

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

In the article (published in the "Journal" of the American S.P.R.) entitled "Spiritualism, Ignorance and Respectability," which we took as the subject of our leader on page 76, Professor Hyslop has some shrewd hits at the respectability and convention which have balked at the facts of Spiritualism:—

For thirty-five years the societies for psychic research have presented facts which might awaken any but the most obstinately ignorant from their intellectual and æsthetic lethargy. Unfortunately, it is so convenient to ignore what is going on and to seize upon superficial characteristics and to magnify them for the purpose of winning a hollow victory over appearances which are not very inviting and that often have behind them the issues of eternity. Our plush-seated churches always forget that Christ came to the poor and had little or no respect for the rich. If our pictures of Him can be trusted, He went about in His bare feet, ill clad and with no polish of manner, no respecter of æsthetics. If He came about to-day in the same manner we should call Him a crank or put Him in the wood-yard to work for His meals.

This idea of the treatment which the world would extend to Jesus if He were on earth to-day has been dealt with many times. It was presented at its strongest perhaps in Mrs. Lynn Linton's "Joshua Davidson." Our own idea is that if Jesus came to earth in these times He would find a following of such a character as might provoke the attempt to make Him a social celebrity. Things have changed since 1914. Society would cultivate Him as an "original"—some kind of a genius—and there would be tremendous controversy over the question whether His miracles were genuine or not. It might lead to another book by Dr. Mercier or Mr. Clodd.

We do not believe that Jesus sought the poor simply because they were poor. It must have been chiefly because He found more good-hearted people amongst them than among the rich—the goodness of the poor to each other is proverbial—but He had some rich friends too. The heart was to Him the essential thing. Not that He despised the head. He was always more than a match for the cleverest of His enemies in debate. A man does not truly follow Christ by becoming a good-natured kind of sheep. Stupidity—however innocent—should have no place amongst the Christian virtues. Convention and respectability and riches are chiefly objectionable, perhaps, because they are deadening, and Spirit is nothing if it is not intensely alive, always breaking through old forms, shattering ancient crusts of myth and tradition, and making new ways for itself. The poor are straitened more by their necessities than by their traditions and prejudices. They are nearer to life and its realities, and the things that actually belong to life come home to them more speedily than to the classes between whom and the realities there are many artificial swathings. That, we think, is the real reason why Jesus was drawn to the poor and they to Him. And

that, doubtless, is why our "New Revelation," the vision of life and love in other worlds, found the main body of its followers in the past amongst the poor and unlettered, people who did not stickle that a thing must not only be true, but also respectable. They knew in their hearts that a truth, however humble and shabby and ungainly in appearance, is more formidable than priests and scholars and scientists—if they happen to be ranged on the other side. And so we stand by our truth, not to defend it, but that it shall defend us!

* * * *

We have been reading, for the twentieth time or thereabouts, Dickens' "Tale of Two Cities," and, viewing it from the psychological standpoint, found a strong interest in his vivid description of the terrible Carmagnole dance that marked the orgies of the French Revolution.

Men and women danced together, women danced together, men danced together, as hazard had brought them together. Some ghastly apparition of a dance-figure gone raving mad arose among them. They advanced, retreated, struck at one another's hands, clutched at one another's heads, spun round alone, caught one another and spun round in pairs until many of them dropped. While those were down, the rest linked hand in hand and all spun round together.

All this frenzy, this swooping, screaming, fantastic pantomime, what an illustration of the terrible reactions that come of a long-continued attempt to quench the spirit of humanity! Dickens saw partly into the meaning of it, for he writes:—

It was so emphatically a fallen sport—a something once innocent, delivered over to all devilry—a healthy pastime changed into a means of angering the blood, bewildering the senses and steeling the heart.

Those who have read and felt incredulous over descriptions of the dark scenes of spirit life—the outcome of perverted aims, debased lives, spiritual perversions here—should read and think on the scenes of the French Revolution, especially the Carmagnole dances. They occurred on this side. But life is always true to itself whether here or there.

* * * *

We dealt last week with "Letters from the Other Side," but feel tempted to draw on its pages a little further, for some of the messages of "Philemon" touch very directly on subjects which come up often for attention. Here, for example, is an instructive statement which we know to be true:—

It is possible for a spirit still in the body to manifest at séances, to "materialise," to be photographed, to be seen in spirit form—in short to appear just as if death had taken place, and if we can accept "spirit" testimony, it is possible for spirits to believe that this manifesting spirit is incarnate when all the time death has not supervened.

Here again is another passage which should be useful as regards the question of the limitations of spirits. "Philemon" was asked whether he had been following, step by step, certain important events. He replies:—

I have not been following the events because if I fully discharge my self-assumed and therefore more onerous task I have no means of getting to know more than those around me know. . . . When in touch with a medium or sensitive I see and am aware of more, and if that sensitive have clear-cut ideas I can obtain better pictures of passing occurrences. You do not realise that to us the material world is practically *non est*. The soul of your world is sensible to us—that means the thoughts and sentiments of its inhabitants are perceived by us as emanations, as waves of feeling and colour affect your sensitives.

JESUS CHRIST AND SPIRITUALISM.

As we anticipated, the letter of the Rev. F. Fielding-Ould on this subject has brought us a flood of correspondence. It is impossible to print it all, and some of the letters which appear must be abridged. We give a few of the more important contributions below, merely interjecting a comment on the much quoted text, "Thou art Peter, and upon this rock I will build my church." We have heard this text described as a monkish interpolation, like the famous passage referring to Jesus in Josephus's "History of the Jewish war." We offer no opinion, but merely state the fact.

From MR. R. A. BUSH, President of the Wimbledon Spiritualist Mission.

As one who would like to see Jesus of Nazareth accepted as the great Spirit Guide of the Spiritualist movement, and who has written somewhat on the subject, may I be allowed to protest against the arrogant assertion of the Rev. Fielding-Ould that "no one has a right to call himself a Christian unless he believes in the Divinity of Jesus Christ." The "divinity" of Jesus was a bitterly quarrelsome question in the early days of the Christian Church, and has always been a subject of acrimonious controversy where liberty of thought and speech have been permitted or seized. He desires apparently to foist upon Christian Spiritualism the dogmatic interpretation of the word "divinity" by the orthodox Roman and Reformed Christian Churches, and also their dogmatic pronouncements on the personality of Jesus Christ. As we can enjoy and benefit by the play of "Hamlet" independently of the question of its authorship, so we can accept the teachings of the Gospels and catch the spirit of the Great Teacher—thereby becoming His disciples and having a right to His name—without being bound to accept this or that statement about His divinity.

The influence of the Christ does not depend upon any particular conception of His personality. If it did, then—provided the Church is right—all orthodox Christians should be better, more spiritually developed, more Christ-like in life than the non-orthodox. Does our reverend friend claim that? Yes or no? The real Christian, in my opinion, is one who lives, or tries to live, the Christ life. "He that hath not the spirit of Christ is none of His" wrote Paul. Of what value would a mere intellectual acceptance of his office or person be to such a one? Let me refer the Rev. Fielding-Ould to the "title deeds" of his Church. In them I find a statement by Paul "Circumcision is of the heart, in the spirit, not in the letter," and again, "He is not a Jew which is one outwardly, he is a Jew which is one inwardly." Substitute the word Christian for Jew and you have the same truth. "Master, we saw one casting out devils in thy name and we forbade him, because he followeth not us." "Forbid him not," replied Jesus, "for he that is not against us is for us." Oh, reverend sir, forbid not the term Christian to those who love the Master but cannot call Him God.

