

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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[a Newspaper.]

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NOTES BY THE WAY.

Sir Oliver Lodge has had frequently to complain of garbled versions of his public utterances. Sir Arthur Conan Doyle is the victim of statements that pay no regard to considerations either of honour or of decency. As every self-respecting journalist is sorrowfully aware, the Press during the last generation has become commercialised by men to whom little matters so long as their newspapers are popular and profitable. Very few independent journals are left, and only the most powerful writers dare to say unreservedly what they think. Those behind the scenes know that in regard to the subject of human survival the Press is largely feeling its way, its leaders carefully and closely watching the trend of public opinion. Any large popular movement in favour of the subject would undoubtedly mean a complete *volte face* on the part of journals that are at present hostile and contemptuous. Some of us who are associated with *LIGHT*, being ourselves Pressmen with long experience in newspaper work, are disposed to be very patient, knowing the difficulties with which the mass of journalists have to contend, and knowing, too, the impossibility of the average writer even faintly realising the importance of a subject like ours, which to him is but one of many with which he is called upon to deal, most of them apparently of far greater moment. In one sense, indeed, they are of more importance, as relating to matters of more immediate and practical interest. The issues with which we are concerned belong in a large measure to the future. We must be patient and bide our time.

The rogue is undoubtedly a device of Nature for punishing the fool. It is not always easy to apportion the blame between a swindler and his dupe. The dupe equally, as a rule, wants something for nothing and in the contest the sharper emerges simply as the successful criminal of the two. We see in the fact a notable illustration of the inexorable balance which obtains in the moral as well as in the physical world. There is, as Shakespeare pointed out, a soul of goodness in things evil. We do not condone the evil, we do our best to abolish it, but we recognise that, while it exists, it is in the wonderful economy of life made to fulfil its purpose. The struggle of opposites makes for equipoise. Let us take some examples from our own movement. However much we may deplore rancorous, shallow and prejudiced criticism, it fulfils some useful purposes. It frightens away the weak and timid class who might be otherwise tempted to dabble in the subject to their own detriment and ours. It raises the standard of evidence by putting the advocates of the subject on their mettle, and at the same time it attracts to us the attention of

keen and judicious souls upon whom unfair and malicious attacks produce an effect quite the opposite of that intended.

We are hearing much nowadays about the necessity for reforming humanity. But as the wise inspirer of a celebrated trance-medium (the late Mr. J. J. Morse) observed, humanity does not need reforming, it only requires rounding out and developing, and he remarked that, considering all its temptations and difficulties, the wonder rather was that men and women were as good as they are. There is really a great deal of essential goodness in mankind. That it is not easily recognized arises from the fact that it is very crude and is often expressed in ungainly and misleading shapes. Of a man whose untruthfulness made the unco' guid raise their hands in holy horror, a close observer of the culprit reported that many of the man's lies were dictated by kindly motives. They were told to please and sometimes to comfort people, and he gave some amusing instances to illustrate the point. The liar was in his way a philanthropist, just as some very truthful people carry their virtue to harsh and misanthropic lengths. After all, goodness is of the heart, and no great teacher recognised this more than Jesus. He taught that Love was the great thing, and He found more of it amongst the humble and unlettered than amongst those learned in the theologies, the formalists, purists and pedants. That is how He saw the world of his day; that is how He would see (doubtless *does* see) our modern world.

EDWARD WYNDHAM TENNANT.

To the chorus of praises elicited from the reviewers in other journals, *LIGHT* may add its tribute of admiration for the delightful memoir of Edward Wyndham Tennant by his mother, Lady Glenconner (John Lane, £1 1s. net). He was indeed a brilliant youth, generous, witty, talented, and Lady Glenconner has made him live again for us in her pages. We were especially struck by the fine quality of his verse, much of which is quoted in the book. Some of it has the essential element of poetry, and is sufficient to place his name high in the roll of the soldier poets of the war. It contains the fine flower of thought and emotion expressed in exquisite words. In her dedication Lady Glenconner writes:—

"I would dedicate this Memoir to all those Mothers who have suffered the same loss. They will forgive the imperfections, and all I have found good to tell of my son here, they will feel to be true of theirs. May the Light of Comfort shine on them."

Our older readers will recall the name of the Hon. Percy Wyndham and its associations with *LIGHT*. The gallant youth to whose brief earthly career Lady Glenconner's book is devoted is his grandson.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* gratefully acknowledge the following donations received since those recorded in previous issues:—

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"In true growth and development there is never any giving up, for what we gain is always of far greater value, even for real enjoyment, than that which we leave."—R. W. TRINE.

THE EVERLASTING LINK OF LOVE.

By ROSEMARY.

[In my dreams there came to me a young soldier and told me to write what he should relate to me. And so, with an unaccustomed pen, I have tried to do his bidding, for perhaps our dreams are the Realities and our waking hours but a Dream!]

An attack had been planned and we were waiting in our trenches for the signal to be up and over, when a mine exploded with a deafening noise, sending up a shower of earth and débris. I must have been struck and stunned, for I remember nothing more till I heard a clock chiming. "How odd," I thought. "Why, that sounds like our church clock at home!"

I opened my eyes and found to my surprise that I was lying on the hillside just above my home in England. I got up, shouldered my rifle and set off. How very odd. The rifle is no weight at all, and I have a strange sensation of gliding through space; my feet do not seem to touch the ground. I reached the house, and, standing beside the windows of the dining-room I looked cautiously in.

I saw my mother just putting sugar into the breakfast cups. The Pater and Donald were there. Mary was not down yet. Late, as usual, I suppose. I saw Mother put her hand over a letter lying by her plate. I knew by the caressing way in which she touched it that it was from me. I saw the Pater's face take on that expression which means that he is dying for news, but is too proud to appear curious. I intended presently to give them the surprise of their lives; a big war whoop and I should be in their midst. There's Mary. Now everyone is helped and Mother draws out her letter. "Dear boy, he is quite well and sends all sorts of messages to everyone. Donald is to see that old Kim gets enough exercise, and Mary will find the book she wants at the end of the first row in the bookcase near his bed. He has been in rest-billets, but is just off to the trenches again. The last parcel was ripping. It had all the things he wanted in it." I was just meditating my leap, when the maid came in with a telegram. What is the matter? My Mother turns very pale and all the family seem frozen with horror. I jump through the window. No one takes the faintest notice of me so I pick up the telegram and read it. It is from my C.O., who is also my Godfather.

"Regret to say your son, John, was killed in mine explosion yesterday."

"Mother, Mother, what an idiotic mistake to make! What a shock you have had! How lucky I have just turned up to re-assure you! Why don't you speak to me? Don't you see me? Do take some notice of a fellow!" To my growing amazement, she made no reply and did not seem to see or hear me. I turned to my Father, to Mary, to Donald, whom I shook soundly. "Really, old chap, this is past a joke! Am I so changed then? You must surely know me!" I dropped my rifle with a bang, I shouted, I did everything I could think of to startle them, to catch their attention, but it was all to no purpose. What is the matter with them? Have they all suddenly become deaf and blind? I was getting pretty desperate when a light began to dawn on the situation.

