

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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London Spiritualist Alliance, Ltd.,
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Séance for Clairvoyant Descriptions.

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At 6.30 p.m. ... MRS. M. CHARNLEY.

WEDNESDAY, JUNE 25TH, AT 7.30 P.M., MISS VIOLET BURTON.

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SPEAKERS—

11.30 a.m.—**GLADYS WOODMAN: "Light, More Light."**
REGINALD CHURN: "The Value of the Lyceum Teaching."

3 p.m.—**ARTHUR LAWRENCE: "The Future of Spiritualism."**
STANLEY TAYLOR: "The Meaning of Life."

6.45 p.m.—**MONA STREET: "Some Thoughts on Thought."**
GEORGE SAUNDERS: "In a Moment."

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NOTES BY THE WAY.

As will be seen from the report given on another page, the first of Sir Arthur Conan Doyle's series of three meetings at the Queen's Hall drew a large audience of intelligent and interested people, who responded instantly to every point made by the speaker, and were "at home" with him from the time he uttered his first sentence. Dr. Abraham Wallace made an admirable chairman, both in virtue of his long and wide experience of the subject of the address and of his standing as a medical man who has made a practical study of psychic science, and is an able public exponent of its principles. Moreover, he is not only a fellow member of Sir Arthur's own profession, but a graduate of the same Scottish University. Dr. Wallace, we believe, was a Professor there when Sir Arthur was a young student. As an observer of the meeting, we were struck by the hold which the speaker established instantly with his audience. He dominated the proceedings throughout, but it was with quiet sympathy and that depth of understanding which covers so much on the inner side of human relationship, a kind of "freemasonry of the soul." He was in perfect rapport with his hearers; he was for the time being one of themselves. His discourse, in short, was excellent, both in matter and manner. He confined himself throughout to the large human issues, like a navigator who sails from headland to headland, leaving to smaller and less adventurous explorers the work of tracing out all the minor capes, creeks and inlets.

* * * *

Recent articles in *LIGHT* have evoked, as was expected, a number of replies. Thus the statements of Mr. F. C. Constable concerning "Our Future Life" (p. 181) have drawn a letter from Mr. Leigh Hunt, who can speak from long experience as a clairvoyant. After remarking on the fact that, although Mr. Constable replies to his own questions from his own standpoint, the answers which would be given by any experienced Spiritualist can be found in any reliable text-book on Spiritualism, Mr. Hunt writes:—

I particularly wish to draw attention to Mr. Constable's statement that we do not "see" those who have gone before as they were on earth. Speaking from my own experience, I venture to say that we *do* see them as they were on earth, if we knew them in their true selves while on the earth, only minus the earth conditionings, except when they don these for fuller recognition. As time goes on they, of course, become more spiritualised, but to me, as it must be to thousands of others, they never fail to show their own particular individualities when proper conditions are present.

It appears to be the old story of the two sides of the shield. Mr. Constable was doubtless discussing the *interior* side of the matter—the essential realities of spirit. But it is as well to keep both aspects in mind. It is at least clear that while we are in the body pent, everything we see spiritually or psychically is modified by the physical brain. The true state of the discarnate

spirit is incommunicable to us while our vision is "polarised" to matter.

* * * *

As regards Mr. A. Harold Walters' article, "Spiritualise Spiritualism" (p. 184), there is wide variety of view. Mr. George Wale (Alton, Hants) fully sympathises with him. "If Spiritualism is to satisfy the progressing spirit and to become the great Universal religion, there will have to be more than repetition of proof of communication with the unseen ones," writes Mr. Wale. That is true enough, and so are his other propositions that Spiritualism must lead to a recognition of a Great Eternal Spirit from whom flows the Life and Substance of the Universe, and to acknowledgment of the law of consequences. But in reading and hearing the many opinions, pro and con, we feel that the dispute is mainly a question of terms involving, sometimes, the difference between religion itself and some particular form of religion. N.M., discussing the devotional side of the subject, refers to Mr. Leslie Curnow's article on "Mr. Vanstone's Meditation Class" (p. 174), and after remarking on the atmosphere of harmony and upliftment at such meetings, observes, "Mr. Harold Walters seems to have been peculiarly unfortunate in his choice of services." N.M. refers also to other meetings which she has attended, where the conditions were of a pure spiritual character. The moral appears to be that here, as on the other side, we make our own conditions and go to our own place. Certain it is that gatherings which one finds repellent and objectionable are to another helpful and comforting. We find the question dealt with in a broad and instructive fashion in some chapters in "Spirit Teachings," and, noticing its value, printed the chapters some years ago in a little pamphlet, which is still on sale at *LIGHT* office. In those chapters "M.A. (Oxon.)" was gently rebuked for demanding too high a standard of mental and spiritual quality from those who, being "crude in intellect and undeveloped in aspiration," had to be ministered to by means adapted to their grade.

We learn with pleasure that Private Alfred Louis Peters, son of Mr. Alfred Vout Peters, has been awarded the Meritorious Service Medal.

MR. R. A. OWEN, Secretary of the Liverpool and District Institute, informs us of the transition at Seaforth on the 1st inst. of his father, Mr. John G. Owen, one of the founders of the Bootle Society and of the local district union. The deceased gentleman was, in private, an excellent psychic. The funeral, which took place at Kirkdale Cemetery on the 5th inst., was attended by many friends, including representatives of the Spiritualist societies and organisations in different parts of the country. Mr. R. A. Owen conducted the service, and Mr. E. A. Keeling, the president of the Liverpool Spiritualist Church, spoke in high terms of the respect in which the deceased gentleman was held by all in sympathy with the movement.

TONGUES OF FIRE.—Writing from The Hague, a subscriber to *LIGHT*, Kate Hordijk, refers to the experience of a lady (narrated in our issue of March 29th) of tongues of fire playing about her head, and states that she has had a similar experience herself. She urges that these and other spiritual manifestations should be accepted naturally and with no feelings of fear. When things happen which we do not understand, we must trust in God and not give way to any nervous emotion. Such events are a part of God's wonderful creation. Mankind has been endowed with spiritual as well as natural senses, the former belonging to the spiritual body and the latter to the physical, but the spiritual senses have been deadened by man's age-long pursuit of material aims. The writer adds, "Now, thank God, there is a spiritual awakening, May it be blest!"

"ARE THEY NOT ALL MINISTERING SPIRITS?"

In "Spirit Teachings" Mr. Stainton Moses refers to the "fondness of spirits for festivals." My experience of psychic happenings bears out this. Tokens of thought from those on the other side have been repeatedly given to me at Christmas and Easter. Perhaps others besides myself may find such a token in what I now relate, and so share in the comfort which was brought to me.

My friend passed on a little more than two years ago. We had been bound to each other by the closest sympathy, and our friendship had begun by a seemingly chance meeting at a conventional party. I had had only one token of her special sympathy since she went, and that of too subjective a nature to be given to the world, but it happened about two years ago at the place where the following incident occurred at Easter of this year.

I had gone there for health after influenza, and while still feeling the depression and lifelessness which usually follow an attack. I know well that no one would have sympathised more readily than my friend in such mental discomfort, or have been more ready to lift me out of it, for one of the keynotes of her beautiful life of ministry while yet in the body had been joy. She had known much sorrow, but had fully learnt the meaning of the Christian attitude—"Sorrowful, yet always rejoicing." So, after prayer to the "God of all joy," I appealed to her to give me a lift if she might, and then (as so often happens after speaking to my friends in the unseen) the matter passed from my mind. It was either on Easter Sunday or Monday that this took place.

On Monday morning I was walking with a relative, who was taking her bicycle and her dog, when a policeman surprised us by ordering her to put on his chain, though the muzzle-order did not come into force until the following Wednesday. This obliged her to give up taking the dog herself as she had to cycle. She was therefore forced to ask me to take him on the lead. Of course I consented, but I must own somewhat unwillingly, partly because I thought he might be attacked by a loose dog, which would put him at a disadvantage and make me nervous, but also because I did not feel quite strong enough to hold him when he pulled hard.