If we remove Jesus from the level of humanity and attribute His position or status to a different origin and not to attainment (do we not read in the same Bible, "He learned obedience by the things which he suffered"?), He ceases to be an example or a practical inspiration to us. That is one of the causes of the failure of Christianity—so called—because most people have an instinctive conviction that it is not fair to ask us to strive to reach "the measure of the fulness of Christ"—if He be constitutionally a different order of being.

In my reading of the famous text, "Thou art Peter, and upon this rock will I build my church" I understand the rock to mean—not Peter to be chief of the Apostles and head of the Christian Church, as the Roman Church claims—nor that Peter believed that Jesus was an incarnation of Jehovah—but that the sure foundation of the Church was to be the rock of a continuous revelation from the Christ-spheres ("I have many things to tell you, but ye cannot bear them now"; "When he, the spirit of truth, is come, he shall guide you into all truth," &c.) for "flesh and blood hath not revealed it, but my Father which is in heaven." It is because the Church has prohibited further revelation that she has made no progress for centuries, but rather has gone back in her influence and seems to be tottering to her fall. If she would stand—let her open her gates wide to those who can bring this rock in and do some under-pinning. Do not let her reject good granite because it is not all of one colour.

The communicating spirits may be anti-Christian in the strictly orthodox sense (and yet I venture to say that Mr. Fielding-Ould has modified his religious views considerably as a result of his intercourse with them), but in my experience I have generally found spirit communicators ready most reverently to bow the knee to Jesus.

From MR. ERNEST MEADS.

I am grateful to the Rev. Fielding-Ould for his article entitled "Jesus Christ and Spiritualism," and agree with him that the future of the cause rests largely upon the answer given to the question as to the personality of Jesus.

There is a large section of sincere Spiritualists who are firm believers in His divinity and in His being the son of a virgin, for not only does Hafed, through the mediumship of David Duguid, insist upon these truths, but the great

saints are of this opinion also—both those mentioned in the Old and New Testaments, and those of the Christian Church.

The difficulty is a simple one—like attracts like, and love responds to love, and those on earth who love Him attract those from beyond who love Him; while, on the other hand, those mortals who doubt or are indifferent, attract spirits of a similar state of mind. Those in spirit-life who sincerely love Him, in every case of which I have had experience, have seen Him and speak out of first-hand knowledge; while those who disregarded Him when they were on earth have not seen Him, and merely express an opinion of little or no value, being supported perhaps by those dwelling in similar spheres or states of ignorance. We all know, by experience, that while it is comparatively easy to communicate with spirits of little development, years of patience, prayer and faith are needed ere one can get into intimate touch with spirits highly evolved; there are naturally, therefore, vastly more communications received from the former. Ignorance of the subject and want of discrimination in estimating the value and reliability of the messages are the causes of the confusion.

If love be the law of attraction, it must be seen in full operation when it has to do with the Lord of Love Himself.

The difficulty is being overcome, more sanity and less vanity are being developed among Spiritualists, and in the near future the majority will surely see that the greatest of the sons of men, and those who at the same time were the most highly developed mediums—the saints, who in the sincerity of their quest of truth gave up all that the earth calls dear—were not mocked, but really found what they sought.

From "A KING'S COUNSEL" (Author of "I Heard a Voice").

It is a common practice for Spiritualists calling themselves Christians to ignore in their writings and speeches the divinity of Christ. But the error comes from this, and not from the other side of the veil. In the enormous number of messages my family have received (often from very high spirits, and sometimes from those who on earth were not Christians) we have had many distinctly affirming, and not a single message throwing doubt upon, the divinity of Christ.

The practice above referred to appears to be due, in the main, to the mistake made by many of regarding Spiritualism as a religion in itself. Spiritualism comprises among its members Christians of all sects; but there are also Jews and others who are not Christians, and accordingly at Spiritualist services, whether in churches or elsewhere, all reference to distinctive Christian teaching is excluded.

The fact is, Spiritualism is not in itself a religion, but it may be, and when properly used is, a powerful aid to religion. A Christian does not, upon becoming a Spiritualist, cease to be a Christian; on the contrary, the increased knowledge acquired from a proper use of the immense privilege of spirit intercourse will greatly strengthen him in all the essential doctrines of his faith, including that of the divinity of our Lord.

From MISS E. P. PRENTICE.

Mr. Fielding-Ould's letter is certainly opportune.

When attending Spiritualistic meetings we have noticed how deftly the speakers fence with the query, "Do you believe in the divinity of Christ?" The majority dismiss Him—with "faint praise," merely declaring Him to be the greatest of all spiritual teachers. To us he is infinitely more than man, and His divine credentials are indisputable. Christ alone has awakened the spiritual in man. He is Love's one inextinguishable flame. Someone has aptly affirmed that as a rainbow is "unravelling" light, so Christ is "unravelling" God.

If we (as Spiritualists) drift away from the "Rock of Ages" we shall find ourselves afloat on a dark, unfathomable sea. May the voyage of life, with its turbulent waves, lead us eventually to that peaceful haven where we shall see our "Pilot (Christ) face to face," and with Him rejoice at dangers past and temptations overcome.

From MR. WILLIAM FORD (Reading).

May I ask the Rev. F. Fielding-Ould whether the sentence in his letter, "While atheists, agnostics, materialists and Roman Catholics scream derisively like seagulls overhead," is the latest adaptation of the old proverb, "Birds of a feather flock together"?

Further, is the "custody of the rock" one of the "vested interests" of the Church of England, or would the Enabling Bill permit her to acquire the prerogative?

From K.W.

I have been a believer in Spiritualism for at least thirty-five years, and have had messages of a very high order through automatic writing by the hand of members of my own family. I am intensely interested in the present "forward movement," but with all my heart I thank Mr. Fielding-Ould for his letter in *LIGHT* of July 12th. He voices what I and others have long felt.

It is just this anti-Christian tendency which makes one hesitate to help on the cause. Indeed, I would rather that people remained ignorant of the glorious fact of spirit communion and return than that they should lose their faith in our Lord Jesus Christ, and their love for the name which is above every name.

SPIRIT INTELLIGENCE AND THE SUBLIMINAL CONSCIOUSNESS.

THE "SUBCONSCIOUS" THEORY.

By W. H. EVANS.

(Continued from page 229.)

THE MYSTICAL SENSE.

In religious literature we read of the experiences of the mystic. One of the most suggestive is the sense of union with the whole, which is the special aim of all mystics. To know God; that is, to experience that full, rich quality of life which is spoken of as Eternal Life. This experience comes to many people at some time in their life; with the mystic it is more abiding. The intellect of the average man is directed outward, and in the main rightly so. The sense of union comes by meditation, that is by directing the mind towards a definite point in thought, by holding it to a certain high course which ultimates in illumination. This results in a deepening of the personal consciousness so that it becomes aware of the great underlying consciousness of all things. When the mind senses this, it gains a realisation of peace which is more vivid and more abiding than any other terrestrial experience. It is an awareness, or—shall I say?—a definite intuition of "life everlasting," a cognition of that ever present sea of sub-conscious, creative life which flows continually through the universe. Time in the limited sense passes away, but true time is seen to be just this forward movement of life, while life forms are seen to be the ripples upon that endless sea of ever-flowing and creative power.

We have seen why the mystic feels that abiding peace in the midst of the stress, turmoil and change of life. But why, we may ask, should there be change at all? Are not all outward changes due to corresponding changes in the inner realms of being? In a word, does God change? Yes, He does, but though He change in nature, He is the same. How can He express Himself if not in change! Is not diversity a law of His Being? But though He express Himself in change His essential nature is the same, and it is this essential nature of which the mystic has caught a gleam. He knows. Not by any outward vision or experience, but by that inner compulsion of his nature which has drawn, if only for a moment, his waking consciousness into the very depths of being; while he has maintained his normal consciousness he has become aware of that unfathomable ocean of Being of which he is a part; has realised its essential nature and brought from the depths into waking life the realisation of an inner peace which passes the understanding of the outer world.

