

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,046.—VOL. XL.

[Registered as]

SATURDAY, MARCH 27, 1920.

[a Newspaper.]

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Communications should be addressed to the Secretary.

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Séance for Clairvoyant Descriptions.

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At 11 a.m. ... MISS FLORENCE MORSE.

At 6.30 p.m. ... MR. ERNEST HUNT.

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## NOTES BY THE WAY.

Notwithstanding the difficulties under which it has had to labour, as representing a subject which until quite lately was unpopular and neglected, the London Spiritualist Alliance has in its thirty-four years of existence done a tremendous amount of good work. It has been a centre of social resort, a bureau of advice and guidance for many hundreds of persons interested in psychical subjects. Its platform has been occupied by speakers notable in science, literature and philosophy, and by reason of the fact that these were sometimes chosen from amongst those outside the ranks of Spiritualists or Psychical Researchers, they were able to present fresh points of view, and enable us to see ourselves as others saw us. It was a wise policy, since it helped to check the tendency to crystallisation—the risk of eventually having a fixed set of tenets laid down by a Trust Deed. As a consequence the Alliance has numbered in its ranks people of many creeds and points of view, the one uniting link being a common recognition of the reality of an unseen world and its interaction with this. Like LIGHT, it has always discountenanced the idea of Spiritualism as a religious sect and this attitude, we hope, will remain a permanent part of its policy.

\* \* \* \*

It would doubtless startle and surprise many of those outside our ranks, could they make a closer acquaintance with the personnel of the Alliance, and contemplate the politician not entirely immersed in the clash of party warfare; the City man who can find room for other interests than those of commerce and finance; the man of leisure who has made discovery of more enduring things than sport and fashion. In short, it numbers peers, bankers, lawyers, merchants, journalists—men of the world who in the popular view should leave our movement severely alone, but who by very reason of their alert minds have discovered in it the gateway to new truth. We should perhaps have written the previous sentences in the past tense. For at this time the outside world is finding out all about us at a great rate. It is no longer possible for the "Daily Mail" or its compeers to nourish the delusion that Spiritualism is a matter of a few hundreds of shady, credulous, eccentric, and always negligible people who carry on weird rites in dark rooms. That was indeed a strange delusion—stranger than any fancy nourished by the most unhealthy-minded Spiritualist. We always wondered at the "Daily Mail," because it had such a reputation for up-to-dateness, and knowing the truth about everything. But in this matter it seemed to be as much in the dark as its dullest contemporary. Times have changed indeed, and we must nowadays proceed with circumspection,

We grow tired sometimes of the task of having to contradict over and over again incorrect statements by opponents, and then seeing them reappear. We are inclined occasionally to think that some of these charges are made by those who are well aware of the facts, but are tempted to play upon the ignorance of the public. We do not make this charge against the Rev. Capel Cure, but he should have known better than to make a statement (if it is rightly reported) to the effect that Sir Oliver Lodge had been converted to a belief in Spirit return not by science, but in consequence of the loss of his son in the war. Mr. M. Birtles contradicts the statement by a letter in the "Bournemouth Director" of the 13th inst., which we cannot do better than quote here:—

"This is not a statement of fact. Long before the death of his son, Sir Oliver Lodge made public his belief in the survival of man, and of the possibility of intercourse with the spirit world. He has described how he came, through many years (over thirty) of experimental investigation, to hold this belief. The death of his son and his subsequent conversations with him, only gave direct confirmation to his previous belief."

This is quite true. Sir Oliver himself has several times testified to the same fact, and ignorance of it does not reflect well upon any critic of our subject. It rather suggests a general poverty of knowledge on the question.

## L.S.A. SOCIAL MEETING.

Mr. Henry Withall, the acting president of the Alliance, must have felt a glow of satisfaction on the evening of Thursday, the 18th inst., when he stepped on the platform of the large hall and looked out on the sea of faces before him. For certain it is that he had seen no such gathering there before. It would not have been easy to find room for another chair. The programme which he introduced was of the most attractive character, including two piano solos by Mr. Weismann (one of them an improvisation), some charming songs by Mrs. Rose, a young lady who possesses a very rich and sympathetic contralto voice and knows well how to use it, and a long series of wonderfully accurate clairvoyant descriptions by Mr. A. Vout Peters.

After proposing a vote of thanks to these friends, which was carried with applause, the chairman referred to the approaching departure for America of Miss Violet Burton, to the lofty character of the teaching of which she was the channel, and to the willingness with which she gave her services in emergencies. He asked her to convey a message of cordial goodwill to American Spiritualists, and said that her friends would look eagerly forward to her return. In her few words of response, Miss Burton said that her first purpose in going out was simply to join her sister, but her guide told her she would have a work to do in America in the advocacy of a higher conception of Spiritualism as something far greater and better than mere phenomena.

## THE CONAN DOYLE-McCABE DEBATE.

Lieut.-Col. W. W. Hardwick writes:—

It appears to me that the criticism of the debate between Sir Conan Doyle and Mr. McCabe, at the Queen's Hall, in the issue of LIGHT for the 20th inst., misses the salient point of the debate, as far as criticism of Mr. McCabe's method of attack is concerned.

This gentleman selected certain events from the works of his opponent, and made definite statements concerning them, knowing perfectly well that it was impossible for Sir Conan Doyle to rebut the assertions without foreknowledge of their nature, and opportunity to collect evidence in disproof.

But, mark the point, when Sir Conan Doyle subsequently quoted events of a later period, Mr. McCabe countered with a complaint that he had had no opportunity to prepare a reply to the latter.