My mind now turned to other matters—religious opinions among them—and I became conscious of a vague hunger for such teachings as those of John Pulsford. This thought just floated across my mind and went again, and it had no apparent connection at the moment with anything else. I chose a quiet path, hoping to meet no other dog, and was not a little disappointed when a loose one came in view. There was no fight, but it led to my changing my road and I went along with "Patsey" pulling with all his might, so that I soon turned back feeling I had had enough exertion. Our walk was quite solitary until I met a lady in a nurse's dress advancing towards me who looked rather attentively at me, and either she or I (I forget which) remarked on poor "Patsey's" inconvenient tugging, when she enquired, "You are afraid of rabies?" I explained that we only used the lead because ordered to do so by the police.

She turned and walked with me, telling me of a remarkable encounter she had had with a mad dog which had rushed into her house; she was quite defenceless, but, acting on an impulse, had commanded it to go out, which it did at once. I exclaimed, "I suppose that was due to your will-power?"

"We must not say 'My will-power,'" she replied gently, and then went on to speak of her belief in the Divine Life-essence and power underlying all creatures and culminating in the perfect Son of God. She told me she was a masseuse and was the channel of magnetic power which had often proved very successful in healing, and that her work was carried on with the sympathy and approval of doctors.

More and more as she spoke my own mind recognised the teaching I had been desiring and responded to her language, and at last, when we reached the end of the path, I asked (I hardly know why, though I certainly recognised the kinship of her thoughts to those of the friend to whom I had appealed for a "lift"), "I wonder if you knew my dear friend, Mrs. C.?"

She clasped her hands together with joy and astonishment, exclaiming, "My dear 'Stella!' How wonderful!" "Stella" was the name given to my friend many years since when mediumship was active in my family. She was so named by spirit helpers and had been called by it amongst ourselves and those who were in sympathy with her psychic interests. I said, "I asked her help to raise me out of depression." "She has brought us together," was the reply. "She is here; I feel her," and then, lowering her voice to a reverent key full of feeling, "Did not our hearts burn within us?" Indeed they had, and I recognised how gradually but forcibly my mind had been tuned to receive the spiritual teaching of my new acquaintance, how extraordinarily she had met the hunger for the views of Pulsford, which had appealed as strongly to my friend as they did to me. Moreover, it was so exactly like her to bring us together, just what she was wont to do while in earth-life, so characteristic of her to do all she could to lift one on to

the plane of radiant joy, that, had she been visible to my sight at that moment, I could hardly have felt her presence more than I did.

My new acquaintance and I walked back again a little way (I had forgotten all about "Patsey's" tugging and no longer felt wearied or depressed), talking of our wonderful experience and arranging to meet again, which we did on the following day at the house where she was staying with a lady who shared in her interests and who gave me a delightfully hospitable welcome. I then found that John Pulsford's writings formed part of her spiritual sustenance and that she possessed his books. In the course of conversation she said, "I do not know what made me join and speak to you as I did. It is not my way." No, neither of us was following "our way."

I had not done it when having to take poor "Patsey" on the lead, or when turning back from the quiet path I first chose, yet both were the conditions of the meeting which had meant so much to me, and which so fulfilled my prayer for the "lift" my soul needed. I felt new strength and happiness of spirit, and courage in facing trial from that moment. I was healed.

E. A. G. COLLES.

A SPIRITUAL AWAKENING.

"I became aware of a swift echo or response to my own moods in circumstance, which had seemed hitherto immutable in its indifference. I found every intense imagination, every new adventure of the intellect, endowed with magnetic power to attract to it its own kin. Will and desire were as the enchanter's wand of fable, and they drew to themselves their own affinities. Around a pure atom of crystal all the atoms of the element in solution gather; and in like manner one person after another emerged out of the mass, betraying their close affinity to my moods as they were engendered. I met these people seemingly by accident along country roads, or I entered into conversation with strangers and found they were intimates of the spirit. I could prophesy from the uprising of new moods in myself that I, without search, should soon meet people of a certain character; and so I met them. Even inanimate things were under the sway of these affinities. They yielded up to me what they held specially for my eyes. I have glanced in passing at a book left open by some one in a library, and the words first seen thrilled me, for they confirmed a knowledge lately attained in vision. At another time a book taken down idly from a shelf opened at a sentence from an Upanishad, scriptures then to me unknown, and this sent my heart flying eastwards because it was the answer to a spiritual problem I had been brooding over an hour before. It was hardly a week after my first awakening that I began to meet those who were to be my lifelong comrades in the quest, and who were, like myself, in a boyhood troubled by the spirit. I had just attempted to write in verse when I met a boy whose voice was soon to be the most beautiful voice in Irish literature. I sought none of these out because I had heard of them and surmised a kinship. The concurrence of our personalities seemed mysterious and controlled by some law of spiritual gravitation, like that which in the chemistry of Nature makes one molecule fly to another. I remember the exultation with which I realised about life that, as Heraclitus has said, it was in a flux, and that in all its flowings there was meaning and law; that I could not lose what was my own; I need not seek, for what was my own would come to me; if any passed it was because they were no longer mine. . . . He who has followed even in secrecy many lights of the spirit can see one by one the answering torches gleam. . . . We may give up the outward personal struggle and ambition, and if we leave all to the Law, all that is rightly ours will be paid."

—From "The Candle of Vision," by A. E. (George Russell).

ONE man with a clear idea is worth more than a hundred with mere notions.—FRANCIS GRIERSON.

LEVITATION.—When we turn to the records of the Church, we find the phenomenon observed in many instances. St. Ignatius Loyola, the founder of the Society of Jesus, was, while at prayer, seen by one John Pascal to be raised more than a foot above the ground. St. Philip Neri was levitated "about a palm" from his sick-bed, in full view of his attendants. St. Joseph Cupertino, while celebrating the Mysteries in 1649 before the Duke of Brunswick, was bodily raised a hand's-breadth above the level of the altar, and remained there six or seven minutes. St. James of Illyricum (d. 1485) was levitated while at prayer; St. Dominic at the Holy Communion, a cubit from the ground. Much the same thing is told of St. Dunstan, St. Philip Benite, St. Cajetan, St. Albert of Sicily, and St. Bernard Ptolomaei. St. Richard, his chancellor, testifies that he saw St. Edmund, Archbishop of Canterbury, "raised high in the air with knees bent and arms stretched out." Eunapius, the Platonic philosopher who wrote in 380, relates that Jamblicus was often raised ten cubits in the air, and was surrounded by a bright light.—From "The Wonders of the Saints," by the Rev. F. FIELDING-OULD, M.A.

SIR ARTHUR CONAN DOYLE IN LONDON.

ADDRESS AT THE QUEEN'S HALL.

Sir Arthur Conan Doyle, after his triumphant tour of the provinces, made his appearance in London at the Queen's Hall on Sunday last, when he gave the first of three addresses he is to deliver on "Death and the Hereafter." There was a large audience, and the keenest interest was shown in the speaker's convincing statements. Dr. Abraham Wallace presided.

Sir Arthur has a happy platform manner. He talks in an easy, conversational way, but the note of sincerity rings through all his remarks. What he says is intended for the inquirer, and it is good for such a one to hear that the speaker has also had his time of doubt and difficulty before arriving at full belief. When he came out as a young medical man after his university career, Sir Arthur was, he admitted, like most young medical men, a materialist. In those days the most foolish thing to him seemed to be Spiritualism. Then one of his principal patients took an interest in table-turning, and asked him to join in his experiments. He did so, and got the usual stupid messages. He did not proceed much further, but was interested enough to read up the subject in several books; still he was very hard to convince. At last he came upon two books which impressed him very much—one "The Life of D. D. Home," the other Sir William Crookes' book, giving an account of his experiments.

