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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,025.—VOL. XXXIX. [Registered as]

SATURDAY, NOVEMBER 1, 1919.

[a Newspaper.]

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NOTES BY THE WAY.

When anyone told Andrew Lang that some particular psychic phenomenon could be duplicated by some conjuring trick, involving the use of certain chemicals, which would have such and such an effect, he would drily ask his informant if he had actually verified his statement by personal experiment. As the explanation was usually merely a glib theory, repeated parrot-like from something the theorist had heard or read, the unexpected challenge usually reduced the objector to confusion. It was not that Lang was a partisan of psychic research. He was little more than a detached observer as far as his public attitude was concerned, but he was very impartial. Keenly critical, he was as impatient of random assertions on the one side as on the other.

We recalled this habit of Andrew Lang when, turning the pages of G. H. Lewes' "Principles of Success in Literature," lately, we came on the following passage:—

The man who first saw an acid redden a vegetable blue had something to communicate. . . . Every sincere man can determine for himself whether he has any authentic tidings to communicate, and although no man can hope to discover much that is actually new, he ought to assure himself that even what is old in his work has been authenticated by his own experience. He should not even speak of acids reddening vegetable blues upon mere hearsay, unless he is speaking figuratively. All his facts should have been verified by himself, all his ideas should have been thought by himself. In proportion to the fulfilment of this condition will be his success: in proportion to its non-fulfilment his failure.

An excellent piece of advice, especially in connection with psychic theory and practice.

F.R.S., in allusion to the recent great strike, sends us a communication claiming to come from a famous Continental reformer, who passed from earth some years ago in tragic circumstances. Our correspondent tells us that it was received at the time of the great railway strike before the war. It was directed to an eminent labour leader, of whom the communicator wrote:—

He must lead, as he led thirty odd years ago. He must now break down the selfish side of the individualistic class-consciousness which he has sacrificed so much to create during the last thirty-five years. He must make a bold and determined stand for social sanity, for sane socialisation—not tyranny of a class but the subordination of individuals and classes to the highest welfare of the whole. He must teach his followers the truth. He must help his disciples to discover the lies concealed in half-truths. He must point out that social sanity is only to be found along the same lines as organic sanity, when all factors and functions are directed to the welfare of the organic whole.

The time for the teaching of partial truths in the supposed interests of the truth has gone for ever. It never had

any true function in the right evolution of humanity and is now hopelessly discredited, having culminated in the world-disaster of universal unrest and chaos.

The message continues on an inspiring note:—

Humanity's sickness is not unto death. It is the innate wholeness of humanity that has led to this outbreak, and if those on the hill-tops of vision do their duty, then will mankind enter the path leading to harmony, peace and prosperity.

The service of each, in the interest of all, "in honour preferring one another," in the family, the community, the State, the world—this is the new gospel of humanity, this is the only hope for the salvation of men from falling back into the abysses of the barbarism from which a few only have finally emerged, and which, but for the wise leadership of these few, must re-engulf humanity.

Wherever it came from it is excellent good sense, and well worthy of reproduction here.

TWO DREAMS OF A WRECK.

Sir Edward Cooper related in the "Weekly Dispatch" of October 19th the story of a man who was so impressed by a dream of the wreck of the *Queen Elizabeth*, a ship sailing from India for Britain, that he reinsured his goods in the ship at Lloyd's. In the following issue of the same paper (October 26th) there appeared another extraordinary account of a dream concerning the same vessel.

Mr. J. J. Pearson, of 19, Palatine-road, Stoke Newington, wrote:—

"Sir Edward Cooper's story filled me with amazement. I was in Calcutta in 1884, and had the offer of a passage home in the *Queen Elizabeth* in return for my medical services. This was made to me after dinner, and I promised to call upon the commander the next morning.

"That night I had a most vivid dream of a vessel at sea and in distress, evidently settling down and with the crew running about her decks as if overtaken by some great disaster. I noted carefully the details of the vessel, feeling sure that I should know her again anywhere.

"Next morning I took a gharry and went to call upon the master of the *Queen Elizabeth*, then lying off Princep's Ghaut. No sooner did I set eyes upon her than I recognised the vessel of my midnight vision.

"Needless to say, I did not sail in that ship, else I would not now have been able to pen this letter.

"She left the Sand Heads a day or two after with another surgeon on board, and never reached her destination. I have been informed that all her unfortunate crew perished."

THE WAR AND ITS LESSONS ON LIBERTY.—The above congenial theme drew from Mrs. Besant in her closing lecture at the Queen's Hall on Sunday morning such eloquence and fire as have not been shown on the former occasions. As an apostle of liberty of thought Mrs. Besant has made her reputation from the early years on the freethought platform to the days of ostracism by her former admirers, when she became a student of occultism. Again, with the weight of years upon her, she thundered forth the same message, that peerless liberty, which inquisitions, martyrdom, or cynicism fails to keep permanently under, is the thing best worth striving for, that without that perpetual struggle man comes to a standstill. Some strong words dropped from her lips as to the "intellectual slavery" in which Western religion has held and would hold the people. Her remarks emphasised the point of view of the Rev. Tyssul Davis in the last issue of LIGHT, and Mrs. Besant's message seemed to me to be a call to the young men and women to retake for themselves right liberty of thought and action, finding its outlet in loyalty and service to the State. A fine plea for voluntary renunciation by those overloaded with this world's goods, and a dedication to a life of service to the community closed the address. "I am among you as one that serveth," was the keynote of a rightly built future, for which she looked chiefly to Britain as a land which, not downtrodden herself, could rightly promulgate new and true aspects of liberty.—B.

SPIRITUALISM AND ORTHODOXY.

A REJOINDER TO CHURCH CONGRESS CRITICISM.

BY THE REV. TISSUL DAVIS, B.A. (of the Theistic Church).

(Continued from page 342.)

Why especially should you keep to these pretences when in the communications so abundantly given in recent years very emphatic condemnation of having been misled by the false teaching of parson and priest has been received from those who have passed over? The dead have protested against the gratuitous falseness of those who set themselves up as experts in religion, as preparers of the way of life, as teachers of the right mode of living and dying. They are either ignorant or they deliberately delude. If ignorant, why not make use of the available knowledge?

The Church Congress discussion on Spiritualism demonstrates that the clergy can offer no guidance. They can only cavil at the evidence furnished by Spiritualists. The Dean of Manchester complained that the heaven which appeared in the communications of the late Mr. Stainton Moses was the heaven of the Oxford Movement, whereas the heaven which was portrayed in the "Raymond" communications was the heaven of modern theological liberalism. What is the heaven of Anglican theology? A place from which all the interesting people are shut out, but where the elect predestined before the foundations of the world were laid, delivered from the curse and damnation that have befallen the vast hosts of humanity, enjoy everlasting felicity. What it consists of, nobody knows; the only item of description set down referring to sitting down. Even incumbents, I fancy, will weary of sitting down through the long ages to a perennial feast of Church Congresses.

There is a little more sense in the poet Russell Lowell's conviction, expressed in his elegy on the death of Dr. Channing; that service is still possible, helpful-ministry is still possible, in the after life.

"Thou art not idle, in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks."