TELEPATHY AND PSYCHOMETRY.

Is not this sub-consciousness of ours the point of telepathic contact with all other selves? Telepathy means to feel, at a distance. Can there be feeling without some form of contact? Is telepathy an extension of the sense of touch? Psychometrically, we see how it is possible to contact the consciousness of another through some article. Popularly, we suppose that each one impresses a part of himself upon everything he touches. Every article seems to hold innumerable psychic air-pockets into which flow the various influences of its special surroundings. Matter, we know, is porous, but we do not usually credit it with this power of receptivity. But as everything is said to possess an aura, which, after all, is but an extension of itself, it is said that it is this which retains impressions. We do not know what matter is, although we talk so glibly about it; probably it is more wonderful than we have ever dreamed. We name different forms of it iron, lead, gold, silver—but what are these but expressions of the one substance whose essential nature is the same? May not the psychic aspect of these things be such as to show their plasticity to psychic impressions? If so, does not the sensing of an article by the psychometrist provide a point of inflow from the psychic realm, and because of the nearness of certain influences convey the impressions of those who have recently handled it? Is not this telepathic, a feeling of the essential nature of the one who has worn a ring or watch or any other article? The translation into thought of the influences with which any article is impregnated is understandable when we realise that all these influences are mental. Psychometry is only possible because everything in the universe is rooted in consciousness.

The receiving of any mental image or perception from some one at a distance is perhaps more easily understood on the hypothesis that no individual is isolated. I have already indicated this. That sense of at-one-ment which the mystic enjoys is due to telepathic contact with reality. But how does thought travel from mind to mind telepathically? Is thought analogous to light? In that case it must touch many minds, but in definite telepathic impulse there is a direction of thought to the percipient. By some means, not understood, thought can be sent direct from one mind to another, and not appreciably influence any but the one it is sent to. We infer that the impression is powerful in proportion to the will-power of the sender. The process is de-

finitely sub-conscious, and only by much thought and careful study shall we get to understand its *modus operandi*.

THE "FINER BODY."

All self-conscious beings have a centralised nervous system, and we find that the degree of consciousness in all beings depends upon the evolution of this system. To the materialist this is pregnant with ominous meaning. Traditional ideas of spirit have likened it to pure intellect, and our way of speaking of dis-embodied spirits seems to imply a bodiless state of existence. To us such a state is inconceivable, and we may at once say that the reason consciousness is always associated with a centralised nervous system is because it needs such for its due expression. The change of death is a discarding of the grosser body, and the term dis-embodied is only true of the dropping away of this body. The spirit never is without a body, and doubtless that finer body has a system which renders the expression of its conscious activities more true to itself. It is usual for Spiritualists to say that death makes no change in a man. That is true, but it has its limits. The man's characteristics are the same, he takes with him all that belongs to him, but there must necessarily be an enlargement of consciousness. He becomes aware of the subliminal part of himself, and there is a more vivid sense of living as a result. Now this awareness of the essential nature of the universe must have moral and spiritual results. Death brings many re-adjustments to him who passes through it. The possession of a finer body must bring a sense of renewal, of cleanliness in the spiritual life, so that it is difficult to conceive of spirits taking any joy in evil. For as I conceive of it—the essential nature of Deity is moral perfection, and any keener awareness of that perfection would stimulate into activity the whole moral nature of man. Death will come to some as a great subliminal uprush, a shifting of the centre of consciousness, a bringing into relief the eternal law of righteousness. In many cases it will have an effect analogous to conversion. Not that the spirit becomes perfect at once, but that it is definitely set towards the ideal. In all human life trial is necessary to develop strength, and the resistance necessary for such development is doubtless as great over there as here. But in so far as the great sub-consciousness of the universe is in degree nearer to the waking self, then to that extent is the self aware of the care, guidance, protection and love of the Great Spirit of All.

THE GIST OF OTHER-WORLD TEACHING.

The August number of "Nash's" contains the fourth of Sir Arthur Conan Doyle's series of articles entitled "The Vital Message." Epitomising the assertions made in the messages received from our friends in the beyond, he says: "They say they are exceedingly happy and that they do not wish to return. They are among friends whom they had loved and lost. They are very busy on all forms of congenial work. The world in which they find themselves is very much like that which they have quitted, but everything keyed to a higher octave." So far as the existence of this land of happiness goes it seems to Sir Arthur to have been more fully proved than any other religious conception within our knowledge. "The revelation abolishes the idea of a grotesque hell and of a fantastic heaven, while it substitutes the conception of a gradual rise in the scale of existence without any monstrous change which would turn us in an instant from grub to butterfly. The system, though different from previous ideas, does not, as it seems to me, run counter in any radical fashion to the old beliefs." Missionary work is needed and practised in the other life as here; but "when we view sin in the light of science, with the tenderness of modern conscience, and with a sense of justice and proportion, it ceases to be that monstrous cloud which darkened the whole vision of the mediæval theologian.

The commonest failing, the one which fills the spiritual hospitals of the other world and is a temporary bar to the normal happiness of the after-life, is the sin of Tomlinson in Kipling's poem, the sin of conventionality, of want of conscious effort and development, of a sluggish spirituality, fattened over by a complacent mind and by the comforts of life. It is the man who is satisfied, the man who refers his salvation to some Church or higher power, without steady travail of his own soul, who is in deadly danger. . . . And what is the punishment of the undeveloped soul? It is that it should be placed where it *will* develop, and sorrow would seem to be the forcing-ground of souls. That surely is our own experience in life. . . ."

THE MEDIUM AS SEER AND REFORMER.—It is a fact that psychics have ever been centuries in advance of their respective periods, not only in indicating the future openings of science, but politically. As they pronounced against slavery, so they prognosticated the future emancipation of women, and commenced this in a practical form by giving her equal rights on their own platform, and voice in their own councils. They predicted also the future ending of wars by arbitration long before we decided in this manner the Alabama claims.—"Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S.

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JARGON AND "BABY TALK."

A LETTER AND A REPLY.

The following interesting letter invites comment, if not discussion:—

SIR,—There are few of the minor difficulties attending Psychic Research more likely to "put off" a beginner than the exceedingly unconvincing broken-English in which some of the mediums express themselves when speaking for an Indian or other foreign control.

Expressions such as "missy lady," "zoo's mummy," together with grammar and pronunciation suggestive of gleanings from "Uncle Tom's Cabin" or the Moore and Burgess Minstrels bring to one's mind the theatricals of the back drawing-room and are profoundly un-impressive.

The first thing which strikes one is—Why should *any* modification of language be necessary or probable in these communications? Presumably what the control is conveying is *thought*; this thought has to be expressed through the brain and vocal organs of the medium, and one does not see why the language into which the thought is rendered should not be the ordinary language of the medium, just as much as the vocal sounds are the ordinary sounds of his voice. The "Moonlight" or "Lotus Flower" who is speaking—as far as he is "speaking"—in his native language, does not form any thought to correspond with "me velly solly." Why, then, should the medium use such pigeon English instead of "I am very sorry"?

I put aside any idea of conscious deception or deliberate "acting a part." Most mediums who thus render the communications of their controls are quite above any suspicion of the kind; though one cannot but feel that they lay themselves open to doubts on the part of inquiring strangers, and all the more so from the fact that, as the sitting proceeds, the broken English usually gets less and less marked, especially when the communications become interesting and engrossing.