Home's phenomena were wonderful, and were never questioned. There was no miracle recorded in the New Testament which he did not do, short of raising the dead. He floated over a street seventy feet high; in the presence of Lord Lindsay, Lord Dunraven, and others he swept round a room, writing on the wall as he went. Never once as a medium was he questioned, and his powers were displayed before Robert Chambers, the publisher, Thackeray, and other good witnesses.

Finally, Sir Arthur became entirely converted to the phenomena. He said to himself: "I know these things are true; what the meaning is I do not know." Presently there came the war. People began to look more earnestly into their beliefs. It was then, among all the misery in the country, that he felt if only it could be proved that life went on after death it would be the biggest thing in the world; it was the one moment in the world's history when it was most needed. It suddenly came upon him; he saw the relation of one thing to another. He saw the purpose of all the things that seemed foolish. He saw that all these phenomena were simply a telephone bell ringing to call attention to the messages. They were the signs of the new revelation sent by God simply to impress a generation which could not be impressed in any other way.

What were the messages? They had been coming through in all parts of the world, and they purported to be from the dead. Wherever they came they were extraordinarily like one another. They contained an entirely new philosophy; it came in many different ways, but it was always the same. That was a very strong argument for its truth. Having convinced himself of the truth of these messages, he wrote a little book on the New Revelation.

The result of that book was that a large number of people wrote to him asking what they should do. He received many heartbroken letters. He discovered a very good medium. Having tested her, he sent all these people on to her, and then he used to ask them to write to him again and tell him exactly what had occurred. He received letters of the most remarkable description.

A little time ago he had a discussion in the London papers on Spiritualistic phenomena. He undertook to convert the whole lot of them if they would each send a representative to his house. Seven sent representatives. He showed them a pile of letters—twenty-six in number—replies concerning the medium; twenty-four reported successes and two failures.

The Churches, Sir Arthur concluded, could not afford any longer to ignore these things. There were now 352 Spiritualist churches in Great Britain. They had not come to weaken the Churches, but to strengthen them against materialism, which was their real enemy.

Sir Arthur Conan Doyle was frequently cheered during the delivery of his address.

IRRATIONAL "RATIONALISTS."

J.S. (Falkirk) writes:—

The "mild amusement" provoked by the views expressed on Spiritualism at the recent dinner of the Rationalist Press Association will be shared generally by the readers of *LIGHT*. Admitting the possibility that Spiritualist beliefs may be all illusory, yet, supported as they are by men of such eminence in various spheres; and open to investigation by scientific methods such as those followed by Crookes, Crawford, and others, the calm assumption that they may be dismissed as a mere "recrudescence of superstition" is the very antithesis of "rational" and serves to illustrate that the self-styled "rationalist" may be as completely in bondage to the traditions of his cult as any Churchman can be to his creed. The time is opportune for a treatise on "The Psychology of Unbelief."

INDIAN MAGIC.

A THEORY OF DEMATERIALIZATION.

Is it not possible that there are some mediums through whom plants and animals, including man, in this material world may be temporarily dematerialised, just as there are those through whom beings from the spirit world are temporarily materialised here? If this idea be correct, it may perhaps account for some of the phenomena produced by Oriental conjurers.

One of these wonderworkers, who came to my bungalow in India, performed the following among other feats. While I sat close to him in the verandah, he produced what appeared to be a pomelo, a fruit the colour and size of a very large lemon, and holding it in front of my face, he rubbed it between the palms of his hands, causing it to diminish gradually in size, until it disappeared altogether. He then, after showing the empty hands, rubbed the palms together, when the pomelo reappeared, at first no larger than a pea, and gradually increasing until it was of the full size.

Another conjurer, who performed on board a P. & O. ship off Madras, began by producing what appeared to be a thick piece of dry leather, grey in colour, about two inches wide and a yard in length. He folded this together, placed it on the deck, covered it with a dish-cover-shaped basket, and that with a ragged cotton cloth. His assistant then played a tune on a kind of flageolet, when I saw the cloth move up and down. Then a cobra, about a yard long, came from underneath it and crawled across the deck. The conjurer seized it and picked up the basket, which he used as a shield to ward off several blows which the snake made at his thighs. The piece of leather (or whatever it was) had disappeared when the basket was raised from the deck. Doubtless almost everyone would say that the conjurer had substituted the snake for it. Perhaps he may have done so, although it would be a wonderful sleight of hand feat to take up a piece of leather and put down a snake, each a yard in length, without being detected by the crowd of passengers standing close to him. Is it not at least possible that the apparent piece of leather was really the cobra, partially dematerialised?

In one respect, Oriental conjurers seem superior to those who exhibit in this country. Here they have the advantage of a stage, perhaps provided with trap-doors, and of lights, which can be used to distract the sight of the spectators. In the East they usually perform out of doors and in the broad daylight, dressed in a small cotton coat with sleeves so tight that it appears impossible to conceal anything in them.

J. J. MEYRICK.

* * Mr. Meyrick's theory is interesting, but possibly the resources of conjuring in which the hand deceives the eye are equal to such feats as he describes.

A MARRIAGE FORETOLD.

A contributor, Miss S. R. Canton, sends us the following:—

A great friend of mine, "A," has had some interesting results in this way: She places a wineglass upside down on a table and puts around it a circle of miscellaneous-placed letters. Two people place their fingers lightly on the upturned base of the glass, which moves towards the various letters, so spelling out a message.

I may mention that "A" was a schoolfellow of mine in the late sixties, and, therefore (although then in the younger class), not likely now to be thinking of marriage.

About Christmas-time she and a young friend were "playing" with the glass, which began answering questions. Presently, "A," said, "Have you anything interesting to tell us?" upon which it spelled out, "A." is going to be married." At this little joke, both laughed heartily, the elder woman quite as heartily as the younger. Of course, the next question was, "Whom is she going to marry?" The glass spelled out the full names of H. B. "Do you know anyone of that name?" queried the younger. "Well, I did meet a Mr. B. at a bridge party the other night, but I haven't the slightest idea what was his Christian name, and I didn't take any particular notice of him." A day or two later she met the lady at whose house was the bridge party, and casually said, "I wonder if that Mr. B. I met here the other night is any relation to the B.'s I knew many years ago. What is his Christian name?" "H." at once answered her hostess.

Another communication from the glass, made with another companion a week or two later, was perhaps too sacred to make public. Result of it all: Last Wednesday (the 4th inst.) I attended the wedding of "A." and "H.B."

A PROPAGANDA meeting will be held at the Queen's Cinema, Richmond (Surrey), on Thursday next, the 26th inst., when an address will be given by Mr. Percy R. Street, entitled "Wireless Messages from the Living Dead." It is hoped that all friends in the district will attend. Chair will be taken at 7.30.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

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

THE COMING CONFLICT: A MESSAGE.

As we sat meditating the theme of an article for this page there entered a friend, a busy man of affairs, much of whose life has been spent in a vocation that demands an accurate knowledge of popular sentiment and the trend of public thought. We called upon him in jesting fashion to suggest a subject. His reply was deep and serious. "Write," said he, "that the Armageddon we have just passed through is but the forerunner for an even greater one—the *real* Armageddon. We are entering soon on a great conflict—the last battle between Spiritualism and Materialism. Tell your people that all the evidences and teachings they are accumulating are the ammunition for the war which is already at its beginnings, and that they are the advance guard of the great army that is being gathered to meet and overthrow the powers of darkness."

We felt intensely that he had spoken a timely word, and so we give his message here, adding only a few observations, less by way of elucidation than of emphasis.