The Dean of St. Paul's warned Churchmen against the pitiable revival of necromancy in which many desolate and bleeding hearts have sought a spurious satisfaction. Then why does not the Church provide a better thing to supply this deep need of the desolate? Canon McClure declared that something better was offered, infinitely more solacing than Spiritualism; and what is that? The Apostolic doctrine of the Communion of Saints! But the question is, do the Church leaders commune with the saints? These saints dwell in heaven and could tell them all about it; do they do so? Spiritualism at least offers something better than a mere doctrine. However imperfect the means, however beset by perils, it offers a means of communication between the bereaved and their beloved dead. And the test of the efficacy of their service is found in the happiness and good cheer of those whom it has relieved from the gloom and desolation to which the Church has abandoned them. The Rev. J. A. V. Magee, who is the son of an Archbishop, said he had seen a woman stark, staring mad under the influence of "planchette"; he had heard of cases of obsession. Mr. Magee is in the line of Apostolic succession; and what were the Apostles commissioned to do? To heal men afflicted with divers diseases, to cast out evil spirits. Why don't the successors of the Apostles perform their evident duties? Is it possible they have affinities with the clerics of another day of whom it is said: "Woe unto you! for ye take away the key of knowledge; ye enter not in yourselves, and them that are entering, ye hinder."

Why do they hinder? What is the real source of the prejudice that the Church entertains against communication with the dead? It is due to the tradition inherited from the Jewish Church. The inhibitions contained in the Old Testament naturally weigh with all those who have been brought up in the belief that those writings are in a special sense the word of God. Parts of those writings condemn the practices of Spiritualists, and thus bear indirect witness to their antiquity. In the Book of Deuteronomy it is forbidden to use divination, to be a consultant with a familiar spirit (otherwise a control), to be a wizard, or a necromancer. And in the Second Book of Kings (xxiii. 24) it is related how Josiah, the King of Judah, put away them that had familiar spirits in order that he might perform the words of the law which were written in the book that Hilkiah, the priest, found in the house of the Lord.

What is this law that was found in the house of the Lord? The answer reveals one of the most colossal frauds that have ever been perpetrated on the trust of the pious. In order to bring about certain "reforms" in the psychical and ceremonial practices of the Hebrews of his day, Hilkiah announced that in the repairing of the Temple he had found an ancient writing, a book of the Covenant which condemned those practices. He persuaded the King and the elders of Judah and of Jerusalem that this was a genuine authentic divine ordinance, that it was received directly by Moses from their God, Jahveh. And all the time he kept the secret that the thing was written by himself with

the help of some prophets. It was a piece of shameless forgery. It is not good enough to say, as the apologists do: "In their eyes it would be no immoral deceit in placing the new code-book as a whole in the mouth of Moses." For he not only deluded the people of his own day. The delusion has been perpetuated. There are people even at this day who accept that code, the present Book of Deuteronomy, as the word of God delivered unto Moses. In the year 621 B.C., when this vast pretence was first promulgated, it brought about the death of "all sorcerers, wizards, and spirit-mongers." But this was only the first fruits. It prepared the way for the priestly code which contained the injunction that a witch should not be suffered to live and has brought about the death of hundreds of thousands. Benedict Carpzoy alone (1595-1666) passed sentence on 20,000 victims. Altogether several millions of people are computed to have been done to death as a result of a divine command which we have seen to have been concocted by a pious priest for the good of mankind. But though the last trial for witchcraft in this country was in 1712, the spirit that moved the old trials is far from being dead. So immortally resistant is human credulity. And it is men who pass off these ancient forgeries as genuine who come to you and twit Spiritualists with fraud and folly.

Well, if it is a choice between two kinds of fraud, which is to be preferred? The fraud that has wrought havoc and death to innumerable innocent people, or the fraud that has brought consolation and light to the bereaved in all ages? The fraud that carries injustice and murder in its train or the fraud that leaves hope where there was despair, and illumines the darkness where Rachel sits weeping, and will not be comforted?

And are you going to be frightened back into orthodoxy because a London clergyman threatens to spend the rest of his life in condemning Spiritualism and warning people against it unless you agree with him in his theology? Here is the revelation of a new code of ethics. Here is a moralist who declares Spiritualism to be true. But he also declares his intention to condemn this truth and warn people against this truth. His love of the truth is conditional. If you will accept his interpretation of the Catholic faith he will graciously condescend to teach the truth; but if not he will condemn it. A particular offence is that you sing a well-known hymn to the words "Angels of wisdom" instead of "Angels of Jesus." To what a pass has the Catholic faith brought a man when he resents the angels of wisdom, and regards as intolerable that the Spiritualistic movement should be identified with Theism? Will the dear man have it identified with the opposite, with un wisdom and atheism? The loss of a believer who has taken the vow of self-denial to condemn his own belief is one that may be hard to bear, but as you have borne heavier burdens in the past, it is probable that you will survive this more recent blow. And to cheer your sorrowing spirits, and to bring laughter back to your depressed spirits, you have only to read the report of the Church Congress.

Spiritualism has endured too much at the hands of the Church to permit itself to be fettered again by the dogmas of the Church, and so far nothing has transpired to weaken the force of that religious faith in the Goodness of God, and the progressive nature of His revelation—through all the prophets—that simple Theism, in which Stainton Moses left enshrined the new revelation of our own time, how death is swallowed up in victory. (Applause.)

Among the questions addressed to Mr. Davis at the close was one concerning his reasons for regarding the book of Deuteronomy as a pious fraud. In reply he said that we had in the first place the evidence of Biblical scholars and critics, the results of whose long-continued researches had led them to that conclusion. Then we had the fact that before the year 621 B.C. nothing was known of the book of Deuteronomy, whereas if the tradition was true that it was composed by Moses some report of it would surely have been handed down. Again we had the evidence in the Old Testament of certain rites and religious practices forbidden in Deuteronomy having been performed for centuries without incurring any disapproval.

There were bull-emblems at Bethel and Dan. The ephod was in use, a plated image of Jahveh. Teraphim (figures of tutelary gods in human form) were admitted by David into his own house. King Manasseh (686-641 B.C.) used soothsayers and divinations and appointed workers with familiar spirits. The prophets protested against these things, but not on the ground of their violating a written Mosaic code—rather because they violated the strict worship of God as the only worthy object of reverence. It is therefore concluded that the prophets collaborated with Hilkiah, the chief priest, in the reform that seemed so necessary. To set this book of exhortation and law suitable to the needs of the age in the framework of fictitious antiquity did not strike them as immoral. Jeremiah, however, in disappointment with the results dubs it a falsehood. "How do ye say, we are wise, and the Law of the Lord is with us? Behold, the false pen of the scribes hath wrought falsely." (Jer. viii. 8); in other terms, a pious fraud, a forgery.

One of the acts resulting from its supposed discovery was the removal of the sanctuaries of Jahveh scattered about the country. If one could imagine the Archbishop of

Canterbury suddenly finding that the people of this country ought only to worship at Westminster Abbey one would have an idea of what happened. No wonder that in his astonishment and concern the king rent his clothes. There were some ancient and some beautiful things enshrined in the book—as, for instance, the blessing of Moses, unless it is post-exilic as some critics believe. Thus the high priest, Hilkiah, through this pious fraud, was able by the force of his personality, to bring about what he regarded as a great reform.

On the proposal of Mrs. McKenzie, seconded by Mr. Eagle, a cordial vote of thanks was passed to Mr. Davis for his interesting lecture.

THE DREAM OF LIFE.

By F. C. CONSTABLE, M.A.

The reflections on death in the opening "Note by the Way" in *LIGHT* of the 4th ult. appear to me to be on the whole not only admirably expressed but sound in reasoning. I object merely to the statement: "His new world has revealed itself to him as a substantial [solid and tangible] reality." This I deny. All that is substantial, in ordinary parlance, has some relation to matter, and matter is no more than the plaything of mind: it is no more, possibly, than the unconscious.

Even embodied as we now are, life is but a dream. And this is easily proved—for all who choose to use thought. Very many refuse to use thought, relying dogmatically on preconceived ideas.