My sudden awakening on the hill-side, the feeling of gliding through space—was I really "dead" then, had I been killed after all? . . . But no, why I never felt so alive before! "Father, Mother, do listen to me! It is a lie. I am here, close to you. I want to tell you all my adventures in Flanders and about that jolly Tommy I made friends with lately. Do pull yourselves together and listen!" It was useless, and at last, in despair, I rushed out of the house into the garden and up the hill to my favourite place of refuge. It was an old Roman Camp crowning the end of a spur of hills, on either side of which wide, smiling plains stretch down to the sea, only a few miles distant.

I flung myself down against one of the low mounds covered with grass and sweet pungent-smelling wild thyme which formed the inner ring of fortifications in bye-gone days. I was raging—torn by the sorrow of my parents and by the impotence of my attempts to comfort them. Scarcely knowing what I was doing, I pulled up great tufts of the thyme and crushed them in my hands. "What is this?" The scent seems to convey a wordless message to me. Wafted into my heart is a power which soothes and heals like balm poured into a throbbing wound. "Peace, little brother, peace! Lie and rest and await the hour of sunset. All is well; only be calm and patient. Peace." The turmoil in my mind was stilled as by a miracle. I lay back, I closed my eyes, and I must have slept, for the next thing I remember is sitting up and seeing my Mother standing gazing over the sea, where the sun was sinking in a glorious pageant of colours, crimson, gold, azure and palest wild-rose pink.

"John used to love to come here and watch the sun set. I thought I might feel nearer to him out here." She sank to her knees, and though I heard no words there came a great throbbing as of music in the air around her, and I knew that she was praying for me.

"Are not two prayers a perfect strength?" The beautiful words flashed into my brain. I knelt beside her and prayed as I never have prayed before that she might know I was there. As I prayed she suddenly turned towards me. "John, John dear, you are here! I am sure that you are

here! I feel so conscious of you! Speak to me, darling! Tell me how it is with you! Oh, thank God for letting you come!" . . . She sank back against the bed of thyme, closing her eyes, and for a space we held a wonderful wordless communion together. . . . I knew that she was comforted, that she knew that all was well with me, that I loved her deeply and that nothing could separate those bound together by the mysterious and beautiful tie of Love. The link, the only link between the worlds is Love.

HOW THEY GOT TO BIRMINGHAM.

MIDLAND SPIRITUALISTS HEAR THEIR PROMISED SPEAKERS IN SPITE OF THE STRIKE.

The mass meeting of Spiritualists in the Birmingham Town Hall on Sunday night, September 28th, was jeopardised by the railway strike, but was rescued by the resourcefulness of the local people and the indefatigable energy of Mr. Percy R. Street, of Reading. The tale is worth the telling.

The two speakers announced were Dr. Ellis Powell and Mr. Street himself. At noon on Saturday Dr. Powell telegraphed Birmingham that in view of the railway strike it would be impossible for him to come down. At 11.30 the same evening Dr. Powell received a telephone message from Mr. Street, sent by a circuitous route, to the effect that he would be at Dr. Powell's residence on Sunday morning at 8.30 with a motor to take both speakers to Birmingham. Sure enough, at 9 a.m. Mr. Street appeared at Brondesbury, having left Reading at 5.30 a.m. and been delayed by mechanical difficulties on the road.

After breakfast for Mr. Street and his driver a start was made for Birmingham just before 11 o'clock, Mrs. Powell forming one of the party. Apart from some loss of time owing to taking the wrong turning at Banbury, the journey was comfortably performed and Birmingham was reached at 5.30, an hour before the advertised time of the meeting. The Town Hall was crammed, the audience numbering between 3,000 and 3,500. In fact, the meeting was one of the "star turns" of the evening, the other being a promised speech at another hall by Mr. J. H. Thomas, the leader of the railwaymen, who, however, was unable to keep the appointment.

The next problem was the return to London. The party left the Queen's Hotel at 8.30 on Monday morning. They had not proceeded ten miles before another car, dashing out of a side road at high speed, crashed into the "honnet" and tore a spoke out of one of the front wheels. This caused an hour's delay, while witnesses were examined and the police took various measurements. Then, as it was found that the dilapidated car was still capable of progress, another start was made and the journey went on successfully through Warwick, until, at a lonely spot four miles north of Banbury, the cylinder cracked and the driver announced his fear that, so far as he was concerned, the proceedings had terminated. As there was just a bare possibility of amelioration, the party walked back to an outlying village named Shotteswell in an endeavour to procure assistance. The expedient, unfortunately, was unsuccessful, but the visitors were consoled by the discovery of a perfect gem of early architecture in the shape of Shotteswell Church, a little building with Norman and early English arcading untouched by the desolating hand of the restorer, and with the original stone altar *in situ*, possibly dating back a thousand years or more.

After this discovery the party attempted to walk into Banbury. They had nearly completed the journey when their motor came in sight in the rear, towed by a milk lorry. The breakdown of the engine was complete, however, and consequently, after prolonged search, another car was found which took the travellers on to Newbury, in Berkshire, where they spent the night. The next morning the reviving train service enabled a return to London in normal fashion. It may be doubted if the success of any meeting has been jeopardised in this fashion before, and it is certain that threatened trouble of this kind has never previously been out-manoeuvred with such energy and resourcefulness as were displayed by the Birmingham people and by Mr. Street on this occasion.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

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THE Editor, who is now convalescent after his recent illness, has left town for a few days.

ERRATUM.—"Upon a night of earthquake God builds a thousand years of pleasant habitation for man" is the correct version of the quotation from De Quincey's "Suspiria de Profundis" in the Leader last week, there misquoted.

SPIRITUALISM AT THE CHURCH CONGRESS.

VIEWS OF EARLIER CHURCHMEN.

At the coming Church Congress at Leicester the subject of Spiritualism is to be dealt with by various speakers. In this connection it is interesting to reproduce some of the views expressed by Churchmen in papers read at the Church Congress at Newcastle-on-Tyne in October, 1881.

THE REV. DR. THORNTON.

On October 4th, 1881, a paper was read by Dr. Thornton, Vicar of St. John's, Notting Hill, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He said:—

At the mere name of Spiritualism some will at once cry out, "Frivolous!" others "Imposture!" and others "Sorcery and devilry!" Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the subject we find (to use the words of Mr. Page Hopps, a friend of Spiritualists, though not one of them) that "the way has been defiled by fraud, and blocked up by folly." Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiastics in universal censure, because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil.

Now there is much of the Spiritualists' teaching with which the Church can most cordially agree.

1. It is a system of *belief*, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold, as true, propositions which are incapable of mathematical proof. They are at least Theists if no more; certainly not Atheistic.

2. It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

3. It inculcates the duties of purity, charity, and justice, setting forth as well the loving fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

4. It declares that there can be, and is, communion between Spirit and Spirit, and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit; in other words, of Revelation, Inspiration and Grace.

From the statement of these points of agreement I pass on to those on which I think Spiritualism warns the Church that her trumpet sometimes gives but an uncertain sound.

1. We habitually remind those whom we teach that "they have an immortal soul." We too seldom convert the phrase, and tell them that they are really Spirits, and have a body which contains an immortal part, to be prepared for immortality. We make them look on the body as the true being, the soul as a sort of appendage to it. . . . We should have taught, more carefully than we have done, not that men *are* bodies and *have* souls, but that they *are* souls and *have* bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God's work hereafter.

2. Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the Communion of Saints; for if we hint that one who prayed for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of his Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, and not that of the Spirit, is made the true life.

3. Further, there is a wide-spread reluctance, even in the Church, to accept the super-human as such. I do not say this is universal, far from it, but it is very general.

CANON WILBERFORCE.

After a sketch of the history of modern Spiritualism, Archdeacon (then Canon) Wilberforce said:—

In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the Church is certain, and has made itself manifest here in Newcastle.

Dr. T. L. Nichols, writing of its results in America, remarks that—"There can be no question about the marked effect of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious opinions of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified such profession. Great numbers, perhaps, who doubted or denied the existence of a future state, have found, as they think, incontrovertible proofs of its reality."

Just then, recognising that the general teachings of Spiritualism are inimical to almost every organised body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional un-wisdom of the ecclesiastical pooh-pooh! which is our modern substitute for the "anathematism" of less tolerant days. We must abstain from contemptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurers have more than once been publicly offered a thousand pounds if they would, *under the same conditions*, imitate the most ordinary Spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established, and as easily verifiable, as any of the more exceptional phenomena of nature which are not yet reduced to law.

The movement is here, in the providence of God, whether by His appointment or permission; and through it He calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfilment of the Apocalyptic vision of the Spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with His saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation towards it which involves important duties.

We need have no fear for any truth of Christ's Church, for, as if He had foreseen attacks from the invisible borderland between earth and heaven upon His Church, He has promised that the gates of Hades shall not prevail against it. Resting on its true foundation, the Church of Christ is assuredly safe from all assaults; but there may be so much hay and stubble of our handiwork in it that many outward organisations may suffer the loss of the corporate existence. Secondly, we should realise that the sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of Modern Spiritualism is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it.

WALT WHITMAN'S CLARION CALL.

Have the elder races halted?
Do they droop and end their lesson,—
We take up the task eternal and the burden and the lesson.
Pioneers, O Pioneers!

All the past we leave behind,
We debouch upon a newer, mightier world, varied world,
Fresh and strong the world we seize—world of labour and the march.

Pioneers, O Pioneers!

Till with sound of trumpet
Far, far off the daybreak call—hark how loud and clear I hear it wind.
Swift! to the head of the army!
Swift! Spring to your places,
Pioneers, O Pioneers!

PSYCHIC SCIENCE AND MIRACLES.—Perhaps Jesus was actually transported by spirit agency from the desert, and set upon the pinnacle of the temple; that He was literally carried to the summit of a mountain, and saw a clairvoyant panorama of the splendours of the courts of that day. A fearful and incredulous mind will usually endeavour to explain away what was sometimes a literal fact. One has heard of a schoolmaster teaching his pupils that the ravens who fed Elijah were a tribe of that name! Such "wrest the Scriptures," and find them easier to swallow when torn into little bits, and think themselves "higher critics."—"The Wonders of the Saints," by the REV. F. FIELDING-OULD, M.A.

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MEDIUMSHIP AND CONJURING.

WHAT SOME FAMOUS CONJURERS TESTIFIED.

That some of the famous conjurers of the past testified to the reality of psychic phenomena is well known to psychic students. But the testimony they gave is worth recalling. Let us take, first, the famous Robert Houdin, who, after a thorough investigation of the clairvoyant Alexis, wrote two letters to the Marquis Endes de Mirville. These letters were published by the Marquis in 1853 in a Memoir addressed to the Members of the Académie des Sciences Morales et Politiques. In his first letter (May 4th, 1847) Houdin wrote of the phenomena:—

The more I reflect upon them the more impossible I find it to rank them amongst those which belong to my art and profession.

In the second letter (May 16th, 1847), he wrote:—

I have therefore returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).

Samuel Bellachini, the Court Conjurer at Berlin, made a declaration in December, 1877, regarding the phenomenal manifestations through Slade, the American medium, in the course of which he wrote that he had tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening. And he continued:—

I must for the sake of truth hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London, Perty, in Berne, Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power and to prove its reality.

The Declaration is signed "Samuel Bellachini, Berlin, December 6th, 1877."

Let us take next the testimony of Professor Jacobs, a famous prestidigitateur in his day, who, writing to the editor of "Licht, mehr Licht" on April 10th, 1881, in reference to phenomena witnessed by him in Paris through the mediumship of the Brothers Davenport, said:—

I affirm that the medianimic facts demonstrated by the two brothers were absolutely true and belonged to the spiritualistic order of things in every respect. . . . If the psychical studies to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence or deny through predetermination to deny.

In 1882 Hermann, a famous American conjurer, according to the "Chicago Times," admitted the reality of mediumship after an experiment with a Mrs. Simpson, a Chicago medium. But as this was stated in a report of the séance and not over Hermann's own name, we may waive this testimony.

Another distinguished professor of legerdemain, Harry Kellar, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month addressed a letter to the editor of the "Indian Daily

News," in which, after giving an account of the marvels he witnessed, he wrote:—

In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand.

But this was not all. Mr. Kellar continued his investigations, and on the 30th January, 1882, was able to write to the same journal in these terms:—

After a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.

We have an instinctive aversion to trading on the past, for we aspire to see our movement carried on with ever new life and power. Maeterlinck, in one of his essays, treats of the dangers of dwelling on the things that are past, and we have seen the disasters that befall those movements that live entirely on their traditions. But there are some important exceptions, and this of the testimony of conjurers is one. We hope those of our readers who are interested in the question will take especial note of the above testimonies. They may serve in some measure to stem the torrent of wild and foolish writing and talk from opponents who are crassly ignorant of the facts which they dispute.

DR. FORBES WINSLOW AND SPIRITUALISM.

Mr. Ernest W. Oaten, editor of "The Two Worlds," writes:—

"Owing to the controversy over a statement of the late Dr. Forbes Winslow made some years ago in the 'Times,' I am sending you for your information, and publication if you think fit, a copy of a letter he subsequently wrote to the Spiritualists' National Union, to whom I am indebted for permission to publish. I shall use in next issue. You might like to do the same.

"The original is kept at the registered offices, but is at the moment in my possession."

COPY OF LETTER FROM DR. FORBES WINSLOW.

57, Devonshire Street, W.

October 17th, 1912.

DEAR SIR, In response to your request I desire to say that at the time I wrote the views alluded to in your letter I had under my care a lady of title, a great Spiritualist, whose mind was unhinged thereby. I was young at the time and the case made a great impression upon my mind and led me to investigate the matter and to write as I did. I classified, as far as I can recollect, Spiritualists as follows:—

1st.—Real believers in it.

2nd.—Rogues and vagabonds and impostors to whose advantage it was to allege a belief in it and who obtained their livelihood from practising the same upon certain persons, without using any discretion or judgment, and who were the means (and are the means at the present day) of mentally unhinging those predisposed to mental disorders. The law should deal with these (as it is doing) and lock them up.

3rd.—Those whose mental condition has given way from other reasons, and who advocate Spiritualism from erroneous and insane views respecting the same.

I am in the same position as the late Mr. Whewell, Master of Trinity College, Cambridge, who, on refuting certain statements made in a book he had written some years ago on Chinese Music, and being severely cross-examined on the same, gave the simple reply, "Yes, I wrote that, but I have changed my mind since then." This is my answer to your query.

