At any rate, I am quite sure that number of sittings ought not to be exceeded if the best results are to be obtained.

I would deduct six weeks in the year, at least, for holidays, for sickness, and for cancelled appointments. This leaves 46 weeks, or 368 sittings in the year. At £1 a séance, the medium's yearly income then comes to £368; at 15/., to £276.

Not great "riches" truly: not very much in these days out of which to feed, clothe and house oneself; not very much out of which to lay by something in case of serious illness. And yet a medium must keep himself in good health, must live in a decent locality, must have a separate room for his séances, and, above all, he should, as far as possible, be free from continual and pressing anxieties! I am afraid we are all inclined to be "pikers," and ready to take what we can get as cheaply as possible, all else not being "our affair."

And yet it is not even good "business," for few of us can depend on private mediums, and we surely must want to get the best out of our "public" mediums, and, above all, not to expose them to the temptation of giving sittings when they know the conditions are unfavourable, to obtain the fee they cannot afford to lose. I do not profess to have a remedy, but I think the whole question of the condition and status of public mediums might be taken up by the numerous Spiritualist Unions and Alliances in Great Britain, acting in co-operation. In fact, the time seems now ripe for a much closer co-operation among these bodies, to enable many matters connected with the movement to be discussed, and concerted action to be taken.

CHOOSE life. Live life. The strong, inward life—not the mere grasping of outward apples that glitter to the senses. Despise them. We, who are so much greater than they, know our own force. Take it from the One Source. Use it and thus earn its strength. Power will well up and surge through us. Power of life, not death; of active blessing, not negative cursing. Do we want to be strong? Be strong.—HELEN M. BOULNOIS, in "The Healing Power."

MARYLEBONE ASSOCIATION.—The annual general meeting of this Association was held at 3, Vere-street, W.1, on Wednesday evening, 28th ult., with the President, Mr. W. T. Cooper, in the chair. In proposing the adoption of the report and financial statement, the chairman expressed his gratification at the marked progress of the society, the membership of which has doubled in the last two years. The motion having been carried with acclamation, the Council were unanimously re-elected. The hon. secretary announced that the excellent hall in which that meeting was held had been secured for the Monday evening meetings.

PAIN AND PROGRESS IN THE HEREAFTER.

The questions put to Morambo, Mrs. M. H. Wallis's spirit control, sometimes include statements regarding which his opinion or experience is asked. Here is one we heard at the closing meeting of the Session (May 30th) but which we had not met with before: "It is said by some that we awake on the other side in a body which is subject to disease." Morambo exclaimed, "I should have thought you had enough disease on your side!" but he went on to say that there was this element of truth in the statement: Though the spiritual body could not be destroyed or suffer from disease, yet so intimate and subtle was the relation between that body and the spirit within that a man who woke on the other side out of attunement with his new conditions and conscious of a sense of deprivation and discomfort, might, as he had been accustomed to associate disease with the bodily form, easily confuse matters and suppose the torments he suffered were due to some pain or disease of the body rather than to a disturbance in his innermost nature.

Regarding the theory of twin souls, Morambo owned to the belief that each of us has a soul mate. Often that soul mate was found on earth, and very often, too, the relationship not fully realised here was discovered on the other side through a removal of doubts and misleading conditions and a revelation of our friend's real nature. Except in the conditions of the earth plane there were no really lonely souls who felt that there were none with whom they had anything in common. Twinship did not mean so much a great likeness between two souls as that each was complementary to the other. The union existing between such souls made for the more perfect development of both. It was not a selfish absorption in one another from which all consideration of the outside world was banished, but a union which sought the greatest good of the greatest number. "Do not think that to climb the upward path with the one you love most completely is selfish. Out of the thought that God understands you both will come a deeper understanding of and love for those about you. Those who are truly in tune with one another grow in the mutual joy of service."

On the question of sin, Morambo regarded it as the great hope for humanity that so very little of the ill-doing in the world was the result of wilful and deliberate choice of that which was clearly realised to be wrong and harmful. More often man sinned through ignorance, through lack of power to understand. As he came to a higher condition he gradually ceased to do evil and learned to do well. The law of consequences always held good, but a man reaped much that he had not himself sown and left much that he had sown for others to reap. The sinner, however, could not escape the consequences of his sin. He must work out his own salvation. If he did not expiate his sin in this life he would have to do so in the other.

