

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,012.—VOL. XXXIX. [Registered as]

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NOTES BY THE WAY.

Writing from New York, A. L. H., a friendly journalist, tells us of the position of Spiritualism in America. He remarks, "The movement is certainly more advanced and on a higher plane in England than it is here. We have no such list of eminent men and women identified with it, nor such lectures as are reported in *LIGHT* week by week." But, as he observes, New York is far behind many of the larger cities, especially those of the West, in this respect. He has some words of praise for Mrs. Helen Temple Brigham, of New York, whom he describes as a truly spiritual-minded woman with a broad knowledge and grace of expression possessed by few. We well remember Mrs. Brigham on her visit to London many years ago when she gave addresses to several of the London societies, and can heartily endorse A. L. H.'s opinion of her. Finally, our correspondent says, and we record his remark with becoming modesty, "We sadly need such an admirable journal as *LIGHT* in America."

* * * *

It is interesting to note, in view of the above comment, the appearance during the past week-end of two remarkable articles in the London Press, one by Sir William Barrett, and the other by Professor Hyslop. Both are eminent men, well qualified to express opinions on the subject of psychical research. Elsewhere in this issue we give some extracts from the articles which are full of stimulus to thought and deserve to be read in their entirety. Our readers will be aware that nowadays the subject of Spiritualism is constantly being dealt with in the leading newspapers and magazines, and the conclusion naturally suggested is that the world is at last being roused to a recognition of this great truth. It is well, however, to remember that in the past there have been similar outbursts of public interest. What we are now witnessing in the way of awakened consciousness is all to the good, but it must not be taken to mean that the battle is won.

* * * *

Visitors to No. 6, Queen Square will be familiar with the large pastel portrait of Madame d'Esperance hanging in one of the rooms. It reveals a gentle and gracious personality. Those who have read her book, "Shadow Land," will agree that the picture reflects something of the beauty and intelligence of the mind portrayed in its pages. While her mediumship was popular concerned with the production of phenomena, Madame d'Esperance constantly warned people that it

was the truth behind the phenomena which chiefly mattered. She writes:—

Belief in these manifestations does not necessarily make one a Spiritualist, though it is the fashion to designate all such believers by that title. . . . Many of the truest and best Spiritualists I have known have never in their lives witnessed any of the manifestations which to others are the first necessary steps on the road to a better understanding of the laws which connect the world of matter with the world of spirit. I have known persons with a great experience of mediumistic or spiritualistic phenomena who had an unshaken faith in the genuineness of their spirit origin, yet who were, if I may use the words, materialistic believers, not in Spiritualism, of which they knew nothing, but in spiritualistic phenomena.

* * * *

We are helped to understand the difficulties which confront the earnest medium who wishes to devote his or her gifts to the highest ends, by the following account which Madame d'Esperance gives of her own experiences. She says:—

I was desirous of proclaiming aloud to the world the great truth I had discovered. It never occurred to me that the world would not receive the news as gladly as I had done. I thought I had only to tell people of my discovery to render them as happy as I felt myself, but somehow my statements were received with discredit. People listened politely, but declined to believe without actual demonstration. This I tried to give them. And it was then I made a new discovery which seemed likely to upset all my plans for regenerating the world. The manifestations which during the years of experiments seemed to crowd upon each other, each one more wonderful than the last, needing no effort on my part to produce them, seemed almost impossible to obtain in the spontaneous, ready manner in which they had always occurred.

To all who are familiar with the importance of the conditions attaching to the production of psychic phenomena, these unsatisfactory results obtained with casual sitters will not be surprising. Madame d'Esperance herself writes: "It was with no little dismay that I saw the small result of my first missionary work, and began to realise that I knew next to nothing of the laws which governed these things." Here we have a cogent argument against beginners in psychic research plunging straight into the examination of complex phenomena, as well as a reminder of our obligation to observe the conditions necessary for success.

TRAVELLERS AND TRUTH-SEEKERS.

In Spiritualism we make an adventurous voyage and land on a strange shore. The peasants and fisher folk come down to greet us, and we are much interested to mark their customs and way of life, the more so as we find that these dwellers in such different conditions are men of our own speech, and indeed colonists from our own far country. We make eager inquiries about the great continent which lies behind, and though these simple folk have never travelled so far they give us their hear-say impressions, and their own opinions and deductions about the kings and princes who rule the land. The indolent and shallow-minded will be well content to accept these tales without question and will spend all their time in friendly intercourse with the shore-dwellers. The more resolute and truth-seeking, having courteously thanked these kind people, will set off along the great white road of Christianity, and penetrating deeply into the heart of the country will at last reach and be received into the palace of the King Himself.

F. FIELDING-OULD.

"We do say that man's responsibility is in proportion to the light given him; that man's duty is not lessened but increased by the quality of the revelation given to him,"—STANTON MOSES.

JESUS CHRIST AND SPIRITUALISM.

We give herewith a further instalment of correspondence on the above subject, necessarily condensing the communications in some cases. A reply from the Rev. F. Fielding-Ould to the various criticisms on his article will appear later.

SIR ARTHUR CONAN DOYLE.

What ruined early Christianity and reduced it to a jumble of creeds all at loggerheads over mystical questions? It was the attempt in the second century or thereabouts to closely define things which the human brain is incapable of understanding, and then to quarrel with those who did not agree with the definition. When we consider the breadth and gentle toleration of Christ's teaching we can, it seems to me, see that all those successive Councils of the Church which got more and more dogmatic in their teaching were essentially un-Christian in their spirit. Spiritualism is, in my opinion, an attempt to get back to the simplicity as well as to the phenomena of the early-Christian days. We have to cease the twisting of texts and the drawing of iron lines round matters which are admitted to be infinite and therefore beyond our capacity. It would be a thousand pities if any considerable body of Spiritualists began to excommunicate their neighbours upon such grounds. Every Spiritualist whom I know is convinced that Christ is the highest of Spirits. Upon that there is no contention. Why not leave it at that, and let each determine in his own soul and reason how far that highest spirit approached actual divinity? Only in this way can we find unity and mutual tolerance.

MISS H. A. DALLAS.

I earnestly hope that Mr. Fielding-Ould's article will not result in controversial arguments concerning the divinity of Christ. We shall gain nothing by mere arguments. Christ cares nothing for acknowledgments made by mere intellectual assent, by piecing together texts of Scripture, or by skilful polemics. During His sojourn on earth the only testimony which He valued was the outcome of personal convictions, resulting from contact with His person or insight into His character, based, in fact, on real communion and friendship with Himself. This is, surely, still the only way in which to know what is implied by the doctrine of His divinity. If we do not recognise Him by this sort of contact and insight, any opinions we may hold concerning Him, however "orthodox," are of no account, and may be misleading.

If Spiritualist societies exclude His name from their devotional books and neglect the study of His life and character they are obviously unfitted to express anything concerning Him, for they are not giving themselves the chance of discovering what He is or forming even an approximately true estimate of His significance for mankind. It is thoroughly inconsistent with their avowed principles that they should act so. Believing, as they profess to do, that thought brings contact and makes communion possible between those in this state and those who have passed into a higher life, one would have supposed that they would recognise that such an omission as this may involve depriving themselves of a great privilege.

Frederic Myers has spoken of Jesus Christ as "the Highest Spirit known to us," and the testimony of mankind has practically said the same, giving to Him a unique place in history; no one who is willing to admit this much concerning Him can fail to see the importance of keeping open the channels between our minds and His; to make no effort so to do is, to say the least of it, a great mistake, involving the possibility of serious loss.