Faithfully yours,

(Signed) FORBES WINSLOW.

"CHARACTER must be evolved slowly to be permanent, and character cannot be evolved without toil. Character is more important than the exchange of commodities with which we are too often mainly concerned, and artificiality and luxury only serve to lessen our interest in matters which make for contentment. Our material advantages will avail us little unless we gain in moral stature. And to do this there must be progression in all the virtues. Everything that militates against this end must be gradually discarded. Growth will then be continuous, and there will be no hurry, no haste."—J. C. WRIGHT.

FROM THE LIGHTHOUSE WINDOW.

Those who are in town on Thursday next, the 16th inst., should not miss the lecture to be given on that evening in the hall of the L.S.A. by the Rev. J. Tyssul Davis, B.A. Mr. Davis, who has lectured for the Alliance on several previous occasions, is a man of broad sympathies and wide culture, and one of the most eloquent speakers who have appeared on the Alliance platform.

It would be interesting to know if any automatic scripts gave an indication of the coming of the railway strike. Certainly, across the border our Adversaries, as Stainton Moses calls them, or the Forces of Disintegration, as they are termed in the "Seven Purposes," must have been actively engaged. We can surmise a spiritual conflict equal in intensity to the industrial strife that took place on our side.

Mr. Henry Withall was in fine form in his address at the opening meeting of the Winter Session of the L.S.A. on the 2nd inst., an account of which appears elsewhere. He reminded his hearers of their duty as "custodians of a great truth." The excellent attendance in spite of the difficulties of the strike was a happy augury for coming meetings. The gathering was distinguished by an array of psychic talent, for among those present were Mrs. Wallis, Mrs. Brittain, Rev. Susanna Harris, and Miss Violet Ortnor.

Miss Lily Cannock, daughter of Mrs. Cannock, the well-known clairvoyant and healer, has been awarded the Royal Red Triangle and the Victory medal in recognition of her services with the Y.M.C.A. in France.

The Church Congress, which is to open at Leicester on October 14th, will welcome the termination of the strike. Between two and three thousand delegates are expected to attend, and with the curtailment of transit facilities they would have found it extremely difficult to be present. As we have mentioned before, the claims of Spiritualism are to be debated at the Congress. We give in this issue some extracts from the views of clergymen expressed at an earlier Congress.

Sir Arthur Conan Doyle, at his lecture at Wimbledon, on Sunday night, described how he recently heard the voice of his son who has been dead a year. "I was in a darkened room," he said, "with five men, my wife, and an amateur medium. I bound the medium in six places with string. My wife later gave a little cry, and I heard the voice of my son. My son said: 'Father.' I replied: 'Yes, my boy.' He said: 'Forgive me.' I knew to what he referred. We had only one difference in all his lifetime—his non-belief in Spiritualism. I reassured him, and he replied: 'I am so happy.' Then his voice faded away. I state definitely that I spoke to my son, and that I heard his voice. I would be a most blasphemous liar if what I told you were not true." Approached by a newspaper representative with a request for further information, Sir Arthur Conan Doyle resolutely declined to be interviewed. "It is too sacred and delicate a subject to be discussed in cold blood," he said.

Father Bernard Vaughan, in a recent address at Brighton, brought forth once more the threadbare nonsense about Spiritualism driving people insane. In this issue we publish Dr. Forbes Winslow's recantation of his charges in this direction.

Dr. Abraham Wallace, in reply to Father Vaughan, points out that "some years ago it was found by careful statistical investigations that in certain asylums in the United States there were 14,550 cases of insanity, and the only ones attributed to Spiritualism were four. From 1878-1887 the total number of admissions to asylums in England was 136,478. Of these 3,769 were attributed to religious mania. From the time that modern Spiritualism was first heard of in England until the year 1904, Spiritualism as a cause of insanity had never been inserted in any report connected with an English asylum." If Dr. Wallace thinks these conclusive facts will deter our opponents he little realises their powers of juggling with the truth.

Sir A Conan Doyle will lecture at Wolverhampton on October 16th, instead of at Hanley as previously announced.

Controversy on Spiritualism is now being conducted in two London weekly publications—the "Medical Press" and "Common Sense." In the former (September 24th) the Editor writes, "I have still an open mind in regard to Spiritualism, and should occasion of investigating the subject first hand offer, I shall do my best to rid myself of my avowed scepticism." He publishes letters from three correspondents—Dr. Preston King, of Bath; Dr. Francis Hernaman-Johnson, of 61, Harley-street, and Mr. Henry Sewill, of Reigate. The first and second named gentlemen admit the facts of psychic phenomena but question their interpretation. The third devotes his contribution to a criticism of Sir Oliver Lodge.

Dr. King writes: "Mr. Crawford, in assuming the existence of his 'operators,' has only fallen into the error, common throughout all ages, of ascribing what cannot be explained in the light of current knowledge to the agency of departed spirits." He considers that this presumed supernatural agency has hindered the serious investigation of the subject.

Dr. Hernaman-Johnson boldly avers that "The time is rapidly approaching when the existence of the *phenomena* of Spiritualism (so-called) can no longer be doubted by a thinking man." He has seen a table rise from the floor without anyone touching it, and witnessed the table "attack" a particular person who had been making game of the proceedings. But that, he confesses, is the extent of his spiritualistic experience. Yet we find him offering a possible explanation for materialisations. He is a follower of T. J. Hudson, whose "Psychic Phenomena" represents to him "the high-water mark of what can be done in the way of explaining 'spiritualistic' phenomena without going beyond human agency."

Mr. Sewill, in the course of a long letter, says, "Upon Sir Oliver Lodge's facts or assumptions, if not he, his followers—Sir Conan Doyle and others—seem to be trying to lay the foundations of a new religion. It is to be based on science, not faith or revelation. Its foundations ought to be indestructible; they are, to say the least, far from solid."

A well-authenticated ghost story is recalled by the London "Star" in connection with the marriage on October 6th at Westminster Cathedral of Miss Hilda Paget and Captain H. E. Raymond-Barker. The bride is daughter of Mr. Howard Paget of Elford Hall, Tamworth, whose father was the Rector of Elford, highly esteemed in the Western Midlands a generation ago. One day at Elford Rectory he saw what looked like mist assume the outlines of a human figure. He thought at first he was witnessing some unusual effect of light and shade, but when the head of the figure turned he recognised the features of a very dear friend. The expression was one of profound repose. The apparition faded instantly: but the Rector had no doubt of its meaning, and told his family that his friend (of whom he had heard nothing for weeks) was dead. So it proved; in two days came news that he died at the time of the ghostly appearance at Elford Rectory.

Mr. G. T. Sadler, of Putney, has a long letter in the current number of "Common Sense" (October 4), in which he criticises some of the books on which (he alleges) Sir Arthur Conan Doyle relies (and quotes) for his evidence on Spiritualism. He writes: "The phenomena are genuine very often, but Dr. Conan Doyle's explanation of them is not the only one, and probably not the simplest or most scientific. Cannot he revise it?"