What, then, is the explanation of these unconvincing contortions of language? Is it that the control conveys to the brain of the medium the idea that it is (say) an Indian girl who is speaking and that the medium then unconsciously attempts to support the character and, having but a very limited and conventional acquaintance with Eastern characteristics and phraseology and no talent or training in dramatic personation, produces in all innocence the amateurish effect referred to? Or is it that the control forces, as it were, on the medium the characterisation that the latter is not capable of adequately supporting?

One comes across instances of such control where no modification of language is apparent, though usually there is some change of manner and tone, and the experiences of others may include more convincing "impersonations" than I have come across, but any light on this little point would be welcomed by—Yours &c.,

ARTHUR M. HEATHCOTE.

Mr. Heathcote's letter raises some interesting points, although the difficulty he finds in the question disappears after a careful study of the psychology of mediumship. Some time ago, a friend who has travelled in the East related to us an amusing experience which throws at least a side-light on the subject. He was present at a circle of religiously-minded Spiritualists when a medium present, under control, gave the muezzin's call to prayer. Our friend, familiar with the call, recognized it at once as an unmistakable evidence of genuine spirit agency. The medium, a working-man who knew nothing of muezzins, was greatly flattered by the attention excited by his having uttered words in an Oriental language, and later in the proceedings "gave an encore," but, says our friend, this time it was *not* the real thing, although the medium attempted it in perfect good faith, supposing himself to be still under the influence of a Mohammedan crier. Pseudo-mediumship, in short, is as much a fact as pseudo-morphism in minerals.

In the last passages of his letter Mr. Heathcote, we think, suggests some likely explanations. The thought conveyed by spirit agency is often coloured by the earth characteristics of the spirit. But we have also to

remember the dramatic faculties of the embodied mind. There is a good deal of unconscious dramatisation in mediumship. And some mediums, however genuine and honest, are admittedly persons of imperfect education, little accustomed to that training of the mind which results, or should result, in developing powers of judgment, selection and discrimination. Mediums have their little weaknesses, too, like the rest of us. They like to surprise and impress people with evidences that the spirit is not identical with themselves, and, no doubt, draw a little on the "stage wardrobes" of their own minds for the purpose—perhaps quite unconsciously. But it is none the less a fact that some communicators who seem to adopt a special form of speech assure us that they do so deliberately in order to maintain a distinctive note. Hence some of the "baby talk," which the more fastidious amongst us find so objectionable, especially when we know that the inspirer of the medium has long outgrown the child stage.

It is well to remember that in these things it is the matter rather than the manner which should count, and further, that spirit control is a mesmeric process in which the medium is the subject, the response being dependent on the degree of rapport between the operating spirit and the medium. Where this is broken or defective the results are likely to be unfortunate, and the recipient of the communication may receive a highly diluted message—only a ha'porth of bread to an intolerable deal of (psychological) sack.

It was but the other day that a valued correspondent in America who is familiar with the Red Man and his ways, wrote to us amusingly on the subject of the American Indian as a spirit control. The characterisation of the Indian by the average medium, he considered, was usually very deficient in truth to life: it was the "stage Indian," the redskin of Fenimore Cooper badly enacted. But our friend had gone far enough into the subject to know of the reality behind the scenes and was not at all disturbed by these defective presentations. They belong to the mental side of the subject. To gain really life-like expressions, free from these psychological warpings, we must rely especially on the "direct voice," in which, when at its best, we may receive dialects and languages in all their purity. We have thus heard languages spoken with the utmost fluency through a medium totally ignorant of the tongues employed. We recall, as an amusing experience, talking to a Mr. MacSomething, the control of a trance medium who proclaimed her guide to be a "real Highlander." The real Highlander discoursed in a species of Lowland "Scotch" that clearly originated in Whitechapel. On the other hand we set many other experiences at Direct Voice sances where the "pure Doric" was discoursed through the agency of mediums to whom its gutturals and delicate inflections were and are still a mystery.

"DIVINE INTENTION IN FLOWERS AND CRYSTALS."

Mr. H. Wooler delivered an address under this title to an audience assembled in the Picture Gallery at the residence of Lord and Lady Glenconner on the afternoon of Monday, the 14th inst. The lecture was rendered of especial interest by numerous models and diagrams exhibited by Mr. Wooler and illustrating the forms of crystals and the upward evolution from the cube—symbolical of matter—to polyhedra, spheres, etc. The unfoldment of these geometrical forms in flowers was also illustrated and described. Amongst the interesting points in the address was the statement that natural forms, when disintegrating, show a tendency towards forms in the life grade immediately above them. Amongst other instances given of this was the case of frost forms on window panes which mimic the shapes of trees and ferns. Such studies on their occult side were part of the inner wisdom of the "mystery schools" of the past and present. The work associated with those who pursued these studies as adepts was the building of a bridge between the physical world and the higher worlds. The evolutionary atomic movements from angular to circular, from circular to spiral, were also suggestively touched upon. The work of fairies and devas—the elementary and the advanced beings of super-sensual states—was described in connection with cosmic processes. The various models and diagrams, with their exemplifications of form and colour, were a source of much interest to the audience and were attentively examined by many persons at the close of the address.

A FEW THOUGHTS CONCERNING PRAYER.

By H. A. DALLAS.

There are some who do not pray to God, not because they do not believe in Him, but because they do—they reason thus; God is all wise and all good. He knows our needs and will supply without any prayer from us. To those who thus reason these thoughts are offered.

We know that God works through human and angelic ministers; we believe that our thought-forces bring us into touch with His ministering spirits, incarnate and discarnate, and these thought forces are our individual contribution to Divine work; they are a part of His ordered agencies. Prayer is the Divine method whereby these innumerable agencies are brought into harmonious co-operation in the spiritual sphere.

We need not wait to use this wireless telegraphy until we can fully explain how it works. We lift up our hearts' desires in faith to the Eternal Love, the Eternal Mind, the Eternal Will, and we are thereby brought into closer communion with an innumerable company of loving spirits, who do His pleasure. In this spirit of love we "bear one another's burdens and so fulfil the law of Christ." Prayer and its achievements are not arbitrary but are the carrying out of law, Divine, inscrutable and good, the law which governs a universe wherein all is action and re-action, and no single being liveth to himself alone, but in which the influence of each is perpetually affecting others, for good or for evil.

This world is not the sphere of causes; we act as we are prompted. We believe that the promptings come from beings in another sphere, and when they are right promptings we regard them as inspirations from the One Eternal Cause of causes, and believe that our best thoughts are instigated by wise and loving spiritual beings who are the channels and agents of the Divine Life. That Perfect Spirit of Wisdom and Love is immanent in all His hosts; as the life circulates through the arteries and veins of a physical body, so does the Divine Life nourish every individual unit out of His infinite resources, holding each in *closest relation with all* by ministering His life to us *through one another*.

Our part is to open ourselves to this inflowing Grace, to listen, to understand, to co-operate consciously and intelligently. And prayer is one way by which we thus co-operate.

Moreover, prayer prompted by unseen presences re-acts upon the sphere whence it is inspired. They feel our thoughts and desires as we do theirs; and prayer thus becomes a means of real communion, for they and we are acting together, are together sending out thought-forces, and by our obedience to the law of reciprocity, which is the fundamental element in prayer, a wider range of fellowship is opened to us and to them, and they with us attain to a completer realisation of the joy of being "perfected into one."

To refuse to pray on the ground that God knows our needs may perchance involve present loss; loss of this fuller realisation that comes when the laws of God are obediently accepted and acted upon.

It has been said: "Prayer is the principal instrument whereby we minister to God in execution of the decrees of eternal pre-destination."