He acts in harmony with the laws of the spirit world, which are the laws of the Father of spirits, and if the repeated experience of Spiritualists is to be relied on one of the best established of these laws is that thought is potent, and thought and desire make contact. Without denying that advanced spirits find ways in which to help even those who never give them a thought, we believe that we, on our part, can do much to facilitate their influence and render it effective; and that we can make their self-revelation easier and more assured by directing our minds frequently towards them. Christ, knowing the importance of this law, urged His friends to "abide" in Him, and let His words abide in them, and to break bread "in remembrance" of Him. If we do not care to open the channels of remembrance and desire we are disqualified to understand Him; if we do so we may expect inward light from the Father in Heaven, who alone can reveal truth to our spirits. No two minds will have exactly the same revelation; that does not matter. What really matters is that we should apply ourselves to keep open the mental channels between ourselves and the "Living One" who, to quote Myers again, has been an "incomparable Pioneer" to His Brethren. He can reveal Himself according to the capacity of the receiver if the channels are not closed, and so He will reveal God, the Father.

JAMES COATES.

It is a pity that the Rev. F. Fielding-Ould has announced his intention to condemn Spiritualism because its teachings do not square with those of his Church, nor, indeed, with the Church of Rome, which is equally condemned by him.

His particular objection appears to be that Spiritualists do not recognise Jesus, "the prophet of Nazareth," as God; that is, do not believe in the divinity of Jesus Christ.

Jesus—who was called Christ—was called so as one blessed or anointed. If Peter really said (if the sentence is not an interpolation like many others), "Thou art the Christ," that would mean that Peter accepted Jesus, his beloved Rabbi, or master, as the long-expected Messiah, the deliverer of Israel. Again, granting that Peter added "the son of the Living God," it is only the dead hand of an ancient theology could turn this into an assertion that Jesus Christ was no other than the Living God in human form.

As I read it, Jesus was unique, a highly gifted and inspired man, a God-intoxicated one, as recognised in the East, full of the Messianic concept of His time and race, with the added—but slowly grown—conviction that He Himself was the Chosen One. This conviction, held by Jesus, had been absorbed by Peter, as Professor Jacks would say, telepathically. He could, of course, obtain the idea in no other way. (I will not stop to elaborate what this telepathy is or is not.) Nor did Jesus Himself claim to be Jehovah, or the Living God. But suppose He—Jesus—did so, what has that to do with the facts, phenomena and the teachings of Jesus Christ? Modern Spiritualists, with few exceptions, honour the teachings of Jesus Christ, but have little or nothing to do with the thought-strangling limitations of theologians—ancient or modern. And the teachings of Spiritualism were not given to the world as under-pinnings for any Church, sect or party.

WM. A. JONES (Wales).

I read in the Gospels that Jesus taught character, personality, spirituality, benevolence, faith as foundations for His religion, and the Gospels are the supreme authority, not the Athanasian Creed. I am throwing in my lot with Spiritualism with the miners' of Abertillery. As a Christian I find no difficulty in the hymns used at our meetings. "Father, lover of my soul" is quite as good as "Jesu, lover of my soul," and Jesus understands that heart worship is to be preferred to mouth utterance of "Lord, Lord."

T. H. STEVENSON.

I do not agree with the definition of a Christian given by the Rev. Fielding-Ould. To say that "No one has a right to call himself a Christian unless he believes in the divinity of Jesus Christ" is equivalent to saying that no man has a right to call himself a Wesleyan unless he believes in the divinity of John Wesley. The dictionary defines a Christian as a disciple of Christ, or a pupil of Christ; in other words, a Christian is one who puts into practice the teachings of Christ—that we should love our enemies, love one another, do to others as we would they should do to us, &c., and is not this the desire of every true Spiritualist?

Regarding the question of the divinity of Jesus of Nazareth, each one must decide for himself and obey the promptings of his own conscience in the matter. To some this question is vital; to others of little importance. No thinking person can suggest, however, that a disbelief in the teaching of the divinity of Jesus entails for anyone permanent alienation from God, nor, on the other hand, that the belief in this creed or doctrine gains for such a one special license to inherit Eternal Life, in the immediate presence of Deity, for this would mean that the use of reason is prohibited in matters of religion and that all heathen races are at a disadvantage.

HAS NATURE HER OWN PHONOGRAPH?

F. C. C. writes:—

The suggestion of X. Y. Z. (p. 239) that Nature has her own cinematograph and phonograph is interesting. And, as we know that every material thing created by man is the result of some *precedent* idea of etheric form, the suggestion is worth consideration. Myers suggested that "hauntings" result from the dreams of the disembodied. I suggested myself, in "Personality and Telepathy," that the "conduct in general" of the living may impress itself on the form of houses where they may be. The houses "take" negative photographs and some, still living, can develop us positives these negatives of the past.

The narrative of X. Y. Z. I would accept as veridical, and it does not stand alone. Probably the three suggestions made, if no one be definitely correct, show the way to the real explanation.

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 five to seven, to meet inquirers and give them information and advice.

A GLIMPSE OF THE INFINITE.

"IN THE BEGINNING—God."

"... if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Tennyson's conviction regarding his "flower in the crannied wall" is recalled to our mind by the mystical experience narrated over the signature "Brother Resignation" in a recent number of "The Seeker." "The House of Many Mansions" is the title which the seer gives to his vision. He tells us at the outset that what he saw was a sphere of more than crystal clearness which kept brightening and broadening as he looked at it:—

"Chambers and cloisters at first invisible . . . opened out in unfathomable recesses, avenues, corridors, vestibules, streets, highways, paths, intersecting each other in bewildering mazes, labyrinths, and a world-wide phantasmagoria expanding in all directions. Height and depth, length and breadth, seemed all surpassed and swallowed up in an incomprehensible universe that included everything and excluded nothing. But there was an exceeding change. The great on earth looked small and the small great, the old degrees and proportions were reversed, the so-called infinite became infinitesimal and the infinitesimal infinite. Old classifications had departed, new classifications started up. Forms of indescribable beauty, angelic and archangelic, fluttered to and fro, by each other and through each other, distinct and indistinct, now in single separate figures and now in multitudinous processions or companies. Heaven and earth were mingled, fused, but not confused; they were evidently one and the same. And a light, that never shone on land or sea, illuminated with softest rays the whole extent of the unbounded sphere. There arose no dividing walls, no partitions of anything, no abrupt stoppages or ends. For the seeming lines of demarcation, as I gazed, melted and ran into each other—they were and they were not."

The indistinctness gradually waxed more distinct and then suddenly the sphere transcended itself and multiplied itself, sphere beyond sphere, "till all the suns, moons and stars were gathered up into the One that was Many, the One that was All." He saw the dynamics of creation, the process of the heavenly Architekton ever making new worlds, yet it was no sense of sight that possessed him but some faculty or perception direct and immediate, something akin to the beatific vision.

"Mirrored before me and beneath me, around me and above me, unrolled universe after universe, wave upon wave, system upon system, that had no close and no commencement, though they might and did pass through changes that resembled these. . . . But whichever way I looked, that which I visualised, that which I actualised was God. I saw, but in Him and through Him. I really saw but Him alone. He overlapt and interpenetrated all. Space and Time bore no longer any message or meaning. . . . I had emerged beyond life and death, beyond good and evil, beyond right and wrong and all the old moral landmarks, into a visualisation that embraced and found room for all."