When the great war so lately concluded was at its beginnings, we wrote of it as the outcome of a desperate attempt to stay the course of human evolution, an attempt that, since it would provoke to resistance all the spiritual forces in humanity and the Universe, was foredoomed to disaster. The physical warfare is practically at an end; the moral and spiritual conflict in a larger arena is but at its beginnings, as our friend pointed out. It is not materialism in a nation that has now to be overcome: it is materialism in the race. The last vestiges of the Brute have now to be purged out, the last strong links that bind humanity to its animal ancestry have now to be broken. The fight may be short, but it will be sharp and bitter. The enemy is cornered; he is driven to bay, and he will fight with all the energy of despair. We believe that a great segregation is now taking place; the lines of cleavage between the Old Order and the New are becoming daily more distinct. Those who are prepared to go forward with the advance of spiritual evolution are being selected and drawn together—"linked battalions." We are at "the last great passage" of the world's career. The advance threatens the powers, the privileges and the pleasures of those who follow the old gods, and they will certainly resist it to the utmost, straddling like Apollyon over the whole breadth of the way.

For us the die is cast. We go forward without fear, serenely confident that with the great legion of advancing humanity on both sides of the grave there marches also, "rank on rank, the army of unalterable law."

THE DARK HOUR.

"This is your hour, and the power of darkness."
—LUKE xxii:53.

The hour and the power of darkness advance portentously. The triumph of unbelief, generated by an unnatural union between unspiritual Protestantism and demon-spirited philosophy, will become terrible beyond conception. The great battle of Armageddon *must* be fought. . . . The most hideous despotism will rage over the unchristianised earth. Men, having achieved their grand hope of treading out the life of Christ, will, like Jean Paul in his dream, find themselves in a "horror of great darkness," searching through the universe for a divine fraternal and paternal Power. . . . That will be the hour of darkness following our Saviour's final crucifixion in his Church.

Let us pray that this hour, and that the forerunning

reign of infidelity, may be short, for, as the Saviour has foretold, unless it be shortened, "no flesh shall be saved." The triumph of infidelity alone can work its own cure, in the dreary horror and frightful chaos of its own experience.

Let us pray, then, that this second chaos may speedily feel the great spirit brooding over it, and recalling it to light and order. . . . In the return of this spirit and manifestation of life lies the sole hope, the sole resource of the Christian Church.

—"Howitt's "History of the Supernatural," Vol. II., p. 471 (published 1863).

SIR OLIVER LODGE AND THE ETHER.

A SWEDISH PROFESSOR'S DIFFICULTY.

We have received an interesting letter regarding the problems of the ether-body from Professor O. E. Lindberg, late of the University of Gothenburg, who writes to us from Alingsås, Sweden. We give below the letter, with comments on it by Sir Oliver Lodge.

Professor Lindberg writes:—

I believe in what St. Paul calls a spiritual body, but I have some difficulty in imagining how it may be constructed. I cannot remember to have seen any satisfying explanation of how a spiritual body may be built up of ether.

Can any organism consist only of a single element? Even the spiritual body, though super-physical in a manner, must naturally form a real organism with peculiar organs exactly fitted for its different rational faculties preserved by the discarnated soul as much after death as in the flesh, and even intensified, as deeper psychical research has shown. Out of a single element only concrete forms are produced, as we see everywhere in Nature and in art, but no organism so conditioned has, as far as I know, ever appeared.

Then we have here to do with an all-penetrating, all-encompassing element, viz., ether. How can an organism, consisting exclusively thereof, be individualised within it and dissociated from it so as to constitute a comparatively independent entity, even in exterior respect? Already a being consisting of pure air could, it seems, not be distinguished from the surrounding element of the same kind. Must that not be even more the case with a purely etheric entity in relation to the whole of the ether?

We meet here, in my opinion, a third difficulty, even if we could get over the two above mentioned ones. Sir Oliver Lodge has, if I am not mistaken, informed us of that highly interesting observation that ether is the most consistent element known to science. Can we, then, conceive of it as divided so that organisms may grow out from it, as it were?

So we see, a pure ether-body seems to meet with considerable difficulties. But the hypothesis, or rather fact, of a spiritual body does certainly not suffer thereby. We are absolutely at liberty to suppose a multiplicity of finer elements, super-physical in a manner (as there exists a multiplicity of purely physical ones), still unexplored, of which the spiritual body may be built up. And this may also, as many eminent researchers have pointed out respecting the supposed etheric body, be organised within the physical one already in earth-life.

SIR OLIVER LODGE'S REPLY.

Professor Lindberg's thoughtful letter deserves attention. His first thesis is that out of a single element no organism can be constructed. For instance, he might say, carbon alone would not serve; there must at least be hydro-carbon: and ordinary organisms necessarily involve three elements, if not more. It may be so. If it is so there must be some reason, but I do not know the reason, and I hardly think the generalisation a safe one. Suppose it turned out that the atoms of all the known chemical elements are built up of aggregates of hydrogen, which seems not impossible and has at least been suspected, what would be the effect of that discovery on his thesis?

His second thesis is that no separation or identification or individualisation is possible in a homogeneous continuous medium, such as the ether, and hence that an etheric body composed only of ether is inconceivable. In other words that a fish could not be composed solely of water, since there would be nothing to discriminate it from the rest of the surrounding medium.

Well, there are certain facts which militate against this proposition. A vortex ring has an individual existence in air, it can be identified as separate from the rest of non-rotational air, and yet it is composed wholly and solely of air. It is differentiated from the rest by its motion, by its peculiar rotational kind of motion. So much individuality, in fact, is possessed by a vortex that Lord Kelvin at one time promulgated the hypothesis that atoms of matter might be vortices in the ether. This is not now tenable in that form, but it is thought by many that electrons, the ultimate unit of electricity and possibly of matter, may be vortices in ether. If they are not vortices, they may be differentiated from the rest in some other way, as by a kind of strain or configuration; as a knot is differentiated from the rest of a piece of string and yet is composed wholly of string.

Well, sir, in view of these facts and possibilities it is

unwise to dogmatise too strongly in a negative direction; and if good evidence ever tends in the direction of an etheric body as a vehicle for spiritual manifestation, then I see no reason why we should not accept the idea and try gradually to formulate it and bring it into harmony with our other knowledge; since it may turn out to be as true and simple as the other idea to which we have given acceptance, without understanding it, namely, that the atoms of ordinary matter can constitute such a vehicle.

THE CLOVEN HOOF IN "NOVEL" FORM.

SOME REFLECTIONS ON "ACROSS THE STREAM."

By S. DE BRATH, M.Inst.C.E. ("V.C. Desertis").

In the introduction to Mr. E. F. Benson's latest book, "Across the Stream," we are told that "its aim is to state, rather than to solve, the subject with which it deals, and to suggest that the dead and the devil alike may be able to communicate with the living." It is therefore a "novel with a purpose"; and the arts of stimulating a jaded public by frankly invented incidents are inadmissible: for invented episodes are not the statement of a subject. It seems, however, doubtful whether the aim has been consistently maintained, for while the incidents of Parts I. and II. are true to law and might certainly have occurred, those of Part III. are unlike anything I have ever come across in a thirty years' experience.

Psychic facts are often referred to a diabolic origin; but rarely is that done so skilfully as in the book before us. The implication is indirect; it is developed from the admitted facts of genuine mediumship; but it glides into a suggestion that the process may end in delusion, obsession, and fatal epileptiform seizure. Such a "statement of the subject" is warranted only if such actual experiences can be produced. For if it is true that

"Truth in wisest words may fail,
When truth embodied in a tale
Shall enter in at idle ears,"

the same may be said of falsehood. If fiction is taken to be a real art it must be true to laws and principles; there is a certain responsibility attached to handling such edged tools as truth and falsehood.

I do not purpose to sketch more than the psychic outlines of this story: Archie Morris is the son of Lord and Lady Davidstow. When six years old he develops the psychic faculties generically known as mediumship: they include a curious form of clairvoyance known to mystics of all religions, by which the external world becomes, as it were, transparent and at the same time so united with the perceptions as to seem a part of the mind. He also receives more than one communication (automatically written by himself) from a brother—"Martin"—who had died six years before, and of whose existence he had not been told. The genuineness of these messages is implied by the handwriting being that of the dead boy, and by a childish "cache" being revealed and the hidden box brought to light. With schooldays and adolescence the faculty lapses: and for all this adequate parallels in actual facts could be produced; it is according to known laws.