Mr. Sadler quotes Dr. Crawford as saying: "The medium supplies the material and the sitters supply the energy," and he asks what more is needed than an intelligence to guide and use the energy. While allowing that Dr. Crawford suggests that it is a discarnate intelligence, Mr. Sadler is of opinion that he is not eager to assert this view. He quotes Dr. Crawford, "It is sufficient for my purpose that there are intelligences of some kind in charge of the phenomena."

But if he had taken the trouble Mr. Sadler could have given this definite expression of opinion by Dr. Crawford in the Preface to his book, "The Reality of Psychic Phenomena," where he says, "I do not discuss in this book the question of the identity of the invisible operators. That is left for another occasion. But in order that there may be no misapprehension I wish to state explicitly that I am personally satisfied they are the spirits of human beings who have passed into the Beyond." Thus do our critics take what suits their purpose, and ignore statements from the same source that contradict the end they have in view.

Sir Oliver Lodge, in an article in the "Weekly Dispatch," deals with the problem of evil which, he says, has exercised the mind of philosophers, and poets, and thinkers from time immemorial. "If there be a God, why is evil permitted? that is one question; and Why does misfortune fall upon the good as well as upon the wicked? that is another. The questions can be differently formulated."

After discussing this aspect of the question, Sir Oliver continues: "Without an element of evil, and the possibility of succumbing to it, human life would be divested of much of its interest: it would be mechanically not morally perfect, and the training derivable from an experience of real struggle and effort would be absent. If there is light there must be darkness. If there is heat there must be cold. If there is good there must be evil. The alternations of light and dark, of summer and winter, of growth and decay, of life and death, of pleasure and pain, and apparently also the alternatives of good and evil, seem necessary for all the fullness and completeness of a complex universe."

THE L.S.A. SOCIAL.

A LARGE GATHERING IN SPITE OF THE STRIKE.

"All life's difficulties seem great at a distance, but vanish when faced." So moralised Mr. Withall, acting president of the Alliance, in congratulating the seventy or eighty ladies and gentlemen who had faced the difficulty of being present on the 2nd inst. on the occasion of the opening meeting held in the beautiful hall attached to the Society's rooms. He did not add that the overcoming of difficulties brought its reward, but this was certainly the case in the present instance; the evening's programme, quite apart from the pleasure of social intercourse, being of a most interesting and enjoyable character. Before introducing its special features the Chairman had a cordial word of welcome for the new members present, expressing the hope that they would soon find themselves entering into the spirit of the movement—a spirit of fraternity and helpfulness to others. He reminded his hearers that they were custodians of a great truth, which, without thrusting it down everybody's throat, they would feel it their duty to endeavour, as best they could, to pass on, by giving their friends the opportunity of questioning and conversing with them on the subject. This method was far more effective than public meetings, the influence of which was often very transitory. They would not fail in this respect if they realised what Spiritualism was, the comfort which it brought, the burdens which it helped to lift. The one thing we needed in the new world that was to be constructed was the realisation of our relationship to one another, and if we once realised the nearness of those whom we had thought lost this would follow.

Just now we were living in very precarious times. They were very precarious as regarded the Alliance. The Society's tenure of the present premises must end in eighteen months. They had looked at dozens of places but so far had found nothing suitable. If any of his hearers knew of a good-sized house in a suitable neighbourhood, he appealed to them to let him know, for something would soon have to be done. The Society was steadily growing in numbers and this growth might continue on a still more extensive scale, for interest in their subject was being awakened everywhere and their paper—*LIGHT*—was in consequence enjoying an increased circulation. All this made it difficult to find premises which would be exactly adapted for their purposes—as they would want not only good accommodation for carrying on their work, but a hall for meetings which would hold as many people as that in which they were then met. Another cause for anxiety had been the health of their editor, Mr. Gow, who had kept up the paper to a very high standard. With regard to that evening's meeting he (the Chairman) had thought it would be a good thing once a month to give friends who were unable to attend afternoon meetings an opportunity of witnessing demonstrations of the wonderful faculty of clairvoyance. They had expected Mr. Peters to give the demonstrations that evening, but owing to the strike he was unable to return from Scotland in time. Miss Violet Ortnier had kindly offered to take his place.

Miss Ortnier gave some ten or twelve descriptions, nearly all of which were recognised. These were preceded and followed by violin solos by Miss Walenn, accompanied on the piano by Mr. Wiseman. We feel that it is impossible to speak too highly of Miss Walenn's playing—it was an artistic treat such as can seldom be enjoyed: The pieces selected were "Chant du Soir" (Gerald Walenn), Brahms's "Dance," "Humoresque" (Dvorak), and "Swing Song" (Ethel Barnes).

TRUE courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.—HENRY VAN DYKE.

THE WONDER OF PRAYER.—To the accomplished lover great and wonderful is prayer; the more completely the mind and heart are lifted up in it, the shorter the wording. The greater the prayer, the shorter in words, though the longer the saying of it, for each syllable will needs be held up upon the soul before God, slowly and, as it were, in a casket of fire, and with marvellous joy. And there are prayers without words, and others without even thoughts, in which the soul in a great stillness passes up like an incense to the Most High. This is very pure, great love; wonderful, high bliss.—"The Golden Fountain."

"We all love to hear a child laugh—it rings so true and is so evidently provoked by real amusement. Why cannot we also retain some of this spirit of fun and pleasure? Is it not because we shut ourselves out from the children's world so much that we forget how to put our troubles aside, as they do their lessons at playtime? The little girl knows that her doll is lifeless, yet almost before she has it in her arms, the toy is as real and as precious to her as she herself is to her mother. She so closes her eyes to its disfigurement that she is no longer conscious of any defects, and so is untroubled by them. If only we can do likewise and see the inner worth and charm of things we shall know something of the joy of living and retain a little of that beauty which radiates like 'trailing clouds of glory' from the heart of our childhood."—D. C. JONES.

MIND-READING v. SPIRIT-COMMUNICATION.

By E. W. DUXBURY.

Of all the hostile hypotheses with which the spiritistic theory has been confronted, none has been more persistent than that of mind-reading or thought-transmission, as explanatory of a certain class of mental phenomena. It is, in fact, as old as Modern Spiritualism itself.

When Cahagnet published in Paris in the year 1848 the results of his experiments with his mesmeric subject, "Adèle" (described by so negative a critic as Podmore as some of the most striking evidence adduced in support of the spirit theory), he frequently referred to this suggested explanation. Certain of his sitters, at first amazed by the extraordinary mental phenomena they experienced, afterwards, on reflection, adopted "thought-transmission" as an alternative explanation, and returned to him for confirmatory evidence of spirit agency, which, in several instances, was furnished.

This theory of mind-reading is highly theoretical and would, if it were true, present almost limitless possibilities. It therefore makes a special appeal to the amateur in psychical studies. Those who adopt this theory do not appear to have realised in any adequate degree the implications of their doctrine. When seeking an explanation of the mental phenomena in question their supernatural character is not disputed, nor is the integrity of the medium challenged. The medium's ability, however, to obtain from the conscious or subconscious minds of the sitters the information he discloses is asserted to be the true explanation of the phenomena.