Does Mr. McCabe claim different rules of debate from those he permits to his opponent, or can it be that he presumes a mentality on the part of the Spiritualist which transcends that of the mere materialist?

## SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

## V.—THE UNCONSCIOUS MIND IN MAN. (i.)

The general view of Nature then is, that every organic form consists of a material organism and an organising energy directed by the Immanent Idea. This is otherwise stated as a material cellular complex, an etherial cellular complex, and a specific Idea of which the two former are representations. As there is general progress in Evolution, this implies that each species and each individual of that species is an individualised portion of a general dynamo-psychism or world-soul which pervades all Nature and is itself guided by a much larger Immanent Idea than that which forms the individual, for that larger Idea directs all evolution, necessarily in accord with all physical and chemical laws, because it works by their means, as well as by the factors of adaptation to environment and to specific individual needs, and by natural and sexual selection.

In the higher forms of life—the vertebrates which possess a brain—the etherial cellular complex necessarily takes on a form which is more purely mental (of which the brain is the organ and expression); so that the animal may theoretically be analysed into the organic complex, the etherial organic complex, and a mental dynamo-psychism, these two latter not being distinct but formed by a development of the *psyche*. In Man this attains the highest form with which we are as yet practically acquainted, and the subconscious mind is clearly seen in action, not only (as in the animal) by the construction, repair and maintenance of the organism, but also by those supernormal faculties which are the special subject-matter of psychology and psychical research.

These supernormal faculties fall into two distinct groups:—

(1) The group which plays a large part in ordinary life—instinctive and emotional impulses, intuition, genius, and intellect; and (2) the occult faculties of sub-conscious memory (cryptomnesia), unconscious thought (crypto-psychism), inspiration, telepathy, telekinesis, automatism, and power over matter, which latter may extend to materialisations and to the production of writing and images on the photographic plate without the intervention of the camera.

This is not to say that all materialisations and all psychographs are pure products of the subconscious mind, but only that as a human medium is always required, the power exerted must be exercised through, if not by, that subconscious mind. It is small wonder that men and women uninstructed in physics and biology and accustomed to regard their consciousness as the whole Self, when first witnessing these phenomena should attribute them entirely to "spirits." The common sense, in which "Rationalists" who deny the facts suppose Spiritualists to be lacking, seizes on the main inference that soul is a real entity in itself and survives the body, and that common sense (not unnaturally) jumps to the conclusion that all which cannot be explained by consciousness must come from an external source. If their religious teachers had given them clearer ideas on the nature and destiny of the Self and the profound distinction between that abiding Self and the perishable personality, they would not have made the mistake. The phenomena of subconsciousness are conclusive on this distinction, and the first of these phenomena is the subconscious memory.

*Cryptomnesia.* In a recent case reported in the "British Medical Journal" and summarised in *LIGHT* (February 14th), a patient was hypnotised and told (for medical reasons) that he was six years old. Forthwith he reproduced the mental outlook of that age, and recalled the most trivial details of the accident that had happened to him at that time. He was successively carried back to four, three, and two years old, with like results. These cases, which might be multiplied indefinitely, have been made the subjects of exhaustive experiments by Janet, de Rochas, and Pitres in France, where supernormal faculty has long received much more respectful treatment by men of science than it has in England, with corresponding scientific results.

Among these results is the verification that in each person there exists a subconscious memory which quite infallibly registers and retains every experience through which the individual has passed. This memory can be revived under hypnosis or by violent emotional states, such as the apprehension of sudden death. This accounts for the fact that drowning men have declared that what they call "the events of a whole life" have passed through their consciousness prior to the insensibility of asphyxia. Hypothesis, whereby the cerebral control is suspended, similarly allows the memory of the true Self to act, and the same sometimes occurs in delirium. Pitres cites the case of a patient who thus used the patois of Saintonge, which she had only spoken in childhood, "and if we begged her to speak in French, she invariably answered that she did not know the talk of the townspeople."

This cryptic memory reproduces not only conscious impressions, but even those which did not at the time reach the conscious mind, such as a passage in a book or newspaper which chanced to fall under the eyes. Flournoy, in the most exhaustive studies yet made on cryptomnesia, gives

many remarkable examples which Spiritualists are certainly warranted in referring to discarnate agency, along with others which certainly proceed from cryptomnesia pure and simple. For instance, mediums whose honesty is undisputed have sometimes given "proofs of identity" of the communicators, found on enquiry to be erroneous, but conformable to records which had appeared in the public Press and had evidently fallen under the eyes of the medium and subsequently been forgotten with the lapse of time. He also gives an example of a subject who under hypnotisation spoke in Sanscrit, a tongue which he had never learned; and Flournoy could never trace the origin of this phenomenon. He cites also another case in which the cryptomnesic explanation seems singularly far-fetched. The subject produced one day a message purporting to be from one Burnet, the priest of a parish in the department of Haute Savoie, who had died a century previously; and the researches of the professor showed that the writing of the automatic message and its signature were identical with that of the deceased clergyman. M. Flournoy supposes that the subject had at some time or other passed through the parish and had seen some of Burnet's writing, though no trace of any such journey could be discovered.

But the great mass of evidence is quite conclusive on the existence and perfection of the subconscious memory, though it may be an inadequate explanation of such facts as the above. The truly remarkable thing is that though memory is so important to our conscious life that Myers considered it to be the very essence of personality, its cryptic manifestations should be so powerful and unfailing, while the brain-memory is so weak and fallible. When two old friends foregather after long separation, half of their conversation consists in recalling the events of the life they shared; the phrase "Don't you remember?" continually recurs. Why, then, should the greater part of the remembrances which are so essential be available only by fits and starts, or in abnormal states? Is it not because the complete memory belongs to the real Self, while the brain-memory belongs to that limited portion of the Self which we call the Personality? While the latter is synonymous with consciousness, as it is during earth-life, the brain-memory naturally holds the prominent place.