As the seer concentrated his gaze on the magnificence of the spectacle, instantaneously it was a flowing, glowing, burning fire. But the flames hurt him not, for they were but expressions of Love. "Billows on billows, ranges on ranges of fiery foam scattered their flakes and feathers of heat that raged and raced as the breath of a world-furnace. But nothing seemed actually dissolved in the thickest of these palpitations and pullulations of glory. For the fire was God Himself in His unlimited splendour, in His Majesty, in His super-eminent grandeur. And I was part of God and one with God."

And then without any appreciable interval fell the great darkness—the darkness that comes from excess of light. Blind and in the very heart of infinite darkness he knew that he was being guided on his pilgrimage through the impenetrable gloom by an invisible and even intangible hand. "And the light of the fire and the shadow of the darkness were assuredly the same — were both assuredly God Himself."

At the very last he entered the ultimate of ultimates, the finality of all finalities. And lo, it was just blank nothingness; and the nothingness was God. "I gazed upon utter and intolerable vacancy for the first time. I was alone with the Alone. . . . And in the unimaginable Emptiness I was enabled to realise the sole Sufficiency that was God. He met, He harmonised the multitude of unintelligibilities that constituted the soul of man everywhere. He resolved the riddles, the contradictions, of perpetual recurrence. He and He alone was necessary. . . . I had no shadow of significance without Him. In Him I lived and moved and had my being and non-being."

And then the whole experience which had occupied but a fraction of a second of earthly time was over, and the seer returned to earthly consciousness. He had been looking into a mirror. And the mirror was a tiny drop of dew!

D. R.

SOME difficulties disappear when we face them resolutely. They do not wait to be struggled with.—G.

THE SIXTH SENSE IN THE WAR.

The August number of "Pearson's Magazine" publishes an interesting collection of psychic stories from the great war. In response to his invitation, the editor received so many replies that he is struck by the fact that "far more people are in possession of what is sometimes known as the Sixth Sense than is commonly supposed." He also sees in the stories "further proof of the existence of those mysterious forces which modern civilisation seeks to find behind the veil."

The most notable story is that narrated by Captain W. E. Newcome of an event in connection with the 2nd Suffolk in the Albert sector in November, 1916. The Germans were making a very determined attack, and were advancing across No Man's Land in massed waves.

"Before they reached our wire a white, spiritual figure of a soldier rose from a shell hole or out of the ground about one hundred yards on our left, just in front of our wire and between the first line of Germans and ourselves. The spectral figure then slowly walked along our front for a distance of about one thousand yards. Its outline suggested to my mind that of an old pre-war officer, for it appeared to be in a shell coat, with field service cap on its head. It looked, first, across at the oncoming Germans, then turned its head away and commenced to walk slowly outside our wire along the sector that we were holding.

"Our S.O.S. signal had been answered by our artillery. Shells and bullets were whistling across No Man's Land and finding their billets in the mass of Germans, but none in any way impeded the spectre's progress. It steadily marched from the left of us till it got to the extreme right of the sector, then it turned sharply to the right and made a bee-line for the German trenches. The Huns scattered back like startled rabbits to their burrows, and no more was seen of them that night. My men saw it, and it seemed to paralyse the nerves of them for a few seconds, but they soon gave a cry of acclamation when the figure seemed to be actually driving the Huns in front of it."

Captain Newcome says the appearance of the spectre can be vouched for by the sergeants and men of his section. He further remarks that to some the figure seemed to resemble Lord Kitchener, while others thought it was not unlike Lord Roberts.

Major Wellesley Tudor-Pole, O.B.E., whose name is not unfamiliar to readers of *LIGHT*, narrates an impressive experience he had at the Temple of Karnak. He describes the place as surcharged with definite mystic atmosphere and magnetism. "It was like entering a sea and finding oneself immersed in powerful colour currents, lifting the mind and soul out of the modern world into the conditions of three thousand years ago." He saw a procession of the High Priests of Amen Ra. "One priest in particular held my attention. He was fair and blue-eyed, quite a different type from his fellows, and strangely familiar to me in some way. I watched the procession pass by where we were standing, upon a broken pylon, and my eyes were continually drawn back to the fair-haired priest. When he was exactly opposite he turned in my direction, and for a moment stopped the incantation and held a long-armed Ankh out toward me. I had the strangest shock I ever remember, for who do you think he was? . . . Myself! I had no doubt about it, either at the time or since. So soon as the truth gripped me I became unconscious of myself entirely and entered into my old body of some three thousand years ago." The rest of the vision and its effect on the writer are told in vivid words.

Other stories of definite psychic experiences are included in the extremely interesting series, and "Pearson's Magazine" is to be highly congratulated on the idea of such an article, which we cordially recommend to our readers.

"Success is three-fourths character, for the most endowed men, so far as mental ability is concerned, will fail if their character is not even greater than their capacity." —G. E. WHITEHOUSE.

THE SIGNIFICANCE OF MATERIALISATION PHENOMENA.—"The investigations undertaken by Mme. Bisson and Dr. Schrenck-Notzing are evidently not destined to leave our knowledge of biology where it was. They constitute a revolutionary discovery of the powers of Nature, and the modern investigator who affects to ignore them or leave them on one side will inevitably before long find himself a back number in the scientific world. Such discoveries point to laws with regard to the working and conditions of which we have hitherto been totally in the dark. . . . In all directions . . . we are being brought face to face with the fact that in what we have hitherto ascertained we have but touched the fringe of a vast problem, the solution of which, in its entirety, is not yet within measurable distance of attainment. In the meantime we are obtaining a hint here and a hint there of those boundless possibilities inherent in Nature which offer a practically limitless field for the investigator of the new age who takes up his work untrammelled by the cramping dogmas of the science of yesterday."—"OCCULT REVIEW."

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BY THE LIGHT OF REASON.

Considering lately the torrents of loose talk current about the subject of Spiritualism, the facile judgments and frothy rhetoric that mark some of those who discuss it, it has occurred to us to set down as well as we can a few of the conclusions upon which we can safely take our stand—things which lend themselves to no fantastic interpretations by either party, but remain matters which belong to the natural and reasonable order of things.

First, then, we are intellectually assured of a soul or spirit in man as evidenced by thousands of manifestations of a faculty which transcends the physical side of things—clairvoyance, clairaudience, trance, telepathy, prophecy, inspiration amongst others. Beyond these things, and involved in them at times, are clear indications of individual self-conscious intelligence communicating from another order of life and making sufficiently manifest its human character. All who have carefully investigated the subject are aware of these facts, and if they have any doubt on that variety of phenomenal manifestation in which the evidences take a physical form, they are at least able to consult the testimony of those scientists who have tested exhaustively the resources of mediumship in these respects, and placed physical phenomena on a scientific basis.

Criticism which knowingly or unknowingly disregards these facts is simply valueless, whether it proceeds from obscure persons who are suffered to air their ignorance in the daily Press, or from eminent doctors, lawyers or medical men who are by the newspapers regarded as authorities merely because of their intellectual status, and without regard to the question whether they know anything of the subject or not.

The phenomena, then, are all proved, and not only proved but provable. Nor is there any room for doubt of the conclusions to which those phenomena point—the reality of another world of an immaterial order, the reality of its inhabitants as discarnate human beings, the reality of the communication between humanity carnate and discarnate.