Assuming this explanation to be correct, any question of spirit agency would be ruled out, and we should merely have to deal with an abnormal fact of psychology, and it is herein that the question admits of a practical test. If one man has the power to sit down opposite another quite unknown to him and then to disclose to him ideas forming part of the content of the latter's conscious mind or of his subconsciousness, it would be incredible that such a faculty could be limited to any one subject or class of ideas. We could not conceive, for example, that one man could read the mind of another in all that related to the latter's operations in stocks and shares, but was quite unable to do so in any other particular.

If this faculty exists, it cannot be altogether rare. We can hardly suppose that all those who happen to possess it at once set up as professional mediums, and then restrict their powers to spiritistic questions for pecuniary reasons. Nor could the restriction of the faculty to one set of ideas be properly attributed to the power of suggestion. Suggestion on the part of the sitter might convey, for example, a general impression of spirit agency, but it could not transmit the detailed, and often recondite, facts by which such impression is frequently supported.

The issue is therefore clear. As the conscious minds and the subconsciousness of all of us teem with thousands of mundane ideas unrelated to spiritism, if this faculty of mind-reading truly exists, it should be capable of cognising, in the case of a stranger, ideas entirely unconnected with those of death or spiritism. It should not be difficult, by means of experimental psychology or an adequate number of well-attested instances to substantiate this faculty with regard to ideas quite extraneous to those of spiritism. By similar means the existence of a limited (not unlimited, as some suppose) power of telepathy has been established for all unprejudiced minds who will take the trouble to study the evidence.

If, however, it should transpire that the alleged faculty of mind-reading is entirely limited to ideas of a spiritistic character, this very limitation to one class of ideas would indicate that mind-reading could not be the true explanation which must, therefore, be sought in the agency of discarnate spirits.

The mind-reading theory is more plausible when applied to a medium in the trance state, but it becomes much more doubtful in the case of a clairvoyant or clairaudient medium who is frequently not in that condition. Experimental studies in telepathy or the results obtained in thought-reading entertainments, though they are sometimes superficially cited in support of this theory, are obviously on a different footing, since they involve intense mental concentration upon particular words or ideas on the part of the agent.

If the spiritistic theory be opposed on the ground that it has not sufficiently established its facts, in a much more weighty plight must be a hypothesis which is scarcely supported by any facts, but exists mainly in the realm of theory.

"NATURE not only leaves slackness and indolence unrewarded, but punishes them with strictness and severity. She withholds the prizes and raises her terms. Every postponed duty is made harder. When vigilance is relaxed, difficulties accumulate. Delay to make the best use of immediate opportunities means a heavier penalty of toil. The poet Browning was never tired of teaching that all work done faithfully and patiently on earth was a preparation for the life eternal. It was not only a preparation of character but the work itself would survive. . . . The wise man will therefore, plan his tasks not upon the small tasks of earth but upon the grand scale of the life eternal."—H. LEVERMORE, M.A., B.D.

PROBLEMS OF THE FUTURE LIFE.*

FIRST NOTICE.

The sub-title of this masterly book, of which the above heading is an abbreviation, much better indicates the nature of the work than its title proper. "Life after Death" may very naturally be understood as descriptive, which is far, indeed, from the author's intention. Whether as fact or as *ben trovato*, the legend of the old farmer's adventure with Ruskin's "Notes on the Construction of Sheepfolds" is suggestive of what may be experienced by many readers, old and young, in search of knowledge concerning after-death life, when they expectantly take up this volume. For Dr. Hyslop does not profess to tell us much about the future life; indeed, he shows that we not only know very little regarding it, but from the nature of things, cannot know much. Of more immediate importance to the student of Spiritualism than extension of reports of the daily life in our "Heavenly Home" is actual knowledge and understanding of the severe natural limitations to such knowledge—the *rationale* of the ignorance, confusion, contradiction, even chaotic communication notoriously prevalent: this invaluable contribution to our crying needs, here supplied, is naturally prior to the special knowledge of which so many are now in quest.

Readers who in their time have "done their bit" in metaphysics, philosophy, science and psychology, will find this book easy enough reading, pleasurable in no common way or degree. The thoroughness of its logic, the methodological procedure, rivalling the Teuton at his best, must receive due acknowledgment, the *odium Germanicum* notwithstanding. This work is a typical product of Intellect, properly understood as a component of Intelligence (not constitutive of it), its true use here admirably illustrated, just as its abuse was conspicuously exemplified by modern Prussia. Other less prepared readers may as well at once understand what with regard to the book under notice they will perhaps have to "work for their living"—which is, after all, the condition of a progressive life decreed by Nature.

The Natural Principle of Continuity, logic one of its modes of action, finds extraordinary freedom of expression in Dr. Hyslop's mind; hence his trains of dialectical thought are sometimes surprisingly long, sometimes astonishingly short. He will trail his reader relentlessly through many chapters to the scheduled destination, that on arriving there the latter may not only see clearly where he is but how he got there. With equal adroitness the author will cut adrift carriage after carriage of the train he and his reader travel on, picking them up later on if wanted, indifferent to their fate for the time being, frequently for all time, so that the particular carriage occupied goes along most quickly and surely. This is a characteristic of his method requiring no particular illustration in the reviewer's measured space. It is a superb manifestation of logic in essential thought, of unvincible continuity of purpose and process. The *pro* and *con* impartially, fearlessly; the why and wherefore, the *rationale*, in demand always.

The first chapter of "Life after Death" deals with Primitive Conceptions of a Future Life. "It is probable that the differences of all the world religions," here remarks our author, "can be unified in psychic phenomena." Herbert Spencer's treatment of dreams and ghosts in relation to religion and belief in a future life receives fine intellectual correction. This chapter alone will suffice to indicate the method and manner in which the subject of the book is handled. Chapters II. and III. concern the Ideas of Civilised Nations: brief expositions of Chinese Religion, Hindu beliefs, Japanese Doctrines, Egyptian Ideas, Early Greek Ideas, etc.—an apparently far cry from the world to come. Touching the doctrines of nirvana and reincarnation there are passing observations, of a thought-liberating character and value.

In the fourth chapter Christianity and Psychic Research are considered in their natural relationship, a proceeding so commonly ignored or violated as to come upon us with an air of novelty. The former is represented as "founded on alleged facts, not on a philosophical scheme of the universe"—psychic facts at one with those of modern psychic research, making Christianity a truly scientific religion. Chapter V, on Modern and Scientific Doctrines, is a rather long train of thought composed of many communicating carriages whose windows open upon views of intense interest. The Kaleidoscopic operations of logic upon the diverse concepts of materialism are philosophically exciting. The non-metaphysical reader may, however, find them more numbing than stimulating. The drop-of-water-in-the-ocean analogy of survival, telepathy and much else, are treated with refreshing originality and vigour.

Chapter VI. discusses The Possibility of a Future Life—one of the long but logically necessary trains of thought. "There are three ways," says the author, "in which the possibility of survival after death can be defended on philosophical grounds. (1) On the hypothesis that there is a 'spiritual body,' an 'astral body,' or an 'etherial organism,' of which consciousness is supposedly a function rather than

of the brain. (2) On the hypothesis that consciousness is a functional stream of the Absolute or God and not of the physical organism. (3) And the hypothesis that consciousness is a function of a spaceless point of force, the virtual view of Leibnitz and Boscovitch." It is then pointed out that except in spiritualistic phenomena and theosophic speculation we have no evidence for a "spiritual body" or its synonymous conceptions. This chapter supplies excellent matter for several articles on subjects of the first importance, but must be passed by without further comment, together with the one following, on Difficulties of the Problem. The remainder of the book more directly appeals to the general readers of LIGHT. Chapter VIII. is to them of such immense practical value that an article should be reserved for it alone.