Consider what we term our objective (material) universe. We find we know nothing at all about it as a thing in itself. We but dream relations about it as an unknown thing. No one of us can think any object, from himself as an object to the most ordinary chair as an object. All any one of us can do is to think about himself or a chair or any other object. For we do not use objects for any process of thought; we use ideas of objects. And these ideas give us only the likenesses and unlikenesses, of the object we are thinking about, to other objects. It is commonplace to say knowledge is relative and exists between limits of contradiction. Ideas give us relations, and only relations, for thought. Why? Because, for thought, we can only use ideas of objects (not objects themselves) and ideas are relative. I term them myself "relations of distinction." They represent the House of Lords of our bodily constitution! We dream about the unknown.

I think I have in "Myself and Dreams" gone a little way to reconcile the philosophy of Kant and Berkeley. What to us is "the substantial" but the unconscious? Is matter more than the plaything of thought? Does not our undying interest in matter result from our constant struggle to learn something about a thing of which we are purely ignorant? But my thought is trespassing on the prairie dominion of imagination.

Only to those who refuse to think is there anything solid and tangible (substantial) in our present life. Even science is on the verge of admitting that the physical is a function of the metaphysical.

Ecstasy builds for us a bridge of passing time whereby the spirit of man, leaving his body on the near shore, passes, in passing time, to the far country of free imagination. But the body holds him still and he, unwilling, must return in passing time to earthly life. Memory? Though still conscious of his past momentary freedom from the bonds of the flesh he is bound again within the limits of thought, and so finds no language to express his passing experience on the far shore. But, though dumb on earth, he still remains conscious of the real reality of the unsubstantial, though real reality is still beyond even his awareness.

Substantiality is a dream, a present false dream. And, yet, has not the unconscious existence? Probably, however, "substantial reality" was used in *LIGHT* not in the restrictive meaning I have given it but as importing ultimate truth or reality in contradiction to the illusive. Even so, I must press my objection. For I deny that man is an individual, though in this I am in opposition to many of great authority. God is, transcendently, an individual. Very likely I am wrong, but individually as applied to man (in metaphysics) appears to me to mark him as a finite thing-in-itself. Man is but a subject, a person in subjection. So man, as a spirit, always exists in the accomplishing: God exists, transcendently, in the accomplished in the accomplishing. Man eternally (in transcendence—not negation—of time) is always "moving towards" ultimate truth or reality; never attains it. If he attain it, Spinoza's philosophy holds good; man, a finite individual, must be absorbed ultimately in the infinite. Man cannot have continued existence without continued self-conscious activity. And such activity imports not only ignorance (*Cf.* "Myself and Dreams") but eternal subjective existence.

"AN OPTIMIST'S CALENDAR, 1920," compiled by Isabel I. Fowler, consists of bright quotations in verse and prose, mostly from modern authors. It can be obtained for 1/6 from the publisher, H. B. Saxton, Nottingham.

THE COCK LANE GHOST.

Nowadays few people trouble their heads about the Cock Lane ghost. The only references to it are those which utilise it as a typical example of exploded superstition. As to the actual facts they are generally forgotten, though it is true they are fairly well epitomised in Andrew Lang's essay on "Cock Lane and Common Sense."

Very briefly the circumstances of the case comprised knockings and scratching sounds apparently on or under the bed of a little girl named Elizabeth Parsons, daughter of the parish clerk of St. Sepulchre's. The investigators of the phenomena were numerous, and included the renowned Dr. Samuel Johnson, who is supposed to have exposed the alleged fraud, simply because at his seance results were negative and because he therefore pronounced the verdict of trickery. Another investigator systematised the knockings into the code of one knock for "Yes," and two for "No." The questions and answers that resulted from the use of this code, unfortunately for the Parsons family, made serious imputations against a former boarder at the house, to whom Parsons owed money, and the consequences were that Parsons, with various friends, was tried at Guildhall and convicted of a conspiracy on July 10, 1762. Parsons was condemned to the pillory, but such was public sympathy with him that the spectators, instead of abusing him, made a handsome collection on his behalf.

As to the supposed exposure of Elizabeth Parsons as a trickster, the evidence is on a par with that which has recently been regarded as proof of the trickery of the servant girl at the Norfolk rectory. Poor Elizabeth was submitted to conditions entirely different from those under which the manifestations originally took place, and was then dubbed an impostor because they ceased. She was bullied and threatened and frightened until she resorted to actual trickery in order to produce a semblance of the real phenomena, and, her deceit being discovered, it was of course assumed that it was the sole explanation of the original knockings, in spite of the admitted fact that the counterfeit noises, made by scratching a small board which she secretly took into bed with her, bore no resemblance to the original sound, while it was also fairly certain that no such stratagem was resorted to previously when the doctors were submitting her to severe and almost outrageous tests, including laying hands on her stomach and chest to guard against the theory of ventriloquism!

It is by no means the first time that a genuine medium has been frightened into fraudulent practices, as everyone acquainted with the history of Spiritualism knows. Indeed, an acquaintance with the history of Spiritualism is very essential to the formation of a reasonable judgment on the Cock Lane ghost story. If it stood by itself it would have no more evidential value than a single chipped flake, if only one existed, would have of a race of neolithic implement makers. It is by the comparative method of studying numerous chipped flakes that we have established the practical certainty of the Stone Age, and it is only by comparative methods that such stories as that of the Cock Lane ghost can be estimated at their true worth.

That Elizabeth Parsons was acquainted with the occult lore of Egypt, ancient Greece, and all manner of out-of-the-way races, is hardly to be supposed, yet as a matter of fact the theory of fraud presupposes that she deliberately mimicked phenomena that are recorded in all parts of the civilised and uncivilised world in ancient times and had perplexed investigators a thousand years before she was born. To preserve a judicious agnosticism as to the cause of the mysterious phenomena that accompanied her for several years may be allowable; to maintain that the phenomena could not have happened and therefore must have been either imaginary or fraudulent is to exhibit ignorance of a thousand similar cases and a total blindness to the importance of applying comparative methods to psychological investigation.

C. E. B.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the receipt of the following donations: Mr. A. Scott, 5/-; Mrs. Vidler, 5/-.

REPLYING recently at Hove Town Hall to attacks on Spiritualism made in the same building, Mr. P. R. Street referred to Dr. Griggs' allusion to Spiritualism as an unholy craving for contact with devils. Was there, asked Mr. Street, anything unholy in the passionate desire of a mother to know that her son killed in battle was safe and happy on the other side? Dr. Griggs further declared that through Spiritualism lunacy was increasing, whereas, as a doctor, he must know that there was a decrease of 26,000 in the lunacy returns at the time of the most distressful period of the world's history. Why was it, asked Mr. Street, that while orthodox religion was on the down grade Spiritualism had added seventy thousand adherents in one year? Why were there twenty million Spiritualists in the world to-day? The growth of Spiritualism was due to the unseen world. The boys who had given their lives in the recent war had died for a better state of things to be brought about here, and they would have a voice in the coming reconstruction.

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FURTHER REFLECTIONS OF "BOWSHOT."

(WITH APOLOGIES TO MR. J. A. SPENDER'S "BAGSHOT.")

I have sometimes wondered whether under some apparently nonsensical tricks that I have observed even amongst reasonable people there may not be some psychical, even spiritual, significance. Take, for example, almost any game in which a ball plays a part. If the ball is slow in arriving at its mark, whatever it may be, you see sane men gesticulating wildly, beckoning the ball on, as though by some exercise of muscular power at a distance they could affect its progress. The movement is almost involuntary. Is it a hint of some latent power which has yet to emerge in mankind and which will give us another conquest of space?