But with Archie's adult life a new set of incidents begins. The subliminal faculties rise to the surface again. He is strongly attracted by a girl who is one of those calculatingly selfish natures entirely devoid of moral perceptions, which are well known to psychologists. Archie, thoroughly healthy-minded himself, is under a complete misapprehension of her character. He has a gruesome warning dream, thrice repeated, concerning her, and receives, also, the automatic script from Martin—"Archie, you have had a warning. Now you must manage for yourself. I shall watch, but I may not do more. You have got to do your best and your highest. That's the root of probation. But I am always your most loving brother. When you were a child I could reach you. . . . But it's Martin." This also could be paralleled from experiences.

Now comes the crux of the story as a "statement of the subject." Martin is rapidly displaced by a simulating evil, who pretends to be Martin, and leads by subtle suggestions to a rapid and thorough deterioration of character. He obsesses the unfortunate Archie, who goes, with scarcely a check, down the *descensus Avernii*. In proof of the reality of the devilish visitant we have a materialisation scene in which the mist-like substance from Archie is joined by a similar substance from the air, and the two grow into "a smiling, splendid face," which lures the obsessed man to moral destruction and finally menaces his life by epileptiform possession. He is at last saved by the faith of the woman who loves him and who casts out the devil by will and prayer.

Now this is admirable "creeps," but is it a statement? Is it even remotely possible? The first part of the materialisation scene can be partly paralleled out of Dr. Ehrenck-Notzing's book or Dr. Geley's experiments, but I know of no authentic experiments or records which even ve colour for the second part. Those who seek truth

alone, have the right to ask—Can Mr. Benson produce any experimental evidence whatever—

- of a materialisation of visibly double origin as depicted?
- of a malevolent materialisation at all?
- of simulated personality successfully affecting healthy normal life, where the person addressed has not willingly followed his own evil impulses?
- of epileptiform "possession"?

Is the "statement of the subject," that such things do occur, and the implied question, What may be their explanation? Or is it merely a supposititious case? In either event the answer must be experimental, and the first step must be to show that they do occur. Without such proof I, for one, disbelieve them utterly, both on experimental and moral grounds. Such a presentment as this throws much trouble into honest, but timid, souls. In spite of Mr. Benson's introduction, most readers will take the book not as a statement of the problem, but as its solution. Ten people read a book like this for one who reads a logical treatise, and they take its "facts" as authentic. Mr. Benson might reply that he is not responsible for fools. But he writes for the majority, who are perplexed by the many reports of psychic facts and do not know what to believe or disbelieve; they will take it that the incidents depicted can or do occur; and while reviving a superstitious terror for imaginary perils, they will continue to tolerate the very real perils of indifference to all spiritual truth, from which the psychic facts have just begun to awaken them.

THE POWER TO PERCEIVE.

By THE REV. F. FIELDING-OULD.

We frequently say "I see" when we are not referring to the function of the eyes. We mean, of course, that we understand and perceive mentally the drift of what is stated. But apart from intellectual comprehension there would seem to be a faculty of perception by which a presence may be apprehended without aid from sight, hearing or touch. I have asked a control whether it was necessary in his world to turn round to perceive the approach of another person, and he replied that the coming would be "sensed," perceived by some more subtle faculty of the spirit. (The assurance disarms the suspicion I have sometimes had of imperfection in the human body's design, since it involves a blind side, an expressionless back, like so many buildings of which all the beauty and interest is on the street in front.) This power to perceive an unseen presence is not uncommon, though the phenomenon may depend more on the unseen friend's effort to make his coming known than on any exceptional development of faculty in ourselves. During a service in a church we know that many unseen "witnesses" are present, but it is only occasionally that one can feel them. The faculty seems more akin to sight than to touch. The great St. Teresa (died 1582) sometimes saw with her bodily eyes, sometimes clairvoyantly, and sometimes apprehended the presence of Christ by this mysterious faculty of "sensing." She says in one place, "So extreme is the beauty of glorified bodies that the mind is stunned with the glory of a light so supernaturally beautiful"; and again, "Being in prayer on the Festival of the glorious St. Peter I saw close to me, or rather felt—for I saw nothing either with the eyes of the body or the soul—but it seemed to me that Christ was close beside me, and I saw that it was He Himself who was speaking to me, at least so it appeared to me. As I was entirely ignorant that it was possible to have such a vision it filled me at first with great fear, and I could do nothing but weep, although He had only to speak a single word of encouragement for me to remain as usual (on these occasions) soothed, refreshed, and fearless" —(Graham, "St. Teresa"). The unseen presence may thrill the soul with an insupportable joy (see my small book, "Wonders of the Saints"), the inrush of love being beyond the present capacity of the incarnate spirit. "If He came often," a person still living said to me, "it would kill me; His coming is like a storm." So in Psalm 50, "There shall go before Him a consuming fire and a mighty tempest shall be stirred up round about Him."

SIR ARTHUR CONAN DOYLE'S LECTURES.

As announced on the front page, Sir Arthur Conan Doyle will deliver his address on "Death and the Hereafter" at Queen's Hall, to-morrow (the 22nd inst.), at 11 a.m., when Lord Glenconner is to preside. As our readers are aware, these meetings are for the benefit of inquirers and those new to the subject. We ask that friends interested in the movement will recommend the meeting to the attention of people whom they know as likely to be profited by it.

THE apparition is not the whole self of the person; but it is really representative of him, and would not be there if he himself were not in existence somewhere. It is an echo, or a reflection, or a reverberation, or a shadow (as in Plato's cave-analogy) or a small outlying creek of his personality.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

FROM THE LIGHTHOUSE WINDOW.

At the Waldron Hall, Enfield, on Friday, July 11th, at 8.20 p.m., Mrs. Barbara McKenzie is to speak on "The Outlook of Psychic Science."

A verbatim report of Dr. L. P. Jacks' account of his experiences in Psychical Research, given to the Religious Thought Society in Denison House last week, is appearing in the "Christian Commonwealth."

That was an amusing story told by Professor Jacks of the haunted house and the column of ghostly light which turned out to be a reflection of the moon shining through a skylight; but the Professor's attitude towards psychical phenomena is plainly not one of ridicule or stubborn incredulity. Indeed, when a spirit at a séance shows an intelligent grasp of the contents of a MS. known only to its author and hidden away in his study-drawer, it cannot be easy for the said author to maintain a purely sceptical attitude of mind, were he ever so inclined to do so.

This is an episode from life. Scene: A second-hand book shop in a London by-street, a girl about 14 years of age in attendance. Customer: Have you any books on Spiritualism? Girl (at first not understanding, then with gleam of inspiration): That's Conan Doyle, isn't it?

Doubtless the secret of the hold which Conan Doyle has on his audiences is his breadth of mind and intense humanity. We learn that at one of his great meetings in the provinces a working man auditor paid him an eloquent tribute at the close of his speech: "What we like about you, sir, is that when you speak to us you say 'we' and not 'you.'" The sentiment could not have been put more effectively.

A letter from an esteemed correspondent contains the startling statement, "I was the Countess of W—." As the lady in question joined the "great majority" long ago, it was at first supposed to be a case of reincarnation! However, on referring the matter to our correspondent, with some jocular comments, he informed us that a word was omitted from the sentence quoted. These little drolleries relieve the tension of the time.

Sir Ray Lankester, in his "Science from an Easy Chair" column in the "Daily Telegraph" of June 12th, demolishes, to his own satisfaction, the claims for the existence of such a thing as telepathy. Mr. Wm. Archer he describes as "a sample of the credulous person" imposed on by those with pretensions to occult powers. The investigations of the Society for Psychical Research in support of telepathy cannot be unknown to Sir Ray Lankester, yet he makes no mention of them.