W. B. P.

POLTERGEIST PHENOMENA WITH THE
"GEIST" RULED OUT.

The "Saturday Review," in a smartly written article on "Magic and Superstition," rebukes the self-satisfied preening of our intellectual feathers which is induced by the contemplation of our ancestors' belief in magic and witchcraft. Beyond changing the names of our fathers' creeds, there is, the writer assures us, but little change. "We no longer talk of white magic, the Cabala, necromancy and sorcerers. We call them patent medicines, mind and memory training, Spiritualism, and hypnotism." He goes on to pillory some instances of what he regards as the modern catering to credulity, only to admit at the end, however, that certain phenomena do exist which are as yet inexplicable:—

"I have myself witnessed the performances of what the Spiritualists call a Poltergeist. A Central African chief, goaded by my denial of the existence of evil spirits, showed it to me in the hopes of overcoming my scepticism. He took me to his village, and pointing to an ordinary native hut, informed me that if I cared to go inside I should find a particularly unpleasant spirit pulling the hut to bits. Personally, he said, he advised me against it. It was an ordinary round mud hut with a grass roof and a low doorway, of the type used in most African villages. I went inside and was immediately hit on the arm by a large piece of mud. Other pieces of mud were detaching themselves from the wall and flinging themselves about inside the hut. A piece of cloth which was lying on the floor was lifted up about three feet in the air and ripped in half. I then retired from the hut. The hut had been perfectly empty, and there was no possibility of anything entering it or being thrown into it from outside."

Admitting that the experience is inexplicable, the writer does not see that it is necessarily supernatural. (Nor do we; nothing is supernatural—but we know what he means.) "The fatuous absurdity of the whole proceedings," he says, "is sufficient argument that it was as unconscious as an earthquake. . . . If we are to accept the ordinary coal-throwing poltergeist as a spirit, we are driven to think that the spirit world is devoid not only of sense but of humour." Are we, indeed? That is a very wide generalisation. If circumstances had clearly pointed to the phenomena being the work of a mischievous boy or girl, would the "Saturday" reviewer have ruled out such an explanation on the ground that their fatuous absurdity "was sufficient argument, etc"? Or if he had ultimately become convinced that human agency was at the bottom of the manifestation would he have been driven to think that this world was "devoid both of sense and humour"?

"ANY fool can go crooked and call it Romance; it requires a clever man, a strong man to go straight. . . . To do anything but steer straight means the speedy end to all adventure; the mudbanks of life are piled with vessels whose helmsmen failed to grasp that point. There has been a lot of nonsense talked about this matter of Romance. It is assumed that wrong-doing is necessarily romantic, whereas, I believe, it is often the most dull and dreary method of spending one's life. . . . Drifting in matters of morality can lead only to shipwreck; steering may lead to the desired haven. 'To be in heaven,' it has been said, 'is to steer; to be in hell is to drift.' And the true Romance, with all the other verities of life, finds its consummation in the celestial, not in the infernal regions."—SHEARSMITH.

H.C. is troubled concerning the question as to the grief of the departed spirit at being unable to communicate with friends on earth, and asks if there is a compensating element. There are at least two compensating elements. One is the sense of ease and freedom enjoyed by the enfranchised spirit and the other is the fact that communication is not entirely cut off, as there is a certain connection between the incarnate friends as spirits and the arisen spirit. It is not, of course, an easy question to deal with, as there are countless grades of advancement, even amongst people in the flesh, and the experiences of the man at death are liable to infinite variety. In the case of advanced spirits temporary troubles of separation would not weigh heavily, while in the case of what are called "earth bound" spirits there is often a dulling sense of perplexity which lasts until they are sufficiently enlightened to recognise their true condition.

* "Life After Death: Problems of the Future Life and its Nature." James Hyslop, Ph.D., LL.D. Kegan Paul, French, Trubner and Co., Ltd. Price 9/- net.

FRANCIS GRIERSON ON "WONDER."

The "Toronto World" of September 1st gives the following report of an address by Mr. Francis Grierson:—

Francis Grierson, the celebrated author, gave an address last night at the Theosophical Society, in the Canadian Foresters' Concert Hall, on "Wonder." The house was packed, and the audience listened with rapt attention to the eloquent sentences of the great essayist. Epigram and apothegm followed each other in brilliant succession. Imagination and wonder, he said, were closely related, but through wrong education the young were taught to think automatically and lost the faculty of wonder. People who think profoundly never cease to wonder. Unless this faculty is kept alive people lose interest in the great events of life and the universe grows stale. The more *blasé* people are the older they look. The more attention given to psychology the drier the mind. Spencer grew more pessimistic the more he followed his philosophy. Where there is no wonder there is no vision. People who see furthest have the greatest influence. The universe is the most wonderful mystery. Eternity is the most wonderful thought. A wave of wonder is sweeping over England such as the world has never seen. It began before the war. People tire of sensation. They never tire of the wonders of the mind.

Imagination, wonder and vision go together. The Prussian failed to see what would happen when he tried to rule the world. The new paganism stares at everything and wonders at nothing. Edison is materialistic and his mind moves in a channel of invention instead of creation. No one ever invented anything as wonderful as a wild flower. Goethe said that the spiritual world is never closed. It is our senses that are closed. The cynic is never creative. In France the romantic period died in the Franco-Prussian war. Zola thought he could get along without wonder. He is too dead to-day to be discussed. Instead of wonder Zola only aroused curiosity. The difference between wonder and curiosity is the difference between vision and vulgarity.

COMMON PEOPLE RIGHT.

Science has only stepped in to prove that the common people are right. The common sense of people has never failed to see the wonderful and the miraculous, and science is now trying to recognise these things. The vibrations which influence us most are sound vibrations. To fear a thing is to be negative to it. Fear is a mental condition. People dread the proofs of immortality which are thrust upon them. They fear the proofs of judgment to come. The day has gone when any body of educated men can deny the revelations of the occult. It requires prophecy to make the people admit that mind has clear vision. Moral platitudes can never take the place of real reverence. An agnostic sermon is intellectual sin parading in Sunday clothes. The French sceptics will have to explain why Foch was able to work wonders. Worldly power is always defeated in its ambitions. Riches feeds on its own vitals. Note the careworn faces of men who hoard money—the worst form of obsession.

Mr. Grierson said he remembered in 1870, when the first idea of brain waves descended on London twenty-eight years before Professor Crookes' celebrated addresses in which he attributed all phenomena to vibration. Titled society has now accepted the occult. Ridicule is unpardonable. To refuse to recognise the occult is provincial. Great Britain, he said, was saving the world twice, in this recognition of the occult side of life, as well as in the war.

MR. HORACE LEAF IN THE PROVINCES.

Mr. Horace Leaf, who has just returned from a lecturing tour in the Provinces, found the movement in a highly promising condition in various centres. Societies were pursuing an active forward policy, not only aspiring to encourage production of psychic phenomena of an evidential character, but seeking for their platforms the finest obtainable exponents of the philosophy of Spiritualism. To accomplish these ends the Societies are sparing no expense. They are also securing the largest halls they can get for their meetings.