The truth seems to be that this perfect subconscious memory is one of the powers of the true Self, which, at present latent and crippled by Matter, nevertheless exists apart from the cerebral mechanism which is its present imperfect expression. And as the higher psychism (synonymous with the true Self) is distinguished from the lower animal psychism not only by the supernormal faculties, but also by the moral sense, it is surely worth while for each of us to consider what acts and emotions we are storing up in that terrible memory which lets nothing go, and will, at no distant day, reveal us as we really have been, and are, when we pass into that state in which we shall know as we are known. This memory is one of the leading powers of the subconscious mind in Man. The others—Telepathy, Telekinesis, and Lucidity, and those powers which are expressed by the ability to influence matter (as in materialisation and psychic photography) I hope to deal with in future articles. It is certain that there can be no satisfactory explanation of Spiritualist phenomena until full account has been taken of the supernormal faculties by means of which they are possible, and until we have definitely abandoned the notion that our conscious life is co-extensive with the life of the soul and the spirit.

MRS CANNOCK concluded this week an interesting series of lectures at the Delphic Club, under the auspices of the Home Circle Federation. Miss Felicia Scatterd is announced to be giving a special course of three lantern lectures in April and May on Spirit Photography and Allied Phenomena.

*TRAVELLING CLAIRVOYANCE.*—Miss Violet Ortnor, the clairvoyante, relates an instance, one of many in her own experience, of travelling clairvoyance. In this case we have the confirmation of the person whose surroundings, in a foreign country totally unknown to her, she described. She states that on March 7th, at 10.30 p.m., she had the sensation of leaving her body and travelling through space. Suddenly she found herself in what seemed to be a foreign country, journeying through beautiful scenery. She then came to a grey building, apparently about three stories high. It was nightfall, so she could not see very distinctly. She appeared to herself to pass to the second balcony of the building into a room where she saw a gentleman known to her as a sitter of hers and a member of the L.S.A. Her description of the room is very circumstantial, but we cannot go into full particulars. We have since seen a letter from the gentleman (Colonel M. B.), who is well known to us, confirming her statement, which is only inaccurate in one or two particulars, probably attributable to the dim light. This gentleman, who is an experienced Psychical Researcher, says of the general description of his Continental hotel that it was wonderfully accurate, and that the clairvoyante must have been there in consciousness, so to describe the place. It may be observed that, apart from verification, the remarkable feature of such experiences is that they should be afterwards recalled by the conscious mind with such clearness as to be identifiable by the persons concerned. Moreover the clairvoyante was in what to her appeared to be a waking condition at the time.

## THE ANNIVERSARY OF MODERN SPIRITUALISM.

A RETROSPECT AND SOME REFLECTIONS.

By B. M. GODSAL (San Diego, California).

We should never forget, upon the anniversary of the genesis of Spiritualism, to take a look back on the homely, everyday circumstances that attended its advent, lest we learn to sophisticate a comparatively simple matter with our own ingenious subtleties. The statement, sometimes made, that Spiritualism was first introduced through mesmerism, is wholly false; it came to a normal family, living in a normal way.

Undoubtedly, the world of spirits had attempted, on many previous occasions, to establish a line of intercommunication with mortals—notably, in 1716-17, through the family of John Wesley. But in this case, although the spirits proved themselves to be more than willing, the main essential of Spiritualism—a responsive mortal—was lacking. We may judge of the attitude assumed by Mr. Wesley and his friends towards the seeking spirit, from the record preserved by his son:—“He was very angry, and, pulling out a pistol, was going to fire at the place whence the sound came. . . . Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, ‘No, let the devil flee from me; I will never flee from the devil.’”

This cry of “devil” is still too frequently heard, and, like the cry of “wolf” in the story, is playing the game of the enemy. For most assuredly there is a devil. But he is not a spirit knocking in the dark; nor is he a spirit at all; he is the denial of spirit; he is Materialism. And never before have the works of this devil been so manifest as they are to-day. When he was rallying men of intellect to his cause in an effort to possess the Earth, we called it “Prussianism” and “militarism”; and now that he is making use of ignorance to destroy mankind we call it “Bolshevism”; but in every case it is the same devil—“materialism”; whose time is short; and whose natural, heaven-sent, enemy and destroyer is Spiritualism.

In striking contrast with the truculent attitude taken by the Rector of Epworth—which slammed the door so effectively in the face of the spirit world—is the simple and teachable character of the mother and children who won the glory of being the first mortals to throw wide open to everybody the door at which so many spirits had knocked in vain. When, in the evening of March 31st, 1848, Mrs. Fox asked of the spirit, “Will you answer if I call in the neighbours?”—Modern Spiritualism was born.

And never, perhaps, has it had a happier return of its birthday than this present one, because never has it received more splendid gifts of self-denying service than it is receiving to-day. Moreover, like everything else that is founded upon truth, it is happy even in its enemies; whose gibes serve merely to call attention (without charge of egotism) to its manifold excellences. For instance, one has often heard it said of late that the present great expansion of the movement is simply a passing effect of the great war—a very natural product of heart-rending distress—a fond peering into the unknowable in search of lost children—in fact, a case of over-strained nerves. And what is implied in the making of these mock generous allowances? That in times of unutterable woe man naturally turns to that which is false, and to that which he “cannot know,” whereas, no doubt, in the comfortable days of peace and fatness he will forget his vain strivings, and will return to a truer, saner, view of the deep things of God, and will leave all such matters with men who are more discreet and learned than himself! David said that in his distress he cried unto the Lord, and He heard him. Are we to take it that this is merely a case of “nerves” on the part of David—a very natural but passing effect of his distress? This new notion, that times of trouble draw men away from spiritual truth, will commend itself only to those who are holding on to the dead forms of truth, at a time when such systems are breaking in pieces.