"Sephariel" is a candid astrologer. Writing in the June number of the "British Journal of Astrology," he says: "There is nothing of actual science in the astrological relations of the signs to the various parts of the human body or to the various countries of the world, but there is any amount of veridical evidence of such a relationship, and only because we cannot trace the point of nexus between them we are fain to define astrology as an occult science. As such it must remain until we arrive at that blessed state of communion to which the Master pointed when He said: 'There is nothing hid which shall not be revealed.'"

At Southend-on-Sea and Hove there have been lately several prosecutions for fortune telling. The defence was, as usual, the claim that the defendants possessed real psychic power, e.g. clairvoyance. These cases are always difficult, for, like the step from the sublime to the ridiculous, the passage from legitimate psychic delineations to predictions of personal fortune or misfortune is quickly accomplished. As to the mischief that comes of psychic powers when degraded there can be no two opinions, but we cannot help feeling that in these prosecutions the mischief done is greatly exaggerated for some purpose which it requires only imagination to suspect. It is observable, for instance, that when the palmists or clairvoyants give their services at bazaars (for charity or church purposes) the law winks at it. It is only when the fortune-teller makes a business of his or her gift that the sensitive feelings of the authorities are outraged, and recourse is had to police traps. In two of the cases involving a single defendant, Mrs. Ada Sophia Collins (Mme. Churchill) at Southend and Hove, the prosecution appears to have failed. We shall not, apparently, reach a satisfactory condition of things, until the law recognises the reality of psychic faculty to begin with and then deals logically with any unlawful use of it.

THE FINANCIAL QUESTION: A SUGGESTION

SIR,—I have observed with interest that in recent months several of your subscribers have given handsome sums of £1,000 each towards your £10,000 fund.

It has occurred to me that one hundred of your subscribers might, with a little effort, give £10 each, and that would make up another £1,000. I enclose cheque for £10, in addition to my former subscriptions.

There is one point on which I am deeply concerned. I know, as a working minister, that the purchasing power of money has been reduced to about a half as compared with pre-war days. What of our officials who have served so faithfully in this great movement? According to Sir Conan Doyle it is the greatest movement of modern times. If it is difficult for a clergyman to live, how much more difficult must it be for those who, from a financial point of view, are not so well remunerated as the average clergyman. Surely the readers of LIGHT will see to this, and, amidst all the multitudinous claims upon them, endeavour that the central staff in London is adequately maintained. This I think of far greater importance than even the erection of procuring of more suitable offices.

Yours, etc.,

STANLEY GORDON.

Edinburgh,
June 12th, 1919.

OUR FUTURE LIFE.

Mr. Arthur M. Heathcote (Ropley) writes:—

Does not Mr. F. C. Constable, in writing on the above subject in LIGHT of June 7th, rather set up a man of straw with which to contend? Is there any serious belief among Spiritualists that life on the other side is "very much like our present life," in the sense in which Mr. Constable interprets the phrase? Is he not misled by the natural re-action in the present day from the "harp and damp cloud" picture drawn by our grand-parents? The modern man is no doubt relieved to find that (apparently) he will not at once exchange his high collar and "decent" garments for an attire of robes, wings and a star on the forehead, that he associates more with the pantomime "transformation scene" of his childhood than with his sober self; but surely he does not expect to cling to these tokens of earthly existence and the conditions and ideas that belong to them for ever?

I read lately a short communication, signed "Martha" (possibly, I thought, an old servant of the person spoken to), saying, "I was so pleased to find violets growing here, like in my old home. I should feel so strange in a street of gold."

It is that sort of touch that, as it seems to me, illustrates the contention that life is "much the same"—"*Cælum non animum mutant*" is true also when the "narrow stream" is crossed; but it is not denied that the "*cælum*" is changed and that this change soon results (as, indeed, it often does in this life) in a change in the "*animum*" too.

"THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 22ND, 1889.)

The following incident has just occurred: Mr. F., residing at Enmore Park, South Norwood, S.E., had to see the coachman of a gentleman who was abroad. On seeing him, the man said: "Oh, sir, I am in such trouble! My master came to me last night, and we shall be having a telegram soon of his death; don't speak to me of business." Shortly afterwards, while the gentleman was there, the death telegram arrived. I give the narrative as heard by me, and trust shall obtain it in its fulness from Mr. F. Many such incidents are occurring around us, but the natural desire to avoid badgering keeps the lips closed. Physical death is no psychical death.—J. ENMORE JONES.

[Mr. Enmore Jones was an earnest speaker and worker in the cause.]

MR. A. MORRIS, of the Tottenham Spiritualist Society makes an excellent suggestion, namely, that on Hospital Sunday collections shall be made at all Spiritualist meeting places and sent to some central body—say the Union of London Spiritualists—to be remitted in one sum to the Mansion House Hospital Sunday Fund.

SPIRITUALISM AND RELIGION.—"Bidston" writes: "I cannot quite sympathise with the difficulties of your correspondent, H. C. Walters, as expressed in LIGHT of June 7th. They appear to me uncalled for. H. C. W. complains of the absence of religious teaching from our platform addresses, but is it needed? Spiritualism is not a religion for it is not bound up with creeds and dogmas, but what greater inducement could one have to live righteously than the realisation that the present life will largely determine the next? Do we not all know how we ought to act? I do not say *think* because I hold that to be immaterial, and theology must not be mistaken for religion. To co-operate with the Creator in the raising of mankind seems to me to be one essential."

SPIRITUALISM.

A SERMON BY THE REV. DR. COBB

(Rector of St. Ethelburga's, Bishopsgate, E.C.).

"Try the Spirits."—1 John iv., 1.

"Things," says William James, "reveal themselves most to those who most passionately want them, for our need sharpens our wit." This is true, but that the wish is often father to the thought is also true. The wise man will weigh both these maxims and remain on his guard. Especially will he do this when he inquires into the question whether those gone before can or do communicate with those left behind. Where so many homes are made desolate we may err in consulting our hopes too fondly, as on the other hand we may err by refusing to inquire of the oracle at all. At the outset we may find written up by orthodoxy the notice: *Es ist verboten*: Holy Scripture condemns, it says, necromancy, and indeed any seeking after spirits. But in the first place, the days when the mere letter of Scripture was decisive are for ever gone. Reason and experience with their fuller knowledge give a wider outlook. Any prohibition from any quarter must justify itself at the bar of reason and experience before it can be accepted as valid. In the second place the texts relied on are all from the Old Testament, that is, they refer to days which differ from ours to such a degree that they are inapplicable as they stand to the duties of to-day. As well look to Leviticus for our marriage laws, as for our duty with reference to offences. Besides, if precepts of the Mosaic law are to be determinative, all must be, or none. Yet nobody proposes to introduce the death penalty by stoning, or the differences of animals, or the hygienic rules of the Law, or its system of land tenure. So that the appeal to ancient texts smacks of dishonesty. In the third place, people find it convenient to pass over the fact that passages like Isaiah viii., 19 deal with spiritism as in opposition to the worship of God, and then apply illogically and illegitimately their ruling to a case where spiritism is engaged in as an act of service to God. They ignore, too, the implicit of the command, "Try the spirits," for if we are bidden to try them, it is implied that some may and some may not pass the test, and that therefore to find out the good among them we must inquire into spiritism. They ignore, and this is remarkable, the fact that their religion, as a historical religion, is builded on the belief of men of the first generation that they had seen and talked to their Lord psychically after His death. Far better the noble words of Augustine ("De Doctr. Christ." ii. 28): "*Whosoever is a good and true Christian should understand that Truth wherever found belongs to his Lord, and confessing and acknowledging it, he should reject even in the Sacred Scriptures superstitious imaginings.*"

In this matter as in all matters two classes of minds are in conflict. The one looks backward and fears the future; the other looks forward that it may surpass the past as recorded and enshrined in the present. One is conservative, instinctively hostile to change, an upholder of authority, contented with an external criterion for the inner things of the soul; the other is progressive, disposed to believe that that is to be will be better than what has been—that the good wine is kept to the last—that authority is a makeshift, and that inner freedom is a pre-requisite of all the higher things of life. The first will look askance at spiritism as a superstition; the second will patiently and respectfully, but vigorously examine its credentials. The Christian spirit is the latter; the former would be characterised by St. Paul as carnal.