In Sheffield Mr. Leaf found the keenest intellectual and spiritual atmosphere prevailing, and the movement, besides being on a high plane, was in a healthy, progressive state. Much of the success achieved was due to the efforts of such loyal workers as Councillor W. Appleyard (who has been Lord Mayor of Sheffield twice), Mr. J. Higginbotham, Mr. W. G. Hibbins, B.Sc. (Lecturer in the Technical Institute), and Mr. J. K. Jones. To Mr. B. Chappell (Rotherham), and Mr. Levi Crowcroft (Doncaster) the cause is also greatly indebted.

Sheffield possesses in Mr. Sutton a fine clairvoyant, who has also the gift of clairaudience. He is able to give the full christian and surnames of those manifesting, with their former addresses and the date of their passing. Mr. Sutton's method of procedure is to walk amongst the audience during his delineations.

Mr. Leaf delivered his lecture on "Materialisations" at Sheffield, Rotherham, and Doncaster to large and very appreciative audiences. He received requests to pay further lecturing visits.

SIR A. CONAN DOYLE AT WIMBLEDON.

The Wimbledon Spiritualist Mission has engaged the large King's Palace Picture Theatre in Wimbledon for the four Sundays in October for special local propaganda. Sir Arthur Conan Doyle kindly lent his valuable assistance by taking the first meeting on the 5th inst. The hall accommodates eight hundred people, and every seat was sold. A large number had to stand, and many were turned away. Owing to the railway strike Sir Arthur had to motor all the way from Crowborough.

He was in splendid form, riveting the attention of his audience from first to last; speaking with telling effect on his great subject, "Death and the Hereafter." His analogies were very helpful, and one could feel that they struck right home. The audience was most enthusiastic.

Mr. Ernest Beard followed with a short but very useful address.

This Wimbledon enterprise has aroused considerable opposition, as was to be expected, the Church party taking the Wimbledon Theatre next door for the same dates in order to hold counter meetings. It is doubtful whether they can arouse the same enthusiasm for their opposition, and produce the same power and sense of exaltation as was so distinctly felt at the King's Palace last Sunday evening. Sir Arthur stipulated that half the profits of the meeting shall be given to the L.S.A. Memorial Endowment Fund, which was willingly agreed to.

The other meetings in October will be "admission free."

R. A. B.

THE WAR AND THE FUTURE.

MRS. BESANT AT QUEEN'S HALL.

A venerable figure, though showing little trace of her seventy odd years except in her ever-whitening hair, Mrs. Annie Besant is a living challenge to all who carp at the study of occult forces and see in it a broad highway to a mental retreat.

In spite of the strike conditions a large audience gathered on Sunday morning to hear the first of a series of public lectures from the standpoint of Theosophical teaching as applied to the problems bequeathed to us by the war. Mrs. Besant dwelt at length on the Theosophical view that the war marked the critical point of transition between two great aspects of humanity. That which has dominated and does so still has used the concrete mind largely as its great lever. The dominating race of the future will find its greatest strength in its intuitive powers and their wise use. The disclosing to-day of such widespread psychic gifts, and the general interest in them indicate that this new race is already showing itself among us.

Dwelling on the particular contributions various races make to the whole, Mrs. Besant pointed to the family idea in India, where duty and obedience had become subordination in many cases—and the antithesis of the West where the excessive individualism, which in its assertiveness ignored the claims of others, became supreme selfishness. Both contributions were needed by mankind, and the one could be a corrective of the other.

Referring to the strike, Mrs. Besant said that something of this family ideal of the East was at the root of it—the stronger standing for the weaker brother—and of this we could be glad, even if the strike itself made no appeal.

"From all according to their capacity,
To all according to their need,"

was the only sound foundation for the future—and all Governments must in their turn prove themselves not autocratic but appointed for the service of the nation.

Reincarnation, with which she did not suppose many in her audience agreed, was the key which made it possible to understand why the young men in such vast numbers had gone from us. Death was no loss when we realised that all essential things were retained, and that on the other side the fruits of experience here were maturing, and soon these boys would be back with their larger vision to become the Builders of the New World, a world in which the law of the jungle would be replaced by the law of brotherhood, and each nation encouraged to give of its best to the common stock. "Men have learned during the war how to subserve the part to the whole, they have developed magnificent organising powers at work at that moment, and these must be harnessed to produce the necessities of life for all."

As I rose from my seat an ardent Theosophical member sitting near said to a friend: "Isn't she sublime—the greatest intellect of our day?" While not being able fully to endorse this adulation nor agreeing with all the speaker's views, I nevertheless rejoiced in the fine appeal for reason, and arbitration, and goodwill to be our most potent weapons in the building of the New Jerusalem.

B.

MR. W. FITCH-RUFFLE, a well-known medium and speaker on Spiritualist platforms some few years ago, is leaving for America on the 22nd inst.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Ernest Hunt. October 19th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembroke Place, W.2 — 11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, October 15th, 7.30, Mrs. E. A. Cannock.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Stenson.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Felicia Scatterd.

Lewisham.—The Priory, High-street.—6.30, Mr. E. W. Beard (2nd anniversary).

Peckham.—Lausanne-road.—7, Mrs. E. Neville, address and descriptions. Thursday, 8.15, Mrs. M. E. Orlowski.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis. Wednesday, 15th, 7.30, Mr. Percy Street.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6, Mrs. Podmore. 16th, 8.15, clairvoyance.

Reading.—16, Blagrove-street.—11.30 and 6.45, Professor James Coates (late of Rothesay). Monday, 13th, lantern lecture.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. Punter, of Luton, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Symons, address. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Peckham.—"The Arlington," Peckham-road, S.E.—"The Mission of the Mystics," Sundays, 11 a.m. and 7 p.m., Mr. W. E. Long.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mr. George Prior and Mr. Ernest Meads at King's Palace Theatre. Monday, October 13th, Mrs. Mary Gordon. Wednesday, October 15th, 7.30, Mrs. Susanna Harris.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Alice Harper; 3, Lyceum. Monday, 7.15, Mrs. Harper, also Tuesday, 3 p.m., public circle. Thursday, 7.15, questions and clairvoyance. Forward movement (see special advertisement).

Holloway.—Grovevale Hall (near Highgate Tube Station). To-day (Saturday), 7.15 sharp, Partner Whist Drive; silver collection at door for building fund. Sunday, 11, Mr. Drinkwater: subject: "Consider the Lilies"; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. Mary Gordon. 19th, 11, Mr. Campaigne; 7, Mr. T. O. Todd.

THE Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended social gathering in the Lecture Hall, Public Library, on the 4th inst. The musical programme consisted of a pianoforte solo by Mrs. Wheeler and songs by the Misses Goode, Stamborough and Freeman and the Messrs. Watson and Mr. B. Lily, and all the items as well as the dances were much enjoyed. During the evening Mr. Tillet Vice-President, presented Mrs. Watson, Treasurer and organist, with a gold expanding bracelet with watch from the officers and members of the Society in appreciation of her noble work for the Church.

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*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, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Bramar Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
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*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grovevale Hall, Grove-dale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		4-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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