The Church’s inquiry into the genuineness of spirit communication is likely to resolve itself into the question, “Can we control it? Will it subscribe to the thirty-nine Articles—or to any articles? And if the Spirit cannot, and will not, be controlled, how can it best be quenched?—and for how long?” Clearly all religions that rest on authority, including modern cults that have sprung out of Spiritualism itself, must perforce seal up the well-springs of inspiration, otherwise their constant flow might cut away the ground upon which authority rests.

No doubt, in the past, it has been best that one great mind should receive a measure of inspiration from Heaven—sufficient to last an irresponsible people for many generations. Just as Moses received the Law on Sinai, which remained the law of a nation until a greater than he brought a fuller measure of inspiration, and, as is usual in such cases, was condemned for blasphemy and diabolism. Because as long as the capabilities of mankind were limited to the following of a great leader and teacher, it would have been inadvisable for any individual to seek extraneous sources of inspiration—leading perhaps to a conflict of authority and confusion.

But the days of autocracy seem to be numbered in politics and religion, and in the domain of thought. We look in vain for a great guide sent to point out the way for us. Nor

does it seem likely—despite the earnest expectation of many souls—that a commanding spirit will be commissioned to lead us. On the contrary, it is the spirit of Democracy that is here to-day, throwing the weight of responsibility upon each one of us. And as it is on Earth so is it also in Heaven—whose Kingdom begins to loom up as a true Democracy. In fact, we have been told by Jesus that the Kingdom of Heaven is within us—and is it not the essence of democracy that every man should realize that not merely his own welfare but also the very existence of the State rests within him personally?

But, it may be asked, is the average man strong enough to bear this weight of responsibility? Is he ready for full spiritual freedom?—the democracy of religion? Until he is, he will not accept it; but will cling to the skirts of authority for a while longer; in accordance with the law of Progression, brought to light by Spiritualism itself. And under this Divine law we may rest assured that the many things which we must not know yet, are safely put away “where secrecy remains in bliss, and wisdom hides her skill.”

But only for a time, as the law assures us, are these mysteries put beyond our reach. And just as Nature wastes no time over her operations—often bringing fruit trees to blossom in “the lagging rear of winter’s frost,” so Providence causes new truths to spring early into life—and dare the “sneaping winds” of prejudice and resentful criticism.

## THE OLD INQUIRER AND THE NEW.

The days were when to quote a great name as an authority on one side or another of any question in dispute had a marked effect. It was quite sufficient for many people. Those days are passed—we saw their passing even before the war, for we noted a new critical type of mind coming into our own subject, amongst others, with a resolute desire to know the truth for itself, and a fine contempt for authorities. This inquiring spirit never asked, “Who are for you? Who are your authorities?” but “Are you genuine?”

We were not perturbed but rather encouraged by this attitude, for we knew that the man who was not influenced by great names in our support would be equally indifferent to great names quoted against us. To him such arguments were irrelevant. The Professor testified for us; the Bishop was against us. Much he cared for Professors or Bishops! The question with him was, *Is it true?* And when he had finally settled that question what mattered the conclusions of a whole College of Professors or an entire Bench of Bishops?

That is more than ever the spirit of the thinking world to-day, and we shall be wise to take note of it. The glamour of the great name is waning. Those who are behind the scenes in Art and Literature could tell strange tales of the summary rejection of work from men of world-wide distinction because it was below the standard of an advanced and critical public. At one time the work, whatever it might be, would have been accepted subserviently because of the name attached to it. But times have changed, and the picture, the play, the novel and the poem are judged on their merits. A fierce light beats upon each when it is submitted to the public eye, and the judges and editors are mindful of the fact. If the painter, the dramatist or the author is a man of mark so much the better. His name will count for a great deal, but it will no longer compensate for any inferiority in his creation.

We hear sometimes complaints of the unworthy and undignified style in which our truth is presented to the public. It is a pity, of course, that low standards of thought and inefficient methods should prevail in any quarter, but let us not forget that the same spirit of probing and incisive criticism that pierces through glittering and impressive externals is equally competent when it is a question of penetrating a shabby and forbidding exterior. It will not stand abashed in the presence of grandeur, but neither will it despise the undignified. It is looking for reality, not for appearances and pretensions. It knows that the uncut diamond looks very like a pebble, and that a noticeable characteristic of gold in the mine is that it does not glitter.

Under the stress and pressure of life to-day the mind of the truth-seeker grows ever more keen, persistent and discriminating. When he lights on our truth he and his like speedily strip it of any false accretions of superstition and misconception. We love the truth-seeker. Therefore let us lighten his task by endeavouring to present the pure reality that shall be its own justification and rely for nothing more than they are worth on appeals to antiquity or authority.

It is because we have begun to realise the significance of this modern development of keen, probing, analytical inquiry, that we can afford to regard with complacency those strange distortions of pure and simple psychical truths with which we are daily confronted. They take a myriad fantastic shapes; they are expressed in many a strange jargon; but behind each and all is some form of vital reality yet to be made apparent. The plain mind seeking a plain way is at present liable to be distracted and perplexed at every step, but in time the turbid streams of thought will run themselves clear, and the strong, critical intellects find pleasurable scope for their energies in assisting in the process. When the work is done nothing will survive that has not virtue in it. The diamonds will be cleansed and cut the gold refined by many fires, the path through the jungle transformed into a broad high road.