And this suggests another difficulty, one that has been recently discussed in the pages of *LIGHT*.

If there is any truth in predestination, what is the use of prayer?

The problem is too big for us whilst we are in our present limitations. Just as it is impossible to find in our solar system a base line wide enough to enable astronomers to obtain a parallax for the measurement of the distance of remote stars, so our mental base is not extended enough to enable us to solve this problem; but Professor William James makes a suggestion in one of his essays which may give us a clue as to the direction in which the ultimate solution may be found.

Speaking of Divine Providence, he says:—

"The belief in free will is not in the least incompatible with the belief in Providence, provided you do not restrict the Providence to fulfilling nothing but *fatal* decrees. If you allow Him to provide possibilities as well as actualities to the universe, and to carry on His thinking in these two categories just as we do ours, chances may be there, uncontrolled even by Him, and the course of the universe be really ambiguous and yet the end of all things may be just what He intended it to be from all eternity.

"An analogy will make the meaning of this clear. Suppose two men before a chess board—the one a novice, the other an expert player of the game. The expert intends to beat. But he cannot foresee exactly what any one actual move of his adversary may be. He knows, however, all the possible moves of the latter; and he knows in advance how to meet each of them by a move of his own which leads in the direction of victory. And the victory infallibly arrives, after no matter how devious a course, in the one predestined form of checkmate to the novice's king." ("The Will to Believe," pp. 180, 181.)

Professor James goes on to postulate the possibility that

this ambiguity may have been part of the Divine intention from the outset of the creation of this universe; which would imply not that God *could* not have determined every single action, but that it was not His will so to do, that He purposely left certain details to be determined by the free choice of His creatures.

"Of one thing, however, He might be certain; and that is that His world was safe, and that no matter how much it might zig-zag He could surely bring it home at last."

If a man abstains from prayer, he may by this abstinence delay the issue, having failed to exert his spiritual faculty in the way which would have brought him into co-operation with the hosts of spiritual agents through whom the Divine Will is manifesting itself "on earth as in heaven."

DEVELOPMENT ON THIS PLANE OF EXISTENCE.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

With regard to the quotation from Dr. Crawford's book, "Hints and Observations for those Investigating the Phenomena of Spiritualism," appearing in *LIGHT* of the 12th inst. (p. 217), does not the necessity for development on this plane seem to be a little overlooked? Dr. Crawford's operators tell him "that their world is a very happy one, full of vital energy. . . . The broad general fact seems to be that the other state is a more forcible or energetic one than this—energy seems to be the keynote. . . . Their state of existence is altogether fuller, freer, and of higher capacity than ours."

This is doubtless true—for some. But from the study of my own experience, through communications, and inferences to be drawn therefrom, it would seem that the starting place of the energy there is on this plane; a fact so important that it cannot be too much insisted upon. If we make no effort to develop the will and energetic action here, we shall not find those greater opportunities for such development there; this would appear to be the inner meaning of the Scriptural injunction to make use of our opportunities now—"for the night cometh when no man can work." If we do not strive to think lucidly here, why should we find it easier to do so there? On the contrary, we shall find ourselves in a world, doubtless full of the potentialities for greater energy and more lucid thought, but wanting the fulcrum obtainable only through the stimulus of impact with dense matter. The starting point for harvesting the benefits of that greater energy and will-power is here; it is in the world of action we must sow if we wish to reap in the world of results.

Dr. Crawford's operators, no doubt, from the very fact that they are such, would come from the ranks of the strong and energetic characters of this plane and would naturally find their field of action widened and all possibilities for advancement increased. The vibrations resulting from the exercise of the will and clear-thinking, for which they strove here, would immediately take up the answering vibrations of the next plane, and open the door to infinitely more vital phases of existence and endeavour. But to those who have drifted indolently along the line of least resistance here, that door would be closed. We are moulding our own particular conditions there every minute we live here, and it would be fatuous to imagine that the confused, idle thinker, the man content to let others do his thinking for him on this plane, will suddenly find himself capable of the higher reaches of lucid reasoning on the other, or that lazy indifference of mind and body in this world will be instantly transformed to vital energy in the next.

The importance of development here and now of all the higher attributes of humanity can never be too strongly urged. Christianity has already urged it; surely with the greater knowledge now coming to us from those on the other plane, reason must range itself on the same side? Strength of will, patience, lucid-thinking, energy of body and mind in right directions, the strenuous evolution of all those faculties with which we have been endowed, will find their reward in the better world awaiting us; the key to which we attune the vibrations of the inner bodies that, interpenetrating the physical, grow with it, will determine the conditions in which we find ourselves, and in a sphere abounding in further potentialities for far greater vitality and energy, each will go to his own place.

Most men do not mind being wicked, and the few who do have learned ways of persuading themselves that they are virtuous.—BERTRAND RUSSELL.

A PLEA FOR SUSPENSION OF JUDGMENT.—Heaven and earth interpenetrate each other. There are no fixed boundaries. We do not know where natural law ends and where spiritual law begins. We fight not against flesh and blood. It therefore behoves us to watch with reverent attention the mighty movements in our midst to-day. We are not where we were yesterday. We have made tremendous advance. Matter has melted before our eyes. We know less because we know more. And we are less inclined to register our verdict, because we know that the case has not yet been heard. The judges are awaiting further evidence—some of which is already forthcoming.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

MR. H. G. WELLS AND SPIRITUALISM.

By JOHN H. DIXON.

Mr. Wells, in his latest work, "The Undying Fire," wades through ninety-nine pages of morbidity and tragedy—all the loathsome things that have ever existed on this planet, from the primeval sludge to the horrors of the world-war—to give us the fitful gleam of a candle-flame on the last page. He attacks Spiritualism in violent language, rejecting the survival of personality as an idle dream, and calmly advances the theory of Universal Brotherhood without individual persistence after death as his panacea for all ills. The complete study of the history of mankind should, he says, form the basis of the education of every child born into the world; and with that in particular we are in hearty agreement.

It is true that in the primitive expression of Nature there is an apparent cruelty, such as Mr. Wells so vividly describes; but is it not also true that the pathway of Truth is strewn with thorns, that the best teacher we know is experience, and that we derive our innermost convictions through sorrow and suffering? A lesson learned from the lips of a professor does not fill us with conviction; but it certainly helps us to realise why the fire burns us if we put our fingers into its embers.

Spiritualists and all those who believe in the survival of the individual are suffering from hallucination. Mediums are egotistical persons, preying upon the credulity of others, delighting in an audience of two or three; they are mediums because they could not get anyone to listen to them in any other way; Mr. Wells has said so!

My own experience of Spiritualists is that generally they are a thinking people; and it is that faculty which has dragged them from the darkness of mediæval ignorance and orthodoxy and led them by progressive method to a realisation of the truths of Spiritualism.

I have found that, while in nearly all other contemporary religions a more or less blind trust must be placed in the teachings of the High Priests and Elders of the Craft, in the ranks of Spiritualists an absolute freedom of thought prevails, it being recognised that no two people think along the same lines, and that the measure of Truth is an individual equation which does not admit the application of a universal standard.

Mr. Wells delivers a smashing attack against mediums, and, in that attack, specifically mentions the names of Sir Arthur Conan Doyle and Sir Oliver Lodge. I quote the following: "All this cheap medium stuff has been shot upon the world by Sir Oliver J. Lodge, handed out by him to people distraught with grief, in a great fat, impressive-looking volume. No end of them have tried their utmost to take it seriously. It's been a pitiful business."