Morambo closed by urging his hearers to take their share in the rebuilding of society on a better basis than hitherto it had been built. They could not effect much without unity of purpose. Every individual should realise the necessity of right thinking and as far as possible of right action. "God never leaves Himself without witnesses. He has His ministering spirits: many of you are already His messengers. If you cannot do much, do what you can. He calls you! Listen, obey!"

HOME CIRCLE COMPETITION RESULT.

In order to stimulate interest in the Home Circles, Mr. Thomas Pugh, founder of the Sale Spiritualist Church, recently offered prizes to the value of £5 for the best essay on "How to Form Home Circles." Mr. E. W. Oaten, editor of the "Two Worlds," acted as judge, and has now awarded the first prize of £3 10s. to Mr. E. T. Henley, 94, Clarendon-road, Southsea, and the second prize of £1 10s. to Mr. Ford, 11, de Montford-road, Reading. We understand that this competition is but a preliminary to a very much larger plan of campaign which Mr. Pugh is about to inaugurate nationally. The object of the publicity will be to form the Home Circle Union, by means of which the public will be given the opportunity to conduct their own Home Circles. It is proposed that the Home Circle Union shall consist of a Council of well-known Spiritualists and Delegates from every Spiritualist Church. A Conference will be called at an early date, and all interested should communicate with Mr. Thomas Pugh, 11, Broad-street Avenue, London, E.C. Telephone: 5409 Wall. Mr. Pugh is willing to attend any Spiritualist Church on Sunday or weekdays at convenient dates and give addresses, on the understanding that the whole of the proceeds from collections or sale of tickets, after defraying expenses of advertising, are given to the Morse Memorial Fund. He will not accept any fee himself, either for lectures or expenses.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: T. J. Barker, £1; A. Scott, 5/-.

"THE REALITY OF PSYCHIC PHENOMENA," by W. J. Crawford, D.Sc. A new edition is now ready, price 6/- net; post free from LIGHT Office, 6/5.

SPIRITUALISE SPIRITUALISM.

By A. HAROLD WALTERS.

The title of this paper may startle some readers' minds. Spiritualise Spiritualism! Yes, I mean that, and nothing less. Spiritualism will never be accepted by the great mass of the public, nor even by a decent proportion of it, until it propounds itself more as a religion and less as a business of table-tilting, bell-ringing, tambourine-throwing, and what not. It poses as a religion, and holds meetings and so-called services, but of worship there is little sign. The main topic of discourse is communion with the departed. Glorious as is that communion, as the writer knows to his exceeding great joy, it is not worship; neither is it religion. It is a phase only.

Spiritualism invites enquirers. It proclaims against orthodoxy. The writer is a Spiritualist, and has almost forsaken the Church he was reared in for the Spiritualist movement. I say "almost"—for the transfer will never be completed unless Spiritualism spiritualises itself more freely and completely.

I attend the Spiritualist services and meetings regularly, and what do I get? Addresses? Yes, but on what? Anything and everything pertaining to the subject except the one thing I want—spiritual upliftment. I desire, and need, a tonic, to help me to be a better, more Christ-like man, but I rarely, if ever, get that. To be precise, I can, at the moment, only recall one speaker during the past twelve months who tried to address us as though he were a servant of God as well as an exponent of the fact of continued existence beyond the grave.

I was long ago convinced that life and love and intelligence are carried beyond physical death. What I want now from the Spiritualist platform is a gospel that will fit and prepare me for my life in the higher spheres. Over and over again it is merely the manifestation of phenomena, the giving of descriptions of spirit people by the mediums. I am not deriding these things, God forbid! They have their place, but I suggest that they are made to fill almost the whole scheme.

The ordinary man in the street knows nothing of Spiritualism except as something connected or concerned with "dark rooms." He reads scarcely anything except reports of seances arranged for physical manifestations—and he also reads that five judges have decided, in effect, that Spiritualism is not a religion, and so goes on his way confirmed in his original belief. I look in vain in the Press, and listen in vain at the meetings, for some utterance to check or arrest this prevalent opinion, that will endeavour to show that there is in Spiritualism more than table-tilting, etc.