I always know when my business friend, Throgmorton, has some especially difficult and perilous undertaking in hand, because then he is most flippant and frivolous—he "plays the goat," as the slang phrase has it. In this he resembles many other able men of affairs whose successes, like Throgmorton's, have given them conspicuous places in the world. They are, as a rule, only serious over trifles. The great thing they seem to treat in a spirit of levity, just as Drake treated the Spanish Armada, being very resolute about finishing that game of bowls first. Are they quite as nonsensical as they seem? May there not be some intuitive perception that, in dealing with important events, they are allying themselves with great impersonal forces, the movement of which is, in some subtle way, obstructed by the obtrusion of the personal equation? The trained psychical investigator knows that he gets his best results in a light, care-free atmosphere—the solemn, strenuous, egotistic circle seems to warp the phenomena, if not to stifle them altogether. There is certainly something significant in the fact.

I am sometimes asked to give my opinion on the question of luck. We all know that a great deal of what is regarded as luck by unthinking and unobservant people is due to sustained effort and alertness on the part of the supposedly lucky one. He tried for what he won; it did not come to him without thought and labour. On the other hand, there are those of whom it is said that they can "never do anything wrong" in the business sense of the phrase. Everything comes their way. They may be the veriest fools, but they are more successful than their most talented competitors. There is certainly such a thing as luck. I have not surprised the secret of it, although I have closely studied men who are lucky and those who are unlucky, and I have known many of each type. There is something about each which I could not readily put into words. That is to say that the unlucky man, whatever his gifts and talents, is lacking in some element for which I have no name; the lucky one has it, and its possession is more than sufficient to counterbalance his deficiencies in the qualities that are ordinarily supposed to make for success. Now, what is this gift? I thought I had come near it when I noted that the lucky man usually has what the Irish call a "way" with him. But it is something deeper than that. It is some quality of magnetic attraction in the man himself, something that draws to him the good thing, the happy event, without any art or activity of his own. For in studying a man I have noticed that we are very apt to concentrate our attention on externals, how he looks, what he says, what he does, and forget that behind all these things is the man himself, depository of many

secrets which never come to light at all, which indeed may be only concealed the more deeply by his appearance, his speech and his actions.

From my point of view the "lucky" man—whatever may be the secret of his luck—is a kind of spoiled darling of Fortune. His good fortune is personal. He is rarely, or never, selected to do the great work of the world. He has not the qualities necessary. I know one man, who is pursued by ill-fortune to an extent that would almost warrant comparison with Job, but his achievements as a thinker will give him a place in future history to which all the luck of the lucky men would never carry them. And then there is Cyrus Baines, multi-millionaire and reputed to have more influence in this realm of England than any of its Statesmen. He gained all his wealth and power by sheer deliberate effort and force of will. This is so well known that I have never heard anyone call him lucky. The methods he employed to advance himself are in some quarters the subject of reproach, but I do not share in the execrations which he has provoked, more especially as these are bitterest amongst his country's foes. I see that, in the mysterious providence of things, he has been used as a tremendous instrument for the salvation of his country. His countrymen were inert, easy-going, self-indulgent. He and his like awoke them as with scourges. He was the hustler, and he made men "wake up" wherever he went. With his advent there came a general clearing out of all the Sleepy Hollows of business life, a gradual tightening of the competitive pressure that wiped out of existence old-fashioned firms, and enterprises not thoroughly up-to-date. These had to move with the times or be trampled out of life, and very few survived the ordeal. Watching his career as one who had been intimate with it at the beginning, I saw how his genius, employed solely with the view to his own advancement, had been diverted by higher Powers into an instrument for the national welfare. Not many are aware how much his work availed to save the country from defeat in the Great War. But to my mind his greatest achievement (a quite unconscious one, I am sure) will be in the destruction of the old cut-throat competition of the past. He quickened and intensified it in a way that brought it home to men's business and bosoms as whole libraries of sermons and homilies would never have done.

Without knowing altogether the limits which must in strictness be assigned to the term "psychic power" I have observed in the case of Cyrus Baines, as well as of many other men of outstanding ability, a gift of what I can only call clairvoyance, a real prophetic faculty. They have a remarkable power of reading the future. Months, sometimes years, before any change in public thought or national events Cyrus sets some of his numerous staff to work preparing for it. At that time there is no perceptible sign of its coming, but always when the event arrives he is ready for it. To his underlings it suggests something like witchcraft. To me it suggests the extent to which the life of the unseen world mingles with the life of this, finding its most unconscious and sometimes its best instruments in the men whom the world regards as the most "wide-awake" and at the same time amongst the least noble-minded of its citizens.

THOMAS PAINE AND ATHEISM.—Replying to Mrs. Mary Moore's objection to his reference to Thomas Paine's works as *Atheistic*, Mr. V. C. Deseritis writes: "*'Atheistic'* is defined (Century Dictionary) as 'involving, containing, or tending to atheism.' In this sense I used it of the works of Paine and Ingersoll. This is the effect actually produced on many minds by coarse abuse of religion by the latter writer. I have not 'The Age of Reason' to refer to, but I think I am not mistaken in my recollection of it. If I am wrong I will willingly admit error. I even agree that some men who are 'atheists' because they cannot accept ecclesiastical notions may be more spiritually advanced than some who do accept them. But we need constructive logic, not vulgar denunciation."

FROM THE LIGHTHOUSE WINDOW.

It is understood (says "The Times") that the police are not going to appeal against Mr. Bankes's decision in the recent case dismissing the summons under the Vagrancy Act, of 1824, brought against Mrs. Bloodworth for fortune-telling.

Appropos of this case a distinguished correspondent writes: "I suggest that the anxiety to protect from the loss of a small coin people who are free agents and have no wish to be protected, has its origin in a feeling of hostility to an ill-understood subject, and a dogmatic certainty that all pretensions in that direction must be false. In the present state of uncertainty concerning actual fact it would seem sufficient to establish good faith on the part of both experimenter and practitioner and leave the rest to time and further experience."

"We Can Talk to the Dead" is the title of an article by the Rev. A. V. Magee in "Lloyd's Sunday News" (October 26th). This gentleman, who was the strongest opponent of Spiritualism at the recent Church Congress at Leicester, makes a bold statement of his belief.

He says, "It is true that if we wish we can get into communication with the spirit world. No one who knows anything about it denies it; no one wants to deny it." After this affirmation Mr. Magee proceeds to deal with his pet hobby of evil spirits and the dangers of intercourse, adding, "It is not too much to say this way madness lies."

Perhaps the best answer to this foolishness is to quote from one of the leading organs of Mr. Magee's own Church. Discussing the affairs of the Church Congress, "The Guardian" (October 16th) says, "That there is something to be explained in the psychical domain we have no doubt; but we are not prepared to take it for granted that every strange or mysterious happening in that domain is the result of communication with the spirits of the dead. Nor will religious people endure to be warned off the subject by mysterious hints of its danger. It is useless to tell people, 'that way madness lies.' A person of ordinary common sense is in no greater danger in investigating Spiritualism than in inquiring into the theory of atoms. The weak-minded and credulous will always run after one imposture or another, and a great proportion of 'Spiritualism' is imposture. Some Church-people are too much inclined to adopt a 'hush-hush' policy on this subject because Rome frowns upon psychical inquiry; but then she frowns upon Freemasonry, which everybody knows to be as harmless as a parish tea-party."

Sir William Barrett, in the course of the Drew Lecture on Immortality at the Memorial Hall, London, on October 17th, had something to say in reply to the attacks on Spiritualism at the Church Congress.