I've no doubt the man is honest after his lights, but what lights they are! Obstinate credulity posing as liberalism. He takes every pretence and dodge of these mediums; he accepts their explanations, he edits their babble and re-arranges it to make it seem striking. Look at his critical ability! Because many of the mediums are fairly respectable people, who either make no money by their revelations, or at most a very ordinary living—it's a guinea a go, I believe, usually—he insists upon their honesty. That's his key blunder." That is the position Mr. Wells takes up with regard to mediums.

Now let us see what he has to offer: "This is a world where folly and hate can bawl sanity out of hearing. Only the determination of schoolmasters and teachers can change that. How can you hope to change it by anything but teaching? Cannot you realise what teaching means?" Again I quote from the book: "This spirit that comes into life—it is more like a person than a thing, so I call it He. And He is not a feature, not an aspect of things, but a selection among things. . . . He seizes upon and brings out and confirms all that is generous in the natural impulses of the mind. He condemns cruelty and all evil."

If Mr. Wells were right, what a futile thing this life would be! All the pain and suffering endured by this poor little body of ours would be of no avail to us personally, but would be for the benefit of some nebulous monstrosity that remorselessly drives us on, whether we will or no. There would, indeed, be a premium on suicide, because it would bring personal oblivion. But surely we have had the picture of a world in which light is shed in the darkness and men's deeds are known given to us over and over again as the condition of the loved ones who have left us and await our coming on the other side? That is the goal we are working for, but it has the crown of personality, the reward of individual effort, as well as the blessedness of unity.

Now as to his violent attack on Spiritualism. I have been attending Spiritualist meetings and reading Spiritualist literature for over twenty years, and during the whole of that time my conception of the teaching and the part of it which made the most appeal to me was the strong uncompromising advocacy of Universal Brotherhood. No lip service, but the absolute need for guiding and guarding, not only our actions, but our thoughts, because of the way in which they act and react upon others, and because the ideal of existence on this planet cannot be realised until every man follows the teaching of the great Master: "Love thy neighbour as thyself." And with regard to History—in what rank or condition of life will you find history so carefully

and completely studied as in the ranks of the Spiritualists? They want to know the true meaning of things—not the version foisted on them by the learned professors and teachers to suit the political needs of the times, but the true inwardness of things; and they go back in history to find out what men thought and felt in those days, in order to compare it with our own day. Thus we have what might be termed the Cosmic Theory of Goodwill in Man and the Need for a Proper Study of History—the two ideas set out in Mr. Wells' book.

From my point of view it is humorous that Mr. Wells should throw discredit on Spiritualists with one hand and lift their choicest wares and put them forward as his own with the other. My Spiritualistic mind, when I dwell upon Mr. Wells' book, impels me to quote back at him the words he puts into Dr. Barrack's mouth: "Be Yourself."

SEEN IN THE CRYSTAL.

A PROPHECY FULFILLED.

Mr. Robert Hichens, the novelist, in the course of an article entitled "Telling My Fortune," which appears in the "Weekly Dispatch" of July 13th, describes a prediction made to him by a crystal-gazer, and tells how it was strangely verified. Incidentally, Mr. Hichens takes the opportunity of thanking Sir Oliver Lodge for "his deeply interesting article" recently published in the "Weekly Dispatch."

This is Mr. Hichens' story. One day several years ago, on visiting a crystal-gazer, he was given the following account:—

"This is what rises up before me. I see a castle. It is old. Some of it is very old. It stands in a solitary place far away from any other large buildings. It has turrets. In the centre is a courtyard—high walls all round. Monks used to live there, but they do not live there now. A river flows close by the castle. In the castle there is a very long corridor. This corridor is haunted. A ghost walks there. The castle is surrounded by mountains. One mountain is very high—impressive—something terrible about it. Don't you know it?"

I was obliged to say "No."

"You have never been there? A high mountain—terrible!"

I shook my head.

"Well, you are going there. You will be there before long."

"Where is this castle?" I asked. "Is it in England?"

"Oh, no. It is much farther away than that. It is far away in the South, in a wild region. I couldn't say exactly where."

"Is it in Europe?"

"I should say so, but almost out of it. There are turrets, a river, courtyard, a haunted corridor, monks used to be there. . . . You will be there some time this year. The owner of the castle will invite you and you will accept."

I know you will go to the castle. If you do will you write to me and let me know?"

A few weeks after this I was invited to a luncheon party and happened to sit next to a well-known Englishman whom I had never met before. He owns large estates in Sicily, where he spends much of his time.

"If you are ever in Italy," he said, "you ought to go on to Sicily. I shall be there this autumn and should be very glad to show you some of the most interesting places. Let me know if you ever think of going there."

I thanked him and said I would.

Later on, in the autumn of that year, I happened to be in Italy, and thought I would run over to Sicily. Before starting I let my kind acquaintance know of my intention. He telegraphed inviting me to pay him a visit. I accepted. When I arrived I found that he lived in an old castle standing in the midst of mountains within a short distance of "La Montagna," as the Sicilians call Etna. A river ran by the castle walls. There were turrets. There was a courtyard. My bedroom opened on to a long corridor which was said to be haunted. (I never saw or heard the ghost walk.) And I learnt from my host that the castle was once a monastery.

I could only fulfil a promise to the crystal-gazer and write to tell him that his prediction about me had come true, and that I was at that moment staying at the castle which he had seen in the crystal.

"A MAN whom fate had pitched into a canal might accomplish miracles in the way of rendering himself amphibian; he might stagger the world by the spectacle of his philosophy under amazing difficulties; people might pay sixpence a head to come and see him; but he would be less of a nincompoop if he climbed out and arranged to live definitely on the bank."—ARNOLD BENNETT.

INTERNATIONAL HOME CIRCLE FEDERATION.—The Executive Committee met on July 18th. Amongst other matters, the Chairman, Mr. Pugh, referred to an article in "Truth" in which his name was included. The matter was discussed, and the following resolution was passed unanimously: "That the Chairman, Mr. Pugh, be asked to withdraw from the Federation until he has taken satisfactory legal proceedings on the article in 'Truth.'"

TRANSITION OF MADAME D'ESPERANCE.

A WONDERFUL MEDIUM.

It was with something of a shock, though we knew that her health of late had been failing, that we learned, on opening a telegram on Monday morning, from Mr. Jensen, of Copenhagen, that Madame d'Esperance had passed away on the previous day. We had so long looked forward to another visit from her, and perhaps an address to the Alliance narrating in her own inimitably vivid fashion some of the more recent experiences in a life full of varied incident. But this was not to be, and perhaps it is better thus, for she had suffered much of persecution and annoyance in the breaking up of her former home and associations through the war, and had, by her generous service for other sufferers, well earned her own release from the cares which pressed too heavily upon her. But by all who knew her she will be long remembered—not so much for the marvellous manifestations of spirit power of which she had been the channel—for the palmy days of her mediumship were long passed before many of us made her acquaintance—but for her rare mental gifts and the womanly charm and sweetness of her character.

For the most interesting incidents of her career we turn to her fascinatingly-written book, "Shadow Land." We learn from it that her father was a sea captain and that she spent her earliest childhood in a gloomy old house situated in the East End of London—a large house that had at one time been an imposing mansion but was then fast falling into ruin and decay. Here, wandering from one empty oak-panelled room to another, the lonely child had her first psychic experiences. The rooms were not empty to her, but peopled by shadowy figures so real, so life-like, that at first she mistook them for ordinary visitors.

"To me," she said, "the rooms were never empty nor lonely—strangers were constantly passing to and fro, from one room to another. Some took no notice of me, some nodded and smiled as I held up my doll for their inspection. I did not know who the strangers were, but I grew to know them by sight and look eagerly for them. I took my toys with me that I might show them."