I should be glad to think that I was alone in my belief, that my views were at all peculiar or solitary, but I know I am not. I am acquainted with many who, like myself, hold on to their Church or Chapel, and hesitate to let go. They go to the old place for their religion or worship, and to the Spiritualist Church for the phenomena. So I say, if Spiritualism is ever seriously to challenge the prestige and power and place of the Church, it will have to spiritualise itself. If it fails to do this, one result is inevitable—the Churches will gradually adopt and absorb the fact of communion; and Spiritualism, as a separate movement, will cease to be—and its claim to be regarded as a religion shelved for ever. Indeed, Sir Arthur Conan Doyle is reported to have said that he did not think there was any necessity for Spiritualism to set itself up as a separate religion, and that he would like to see all religious denominations accept and teach the fact of spirit communion.

Spiritualism offers far too little to any man who desires to walk in God's ways. If Spiritualism did not claim to be a religion, there would be nothing to say. But it does. Hence these regretful observations.

* * Our contributor seems to have been unfortunate in his experiences. Many others could tell a different story. Still his point is one worthy of consideration.

"SPIRITUALISM AND RELIGION."—Mary E. Monteith, in the June "Nineteenth Century," replies under the above title to the article in the previous number of the review by the Rev. Cyril E. Hudson, wherein he disputed the claim of Spiritualism to be a religion. She asserts that the leaders of psychical research make no such claim. "On the contrary," she says, "it has been repeatedly denied." The writer adds: "When the laws of spirit communication and telepathy are properly understood it will be found that they are very little in advance of wireless telegraphy, and there is nothing religious about that; but as they deal with the reality and power of thought and the survival of the spirit or soul of man, they have a very decided bearing on the teaching of Christ, and this is what I believe Mr. J. A. Hill means when he claims that 'Spiritualism is a form of Christianity.'"

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Hunt. June 15th, Mr. Horace Leaf.

The London Spiritualist Mission, 13, Pembroke-place, W.2.—11 a.m., Mr. Ernest Meads; 6.30 p.m., Mr. Percy Beard.

Wednesday, June 11th, 7.30 p.m., Mrs. E. A. Cannock.

Croydon.—117b, High-street.—11 a.m., Mr. Percy Scholey; 6.30 p.m., Mrs. Annie Boddington.

Reading.—16a, Blagrove-street.—11.30 and 6.45, Mrs. Alice Jamrach.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. M. E. Orłowski. Thursday, 8.15, Mrs. Graddon Kent.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, circle; 6.30, Mrs. J. Walker, address and clairvoyance.

Walthamstow.—342, Hoe-street.—7, Miss L. George. Thursday, 7.30, Trinity Hall, West-avenue, Mrs. Jennie Walker.

Brighton.—Athenæum Hall, North-street.—11.15 and 7, Mrs. Cannock, addresses and descriptions; 3, Lyceum.

Wednesday, at 8, public meeting, Mr. Cager.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss V. Burton. Wednesday, 8, Mrs. E. Neville, address and clairvoyance.

Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Professor James Coates; 6.30, Mr. Maskell and Miss Maskell (soloist). 15th, 11 a.m., Mrs. E. Marriott; 6.30, Mrs. E. A. Cannock.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 12th, 8.15, Mrs. Bloodworth; answers to written questions and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. A. W. Jones; 3, Lyceum; 7, Mrs. Podmore. Wednesday, 11th, at 8 p.m., Mrs. Jennie Walker, of Canada.

Thursday, 12th, picnic to Hadley Woods, leaving Archway 1.30, tea at Folly Farm, return 9 p.m., special tram. Tickets 2/6 each. Old and new friends welcome to join.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 7 p.m., short address and questions. Monday, 3 to 5, advice on health, Mr. Macbeth Bain; 7.45, brief address, followed by clairvoyance.

Thursday, 7.45, enquirers' questions and clairvoyance. Sunday next, Mr. Coates. Book Thursday, July 10th, Sir A. Conan Doyle, Hove Town Hall, 8 p.m. Tickets from 5/- to 1/3, including tax.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Gymnasium Hall, High Street	11-0	7-0
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.I.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Anhurst Road		6-30
Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow		7-0
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13b, Pembroke Place, Bayswater, W.	11-0	7-0
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Bramar Road		6-30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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