"It is little wonder," said Sir William, "that thoughtful men in all classes have lost respect for the teachings of the Church when we find such an exhibition of ignorance and intolerance by eminent ecclesiastics. If those who profess to instruct others on this subject would give as many hours to its study as some of us have given years, they would not talk such rubbish as some of them have talked. It is eminently a subject for critical inquiry. It affords indisputable evidence for survival after death. Conducted in a reverent spirit, Spiritualistic inquiry has been in numberless cases a solace to bereaved and stricken hearts. It is a preamble to all religious belief, but it is not a religion."

At the City Temple on October 23rd, Sir William Barrett, taking for his subject "Human Personality," devoted his remarks to Sir William Crookes. A daughter of the late scientist was present and brought with her the famous accordion from which, through the mediumship of D. D. Home, music was produced without human contact.

"Bishop Wilberforce's Ghost Story" on page 336 was reprinted from *LIGHT* of February 17th, 1883, where it is quoted as taken from "Vanity Fair," presumably of that time. This in reply to a correspondent.

May we remind some of our old correspondents, especially those abroad, that we are no longer at St. Martin's Lane. Though it is nearly two years since we moved to Queen Square they continue to send to the old address.

In connection with a murder trial in Paris this week revelations by a medium are said to have led to an important clue.

Edith Shackleton, in the "Daily Sketch," has started a series of articles on Spiritualism. The first (October 20th) is entitled "Does Spiritualism Satisfy the Soul?" Her opening remark is, "What are people talking about, thinking about?—Spiritualism." She announces her intention of investigating the Spiritualistic churches of London.

Her second article (October 27th) deals with the first church visited, the London Spiritual Mission, Pembroke Place. The writer's first impression is a pleasant one. She describes the church as "a little building with a tree-shaded porch, picturesque enough for a Christmas card, and like a village church without the sadness of a surrounding graveyard. Inside, too, it is pleasant and cheerful. There are flowers about, evidently put there because of pleasure in their own beauty, for they are not crowded on an altar, but set about the windows. There are blue curtains set about a little platform below which is the symbol of the Cross, and painted on the wall behind it are the injunctions 'Give out Light,' 'Give out Love.' I found these more cheerful and encouraging and of greater practical value than the 'Thou shalt not' or mysterious quotations from the Scriptures which often adorn the chancels of the Established Church."

Mr. W. J. Vanstone's Meditation Classes and lectures on Thursday evenings at 6, Queen Square, are being greatly appreciated by growing audiences.

"No one is so cruel as the disillusioned sentimentalist." That is one of Dean Inge's *obiter dicta*, and there is much truth in it. We have only to look round us to see it illustrated in the bitterness of the disillusioned sentimentalists of the old order, whether religious, social, or political.

We hold with Browning that "God's in his heaven, all's right with the world," and consequently are proof against the panic-stricken fear that the hosts of hell may ever prevail against the human order. On the other hand, we are all beginning to realise now-a-days that the Deity has delegated to his humanity the work of attending to the province which belongs to it, and that if man does not put his own house in order neither God nor his ministering spirits will relieve him of the task and so encourage his cowardice and self-indulgence.

Dr. Abraham Wallace called to see us a few days ago prior to his departure for America. He will be away for some months.

We have had a visit from Dr. Gustave Geley, Director of the International Metapsychic Institute, Paris, which was founded in April last, who is in England for a brief stay. He hopes during his time in this country to meet prominent people connected with psychic research.

Mrs. de Crespigny gave a delightfully interesting talk on "Gleanings from the Other Side" at the second of the Guest Afternoons at the Stead Bureau on Monday afternoon. She related personal experiences and offered explanations of what seemed to her to be points of complexity. Her remarks were listened to with the deepest pleasure. Miss Estelle Stead joined in the discussion which followed, and added many illuminating facts from her wide experience. Miss Scatcherd also spoke and contributed in no slight degree to the success of a very stimulating meeting.

The Rev. F. B. Meyer, preaching on Sunday last at Christ Church, Westminster Bridge-road, made a determined attack on Spiritualism. He "totally and emphatically" denied that spiritualistic manifestations were the work of our departed friends. Such communications as purport to come from them, he said, emanate not from them but from demons who impersonate them for the purpose of alluring us into their meshes and so alienating us from the love of God.

In this matter let us quote a well-known clergyman of the Church of England against him. The Rev. F. Fielding-Ould, in his pamphlet, "Is Spiritualism of the Devil?" after describing a touching incident where a Roman Catholic priest was directed to the bedside of a dying man by two children who, it turned out, had died two years before, writes: "To say that those children were angels of a super-human order who personated the boy and girl, seems to me to go out of the way to find a far-fetched explanation, when there is a simple and beautiful one already to hand."

Mr. Fielding-Ould further quotes some words from W. T. Stead's friend Julia Ames, and adds, "I would ask you are these words (which might be from an Epistle of St. John) are these words of one that hath a devil? If so, then I can only say I like that devil, that is the kind of devil I want to be." Our readers will recall Sir A. Conan Doyle's trenchant remark that if the devil does this kind of thing then he does not know his job.

WONDERFUL BOY MEDIUM IN ICELAND.

By PROFESSOR HARALDUR NIELSSON
(Of the University of Reykjavik, Iceland).

(Continued from page 344.)

This medium developed various features of his wonderful gifts. He became an apport medium and especially developed mediumship for direct voices. We made use of two trumpets, one small and the other somewhat larger, placed on a stand. The larger trumpet increased the sound considerably.

I have often heard two voices speaking or singing loudly, while I was sitting alone with the medium inside the net (referred to later) holding both his hands and talking with the control.

Sometimes the control spoke through the medium while the voices were singing, but more often he was silent while the singing was going on but started speaking the moment it ceased.

Sometimes we could perceive all through the séance room the most delicious fragrance pouring over us as if in waves.

We had on several occasions the experience of matter being brought through matter, and one evening the medium himself was taken through the wall into a room which was locked and in darkness. This sounds incredible, but many things occur in the presence of physical mediums which must seem absurd to men who have not themselves investigated them. But they are nevertheless true.

I have had séances with eight mediums in Iceland, but none was so wonderful as this young man, who unfortunately died in 1912. During his holidays, 1909, when his powers were at their height, he got typhoid and attracted afterwards consumption.

He was never a professional medium. Our society paid him a fixed yearly salary and provided besides for free housing, light and fuel. I think this is the only right treatment of mediums. He was in this way quite independent of the result of the separate séances.

Many, if not all, of the phenomena took place under strict test conditions. The number of the sitters sometimes approached seventy, and when this was the case we considered it necessary to prevent the suspicion that any of them might produce the phenomena by fraud. We therefore had a net stretched across the room from floor to ceiling, and the manifestations took place on the opposite side of the net from where the medium was sitting, unconscious, insensible to pain, and held by one or sometimes by two of the sitters. I was asked by the controls to be the watcher over the medium behind the net, for which privilege I am very grateful. Some evenings I invited one of my colleagues, a very sceptical physician and a complete agnostic, to assist me within the net. Another time I had three assistants inside the net—two of them doctors and one a prominent Unitarian amongst the Icelanders in America. One of the doctors and myself held both the hands of the medium and both his knees, and controlled each other's hands and knees at the same time. The two others observed the phenomena from some little distance. All the movable objects, such as a heavy table, the trumpets, a big musical box, etc., were carried about, some by luminous hands. On this night we also obtained direct writing, while the medium was held in the manner above described. All the persons in the room could hear the pencil moving, and the great doubter of the party, who was watching on the side of the medium on which the writing occurred, heard a fine female voice saying: "Though it is dark I can see after all." The paper then came floating down on us where we were sitting, bent over the medium. It contained a letter from one of the guides, a beautiful young lady, who had for years co-operated with us from the other side. I keep the letter still, and shall have it photographed. Even the most sceptical persons present were convinced that the idea that the manifestations must imply fraud on the part of the medium or of someone else, was foolish and absurd. The sceptical physician himself became a member of the society, having investigated the matter together with us for a whole winter, and he had some séances in his own house at which I also was present.