Again, it may be urged by some half-emancipated people that possibly Science may be charged with the unpleasant duty of trying the spirits, but that surely Religion is too exalted, and its knowledge too well established to allow the need of any inquiry when once Religion is whole-heartedly accepted. This objection again puts asunder what God has joined together. We are not religious in one department of our nature and scientific in another, but scientific where truth is concerned and religious throughout. Religion is the devotion of all our activities to God, and when spiritism is inquired into with the humble hope of finding new occasion to adore the wisdom of God, it is as religious as prayer or praise. To the spirit of Religion motive is everything and subject-matter is contingent only.

At the same time because man's heart is small, and by the law of his nature he must do one thing at a time, he divides himself from time to time attending now chiefly to the religious aspect of what he does, and now to the scientific. He cannot help himself in this. Hence we are constrained to ask first what Religion has to say about spiritism, and then what the procedure of Science will be. Philosophy, too, will demand a word, and in the end we shall have to see that the results, whatever they may be, are harmonised in a coherent system of knowledge.

The question before us is two-fold. (1) Is there valid reason for the supposition that man is a being who can and does survive the process known as Death? And (2) if we do survive, can we enter into communication with those whom we have left behind? The first question is mainly concerned with *value*, and the second with fact. And it is obvious that the second question has no meaning if the first is answered in the negative.

1. First, then, what has Science to say? Science is concerned with facts of observation, and with their verification and explanation. It would begin quite properly with an inquiry into the nature of the psychical life as seen in animals and include man as a biological specimen. Here is work enough, and physiology is by no means a closed volume. But even so the task is still larger. Science as such cannot limit its researches into man's animal powers alone, but must deal with the phenomena of his Reason—in the wider sense of that term. And it is not enough to try to plumb the powers of Reason by the introspection of individuals, or by experimental psychology. History, as the record in institutions of the work of Reason, must be brought in. That is to say, the new Psychology will not leave out the Soul as recent Psychology has done, but will see that just there is the crux of the problem of the nature of man. All physiology will disembody in psychology, and psychology will land the inquirer sooner or later on the holy land of Religion. Even there Science will have to take a part in the building of the temple of humanity. For Religion without Science would be like a vertebrate animal without a backbone.

2. Here would come in, cutting across the work of Science, the earth-shaking power of Religion. Science is chiefly concerned with Thought, and Religion is a peculiar form of Feeling. Again, Religion from its own stand-point is paramount over the whole man, while from the point of view of Thought it supplies some of the materials with which Philosophy builds. Here it is enough to point out with Höfding that Religion is the feeling which strives to maintain ultimate values, or that its "essence consists in the conviction that value will be preserved," and again that "every conception of life must in the long run be determined by the values which are found or produced in real life. Every conception for a future life, of a higher world, is made up of elements which are taken from this world."

When we come to ask what the ultimate values are which it is the office of Religion to try to conserve it does not seem enough to point to the Platonic trinity of Truth, Beauty and Goodness, or to virtues such as courage, loyalty, humour, faith, hope or love. For all these are abstractions obtained from the concrete things of experience by means of the intellect, and having in themselves no substantive existence. They are the fruit of analysis and await the higher synthesis before they enter the world of the Real. We need, therefore, heed Goethe's injunction first to analyse and then to put the separated pieces together again. But this means here restoring them to their proper and only home in the human personality. What is valuable there is found in human beings. It is pre-eminently the man who is true, or the subject of Truth; the man whose character suggests Beauty by its serenity and harmony; the man who pursues Goodness as that which ought to be rather than what is; the man whose dominant mood, or whose temperament, displays courage, a sense of honour, humour and so on; it is such a man who has a value which with our knowledge we cannot but call ultimate. That such men may live and thrive multitudes will lay down their lives. That the individual man may be free to cherish and live out his own ideal, that is, his sense of what to him is most valuable, he will sacrifice his ease, fortune and strength and life itself. Such facts as these are as hard and inexpugnable as the action of gravity or the law of the inverse square in the solar system, and any philosophy which sets out to give a coherent account of the world must somehow find place, and the proper place, for these psychical facts, as well as for the facts of physics.

3. A sermon, a lecture, an argument is made up formally of concepts derived from things or events and not of the things or events themselves. Hence for our present purpose Science and Religion must act as handmaids to Philosophy, bringing in their hands all the treasures of the West and of the East. Science tells of its knowledge of matter and mind; Religion of man's most exalted feeling as being conditioned by his capacity for an ideal, or, if you like, for the Ideal. And it is this latter fact of experience which most nearly concerns us now. Whence is this feeling for the Ideal? Few would maintain that it is explicable from the content of our conscious minds taken by itself. It comes to the mind as if from outside, and yet its appeal to that mind at its best and most living moments is so intimate and warm that it can hardly be regarded as an alien. Hence we seem driven to accept the hypothesis which has become a commonplace in modern psychology that man has a mind under two aspects—we do not say two minds. Under one aspect we have the conscious mind, under the other the unconscious. But the Unconscious is not merely the habitual, that which has been done so often that it is now done without attention, or in spite of attention directed elsewhere. It is of a positive character, and from it flow the activities of imagination, thinking things out, prophecy, ecstasy, inspiration, devotion to the ideal, mysticism, love and intuition. As if these were not enough we ought perhaps to add further, that besides the habitual, and the ideal, the unconscious would seem to be the treasure-chamber of memory, and that possibly not of the experiences of this one life only, but of all the many lives, if any, which we have before gone through.

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(To be Continued).

BRITISH SPIRITUALISTS' LYCEUM UNION.

ANNUAL CONFERENCE.

Over one hundred and thirty delegates from the various Lyceums and Councils comprising this Union met in the Co-operative Hall, Downing-street, Manchester, on the 7th and 8th inst., Miss Alice Hesp (Leeds) presiding, and some momentous decisions were reached. The chief event of the Conference was the retirement of Mr. Alfred Kitson from the secretaryship. Mr. Kitson was the founder of the Lyceum Movement in England, and was first President of the Union. His reward is the existence of over two hundred Lyceums in the British Isles, with a membership of about twelve thousand Lyceumists of all ages. Mr. Kitson's services have been retained as adviser to the Union, and the new secretary is Mr. James Tinker (Manchester).

The Conference confirmed the joint working of the Lyceum and National Union Education Committees, and appointed the following committee: Mrs. Pickles, Miss Kitson, B.A., Messrs. Kitson, Latham, Williams and Connor. It was decided to prepare a revised edition of the "Lyceum Manual" (the movement's text-book), the committee being Mrs. Greenwood, Messrs. Keeling, Connor, Kitson and Knott; and a referendum to the movement to decide on the definition of Soul and Spirit was ordered, the committee in charge being Messrs. Kitson, Knott, Connor, Yates and Tinker.

The various reports showed a year's hard and successful work, and it is to be hoped that all Spiritualists will shortly realise the importance of the Spiritualist Lyceum as a school of instruction, where the thinking powers of the students are developed to the highest possible pitch—and will manifest their realisation by joining a Lyceum. As a religion founded on the scientific observation of facts in Nature, Spiritualism stands pre-eminently in need of thinkers.

A. T. CONNOR.

THE PRESIDENTIAL ADDRESS.