The conclusions are stable, and no less tremendous. Realising their terrific and wide reaching importance, it is quite easy to see why or how there have been attached to them as parasites a host of theories and fanciful speculations vehemently proclaimed as facts, although to the critical eye they involve matters that are at least doubtful. Not all the clamour and insistence of the advocate of such ideas can hide the fact that they are unverified and generally unverifiable. The judicious investigator who follows the method of reason and abides by the laws of thought finds himself unable to give them unqualified assent. If he knows anything of human psychology he can find in its obscurities a suggestive explanation of some of the perplexing and grotesque statements which mix themselves up in an incongruous fashion with psychical facts for which he has full intellectual warrant.

To exemplify in a few sentences what we mean: Having gained evidence of the reality of a psychic communication couched in ordinary sensible language and purporting to come from some departed friend, he does not allow his judgment to be overpowered subsequently by a communication in bombastic and eccentric language through the same medium represented as a message from some great personage in history. Unless he is a hasty and unseasoned investigator he will not at once fall back on the cheap explanation that he is being duped by a "lying spirit"—an explanation which

has been "done to death." He will consider the psychology of the matter and realise that he is dealing with a region of the mind which has yet to be brought under line and chart. The earlier records of Spiritualism are full of these things, swallowed by the uncritical minds without question. The resulting attack of indigestion led many times to disillusionment on the part of the enthusiast. At the same time they repelled the sensible outsider, who without any understanding of psychology had at least a modicum of good sense and mother wit. He refused to believe in this cheap and easy access to the great minds of the past. He maintained that the mighty dead had something better to do than to dance attendance at hundreds of little circles in back streets for the edification and amusement of Tom, Dick and Harriet. He was quite right. He was only wrong in his failure to discriminate between the facts and the fancies of the subject, to realise that behind the vapourings and rhodomontade of callous investigators was a solid core of honest fact, capable of sustaining the severest scrutiny and amply attesting the reality of the central claim of Spiritualism.

There is a reasonable Spiritualism firmly established in the order of Nature, and outworking logically in the procession of intelligence. There is an unreasonable Spiritualism, grotesque, outlandish, unrelated to orderly thinking, and consequently repellent to the healthy mind. It is the product of a morbid psychology and sloppy emotionalism. The frank recognition of this fact is the first step towards bringing it under control. So far, in the Providence of life it has worked its own cure and, been defeated by its own excesses. To-day the advance of intelligence and understanding enables us to grapple with it deliberately with a view to extirpating it altogether, prevention being better than cure. When it is finally expunged, the reasonable, sensible Spiritualism will have more room to grow and to fulfil the great part now assigned to it in the evolution of the humanity of the future. All the mistakes and tragedies of the past had their root not in any evil principle in Nature, but in human stupidity, ignorance and misdirection. To the extent to which we can destroy these things, and by destroying them clear away the phantasms, illusions and delusions, to that extent is our advance made possible, whether as mortals or spirits. It is for human intelligence to co-operate with Universal Intelligence. Let us walk seeing our way clearly before us. The light will banish all the wriggling and writhing shapes that make the gloom hideous, and it will save us many a sore tumble. We have no fondness for the company of owls and bats, however mysterious and romantic the impression they create, and we have not the slightest respect for any prejudices they may feel against a general illumination of the landscape, whether it be of the sun or such torches as we may provide until its rising.

MR. WELLS AND SPIRITUALISM.

A DISCLAIMER BY SIR OLIVER LODGE.

Sir Oliver Lodge writes deprecating some of the criticism in our last issue (page 238) of Mr. Wells's book, "The Undying Fire." He says:—

"I am obliged to Mr. Dixon for his defence, but he will agree—that it is unfair to quote opinions expressed by one or more of the characters of a novel or a drama as if they necessarily expressed the views of the author.

"One of Mr. Wells's characters roundly abuses me, for instance—so do many people in real life—but I do not take this as abuse from Mr. Wells! He is perfectly within his right to put hostile criticism into the mouth of one of his characters; and if ever he himself wishes to descend to abuse he will no doubt take more direct means. Far be it from me to desire such a thing, but at present I have no grievance whatever."

WAR, sorrow, suffering gone—The rank earth purged—
nothing but joy left!
The ocean fill'd with joy—the atmosphere all joy!
Joy! Joy! in freedom, worship, love! Joy in the ecstasy
of life!
Enough to merely be! Enough to breathe!
Joy! Joy! all over Joy!

WALT WHITMAN.

THE BISHOP OF LONDON'S ADMISSIONS.

The Bishop of London, as reported in "The Times," made some very remarkable admissions in a public service in London on Sunday last. He confessed in effect his belief in spirit return, the possibility of communion with our loved ones beyond the border, and that those who passed over were the same five minutes after death as they were before.

It was on the occasion of a national service in Hyde Park in memory of those who had fallen in the war, organised by the Metropolitan Divisional Council of the National Federation of Discharged and Demobilized Sailors and Soldiers. Some fifty thousand ex-service men were present, in addition to many thousands of the general public.

Dr. Ingram told the story of a mother whom he knew well whose boy, aged 19, had been killed by falling 13,000 feet in an air battle. On hearing the news she was broken-hearted. Suddenly she saw a bright form clothed just as her son had left her. She felt his arms around her, his lips on hers, and in a voice of indescribable tenderness he said: "No, Mummy, I am not allowed to come back to you on earth again," and vanished.

Those visions, he said, were only very seldom vouchsafed and faith did not depend upon them, but they enforced what they were promised, and that was that their son, their husband, friend, or comrade was the same person five minutes after death as he was before.

The Bishop, however, after relating this beautiful and touching story of spirit return, went on to warn his great congregation against attempting to get into communication with the dead, ignoring the obvious fact that it was one on the other side who took the initiative.

He boldly declared that it was a sin to seek to know what we could not know. "Let the great scientists," he said, "let Sir Oliver Lodge and Sir Arthur Conan Doyle do what they like, but do not let the ordinary mourner spend his hours in trying to get into communication with the dead."

We shall deal next week with Dr. Ingram's attitude towards the question of whether it is right for us on this side to seek communication with those who have passed on, and to increase our knowledge of the various stages of progress in the continuity of life.

"GONE WEST."

The "Observer" recently had some correspondence on the origin of the above expression, leading off with the following letter from Mr. Hugh Harris:—

This euphemism for death, which has become current during the war, is of course a metaphor derived from the setting sun, and seems to me to have its origin in world-wide mythology.

Tradition places the Amanet (pleasant place of the dead) of the early Egyptians somewhere in the western Ocean; and the Babylonians believed that the entrance to the realm of death was situated in the west. Homer places the Elysian fields, into which favoured heroes passed without dying, at the western extremity of the earth near the river Oceanus. The Greek Islands of the Blest, peopled by the blessed mortals who were never to die, were supposed to be situated on the edge of the Western Ocean. Similarly with the Fortunate Isles of the Romans, so beautifully described by Horace. In the West, also, according to Hesiod, was the garden of the Hesperides, with its golden apples of immortality. At this day the Japanese Buddhists believe in a future life of righteousness and joy in the Western Paradise of Amida, the Buddha of Infinite Life. A similar belief would seem to have existed among the North American Indians, since Longfellow concludes his "Song of Hiawatha" with the description of how

Westward, westward, Hiawatha
Sailed into the fiery sunset
To the Islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter!