After I learned to know Indridason I was always interested in psychical research on account both of its scientific and its religious bearing. I began to study all the best books I could get hold of on the subject—first and foremost the writings of F. W. H. Myers; then Aksakoff's "Animismus et Spiritismus" (which unfortunately is not published in English) and works by such men as Carl du Prel, Friese, Flammarion, Alfred Russel Wallace, Sir Oliver Lodge, Lombroso, Flournoy, Richard Hodgson, William James, J. H. Hyslop, &c. Our society established a little library, and we now acquired as much of the best Spiritistic literature as we could afford.

We were of course very violently attacked at first. True we had on our side one of the most influential papers, the editor of which, Bjorn Jonsson, was among the original members of the circle, a very much interested attendant, and a fearless seeker after truth. We used to call him "Iceland's Stead." It is worth mentioning that in spite of his work for Spiritualism he was one of the leading politicians in Iceland, and became later on a Cabinet Minister.

But all the other journals were against us, and some of them tried to use the Spiritistic movement to make their opponents suspect in the eyes of the general public. But the attack did really nothing but advertise the cause.

I examined the phenomena for eight years before I expressed myself publicly on the matter.

For nine years I had been engaged on a new translation of the Old Testament, from which labour my psychic investigations afforded a welcome relief. This great task ended, I considered myself more free. A strong attack made on the president of our society led me to give my first public lecture in defence of Spiritualism. Since then I have given several lectures every year on the subject.

Some of us have for the last five years tried to spread the knowledge of this important cause amongst our scarce population. A great change has taken place during the last fifteen years. We have not yet, it is true, any psychic paper or periodical. But we make use of the newspapers. They have ceased their attacks, and now gladly accept spiritistic articles, and this has been of great use to us. We have also translated some of the articles of Sir Oliver Lodge and Sir Arthur Conan Doyle. I can, therefore, safely say that people in all parts of the country have become very much interested, and I believe that the papers which are most read are those which have articles on psychical research.

We have now an Icelandic Society for Psychical Research at Reykjavik, with a membership of more than 450.

This must be considered a good result, when compared with the other Scandinavian countries, and considering that the town of Reykjavik has only 17,000 inhabitants.

(To be continued.)

AMERICA'S MOST INSPIRED THINKER.

Seldom has a great teacher received a warmer tribute than that paid by Mr. J. Arthur Hill to the subject of his new work, "Emerson and His Philosophy" (Rider, 3/6 net). On the title page the book is described as "an introduction to the study of the works of the greatest and most inspired American thinkers," and the writer's personal indebtedness is acknowledged in the preface in the following terms: "I owe to Emerson's Essays, very largely, any virtue (in the wider Biblical and etymological sense) that I may possess. To me Emerson was the most inspired writer of the nineteenth century. He showed me, more than any other, what man can do and be, and how he may put himself in the way of such inspiration as his capacity permits." After a short biography of his hero, Mr. Hill proceeds with his usual admirable lucidity to describe Emerson's literary tastes, to treat of him as prophet, philosopher, poet and critic, to set forth briefly his views on religion, science, and social questions, and to portray the sweetness and charm of his personal character. Replying at the close to the question "What is the net upshot and purport of Emerson's life and work?" he finds it in the fact that Emerson stands for an uncompromising sincerity, that he somehow communicated this sincerity to his readers, and heartens them with the required courage; that he impels us to a finer, nobler life; and finally that he strengthens faith—faith in the possibilities of knowledge and faith in inspiration. "Faith is the assurance that all is right, even though the seen and temporal seem to fight against that creed. Emerson pre-eminently had that faith. He re-animated religion; brought man back to his God, or at least showed us once more the way of salvation, for us to take if we will."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.
M. Nissen, of Copenhagen	...	100 0
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In Memory of Arthur E. Purdon, of the 2nd Oxford and Buckinghamshire Light Infantry, eldest son of Mr. and Mrs. Robert Purdon, of Sutton Coldfield	...	10 0
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NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), gratefully acknowledges the following subscriptions received in September: Mrs. Cropper, 2/-; Mr. Apedale, 4/-; A Friend, 6d.; Mr. W. Tremble, 5/-; N. 1 Study Group, Liverpool, 15/-; Total £1 7s. The disbursements amount to £18 2s. 6d. Two old pensioners had a self-denial week and sent 5/- in gratitude. Mrs. Stair hopes the coming annual collection and the special efforts of Lyceums, study groups, and private friends will be kept in mind and bear good fruit.

WAS IT AN ANSWER TO PRAYER?

AN EXTRAORDINARY COINCIDENCE.

Mr. Ernest Hawkins, of Epping, tells in a leaflet of a remarkable incident which occurred in his younger days, when he was engaged in a large provincial telegraph office. He was in charge of one of the Wheatstone receivers, through which instrument most of the Press work of the country was signalled from city to city. On the night referred to, one of the late W. E. Gladstone's greatest speeches was on the wires, speed transmission being about three hundred words per minute. Some thousands of words had been received from the London office when it became clear that the paper tape would give out:

"In despair I audibly cried: 'Lord help me!' and during the time, that elapsed while I ran to a shelf to fetch a new roll of ribbon and had placed it in position in the receiver I was repeating to myself the prayer: 'Lord! help me!'"

"The paper ran out, and nearly two minutes sped away before the fresh roll took its place. Under ordinary circumstances some six hundred words would have been lost.

"But further, after I had the paper running, to my amazement, the ink ceased, and looking into the ink-well I found very little ink there. Again praying, I ran to the shelf and fetched the ink-can and filled the ink-well, and soon the marks reappeared. But fully another two minutes had elapsed, and altogether it would have meant the missing of half a column.

"For some time still the London transmitter ran on. When it ceased, and the London clerk asked the various offices on the lines for the 'RD' ('Read') signal, I had to confess that my paper and ink had run out and that I should require a long repetition.

"Now comes the remarkable incident. I searched the slip to find the last few words received previous to the paper running out, and the first appearing after the paper and ink had been replenished. I informed the London operator that I should probably require a thousand words repeated as some four minutes had passed during which no marks had been recorded. I repeated the last few words on the one slip and the first few on the other, to which the London clerk replied: 'There is nothing missing!' 'But,' I said, 'there must have been a great deal lost; please look again very carefully.' After a slight pause, during which he examined his copy of the news, he gave me the following extraordinary information: 'There is nothing between the two sentences you repeat; it follows on correctly. The chain of this transmitter got twisted, and we could not get it right. The instrument was stopped for fully four minutes.'

"Think of it! Just at the very instant that my paper ran out, the chain of the transmitting instrument over one hundred miles away gave out, and could not be remedied for about four minutes! But immediately I had the paper and ink in, and the receiver was running all right, the London transmitter came right, and gave the next word to that which had been received before the failure! Not one word was lost!"

The failure of the transmitting instrument at such a critical juncture was certainly a most extraordinary coincidence, and it is not strange that Mr. Hawkins should regard it as a direct answer to his prayer.

A COUNSEL OF PRUDENCE.