D. G.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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### THE LIMITATIONS OF SPIRITUALISM.

We have chosen, of set purpose, what to some of our more enthusiastic readers may seem an almost disconcerting title. But, then, we feel that unless the follower of any subject knows its *limits* he can hardly be held to have a fair grasp of it. We observe this particularly in the case of Rationalism, which has not yet arrived at the knowledge of its limitations. We have witnessed the spectacle of the Rationalist pressing his philosophy to such lengths that it is beginning to recoil on himself.

Some time ago we essayed what one of our friends described as "defining the indefinable"—we attempted to give in a few pages some idea of the scope of Spiritualism. It was a subject that rapidly overflowed the confines of our thought, and brought us to a sharp realisation of the insufficiency of our terms. Spiritualism, as a phrase, conveys different meanings to different minds. To take a few of the more important examples. To one it carries the idea simply of communication with the "dead"—that and nothing more. To another, it means not only that, but a new and great revelation of the true meaning of life and death, and thus carries a new message to humanity. To a third it bears these meanings, and yet a larger—it presents the whole Universe as a spiritual manifestation, and to this mind it may carry the entire negation of any material view of life at all. Matter is entirely excluded and abolished.

Unfortunately for such an idealist, it is not so easy to get rid of matter. If he pauses a moment he must reflect that he is a *material* being to start with. No amount of ecstatic thinking will rid him of his physical limitations, and certain dull necessities attaching to them. We once heard a fine orator of the New Thought order indignantly denounce the idea of mechanism in life. Life, he said, was broad, free, flowing, infinite—there was nothing mechanical about it, he declared. And yet he had to admit that all our ideas of mechanical appliances were derived from life itself; and that the principles of many of them are illustrated in the human anatomy—lever, hinge, pulley, ball and socket, and so on. Of course, life has its mechanism, only it is not all mechanical.

We see no limits to Nature, Spirit—those Universal things, which enfold all else, and are themselves infused and encompassed with the great mystery of Intelligence which governs them all, and which we call Deity. But of Spiritualism, in the usual acceptance of the word, we can make no such claim. It is a great channel of life, but it is not the whole of it. It is the path by which we believe the world must now travel to win again to the great highway of healthy, wholesome living—the road which it has abandoned so often to flounder in jungle and morass. Man's mistake was not that he believed himself to be a material being living in a material world—because such was the fact. It was that he became possessed of the delusion that he was *only* a material being living *only* in a material world.

But the Directing Intelligence, which has always guided his way, and will continue to do so until he is sufficiently intelligent to be entrusted with his own direction, did not desert him. It gave him a new light—Modern Spiritualism. It was not the be-all and end-all of existence. It was merely a guide to the great highway he had missed: the highway of natural, reasonable, simple life, passing beyond all boundaries of race and creed and political conviction. That, in our view, was, and is, the great goal. There are many halting places on the road, but no terminus. Let us make up our minds to that. Life is the main issue, and not any "ism," although systems, creeds, philosophies, can all help us

in varying ways. Rationalism came into it, and did some good work, but it was not the last word. Spiritualism is now coming into its own, but it is not the end. It merely brings in another and greater idea—so great indeed that at its outset it produces more confusion and distraction than ever Rationalism was capable of exciting. If Spiritualism ever arrives at the point of crystallising into a *fixed* Idea, and not one ever growing to larger views and higher issues, we may rest assured that the Intelligence which governs human destinies will shatter it, and release its captives by raising up still another great movement—another New Revelation. For unless an Idea flows and grows, showing itself capable of infinite expansion, able to take in all that it encounters on its march, and rejecting nothing that belongs naturally to the life of humanity, its doom is fixed.

In the perfected humanity of the future, Spiritualism, Materialism, Rationalism, Secularism, Sacerdotalism, will have no meaning as terms of exclusion. They will be part of the general body of ideas in the minds of a comprehensive thinker who will possess in himself the knowledge that he is at once a spiritual being, a material being, a rational being, a secular being, and a sacred being.

Till then we shall pass through change and transformation of creed, and cult, and custom; systems of life and thought will rise and fall. As Tennyson put it:—

"The old order changeth, yielding place to new,  
And God fulfils Himself in many ways  
Lest one good custom should corrupt the world."

### LEVITATION OF D. D. HOME.

#### LORD DUNRAVEN'S ACCOUNT.

Lord Dunraven (formerly Lord Adare), in a communication to the "Weekly Dispatch" (March 21st), adverting to the discussion in the recent debate at the Queen's Hall regarding the phenomena associated with D. D. Home, writes: "I, as the sole survivor of those present on the occasion, think it my duty, in justice to the dead, to mention the facts as recorded by me at the time." He gives the date of the incident as December 16th, 1868, and says those present besides himself were the late Lord Crawford (then Master of Lindsay), Mr. Wynne (Charlie), and D. D. Home. The scene was Ashley House, in Ashley Place.

His Lordship then proceeds to narrate the facts as set out in a letter he wrote at the time to his father:—

"He (Home) then said to us. 'Do not be afraid, and on no account leave your places'; and he went out into the passage.

"Lindsay suddenly said, 'Oh, good heavens! I know what he is going to do; it is too fearful.' Adare: 'What is it?' Lindsay: 'I cannot tell you; it is too horrible! Adah says that I must tell you; he is going out of the window in the other room, and coming in at this window.'