The island of Avalon, the paradise of Celtic mythology, was likewise originally located in the west. Tennyson, however, in "The Passing of Arthur," pictures the king being rowed by the three queens in the barge eastward:

To the island-valley of Avilion
till the hull
Looked one black dot against the verge of dawn.

To explain a small phenomenon by a great hypothesis is like taking a Nasmyth hammer to drive in a tin-tack.—G. "THE LIFE OF BROTHER LAWRENCE," by the Rev. Septimus Herbert, M.A., Vicar of Seal, Sevenoaks (Skeffington and Son, Ltd., 8/- net) is a helpful memoir of the sweet and simple life of this religious man of the seventeenth century. His practice of trying constantly to realise God's presence and to live as in that presence is as worthy of imitation in our day as it was then.

A CHURCH COMMITTEE INVESTIGATES SPIRITUALISM.

By F. C. CONSTABLE, M.A.

I have read with very great interest and almost full agreement the report on p. 218 of the Psychical Research Committee appointed in connection with St. Etherburga's Church. It is the first report of the kind which begins the investigation of Spiritualism from the right direction, i.e., from the meta-physical. We err when we put the cart before the horse—that is, attempt to explain the meta-physical by the physical. Part of what is written is so fully in agreement with what I have written in "Myself and Dreams" that it is possible the Committee was acquainted with my book. If not, the coincidence of like views is remarkable and, I think, tends to show they are correct.

The report says: "The ultimate explanation of Spiritualistic phenomena is bound up with our insight into the nature of reality." Reality here means *real* reality not *relative* reality. The report then finds the "reality" for man in him as a transcendental subject. This is in agreement with Emanuel Kant, who uses the term "transcendental subject" as the same as "the soul in man." The report, still in agreement with Kant, holds that imagination is deep buried in the soul of man and, I think, agrees with my suggestion that "thought is an inhibited form of imagination."

But the most admirable part of the report is that which I now give: "Reality is not spiritual, but the spiritual is an element in Reality." The complementary element is supplied by the power which expresses itself under the laws of Nature. We then work upwards from these two 'partials' and postulate a higher and transcendental unity, of which the intelligible and the objective worlds are partial presentations. We are next compelled by facts to assign man to this transcendental sphere, and to hold that his essential nature is partly revealed in thought and conduct, but only in part. His characteristic is free, creative activity on the one side, and insight on the other. In imagination he shows what he really is, and the intuition of the genius, the invention of the man of science, the vision of the artist, and thought in general are all nothing less than imagination limited in scope and power by embodiment in the intelligible world, and again in the objective world."

Now Kant's unity was a unity that he defined for the purposes of reason. The report postulates a *transcendental unity* which exists for insight but not for thought; it transcends thought. For this "transcendental" I have, in "Myself and Dreams," taken C. C. Massey's definition: "The accomplished in the accomplishing." There is transcendence of the accomplished and the accomplishing.

But what has all above written to do with Spiritualism? Everything. In what follows I assume that Spiritualism has proved the possibility of communication between the embodied and disembodied.

The report says that two hypotheses are open to us for explanation of the phenomena in question—the transcendental subject or possession. I suggest that there is a *tertium quid* open for explanation and, if accepted, I do not think it is in contradiction to the reasoning of the report.

Each one of us, whether embodied or disembodied, exists as a transcendental subject—and, bear in mind, disembodiment means no more than freedom from our *present form* of embodiment. After death we may or may not take on other forms of embodiment. But any such question is not now in point.

Now there is *communion* between us all, embodied or disembodied, as transcendental subjects; (Note.—We are transcendental *subjects*, not as Spinoza held, finite beings or individuals, and so absorbed ultimately in the infinite. Our personality survives) but, while embodied, the *communication* between us is subject to our embodiment: we have to use the brain for ideas which give us thought. We express to one another *what we think*; we can do no more.

How, then, can those who have passed over communicate? As Myers expresses it, they must function, for communion between themselves, without the assistance of any material brain. But for communication with us, still embodied, they must have the assistance of a material brain to act as a machine for the production of thought: they use imagination for communion between themselves; for communication they require thought. For communication with us they must have a machine, a brain, which can inhibit imagination in the form of thought. It is the disembodied transcendental subject which *starts* the communication with the embodied. But the *form* of communication is inhibited because it is determined by the motion of a material brain. Communications are partials of communion.

Dr. Crawford says: "The entities behind my experimental circles have shown themselves by their acts to be essentially human beings." I think he should have said the entities *appear to us* so to show themselves. The following are my reasons for alleging this.

If there be any truth in Spiritualism its foundation must be in the meta-physical, not physical. Each one of us is *real* reality—exists as a transcendental subject. Our embodied existence has only *relative* reality; so we, embodied, appear to one another only in *relative* reality. It follows

that the disembodied, in order to appear to us on our physical plane, must appear in relative reality, that is, as human beings. They must have the power to project themselves on to our physical plane or they could not be recognised by us. This, I think, is why Sir William Barrett speaks of their appearances as being *fragments* of their full personality.

It follows again, directly, that, so appearing, their acts must be subject to the laws of Nature. For their acts are acts on our physical plane. No act on our physical plane can transcend the laws of Nature: the disembodied on our physical plane can do no more than their environment permits them to do—the most perfect singer could not utter a note in an environment of full silence.

If the above argument be sound, then, because the acts of the entities Dr. Crawford refers to are acts essentially of human beings, it by no means follows that the entities themselves are human beings.

The above arguments lessen in no way the comfort many feel from communication with those they have loved and lost on earth. For, even on earth, we can communicate with one another only in *relative* reality. Our real reality is in communion one with another as transcendental subjects.

The investigation of Spiritualism must be on our physical plane and so must be scientific. If we assume this to be true, then the advice which the report gives at its conclusion is sound:—

"Sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science."

Spiritualism is concerned with communications which are no more than *forms on our physical plane* of communion.

A SEQUEL TO "I HEARD A VOICE."

All readers of that interesting book, "I Heard a Voice," by "A King's Counsel," will desire to follow the further record of life in the Beyond contained in the present volume.* The communications given (which purport to be from some of the same lofty intelligences to whose teachings we were introduced in the earlier work), were received during a period extending from the year 1917 to the beginning of the present year, and thus it is natural to find that the great war occupies a prominent place in them.

It is stated that comparatively early in the war a Congress was arranged in the spirit-world "to be attended by delegates from each country engaged in the struggle, to discuss possible terms of peace, the intention being, if terms could be agreed upon in the spirit-world as practicable, to try and bring about their adoption by the Governments of the nations at war." Each belligerent country, it appeared, had three representatives at this Spirit Congress, while neutrals had one representative each—all high spirits. We gather from this statement that optimism flourishes in the planes beyond, for none but optimists could have discussed peace terms at a time when the German hordes were over-running Europe, or could have hoped, with child-like faith, for the adoption of such terms by the nations at war.

Great names of the past flit through these pages—kings, queens, poets, literary giants, Churchmen, and military leaders. The author truly observes that it is not uncommon even among convinced Spiritualists to be sceptical about messages purporting to come from those who were great on earth. He contends, however, that as the rank which a person held on earth is not of the same importance in the spirit-world, there is no inherent improbability of the spirits referred to communicating with anyone on the earth plane. Certainly there is abundant testimony offered regarding these former lofty ones and their doings. Many great military commanders are described as taking an active share in the war, and a host of them were said to be working in connection with the British G.H.Q. in France. On the enemy's side a similar activity was manifested.