I wish lecturers to general audiences on Spiritualism could be more careful to point out its dangers and limitations. It is very wrong to encourage all and sundry to attempt automatic writing, to use a planchette, or to sit themselves in a passive state of mind awaiting manifestations. It is not everybody who has the healthy, robust mind, the secure faith, the poise and power of self-determination which arm him against the subtle dangers of these practices. I remember as a little boy coming home from school with the recipe for making gun-powder and finding my small brother had learned at his chemistry classes how to make gun-powder. I will only add that it was a miracle that our hands and heads did not go hurtling into the neighbouring fields. I get letters occasionally from people who are obsessed (or think they are, which is as bad), or who have had horrid experiences of other kinds. "We have broken down the gates of death," says the lecturer; "you may yourself converse with your friends who have journeyed on," and forth, and simple people go away impressed with the idea that it is all as easy as getting into a cushioned carriage and reading "The Times" until a porter calls out the name of your destination. To speak of "devils" or "lunacy" is generally to bring down an avalanche of denunciation and ridicule, yet the two worlds exactly express the dangers which many people run into (no doubt from their own dispositions and mental peculiarities) when they tamper with these very important but intricate and illusive matters. For undeveloped spirits are often "devils" and the loss of mental balance is "lunacy."

F. FIELDING-OULD,

THE OUTLOOK FOR SPIRITUALISM.

Mr. W. J. Vanstone's eloquent lecture before the Alliance on the evening of the 23rd ult., on "The Present-day Aspects of Spiritualism," presented an entirely optimistic view of the tendency of events in regard to the movement. He sees it taking its place in a new view of Christianity, having its part in the philosophies which are replacing materialism and Agnosticism, and clearly destined to become a prominent factor in ecclesiastical reconstruction. A spirit of earnest inquiry is abroad. Advanced thinkers, men with well-poised minds, and of sober, unbiassed judgment, are giving the facts their attention, and in many cases testifying to the truth of the claims made on their behalf, namely, that they afford evidence of the survival of the personality after bodily death and of intelligent communication with the so-called dead. The interest manifested in Spiritualism is not, Mr. Vanstone is confident, due alone to the bereavements caused by the war. It is part of a growing emancipation of thought, a new phase into which humanity is passing indicative of a dawning spiritual consciousness. Like the tide of the rising sea, it cannot be stayed or driven back. In literature the subject crops up at every turn; the stage does not fail to deal with it; modern journalism is abandoning its usual weapons of jibe and jeer, finding it more profitable to treat the matter seriously; the greatest men in science are acknowledging the truth of its evidences; and the Church itself is regarding them with nervous apprehension. Spiritualism, the speaker further claimed, is showing signs that it possesses mentally and socially, great constructive principles. It is no longer content with being segregated. Art, natural history, philosophy, political economy, the literatures, histories and religions of ancient peoples—the study of all these, as a part of the study of Spiritualism, is in evidence to-day. And beyond all this, Spiritualism cannot be true to its name without a keen sense of God, a spirit of worship and aspiration.

[THE RELIGION IN THE LABOUR MOVEMENT.]

When I was reading this book I asked myself, "Am I justified in recommending it to the readers of *LIGHT*, a journal devoted solely to the cause of Spiritualism?" I decided that I am justified. For Spiritualism is not a water-tight compartment. As I understand it, it is a principle or philosophy of life, and it is directly connected with religion, and indirectly with every movement which is intended to fight against a materialistic interpretation of life. That is exactly the aim set forth in this book.

In the concluding paragraph of Miss E. Bazett's book, "After-Death Communications," reviewed recently in *LIGHT*, she speaks of the growing realisation that "the difficult process of rebuilding the social order need not be undertaken by ourselves alone, but may be a joint effort, inspired by those whose wider outlook gives a larger scope to human enterprise and a deeper insight into the ultimate possibilities of human life."

There are passages in this report which reminded me of this sentence. The "Unseen Forces" are referred to more than once, and the Warden of Browning Hall (Mr. Herbert Stend) tells us that at the Conference "in expansive, unitive, directive influences were felt the presence and the power of Unseen Forces."

This International Conference on Labour and Religion was intended to be a witness to the truth that "a man's life consisteth not in the abundance of the things that he possesseth." The Rt. Hon. G. N. Barnes, M.P., struck the opening note by laying emphasis on the dangers of materialism. He claimed that the "materialistic conception of history is going"; that the struggle of the race is "in the first place for man to subdue himself, and after that to take his part in the struggle for recognition of higher conceptions of duty and a truer morality than any conception of materialism can give him."

It is because I am sure that many readers of *LIGHT* recognise the tremendous practical issues of their belief in a spiritual world that I venture to urge them to get this book and to read it. It may be obtained from "Browning Hall," Walworth, for 3s. 6d. net, and it is very interesting and will prove very enlightening to those who have no intimate knowledge of the inner motives and aims of the best elements in the Labour movement.

H. A. D.

"LIGHT" SUSTENTATION FUND, 1919.

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

	£	s.	d.
Joseph Appleby
R. W.
The Misses Storr

* "The Religion in the Labour Movement," 3s. 6d. net, Holborn Press.

THE REALITY BEHIND LIFE AND FORM.

THE DISCONTINUITY OF MATTER.

By "EWING" (San Francisco).

The laboratory work of the physicists of the Chicago University, which has lifted the atomic theory from the field of speculation to the basis of demonstrated fact, seems to me the most important step forward since Newton's time—for while Newton's work had to do with fundamentals in physics, Millikan's researches open the way through physics to the spiritual orders. And not the least important of his disclosures is that the lower, physical, and the higher, etheric, orders occupy the same space at the same time.

The atomic theory of matter is no new thought. The conception of a world made up of "atoms in incessant motion" dates back more than two thousand years. History records that Democritus' atomic theory (announced four hundred years before Christ) was almost destroyed by the attacks upon it of the idealistic school. But, instead of opposing, curiously enough, the modern idealists are now fortified by the developments forced by the final proof of the discontinuity of matter.

Nature abhors vacuums, and the enormous spaces between the rapidly moving atoms that give the illusion of solidity to matter is forcing physicists to postulate a substratum of matter of higher atomic potencies (or non-atomic, if such there be) to relate the disconnected atoms and permit form and function, thus establishing the etheric or spiritual body and environment as the reality behind the phenomena of life and form.

Perhaps the last word in physics on this subject is to be found in a recent work, "The Electron: Its Isolation and Measurement and the Determination of Some of Its Properties," by Robert A. Millikan, professor of physics in the University of Chicago.

Not only is matter shown to be atomic and discontinuous, but on page four will be found the astonishing statement that "it is the purpose of this volume to present the evidence for the atomic structure of electricity."

And more—on the subject of radiant energy, he says the observations seem to furnish proof that "the emission of energy by an atom is a discontinuous or explosive process." Thus, not alone electricity, but force itself, may be discontinuous. Then we have the astounding possibility, even probability, that not alone matter and electricity but energy is discontinuous and all Nature is found to require a relating, connective, unifying principle that is unthinkable to the writer under any other name than God.

Thus, even electricity; heretofore illusive, is now shown to be granular, and this not on the basis of theory or speculation, but thoroughly established by what is probably the most wonderful laboratory experiment history records, namely, the isolation and measurement of the electron.

The trend of the average mind is almost instinctively opposed to the idea that two kinds of matter can occupy the same space at the same time. Hence, the experiments that forced the physicists to declare that "atoms are mostly hole" and are of such "loose structure" that a particular atom can under certain circumstances occupy the same space at the same time as any other atom are intensely interesting.

Professor Millikan writes:—

"Indeed, when we reflect that we can shoot helium atoms by the billion through a thin-walled, highly evacuated glass tube without leaving any holes behind, i.e., without impairing in the slightest degree the vacuum or perceptibly weakening the glass, we see from this alone that the atom itself must consist mostly of 'hole' in other words, that an atom, like a solar system, must be an exceedingly loose structure whose impenetrable portions must be extraordinarily minute in comparison with the penetrable portion."