"We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window. He opened the window and walked in quite coolly. 'Ah,' he said, 'you were good this time,' referring to our having sat still and not wished to prevent him. He sat down and laughed.

"Charlie: 'What are you laughing at?' Home: 'We are thinking that if a policeman had been passing and had looked up and seen a man turning round and round along the wall in the air he would have been much astonished. Adare, shut the window in the next room.'

"I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he had managed to squeeze through.

"He arose and said, 'Come and see.' I went with him; he told me to open the window as it was before, I did so; he told me to stand a little distance off; he then went through the open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again, feet foremost, and we returned to the other room.

"It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in."

Lord Dunraven, referring to the above, says:—

"I make no comment except this. Rigorously speaking, it is incorrect to say, as I think has been said, that we *saw* Mr. Home wafted from one window to the other. As to whether he was or was not, I am concerned only to state the facts as observed at the time, not to make deductions from them."

How all-pervading is the influence of the Spirit World! You look, and you can see nothing; you listen, and you can hear nothing; yet all Nature is pervaded by it; it is within all things and cannot be cast out."—CONFUCIUS.

## FROM THE LIGHTHOUSE WINDOW.

The Annual Meeting of the London Spiritualist Alliance will be held in the hall at 6, Queen Square, on Tuesday afternoon next, at 4.30. A large attendance is expected.

Dr. Ellis T. Powell purposes to speak on "The Ministry of Angels," at Steinway Hall, on Sunday evening.

We must not omit to mention that it was Mr. H. W. Engholm who so admirably carried out, on behalf of Sir A. Conan Doyle, the arrangements for the great debate at the Queen's Hall. Mr. Engholm's talents as a publicity director are a great asset to the movement.

"The Bailie," the Glasgow popular weekly, contains a portrait of Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, with a descriptive sketch from which we gather that Mr. Galloway is a Perthshire man, of 68 (he looks younger), and a man not only of credit and renown, but highly popular, by reason of his fine social qualities, which we can easily believe.

After what transpired recently in court there should be no doubt about the bogus nature of all the "manifestations" produced in connection with the "Masked Medium." But it was a clever performance, and Miss Winter filled her part to a nicety. Mr. Selbit, her theatrical agent, an old hand in producing clever imitations of psychic manifestations, trained her with no little skill. *LIGHT* exposed the performance in an article by Dr. Abraham Wallace (August 23rd, p. 269). It does not appear to have brought its promoters either honour or profit.

A lady correspondent, writing from Ravenna, Ohio, says:—"It seems to make the average man angry to tell him that he cannot die." It is a true word, and we have referred to this strange attitude of mind in the past. As a friend remarks, while in the olden days men were frightened with the idea of hell, now some of them show a tendency to be frightened with the idea of a future life at all!

Mr. Horace Leaf, at his lecture on Materialisations at Mortimer Hall, on March 16th, referred to the remarks of Mr. McCabe in the recent debate concerning Dr. Crawford's experiments.

Mr. Leaf said:—"I assisted Dr. Crawford at various experiments. I brought to this country from Ireland a number of photographic records of his sésances with Miss Goligher. When you have been present at such sésances as I was present you will be able to see the humour of the statements made by Mr. McCabe regarding the dexterity of Miss Goligher in causing these phenomena. Miss Goligher was an amateur medium who came into Spiritualism from Methodism. She submitted to every test that Dr. Crawford could devise. The sésances were held in the light, and many were in Dr. Crawford's own house."

"I understand," writes a correspondent, "that you have more newspaper cuttings than you can possibly reprint." It is worse than that. We have more than we can even mention.

"The Penny Pictorial" announces an "important series of remarkable articles on Spiritualism" commencing in its issue of 27th inst. The journal remarks with justifiable pride that several years ago it "published many articles dealing with the perplexing problem of Life after Death. That was at the time, mark you, when other papers were merely sneering at the whole subject." True enough. We compliment the Editor of "The Penny Pictorial" on his foresight.

The Rev. Walter Wynn, in the course of an interesting address at the Delphic Club, on Friday, March 19th, referred to the Conan Doyle-McCabe debate. He said he had listened very carefully to Mr. McCabe, but could find no single refutation of any fact brought forward by Sir A. Conan Doyle. Mr. McCabe simply postulated fraud in every case. Mr. Wynn also referred to the utterances of the Rev. F. B. Meyer at Leicester. He said the problem of the world was not whether Spiritualism was a religion, but whether its phenomena were not shaking to the ground the dogmas of the Church regarding the after-life.

In a recent sermon, fully reported in the "Bucks Examiner," the Rev. Walter Wynn, at the Chesham United Free Church, delivered a trenchant reply to the Rev. Herbert Thurston. He pointed out that the Bible is full of all the psychical happenings which God is now establishing before the eyes of an unbelieving world by means of proofs without which Christianity would never have been founded.

Mr. J. Scott Battams, M.R.C.S., in a letter to the "Daily Graphic," complimented the journal on its having placed the views of Mr. Sinnett before bewildered gropers after truth. He suggested that Spiritualism is in the nature of an evolutionary impulse, and that "neither blank negation, cheap ridicule, nor uninstructed opposition will avail to check its growth or divert it from its destined path."

We would remind our readers of the important meeting in the Queen's Hall on Wednesday next, in celebration of the anniversary of the birth of modern Spiritualism. Sir A. Conan Doyle, Dr. Ellis Powell, and Mr. Percy R. Street are announced to speak.