The author's remark on the close resemblance between life in the spirit-world and life on earth receives startling confirmation from these "automatic" scripts. We read of lovely furniture, large houses, with balconies and flat roofs, libraries in Town Halls, tennis courts, beautiful gardens, a meal at which one guest pledges another in a glass of wine, and of entertaining in "the grand style." After this we can agree with the observation of one who has passed over: "It is all so astonishing, this new world."

There is much that will perplex as well as stimulate thought in this very remarkable collection of communications received by the author's two young daughters. The records must be read and studied by all who are interested in the mysteries of our varied life in the hereafter.

Many passages of beautiful and noble thought are to be found throughout the book, and of high teaching there is abundance. It is this presentation of eternal truth, clothed in radiant words, which is likely to make the most permanent appeal.

L. C.

* "So Saith the Spirit," by "A KING'S COUNSEL," Kegan, Paul, Trench, Trübner and Co., Ltd., 10/6 net.

FROM THE LIGHTHOUSE WINDOW.

Mr. A. Vout Peters, who had contemplated a trip to Iceland, is now likely to remain with us during the winter.

Mr. Ernest Oaten's fine presidential address at the annual conference of the Spiritualists' National Union in Nottingham on July 5th contained a comforting assurance. Referring to the troubled times through which the organisation has passed, the president said: "The wood has been thick, but we are seeing daylight, and of one thing I am sure—the heart of our movement is sound." Elsewhere in this issue we give some extracts from Mr. Oaten's address and regret that we are not able to publish it in full.

The passing is announced, at the age of 87, of one of the oldest members of the Alliance, Colonel Kendal Coghill, C.B. late of the Bengal Fusiliers (now the Royal Munster Fusiliers). He was the son of Admiral Sir J. Coghill. During his last illness Colonel Coghill wrote to a friend that he was on his "final cruise westward." He was an occasional contributor to LIGHT.

In connection with Col. Coghill the "Daily Chronicle" recalls the following interesting incident: "At the time of the fall of Delhi, in September, 1857, Col. Coghill was the adjutant of the 2nd Battalion; and was installed, together with his orderly-room staff, in the famous Moti Masjid. Among the treasures found in this mosque were a crystal throne and the king's praying stone in black marble. The Prize Board were in considerable doubt respecting the disposal of the latter, when the resourceful young adjutant settled the question himself by appropriating it and getting the names of the officers and men who laid down their lives at Delhi inscribed upon it. This famous stone stands to-day in the church at Delhi as a memorial to the dead of a gallant regiment."

To the particulars of the career of the late Madame d'Esperance which appeared in our obituary notice last week may be added a few further details. Elizabeth d'Esperance was born in London on November 20th, 1855. She came into touch with Spiritualism through her friend, Mr. Mathews Fidler, in Gothenburg, in 1873. The materialisation and other phenomena described in "Shadow Land" occurred from 1874 to 1898, and much of these took place under the careful observation of such men as Alexander Aksakof, Dr. Robert Friese, Professor Boutlerof and other scientists.

The older generation of Spiritualists among us will remember the visits to this country of those two distinguished Russian investigators, Aksakof and Boutlerof. Both were men of tall and striking appearance, but in other respects they afforded a great contrast. Professor Boutlerof was of the type of the dry student—narrow and keen of feature, spare of figure and quick of speech. His companion was of broader, heavier build and correspondingly deliberate utterance, with a wide and lofty brow, which spoke of high culture and massive intellect—an impressive and dignified personality. A member of the Russian Imperial Council, M. Aksakof worthily represented the true aristocracy of his country.

Mme. d'Esperance was the author of two books, both in the library of the London Spiritualist Alliance: "Shadow Land," the autobiography already alluded to (printed in Gothenburg and published in London in 1898), and "Northern Lights" (published in London in 1901), a volume of psychic stories, mostly founded on incidents in which she was concerned or which had come to her notice in her intercourse with the peasantry of Scandinavia, Bavaria, the Tyrol and the Wendish people inhabiting the Lausitz district of Saxony. The former work has been issued in eleven languages and a few days before the author's transition arrangements were completed for its publication in Italy.

In "The Times" Literary Supplement a correspondent referring to the fact that George Borrow in his "Wild Wales" alludes three times to a Spanish ghost story by Lopes, declares it to be the finest ghost story ever written, asks if this story has been translated into English, and if so where it may be found. Perhaps some reader of LIGHT can answer the question.

Ghost stories connected with Windsor Castle are recounted in "John O' London's Weekly," prominence being given to the appearance of Queen Elizabeth to Mr. Glynne, of the Grenadier Guards, in 1897, when he was sitting in the library at the Castle, reading a book. "He looked up and saw a female figure in black, with a blue scarf over its head and falling on to its shoulders. It passed across the inner library to the corner out of view." Later, inquired of the attendant who the lady was at work in the

inner room, and was informed that there was no one there. The librarian subsequently informed him that there were records showing that for years Queen Elizabeth had haunted these particular rooms in the Castle.

Mr. Percy R. Street has had many visitors at the Inquiry Bureau at No. 6, Queen Square on Tuesdays and Fridays, and the usefulness of the bureau is becoming increasingly manifest.

Mr. Jerome K. Jerome, in "Common Sense," thanks Sir Arthur Conan Doyle for his courteous answer to the remarks he had made on Spiritualism in that magazine. He is, he says, reading "The New Revelation," and promises shortly to return to the subject.

Sir William Barrett contributes an article of absorbing interest to the "Weekly Dispatch." He considers the question: "If spirits can communicate with us and with each other, would it not be possible for human beings on earth to hold intercourse in the same kind of way?" and he indicates that much may be accomplished in this direction when we have gained a truer knowledge of the conditions upon which telepathy depends. He says, "Doubtless telepathy between minds here or beyond the veil is the true explanation of inspiration and the communion of saints in which all Christians believe."

Sir William, expressing once more his well-known view that Spiritualism is to be regarded as a branch of psychological science, and not as a religion, makes this interesting prophecy: "Psychical research will eventually be recognised in our universities as a department of psychology. It may be an aid to religion, proving the existence of an immaterial soul in man which survives the death of the body."

A notable interview with Professor James H. Hyslop, Secretary of the American Society for Psychical Research, appeared in the last issue of the "Sunday Times." It was taken from New York by that well-known journalist, Mr. Edward Marshall. Professor Hyslop referred to the fact that the war had directed the thoughts of millions to the problem of what lies beyond the grave, and thus a new stimulus had been given to psychic research.

Professor Hyslop urged the need of endowments for research. He said: "I hope, indeed I confidently believe, that out of this will come that impulse which will provide means whereby this most important of all subjects may have as generously endowed and systematic scientific attention as, in the past, frequently has been arranged with regard to matters of very minor import to humanity."

"Our knowledge of the whole subject," the Professor added, "is in the primary investigative stages. That is why it seems to be very tragic that no considerable fund has been established for the prosecution of the work. We know just enough to be quite sure that there are mighty truths to be discovered and monstrous lies to be refuted, truths and lies more vital to the progress of the race than those of almost any other unexplored scientific field, yet we, alone among investigators, have not the funds with which to press our study."

THE SUMMIT OF THE HILL.

Somewhere in space my darling wanders free,
Somewhere, I know, he lives and waits for me,
Somewhere his heart is calling to me still—
"I have but climbed the summit of the Hill."