When she related these experiences she was scolded for telling untruths and was punished.

It is strange that though her life had always been lived in the company of what she called her "shadow friends," it was not until after she was married that Madame d'Esperance ever heard the subject of Spiritualism mentioned. Her feelings were strongly against it, and it was only with a view of exposing what she considered to be the absurdities of a séance that she ever attended one. As might be expected from her history, phenomena poured forth in her presence, but for a long time all that happened was treated merely as a form of recreation. Finally her clairvoyant gift became developed, and after successful tests she began to realise the truth. "A great hope was born within me which I hardly dared to cherish, that after all it might be possible that my shadow people were realities," and she tells of "a great motive power" which urged her on in the voyage of discovery. With the blossoming of her psychic faculties Madame d'Esperance felt the missionary spirit upon her and she planned ways to carry out her desire to spread the knowledge of the reality of the spirit world which now possessed her. She confesses sorrowfully that in her schemes she met many discouragements.

A striking phase of her mediumship was the ability of her controls, when the sitters included persons interested in some particular branch of scientific study with which she herself was almost entirely unacquainted, to answer questions on the subject, and show an acquaintance with it which was quite astonishing to those present. Some of her Newcastle séances were attended by a Mr. Barkas, F.G.S., who was about to give a course of popular lectures—the first being on electricity. On his mentioning some of the theories held to account for various electrical phenomena and giving his own views, he was astonished by the control, Humur Stafford, disputing the correctness of his conclusions and giving cogent reasons for doing so. Later a doctor attended the séances, and with him Stafford discussed anatomy, and with a third visitor, a practical musician, he showed himself fully acquainted with the theory of music. Mr. Barkas was so impressed that he closed his series of lectures by one on "Recent Experiments in Psychology," in which, without betraying the identity of anyone in the circle, he made public what he called the "extraordinary replies to questions on scientific subjects by a young lady of very limited education." Madame d'Esperance did not feel flattered at this imputation, but admitted to herself that, so far as the subjects under consideration were concerned, she had no right to resent the remark.

After various forms of mediumship, that of producing materialisations was entered upon, and in this domain Madame d'Esperance achieved wonderful success. Among the figures to appear frequently was "Yolande," a young Arab girl, of fifteen or sixteen years, a slender, olive-skinned maiden, whose naiveté and gracefulness made her the wonder and admiration of the circle. On one occasion the medium within the cabinet caught a good view of "Yolande" as she stood holding back the curtains of the cabinet, with the gas light falling full upon her face and figure. "Her thin draperies allowed the rich olive tint of her neck, shoulders,

arms and ankles to be plainly visible. The long, black waving hair hung over her shoulders to below her waist, confined by a small turban-shaped head-dress. Her features were small, straight, and piquant; the eyes were dark, large and lively; her every movement was as full of grace as those of a young child." On August 4th, 1880, "Yolande" produced at a séance for Mr. William Oxley, of Manchester, a splendid specimen of the *ixora crocata*, with a flower fully five inches in diameter, salmon coloured. The plant was afterwards photographed. The appearances of "Yolande" are as wonderful as those of "Katie King" with Sir William Crookes and Florence Cook. Madame d'Esperance, it may be remarked, was soon able to sit outside the cabinet in the light while materialisations were taking place.

Though she spent most of her life abroad, chiefly in Saxony and Bavaria, and sometimes with her friends, the Fiddlers, in Sweden, Madame d'Esperance paid several visits to England, and on three occasions addressed large audiences of the members and friends of our Alliance in the Salon of the Royal Society of British Artists in Suffolk-street. The first of these lectures was given on November 6th, 1903, her subject being "What I Know of Materialisations from Personal Experience," and in the course of it she described the early materialisation séances held at Newcastle in the presence of the Honourable Alexander Aksakof, Russian Imperial Councillor. In her second address, on January 21st, 1905, she narrated a number of interesting personal experiences of a psychic nature during her journeyings in Lapland, Norway and Sweden, and in the third, on February 7th, 1907, she dealt with "Explorations in the Field of Science"—of course with special reference to Spiritualistic phenomena.

Madame d'Esperance had no sympathy with those whose interest in Spiritualism is limited to the phenomena. Her own work was done from a sincere love for humanity and a desire to better the condition of the people with whom she was associated. She sought and received no reward except the satisfaction of feeling that her efforts were being crowned with success.

FROM THE LIGHTHOUSE WINDOW.

Those of our readers who are interested in Esperanto will like to know that Mr. Charles G. Stuart Menteth, B.A. (Oxon.), son of Mr. G. T. Stuart Menteth, has published a little manual, "English and Esperanto Etymology" (British Esperanto Association).

"Locksley Hall," writing in the "Daily Chronicle" lately, relates how he cured himself of cramp by putting a magnet in his bed, at the suggestion of a friend. It is also possible to do wonders in the case of rheumatism with a potato in the pocket or a charmed ring on the finger. These trifles seem to tickle the ears of a public which is more anxious for something that is curious and sensational than for something merely important and scientifically true.

Sir Arthur Conan Doyle, in "Common Sense" (July 12th), replies to questions about Spiritualism raised in that magazine by Mr. Jerome K. Jerome. To the latter's complaint that the raps at Hydesville did not disclose anything wonderful, Sir Arthur replies, "I think that when they disclosed intelligence separated from ordinary matter they *did* disclose something wonderful—the most wonderful thing that our age has known."

Miss Felicia R. Scatterd, reviewing Dr. Crawford's "Experiments in Psychical Science" in the "Review of Reviews," considers that the book marks a new era in that it has carried "dancing chairs" and "rapping tables" into the realms of sober science. They disclose, she says, to their investigator "a whole realm peopled with unseen intelligences anxious to reveal the modes and laws of their existence."

We heard some time ago that a well-known illusionist was preparing the scenario of a film play, the motif of which is supposed to be the hoodwinking of a medium for psychic photography. That is to say (as we understand it), the "hero" of the piece visits the supposed medium, and under the pretence of desiring to experiment in psychic photography, produces by trick an appearance on the plate counterfeiting a genuine spirit photograph, and causing the medium to suppose that it is a genuine phenomenon. We have so far heard no more of this, and are, therefore, unaware whether the idea has fallen to the ground.

Saturday's great pageant in London suggested to one writer this arresting thought: "Behind the living in the victory procession there will march unseen, unheard, yet sensible to the souls of men and women in the crowds that throng the streets the great Army of the Dead—the army whose memory will be vividly recalled by the salute at its monument in Whitehall." The words might have been written naturally enough by any Spiritualist. But they appeared in a leading article in the London "Evening News" of Friday, July 18th.

Miss Edith K. Harper has a pretty wit, and is responsible for this biting exposure of loose thinking. In the "Occult Review" for July, she quotes from a book she is reviewing the following example of Hibernian logic: "Think of the Table at which we have communion with our Lord, and then picture the tilting, dancing table at which people are supposed to have communion with their departed friends. What a descent!" Miss Harper considers that the above, with equal reason, might be paraphrased: "Think of the printing-press which gives the Holy Bible to the world, but which also gives to the sporting community 'The latest from the Course.' What a descent!"

When our editor (now absent on holiday) penned his note, which appears in this week's issue, on Dickens' description of the frenzied Carmagnole dance, associated with the excesses of the French Revolution, he could hardly have anticipated that a similar scene, almost, if not quite as wild and frenzied, would shortly occur in an English town. Of the pandemonium which accompanied the burning last Saturday of Luton Town Hall, we read: "In the light of the fierce blaze the crowd smashed an entry into a pianoforte warehouse and dragged out a piano, to the strains of which a grim concert was carried out, men and women dancing in varying degrees of undress."