In this connection it is interesting to recall the following passage from Mr. E. W. Wallis's pamphlet, "What Spiritualism Is." He says: "The movement known as Modern Spiritualism is not the work of mortals, for it originated in the spirit world. It is the fulfilment of the promise of 'signs and wonders,' the greater works referred to by Jesus. Its advent was foretold by Emanuel Swedenborg, by Andrew Jackson Davis (the Poughkeepsie Seer), and the Shakers of America, who had enjoyed conscious communion with their departed friends for many years, and who were informed by the spirits that there would soon be an opening up, throughout the world, of channels of communication between the two planes of human existence. This was before the famous Rappings in 1848 at Hydesville, U.S.A., and almost simultaneously with those occurrences spiritual manifestations spontaneously occurred in various parts of America, England, and other countries."

Miss Violet Burton's many friends were delighted at the graceful reference to her and her work made by Mr. Henry Withall, Acting President of the London Spiritualist Alliance, at the recent social gathering of members of the L.S.A. The remarks were prompted by Miss Burton's approaching departure for America.

Another good friend of the cause, Mr. D. M. Campbell, is leaving for America on a long visit.

Sir A. Conan Doyle, in "John o' London's Weekly," under the title, "Mrs. Piper's Credibility," writes as follows:—"It is amusing to notice that so mild a phrase as 'specious misrepresentation' arouses Mr. Clodd's anger. He is himself the most ill-mannered of controversialists. Everyone opposed to him becomes at once a 'hussy' an 'impostor,' or a purveyor of 'nauseous drivel.' He has been known to put Dr. Crawford's D.Sc. in quotation marks, and to add, after an allusion to Sir Oliver Lodge and myself, 'Knighthoods are cheap.' And now he squeals at a very mild rap. It is truly comic."

Mr. McCabe, in an address on "The Dangers of Spiritualism," at South Place Institute, subsequent to the Queen's Hall debate, remarked, "A member of the audience at the Queen's Hall said to me as I left, 'What a painful surprise you will have when you pass over!' If Sir Oliver Lodge is right in what he depicts in 'Raymond,' and also Sir Arthur Conan Doyle, I think it will be like an asylum for the feeble-minded, and I cannot say it will be a pleasant surprise for me to find myself in that world without the rationalistic weapon to exterminate myself when I am tired of it."

These, of course, are hypothetical questions. The next world, as we know, is one in which every man dispenses his own life experience. It is so to a certain extent here, where we are constantly observing the spectacle of a man complimenting himself on his own intellectual vigour in contrast with the feeble-mindedness of his fellow-men. There may, at first, be no surprise for Mr. McCabe, pleasant or otherwise. As a man thinketh so is he.

Miss E. M. Green, lecturing recently at Southampton on "Spiritualism in the Light of Theosophy," said that there could be no antagonism of outlook on the part of the Theosophist towards authentic spiritualistic phenomena. There was common ground in the belief in the persistence of the individual after passing through the gateway of "death."

## Meetings next week:—

## Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

## Tuesday:—

Mrs. Wesley Adams, L.S.A., 3 p.m.

Mrs. Bush, Stead Bureau, 7 p.m.

Annual Meeting, L.S.A., 4.30 p.m.

Ernest Meads, 6, Queen-square, 7.30 p.m.

Sir A. Conan Doyle, Battersea Town Hall, 7.30 p.m.

## Wednesday:—

Miss C. Woods, Delphic Club, 5 p.m.

Anniversary of Spiritualism, Queen's Hall, 8 p.m.

## EXPERIMENT WITH A SEALED BOOK.

BY THE REV. C. DRAYTON THOMAS.

As soon as it became apparent that book-tests were to be a regular feature of my sittings with Mrs. Leonard, I commenced a series of experiments devised to show whether or no telepathy from my mind played any part in effecting the results. At the time of the experiment now to be described tests had been given from eight books in our house, three of which I had not read; but as these had been read by others in the house it seemed desirable to test with a book which none of us had seen. I therefore arranged with a friend that he should select from his library a book unknown to me, wrap it up, and seal it, and allow it to be in my study for a few weeks. This he did in workman-like manner, placing stout card around it so that it would be impossible for anyone to make a rubbing through the paper for the purpose of ascertaining the title, and finally sealing it with private seals. This parcel was brought to me on December 2nd, 1917, and at the next sitting I asked my father to select tests from it. These given below were received on December 13th and 20th. Having typed them in duplicate I took the book to my friend, and handed him a copy of the tests; this he read through, and then proceeded to open the packet and compare the book with my notes. He found the seals and wrappings intact. The book proved to be one which I had read eight years previously, but this could scarcely have influenced the result of the experiment. Herewith are the statements given at the two sittings, together with our findings and my comments.

### CONCERNING THE WRAPPING OF THE BOOK.

"Has not the book string around it? It appears to have it double." There was not only string around the outer covering, but also around an inner wrapping. It was tied twice. Of course, I had seen the string outside, but knew nothing of the further string and wrapper inside.

"The book seems to be tied peculiarly and wrapped twice." The ends of both lots of string were elaborately sealed to the paper. There was an outer paper tied and sealed, then an inner paper similarly tied and sealed. When this was removed it revealed the cardboard surrounding the book.

### TITLE AND SUBJECT.

"This book is about a subject which would appeal to him, but about which he has to a certain extent altered his mind." The book was "The Supernatural?" by L. A. Weatherley, M.D., and J. N. Maskelyne, published by Arrowsmith, preface dated 1891. The authors very stoutly oppose the idea that departed spirits communicate with human beings, and ridicule the claim that such communications have actually come by means of media. My father, who passed on some fourteen years previously, was a Wesleyan Minister, and throughout his forty-five years of preaching would have frequently turned his thought to the spirit world. But the theological atmosphere of his day would give him little conception of the close relation possible between that world and ours, and I presume that his reference to an alteration of mind indicates his discovery after passing over of the intimate relations existing between the two worlds and the possibility of communication between the residents in each. This is touched upon again later.