Somewhere he works, his hands by God made strong,
Somewhere he prays, his prayer a joyous song,
Somewhere he calls, "I know no grief nor ill,
I have but climbed the summit of the Hill."

Then, thank my God that He refused my tears,
Born from my blindness, nourished by my fears;
Softly I say: "According to Thy Will,
He has but climbed the summit of the Hill."

From "So Saith the Spirit," by
"A KING'S COUNSEL."

MANY times have we been told by inquirers that the thing which most attracted them amongst Spiritualists was the general atmosphere of sympathy and service. It is a higher testimonial than the most ponderous words can achieve. The rooms of the Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C., will be closed during August, and no further free treatments will be given until Monday, September 1st, when the society will re-open and "carry on" as usual.

"A ROMANCE OF TWO CENTURIES: A TALE OF THE YEAR 2025."*

Another Utopia. In this one the war, the African sleeping sickness, and the transfusion of blood, form the material of the *deus ex machina* supporting the story. Whether this is the right way of going about the author's business may be doubted. It is a very open question indeed. For his purpose is to promote the world's practical progress, and the fictional form is employed to make his suggestions as concrete as possible. After all, however, the reader who takes this book seriously enough to go through with it will not be likely to do so for the romance: he would probably much prefer to have the progressional speculation separated from the story and condensed—a great saving to him of precious time. As for the mere fiction-lover, he (or more commonly she) will tend to skip the very parts to which our author most wants to call careful attention. Somehow or other he had to figure as alive upon earth in the year 2025, and the method chosen was the best he could devise.

In such a work, running to 365 pages, the changes from to-day are so very many and great that by no possibility can they be indicated in a short review. Of their value as reformatory suggestions, opinions will of course vary extremely. They range from changes that are obvious reforms to innovations of acutely questionable improvement, with all sorts of others between. For instance, the corners of rooms, at floors and ceilings, are all rounded—a commonplace of the "Harmonial Philosophy," and an independent suggestion to the reviewer by a housewife who thinks such things out for herself. *Per contra*, take this Utopian system of personal nomenclature, which indicates the place, date and hour of each person's birth. The second name reveals the month of birth, and terminal syllables disclose the hour. Says the hostess to her guest: "My name is Lilac Prophetice Namefranciscus. Will you not also introduce yourself that we may be friends?" Thus speak ordinary persons in the year 2025. The guest, having lately arrived at the 21st century, has first to consult a "permanent life card," and is helped to understand his own name, Alexander Parentive Neurodundeian. The exposition of the third name alone runs to eight and a-half lines of the book (p. 8).

Although this work may be classed with Bellamy's "Looking Backward," they differ profoundly. The environmental and mechanical factors of social life that dominate the latter are relatively subordinate in the other. Here we read: "How blind was Bellamy, in whose 'Looking Backward' perfected religion consisted of no more than a tiresome disquisition, and a few hymns of a paid choir, all of which could be listened to over the telephone! . . . The influence of meeting is that the subconscious selves exchange impressions below the threshold of consciousness; that is the reality."

In those days yet to come no longer will there be Secretaries of State, of War, &c., "but of labour, communications, examinations and promotions, agriculture, hygiene, matrimony, communication with other planets, psychical research, and education"; and above all "a high-priest of the religion of democracy." The spiritual direction then ruling the world will come from a sanctuary situated above the ruins of Pergamos, where will assemble a few men who have "come into most intimate conscious contact with the Unseen World," and whose positions in certain circumstances can be retained only "by miraculous approval of the Unseen." These will be the modern Oracles of God.

W. B. P.

ALL progress, all discovery and vindication of the true and the best, is by and through conflict of opposites, whether on the physical, the mental or the spiritual plane.—EVELYN UNDERHILL.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), acknowledges with thanks the following subscriptions received in June: Mr. Appleyard, 21/-; Mr. Venables, 21/-; Mr. Orr, 21/-; Lyceum Conference Collection, £1 5s.; F. D. (Birkenhead), £2 2s.; Grateful Patient, Bolton Circle, Bradford-street, 10/-; T. W. M. (Nottingham), 5/-. Total, £7 5s. The total disbursements during the month amounted to £17 12s. 6d.

"CREED AND CHARACTER," by Chapman Cohen (Pioneer Press, 7d.), is an indictment of the influence of religion in general, and Christianity in particular on racial life. It closes with the affirmation that openly or covertly Christianity is always the enemy of enlightenment and independence, that its favourite virtue is submission, social and mental, and that what the world possesses of freedom of thought has been gained in defiance of the Churches. All we can say is that whatever the name attached to it, the religion which has its source in that which Tennyson calls "the likeliest God within the soul" cannot fairly be held responsible for such a mental attitude.

* By KENNETH SYLVIA GUTHRIE. The Platonist Press, U.S.A.

SPIRITUALISTS' NATIONAL UNION, LTD.

PRESIDENTIAL ADDRESS BY MR. ERNEST OATEN.

Mr. Ernest W. Oaten, President of the Spiritualists' National Union, Limited, in his stimulating presidential address, delivered at the Annual Conference held at the Mechanics' Hall, Nottingham, on July 5th, 1919, gave a full account of his work in connection with the organisation during the past four years. He also outlined the need for growth in the future.

Mr. Oaten, in the course of his address, said:—

Reconstruction is in the air, and we need breathing time to reconstruct our machinery. Our Union has grown out of its clothes, and must be reconstructed on a solid and more substantial basis. Make no mistake about it—we are the most important movement in the religious world to-day. The future of religion rests with us, for we have tapped the power of the spirit world, and we must be prepared for responsibilities which are concomitant with our privileges. We must prepare to-day for a greater future.

Last year our esteemed secretary, Mr. H. G. Hey, who for years has been the hub of our activity, broke down in health. Mrs. Hey was appointed assistant secretary, and has worked well. Mrs. Greenwood, Messrs. Yates and Wright, with others of the Council, have shared with myself such work as was necessary to assist it. This has often meant inevitable delay and overlapping, and we have done what we could, but the work of the Council increases by leaps and bounds, and we need centralisation and a higher standard of efficiency. Since this year dawned we have lost the physical presence of our valued Vice-President (J. J. Morse), and also of Councillor J. T. Ward. What an inspiration it is to know of a certainty that they can probably do more to aid us now than when they were in the flesh. Get hold of that truth. Everyone who passes to the Higher Life is a source of strength to us. With larger vision, clearer understanding, and greater power they will still be members of our Council.

We possess to-day valuable assets of historical value and interest, and there are many people who are anxious to place valuable records of spirit activities, books, slates, apports, photographs, signed affidavits, etc., in the Union's custody if only suitable provision were made to keep and exhibit them. I have just had some 40 volumes handed me for the Union. I do not know where to put them, without making them inaccessible. There is the valuable library of Mrs. Britten lying idle.

If we are to continue our growth the time has arrived when we must have central administrative offices, centrally situated and properly equipped. Complete records and registers must be prepared for the whole movement, so that we know our true strength and position.

Our publishing department ought to have been extended, but, alas! we had to use the money of that department for general purposes. When we paid it back, paper could not be obtained. In the interval scores of new books had been published, chiefly at prices which seem specially designed to keep them from the democracy. I had one in my hand this week published at half a sovereign, which I could produce and see a profit on at 3s. 6d. Our Publishing Committee was formed in order to bring the price of standard books within the reach of the worker. There is a big field here.