The question of Spiritualism is to be discussed at the Church Congress at Leicester. The Dean of St. Paul's is expected to open the discussion, and the Rev. A. V. Magee will take part. Will the speakers, we wonder, take note of the fact that one church (St. Ethelburga's, Bishopsgate) adopted the sound practical course of appointing a Psychical Research Committee? That Committee examined first, and then pronounced, a welcome change from the usual procedure. The result, as we have already recorded, was a report in favour of "a scientific inquiry into the phenomena of Spiritualism." It will be remembered that the Rev. Fielding-Ould wrote to the Bishop of London in April last asking for the appointment of a Church Committee for the investigation of Spiritualism.

In a cabled dispatch from London to the Chicago "National Spiritualist" describing the growth of Spiritualism in Great Britain we read: "New headquarters for soul-readings, séances for investigators, and clinics for shell-shock victims are opening up all over London." But lest it should be imagined that we have to go abroad for all the news of what is happening in our midst, witness this from the London "Evening Standard" of July 17th: "There are said to be 118 mediums in Kensington alone to-day—symptoms of the psychic movement spreading widely in London." And yet every day we receive letters asking for the addresses of mediums.

THE CHALLENGE OF THE UNIVERSE.

In the thirty-ninth chapter of this book* one learns how it came by its name, which much less suggests the character of the work than the title above. For the war, at largest and worst, was only an episode in the life of the world; while the real subject of the book, human destiny, is an imperious challenge of the universe itself. Is the universe merely mechanical, eternally undergoing mere mechanical change, and man as a part of it the same? Or is the universe intelligent, as man admittedly is, and to what fate is he destined by the Universal Intelligence? That is the real question—the challenge.

The author rightly believes that "this problem can never be solved save as Nature herself shall solve it for us," and that never before have so many minds been exercised with such intensity upon the problem of death and its issue.

Mr. Frank quotes with approval Professor Hyslop's saying: "Philosophy is useless and helpless for proving a future life"; than which allegation it would be hard to find worse by a devoted servant of Truth. In the strict sense philosophy alone can achieve proof of individual immortality. Psychic phenomena supply much and varied evidence of this, and in popular parlance prove it; but the true proof is a result of intellectual operations upon the (relative) sense-realities constituting psychic phenomena.

The reviewer concurs with Mr. Hereward Carrington, in his Introduction, that "Mr. Frank's book deserves to be widely read and appreciated," although he has to differ seriously from Mr. Frank with regard to the "natural immortality" of the Weismannian germ-cell as a scientific intimation of human immortality. According to this proposition "physical immortality" upon earth "lies within the immediate possibility of the future," its attainment a simple problem of appropriate food. But whilst the germ-cell in its nature is "deathless," it is yet liable to death "by accident." Such "immortality" has no application to man-

kind, for two sufficient reasons. First, because immortality of the human individual must be secure against all accident and everything else inimical to it. "Conditional immortality" is an infantile conception. Second, because physical death, in the ordinary sense of the word, is an absolute essential to true immortality. Without death human immortality would be impossible; without it mankind, mortal or immortal, could never have been born. As an institution of Nature death is divine, beautiful and beneficent beyond all possible pæan.

W. B. P.

MEMORY RESTORED BY HYPNOTISM.

At Bedford College, Regent's Park, on the 12th inst., at a joint conference of the Aristotelian Society, the British Psychological Society, and the Mind Association, Dr. William Brown narrated a remarkable instance of the return of memory following hypnotism. We quote from a report in the "Observer":—

The case was that of a gunner "knocked out" at Ypres two years ago. He regained the power of speech (which he had lost in consequence of his experience), but one symptom—a trembling of the right arm—prevailed, and all he could remember of the incident was the fact that he was "knocked out."

A few days ago, said Dr. Brown, he hypnotised the man, and told him to go through the incident at Ypres. The gunner, therefore, shouted to another man (using strong language): "What do you mean by pulling the — pin out of that — fuse?" The shells were evidently getting nearer and nearer to him. He was laying the gun, turning the handle with his right hand, and another man, who had evidently quite lost his head, was providing him with ammunition.

When the gunner came to, the trembling of the arm had stopped completely, and next morning he was able to shave himself for the first time for two years. Further, he was able to remember the whole of the incident at Ypres.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

Ye are not bound, the soul of things is sweet,
The heart of being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.
She is the Law which moves to righteousness,
Which none, at last, can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey.

WE have received a sample copy of the Memphis Ouija Board. It is a compact little instrument, neatly made. Further particulars will be found in our advertising columns.

THERE is a case on record where a young man saw a ghost and said, "Hello, here's an apparition! Let's study it." But he was an exceptional young man, evidently nurtured on the "Proceedings" of the Society for Psychical Research. —J. ARTHUR HILL, in "Man is a Spirit."

"THE FUTILITIES OF MATERIALISM."—M.M. writes: "Is it not an error to class Thomas Paine as a 'materialistic writer' (p. 224)? Surely, if ever man was a profound Deist it was he. Many years ago the chance finding of the 'Age of Reason' lifted me out of a deep, dark sea of doubt, and in gratitude as well as in common justice I feel that I must give him his due, however far I may have moved since that day."

In his little work, "A League of Religions" (paper covers, 1/3), the Rev. J. Tyssul Davis, B.A., pleads for the adoption of the four principles which are fundamental to all religions—viz., God, the Soul, Immortality, and Duty—as a basis for a religion of a League of Nations. Here, he claims, is "a foundation for the common devotion to Right, the new ethics of the new federation of mankind." He holds that no religion has vindicated its claim to be final, and its right to supersede all others. "That would mean that the fountain of Divine Life had become exhausted." Rebuking the narrow creed which stigmatises all faiths outside the pale of the Christian Church as "false religions," Mr. Davis reminds us that in the great war just ended the adherents of these very religions have fought and died to save the catechisers and creed-reciters from destruction. He urges that "the first step to mutual help, to co-operation, is to recognise the good in other people and the truth in their customs and convictions; especially when the good in our own faith is there exemplified, and the truth in our own scriptures is there reaffirmed." The book can be obtained from the author, 29, Grange-road, Ealing, W.5, or at Essex Hall, Essex-street, Strand, W.C.

* "The Challenge of the War," by HENRY FRANK. The Stratford Co., Boston, price 2.50dol.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. M. H. Wallis. August 3rd, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Percy Beard; 6.30, Mr. Ernest Hunt. Wednesday, July 30th, 7.30, Miss Florence Morse.

Walthamstow, 342, Hoe-street.—7, Mr. Trinder, address and clairvoyance.

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

Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon-Kent, address and descriptions.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Horace Leaf.

Shepherd's Bush.—73, Becklow-road.—7, Mr. Martin. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. Maunders. Thursday, 8, Mr. Percy Street.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mrs. Fielder. July 31st, 8.15, Mr. and Mrs. Pulham.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Bloodworth, address and clairvoyance. Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15.—11, Miss E. Siegenthaler; 6.30, Mrs. Beaumont-Sigall. August 4th, 6.30, Mr. Nickels, of Luton. Public service every Wednesday, 7.30.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11 and 7, Mrs. Jenny Walker, of Canada. Wednesday, Mr. and Mrs. Pulham. August 3rd, 11, Mr. T. O. Todd; 7, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Neville; 3, Lyceum. Monday, 7.45, Mrs. Neville, psychic readings. Enquirers' meeting every Tuesday at 3, and Thursday, 7.45, questions and clairvoyance. A hearty welcome to all meetings.

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

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	6-30
*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, Amburst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6.30
*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, Bræmar 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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