Miss Hesp's presidential address on the opening day of the Conference was well worthy of the occasion. Having referred to the effects of the war in diminishing class distinctions and bringing in a recognition of the lives of children as greater assets than before, she paid a warm tribute to the work of Mr. Alfred Kitson, and noted with pleasure the continued success of the Union's education scheme. Twelve students had, during the year, completed the three years' course. Provision was being made for the further continuation of the scheme and for collaboration with the S.N.U. She invited intending propagandists to take the complete course of study and exams., which led up to the exponent's examination of the S.N.U. and diploma. Education was essential to both branches of the movement, and the lack of it was never more keenly felt than at present. If the work of the Lyceum Union, as an educational and spiritual organisation, was to continue to hold its position in the moulding of the world-thought, a vast awakening was necessary.

The truth of Spiritualism was built upon fact, but the bereaved world awaited to-day lucid interpretation of those facts.

Their purpose was not to formulate dogma or creed upon the facts already accepted, but to so train the minds of the children that they could clearly determine the value of such facts and adjust their lives accordingly, for the principles of Spiritualism affected life rather than death.

Educationists were gradually, but surely, climbing up to the standard and methods shown to Spiritualists fifty years ago. The Fisher Education Bill of 1918 brought many of the Union's principles of tuition into evidence.

It should be theirs to co-operate right royally with all that meant better conditions here, but above and beyond all to realise the necessity for the development of that spiritual part of themselves and their children that gave purpose to life: the building up of character and the instituting of higher and holier aims in life.

M. VANDERYST AND "LE MESSENGER."

M. S. sends us the following extract (translated) from a letter to her from M. Vanderyst, of Chateau de la Terrasse, Spa, Belgium, Editor of the Belgian Spiritualistic monthly, "Le Messenger":—

"I should be charmed to receive some numbers of LIGHT the more so, as I know nothing of what has been worthy of note in the realm of Psychic Science for over four years. During this time I have read many old books and taken notes to be used for 'Le Messenger' among others, of an interesting biography of the Abbé de St. Pierre, a good priest of enlightened views, who, a couple of centuries ago, was in favour of a 'League of Nations' to establish peace and concord among States. To my mind, it is indispensable that Germany should form one of the League. Here (Spa) men's minds are much inflamed against her, and I had written an article entitled 'Words of Peace: Let us Remember, but no Hate or Revenge.'"

THE MEDIUMSHIP OF MR. F. T. MUNNINGS.

Mr. Frank T. Blake (Oakleigh, Richmond Park-road, Bournemouth), president of the Southern Counties' Union, writes under date of the 13th inst.:—

"With regard to Mr. Kirby's letter (page 181) relating to voice phenomena purporting to be given through the mediumship of Mr. Munnings, of Bournemouth, I have regretfully to inform your readers that Mr. Munnings' mediumship and the phenomena produced in his presence and that of his daughter are under very grave suspicion. Numerous complaints, both from local residents and from Portsmouth, constantly reach me, praying me to take the necessary steps to put an end to such a travesty of our sacred phenomena. I have offered Mr. Munnings every assistance to prove the genuineness of his claims, but, beyond accepting a test séance, which was held in my house on May 21st last—when, notwithstanding that he and his daughter were surrounded by the best possible conditions, not a single manifestation of any description took place—he has on various pleas excused himself from a further test; in the meantime he continues to hold séances in his own house and complaints continue to reach me almost daily. In these circumstances I trust you will allow this letter to appear. I write it with very great regret; my action is compelled by the trust I hold in common with others to keep our sacred cause free from ridicule and contumely."

** We have received other reports on this case. One correspondent relates an instance of a communication through Mr. Munnings' mediumship, containing information that it would seem almost impossible could have been known to the medium normally. Our attitude is therefore one of suspended judgment.

A TRANSCENDENT EXPERIENCE.

Referring to the experience of Miss Dallas recorded in LIGHT, that anniversaries are not forgotten on the other side, a lady correspondent at Folkestone sends us an automatic script received last Christmas Day and continued on the following day, describing a "marvellously lovely experience," which the communicating spirit claimed to have just passed through with a multitude of others, and which had left behind a sense of "a vast and unspeakable joy." This was nothing less than a brief visit from Jesus himself: "Christ is far beyond all expectations, and the most amazing thing is that we each felt individually His great and all-embracing love. He came, we are sure, chiefly to visit your splendid soldiers, and so we have all reaped a great reward for our efforts on their behalf. I felt in every fibre His deep and intimate knowledge of me and all my affairs. He gazed at us with such an expression of love that words can never begin to convey. It was, I found out afterwards, the experience of each—the same love and spiritual and inward understanding. . . . I could hardly gaze on His brightness and felt to a most singular degree that He was one with me in love and understanding. It was this blessed and most uplifting knowledge that, above all, exceeded my highest expectations, so that to the bliss of worship was added the supreme joy of His being my individual Saviour and King. . . . His great and most striking feature was utter and complete gentleness. In that alone one saw instantly He excelled all."

Our correspondent states that at the circle to which she belongs communications are obtained by planchette, crystal and trance—some in Italian, a language unknown to any of the members—and that several of them have been confirmed by mediums in other parts of the country. Also, that the circle has constantly had physical phenomena, such as lights and levitations. But we naturally have to classify the experience described under the head of "unverifiable matter."

SPIRITUALISTS' NATIONAL UNION, LTD.

Mr. R. H. Yates, the acting Secretary of the above Union, sends us the following list of nominations received for officers and members of the Council:—

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Auditor: L. Crowcroft (Doncaster);

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Rev. Susanna Harris. June 29th, Mrs. E. A. Cannock.
The London Spiritual Mission, 13, Pembroke-place, W.2. — 11, Mr. Horace Leaf; 6.30, Mrs. M. Charnley. Wednesday, June 25th, at 7.30, Miss Violet Burton.
Peckham.—Lausanne-road.—11.30 and 7, Mrs. Harvey, also Monday at 3. Thursday, 8.15, Mrs. M. Crowder.
Walthamstow.—342, Hoe-street.—7, Mrs. A. George, address and clairvoyance
Lewisham. — The Priory, High-street. — 6.30, Mr. E. Meads.
Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Mary Q. Gordon, address and clairvoyance. Wednesday, at 8 p.m., Mr. Miller, address.
Battersea. — 45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. and Mrs. Pulham. 26th, 8.15, Mrs. Podmore.
Brighton.—Athenæum Hall, North-street.—11.15 and 7, Mrs. A. Boddington, addresses and descriptions; 3, Lyceum. Wednesday at 8, public meeting, Mr. Cramp.
Camberwell.—Windsor-road, Denmark Hill, S.E.15.—Mrs. Butterworth of Barrow-in-Furness, addresses and clairvoyance: Sunday, 11 and 6.30; Monday, 3; and Wednesday, 7.30. 29th, 11, Mrs. E. M. Ball; 6.30, Mrs. A. Jamrach. Wednesday, July 2nd, 7.30, public service.
Holloway.—Grovedale Hall (near Highgate Tube Station). —To-day (Saturday) at 8, special address by Prof. James Coates, of Rothesay, in aid of building fund. Sunday, annual flower services, 11 and 7, Prof. Coates, gifts of flowers thankfully received. Wednesday, 25th, Mr. and Mrs. E. J. Fulham. 28th, special clairvoyance by Mr. A. Punter. 29th, 11 and 7, Mr. A. Punter.
Brighton Spiritualist Brotherhood—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Marriott; 3, special Lyceum session; dedication of four group banners and contest. Monday, 7.45, short address and psychic readings, Mrs. Marriott. Thursday, 7.45, enquirers' questions and clairvoyance. Next week-end, Mrs. Bloodworth. Secure seats at once for Sir A. Conan Doyle's great meeting, Hove Town Hall, July 10th; tickets, 5/- to 1/3; write secretary. See full particulars next week.

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.L.S.A., Earham Hall, Earham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-0
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, 13, Pembroke Place, Bayswater, W. ...	11-0	6-30
*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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