We want central offices, where the activities of the movement can be properly directed, and we must have them. The spirit people want them as a storehouse of psychic power. The world needs them. We want, further, a church in every town, with its own staff of mediums, working on the premises, under decent conditions. Each church should have its own library and séance rooms, so that the investigator can be provided for whenever he comes along.

We want, too, a proper training home, where young mediums can be developed under expert guidance by scientific methods, under spirit direction. The Britten Memorial was promoted for this very purpose and in eighteen years has got a miserable six hundred pounds. We want to enlarge the idea. The London Spiritualist Alliance has gathered some four thousand pounds to help establish itself in London. I am glad to hear it. I congratulate them on their success, but what are we going to do? We are thousands, where they are scores. Let us think big things, dream big things, and we shall soon learn to do big things.

Wanted, a Pioneers' Memorial, with a Britten Library, a Wallis Publishing Department, a Fox sisters' suite of séance rooms, an Andrew Jackson Davis Lyceum office, a Morse Lecture hall, a Stainton Moses editorial room, a D. D. Home drawing room and a Crookes psychical library.

Do not tell me "it can't be done." It can be done if we want it done. We have the greatest cause on earth, the grandest truth that men have heard for two thousand years. The spirit people are behind us. They have not given us this cause merely to enable us to get a description of our grandfathers. There is behind it all a Divine purpose. The Spirit of Truth—the Holy Spirit of God—is calling to us to hold up the torch of freedom.

We have been holding huge meetings. We have proved that, properly organised, there is no hall in any town too large for us. We can fill them. Three thousand five hundred people at Sheffield, three thousand at Leeds and

Manchester, five thousand eight hundred at Glasgow, six thousand in London during the worst snowstorm for years, one thousand five hundred at Nottingham, two thousand at Swansea, where there is not even a Society.

Why, we have the world at our feet if we only can trust ourselves. Rise and labour. Show your faith in the power of the spirit world. Ours is the great future—let us rise to it.

A REMARKABLE BOY MEDIUM.

PSYCHICAL PHENOMENA IN NEW SOUTH WALES.

Mysterious knockings and physical phenomena of a violent character at Broken Hill, an inland town in New South Wales, Australia, are recorded in the June number of "The Harbinger of Light." The house where the strange events occurred is occupied by Mr. William R. Roberts. The medium is described as a small, gentle-looking boy of thirteen. He is not entranced, but apparently quite normal. The phenomena take the form of rappings and knockings, often very violent, levitation, and automatic writing. The boy's hand and arm become icy-cold when writing.

Mrs. Roberts said:—

"About three weeks ago, on a Sunday night after I and my husband had gone to bed, one of my sons, who had just previously arrived home from the city, called out and asked if I was walking about the house. I replied that I had been in bed since he came home. My son then said, 'Well, there's someone walking along the passage.' My husband got out of bed and had a look round, but could see nothing. My son was ahead of him. Very suddenly there came a violent knocking from the back bedroom. We all entered the room, and the knocking continued, and gradually became louder. My husband said that there must be an iguana or something of the sort inside the wall. He pulled the woodwork to pieces, but found nothing. He even went to the length of pulling down the whole of the wall where the knocking came from, but without finding anything that would explain the noise. My own opinion was that there was a battery of some kind concealed in the wall, but my husband could find no trace of any wires or anything one would expect to find if some electrical appliance was being used."

One of the Misses Roberts here interjected: "It is so funny. The knocking comes for four nights running, and then goes away for four nights. It is lovely to talk to. It will answer, by knocking, any question you like to put to it. We only ask it questions that can be answered by knocks, such as the ages of persons, and such things."

Mrs. Roberts continued her story: "We have had all the boards down in the room, and can find nothing suggesting any solution of the mystery. Only one really startling thing has occurred during the time we have been annoyed by this knocking. One of my sons was on a stretcher in the room while the knocking was going on, and he was thrown off it three times. Then another dreadful thing happened last Sunday night. We were all in bed, and when it was nearly midnight we heard a terrible crash in the room where we had before heard all the knocking. My husband said, 'That's the side of the house knocked in,' and that is just what it sounded like. We ran into the room. We saw the bed on which my son had been sleeping dancing about in mid-air, and then by some unseen agency it was hurled to the other side of the room, a distance of about twelve feet. The bedding and blankets were underneath, and the bed was upside down. My son was not hurt, as he got off the bed before it was taken up in the air."

Miss Roberts again interrupted to say: "When it first comes it makes a scratching noise, and then a gentle tapping begins to attract attention. If we do not take any notice of it, it appears to get very angry, and beats the wall terribly hard. We ask it all kinds of questions, and it answers them correctly. We have had total strangers to us in the house, and it has told them their ages and answered other questions that can be answered by knocking. It also answers 'Yes' and 'No' by giving two knocks for 'No' and three for 'Yes.' It will tell anyone anything they want to know."

A visitor to the house, who has a knowledge of psychic phenomena, considered that the boy had great power which ought to be developed along higher lines. The controlling spirit is evidently a very undeveloped one.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Blislee, Herts., acknowledges with thanks the following donation: A. Scott, 5/-.

"Above all vain polemics and sterile disputes there is something unaffected by criticism. It is this aspiration of the human soul towards an eternal Ideal which upholds it in its struggles, comforts it in its trials, inspires it in the hour of great resolutions."—LEON DENIS.

"SIGNS, OMENS AND SUPERSTITIONS," by Astra Cielo (Skeffington and Son, Ltd., 2/6), is a rich storehouse of evidences of human belief in strange things. The origin of many popular superstitions is dealt with in an interesting way, and the book is a useful compendium of this kind of knowledge.

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 8d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Horace Leaf. August 10th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke Place, W.2. — 11, Dr. W. J. Vanstone; 6.30, Mr. Percy Beard. Wednesday, August 6th, 7.30, Mrs. Mary Gordon.

Walthamstow, 342, Hoe-street. — 7, Mrs. Baxter.

Kingston-on-Thames.—Bishop's Hall, Thames-street. — 6.30, Mr. Thomas Pugh, address.

Croydon.—117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. G. R. Symons.

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

Battersea.—45, St. John's Hill, Clapham Junction. — 11.30, circle; 6.30, Mrs. Neville. 7th, 8.15, Mr. Abethall.

Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Mr. Geo. Prior and Mr. E. Spencer. Tuesday and Friday, 7.30, Mr. Ed. Spencer.

Peckham.—Lausanne-road. — 11.30, circle; 7, Mr. W. G. Walker, address and clairvoyance. 10th, Mrs. Mary Crowder.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. Clempson, address and clairvoyance. Wednesday, 8, Mrs. Jamrach, address and clairvoyance.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15. — 11, Mrs. E. M. Ball; 6.30, Mr. Nickels, of Luton. 10th, 6.30, Mrs. E. A. Cannock.

Brighton.—Athenæum Hall. — 11.15 and 7, Mrs. Crowder, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting. Thursday, August 21st, lecture by Mr. Percy R. Street on "Wireless Messages from the Living Dead," at Union Church Institute, Queen Square.

Brighton Spiritualist Brotherhood.—Old Steine Hall. — 11.30 and 7, addresses and clairvoyance, Mr. Sarfas; 3, Lyceum. Monday, 7.45, Mr. Sarfas. Inquirers' 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., Earlam Hall, Earlam Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst 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, Brammar 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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