Like the simile of the wheel, the spokes of which disappear from sight at high speed, so speed is correspondingly shown by Professor Millikan to be the factor that decrees that two kinds of atoms can occupy the same space at the same time, for one of them must be endowed with "sufficient kinetic energy."

As indicating the size of the denser portion of the atom he says it may be defined as the size of the nucleus and is "in no case larger than one ten-thousandth the diameter of the atom." Then, if the largest of the atomic dots that give the illusion of continuous substance to matter is but one ten-thousandth of the space that marks the boundaries of an atom, the professor's picturesque reference to the atom as "mostly hole" begins to be grasped by the most superficial observer and the term "discontinuity of matter" begins to mean something to the uninitiated.

The term "spiritualisation of substance" here again obtrudes, for it will be recalled that the process by which, in the refinement of matter, the power increases in proportion as the crude materiality of the medium decreases, so superiority in speed is the endowment that raises matter to the capacity to function in the same space at the same time with atomic structures of lower orders. But this means

higher changes or attributes than the usual energies our five senses commonly contact in mundane affairs, for Professor Millikan observes "such energies as correspond to the motions of thermal agitation of molecules are not, however, sufficient to enable one atom to penetrate the boundaries of another; hence the seeming impenetrability of atoms in ordinary experiments in mechanics."

(To be Continued.)

SPIRIT PHOTOGRAPHY.

By H. A. DALLAS.

There appeared in *LIGHT* for August 23rd (p. 267), an account by "E. N." of a spirit photograph of her son, a young soldier killed in the war. I supplemented this report by a short article (p. 279), saying that I had a copy of this photograph and that the likeness is remarkably good and the features and measurements of the face correspond in detail with the photograph taken before his death.

The question was raised by someone who examined the photographs as to whether the lady who made the appointment for my friend might have had a photograph of the young man, and might have shown it to the medium photographer. In order to preclude such an explanation my friend asked this lady to make a signed statement that she did not possess a photograph, and she also asked the photographer who had taken her son's portraits whether he had ever supplied a copy of his photograph to anyone except his own home circle.

The photographer did not believe in spirit photography, and said, "Such a thing is impossible," but he could not explain the portrait obtained by Mr. Hope, and he said it could not have been done from any photograph he had taken. He carefully examined it with a powerful glass, and said: "It is not the same." I hold his signed statement that he supplied no copy of this photograph to anyone except the family. I should add that the photographer would not admit that the portrait obtained with Mr. Hope is a likeness of my friend's son, although he could not deny some resemblance.

I consider that the opinion of his mother and the impartial opinion of a miniaturist after studying all the lines and details of the face is a better testimony to the likeness than the opinion of a photographer who starts with a *non-passumus*.

My friend's inquiries were not due to any personal distrust of Mr. Hope, but were simply in order that she might make the experience as thoroughly convincing as possible to others.

THE PRESENT CRISIS.

A correspondent asks whether the L.S.A. is "intending to take any action with a view to getting some sane course adopted in regard to present psychic crisis wherein so many people are crowding out the mediums' parlours, holding indiscriminate circles, losing their own heads, and stirring up considerable trouble for our great subject in a few months (or possibly even weeks) when the ill-results of this hysteria become public property." Our correspondent is assured that the ill-results, inseparable from all great popular movements, were foreseen, and that the Alliance is doing its best with the small means at its disposal to afford advice and direction to new-comers and to modify as far as possible the disturbance and confusion arising out of the "psychic upheaval." If all sincere followers of our movement—and there are thousands—do their best we can do much to prevent excesses and abuses in what we feel is more than a mere passing craze. It may well be the beginning of a new era, troublous and menacing, but rooted in the natural order.

"LOVE, HUMAN AND DIVINE" (Sufi Publishing Society, 2/6 net) is one of the "Voice of Inayat Series" in which Sherifa Lucy Goodenough is embodying some of the teachings she has gleaned from the lectures delivered by Inayat Khan, the bearer of the Sufi message to the Western world. We feared we should find a book of some eighty pages devoted to such a subject as cloying as a dinner of sweets, but the teaching is so wise and thoughtful and it is illustrated by so many beautiful Indian legends that this is by no means the case.

SPIRITUALISTS' NATIONAL LEAGUE OF DEFENCE.—A desire having been expressed for the reorganisation of the above Society, the secretary, Mr. James Lawrence (387, Shields-road, Newcastle-on-Tyne) writes inviting nominations for the various offices. These should be sent in before November 7th, it being first ascertained whether the nominees are willing to stand. Mr. R. A. Owen (president), Mr. R. H. Yates (vice-president), Mr. E. W. Oaten (treasurer), and three members of the Executive Committee—Mr. R. Boddington, Mr. F. Blake and Mr. K. MacLennan—with Mr. Lawrence himself are prepared to continue in office, but if they are re-elected there will still remain four vacancies to fill. Mr. MacLennan has kindly contributed 10/9 and Mr. Blake 10/- towards the funds of the Society. Further donations will be gratefully received by Mr. Oaten (13, Corporation-street, Manchester) or by Mr. Lawrence.

TO-MORROW'S SOCIETY MEETINGS.

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

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Percy R. Street. November 9th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Penbridge Place, W. 2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, November 5th, 7.30, Mr. Robert King.

Lewisham.—*The Priory, High-street.*—6.30, Kingston-on-Thames.—*Bishop's Hall, Thames-street.*—11 and 6.30, Mrs. Mary Crowder.

Shepherd's Bush.—73, Becklow-road.—11, public meeting; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

Reading.—16, Blagrove-street.—11.30 and 6.45, Mr. Howard Munday, of Bournemouth.

Peckham.—*Lausanne-road.*—7 p.m., Mr. H. Baker and Mrs. Imison. Thursday, 8.15, Mrs. Maunder.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mr. J. Osborne. Wednesday, 7.30, Mr. Nickels (Luton).

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

Walthamstow.—342, Hoe-street.—7, Mrs. Baxter, address and clairvoyance. Thursday, 8 p.m., Grove-road School, Mrs. Graddon Kent, address and clairvoyance.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Brownjohn, address and clairvoyance; 3, Lyceum. Wednesday 8, Mrs. Alice Jamrach, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—November 2nd, 6.30, at the King's Palace, Wimbledon, Mr. R. A. Bush. Wednesday, 5th, 7.30, Mr. A. Vout Peters. Friday, 7th, 7.30, Mrs. Cannock, at the Broadway Hall (through passage between 4 and 5, Broadway).

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30, Special Men's Meeting; address, Mr. Douglas; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Monday, 7.15, Mrs. Gordon, psychic readings. Tuesday, 3 p.m., open circle. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.15 sharp, "Whist Drive." Sunday, 11, Mr. A. W. Jones; 7, Mrs. Beaumont-Sigall. Wednesday, 8, Mr. and Mrs. Brownjohn. Thursday, 8 sharp, Mr. Percy Street. Saturday, 7.30, Lyceum Social. Come and help. Sunday, 9th, 11, Mr. T. O. Todd; 7, Mr. P. Beard.

THE CAMPAIGN AT WIMBLEDON.—Last Sunday the King's Palace was again well filled. The audience seemed thoroughly to enjoy Dr. W. J. Vanstone's fine address on "The Evangel of Spiritualism," many of the enquirers present discovering with surprise that the movement was much more than simply communion with the so-called dead. Owing to the success of the mission the management have decided to continue the Sunday meetings at the King's Palace until further notice. On a week-day meeting at the Broadway Hall Mrs. Susanna Harris psychometrised 23 articles without one failure.—R. A. B.

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Cloth, 279 pages, 6/6 net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1

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, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.I.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, Penbridge 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, 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.		

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

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Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

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Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

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