"Page five refers to something he liked doing when on earth; it is about a third down the page." Line 12 reads, "The best remedy against superstition is to prevent its birth." This assertion is quite in accord with my father's life-long character. So averse was he to anything bordering upon superstition that he used to check me when, in my school days, I was beginning to use the word "luck." In prohibiting the use of that word he explained that there was really no such thing since each happening had its cause.

"Also soon after the above there is a reference to a light or fire." Near the bottom of the page is mention of the electric light being installed in the streets of Calcutta. It will be noticed that there are two references to this page, one indefinite and one definite, and that they are found in the order he stated.

### AMUSEMENT AT CHOICE OF BOOK.

"You'll be amused when you see that book." More than once Fedá (the Control) remarked that my father was laughing because of this book and its bearing upon himself. My friend was much impressed by this statement, and before proceeding to undo the packet remarked that on the supposition of my father being able to read the book it would be quite characteristic of him to be highly amused at the humour of the situation resulting from selection of such a book for purpose of this experiment. Picture the situation. Here was a book holding up to derision the assertion that a spirit can enter into communication with earth through a medium. It is from this very book that a spirit is selecting references and transmitting them through a medium. And he does this for the express purpose of proving that a spirit can communicate with men by this method! It must have been a delightfully humorous situation, and was evidently appreciated to the full; for Fedá several times interrupted her remarks to say how much amused he was, how he was laughing, and how very funny must be something connected with this particular book. No such remarks had been made during tests from the previous eight books selected by him

for experiment, and to none of those would this manifestation of humour have been in the least degree applicable.

### REFERENCE TO THIRTY-FOUR YEARS BEFORE.

"It was a subject that interested him very much, and one about which he changed his opinion when on earth, and has changed it again since passing on." This reference to change of opinion is dealt with in my comment on the next statement.

"At its very beginning this book has a strange association for him upon matters that concerned him about twenty years before he passed on. You may have heard about it, or, if not, you can verify this by asking your mother. There is a link with that period of nearly twenty years before." The date given coincides with the time when he met a lady, a natural medium, whose life had been crowded with remarkable phenomena. She became a personal friend of my parents and her narrations greatly interested them and were a frequent subject of conversation. At that period, therefore, more than at any other time, matters relating to the spirit world and psychic phenomena were talked of in our family. My mother says that father must to some extent have changed his opinions after meeting this lady, as they were both convinced of the genuineness of her experiences. The three states of mind alluded to may, therefore, be termed early indifference, aroused interest, and, since his passing, full realisation. Following up this reference to "the very beginning of the book," one finds that its first words are the following quotation from Maudsley:—"If all visions, intuitions, and other modes of communication with the supernatural, accredited now or at any time, have been no more than phenomena of psychology—instances, that is, of sub-normal, supra-normal, or abnormal mental function—and if all existing supernatural beliefs are survivals of a state of thought befitting lower stages of human development; the continuance of such beliefs cannot be helpful, it must be hurtful to human progress." The first words of the contents-table are:—"Superstition, Witchcraft, Believers in the Supernatural." Thus the subject matter of the book as expressed at its beginning took back his thoughts to the time when he first seriously faced the subject of the possibility or otherwise of communication with one's departed friends. That it was a possibility he could not but believe after making the acquaintance of the lady above mentioned. He held an open mind, but did not pursue the subject, and was inclined to share the conventional opinion that the doings of Spiritualism were either fraudulent or wrong. At my first sitting with Mrs. Leonard he remarked that "when on earth he would have been very wary of it!"

(To be continued.)

### OTHER WAYS OF SEEING.

"We could imagine an immediate representation of an object, not through the conditions of sense, but by the understanding. But we have no tangible idea of such knowledge. Still, it is necessary for us to think of such in order not to subject all beings capable of intelligence to only our way of seeing things. For it may be that some world beings might behold the same object under another form."

"The other world is . . . not another place, but only another view of even this world."

—"Dreams of a Spirit Seer," by KANT.

If we compare these extracts with what Sir Oliver Lodge is reported to have said in Boston we shall see that Kant anticipated the conclusion to which Psychical Research has led him. He said:—

"They [the departed] see the world from one aspect, we from another. Sometimes I think there is but one world."

This would imply that their faculties relate them to the same centres of force which are manifesting to us through atomic matter. Such a view would be in keeping with the economy of Nature—that marvellous economy referred to in Mr. S. De Brath's interesting article (LIGHT, February 21st), in which he points out that merely by the regrouping of atoms and the addition of three atoms a poison becomes a useful drug. It would be entirely consistent with this principle governing the Universe if the suggestion of Kant and Sir Oliver Lodge proves to be the fact. The very same forces which are radiating beauty and power to us through the medium of matter may be radiating beauty and power to beings in another condition through some finer medium.

H. A. DALLAS.

THE interest attaching to the attitude of the United States in European affairs makes the appearance of Mr. C. Sheridan Jones's "A Short Life of Washington" (Rider, 3/6 net) very timely. Mr. Jones does not adulterate his hero, but shows him as he was—a man of strong personality and iron will, but of an aloof and cynical temperament which makes of him a much less attractive figure than Lincoln, with his broad human sympathy. But it is well to be reminded (as the author reminds us) of the great work Washington did in saving the American people "from a short-sighted despotism and from that anarchy which is perhaps the greatest of the perils associated with liberty."



## THE PERSONAL PROOF.

BY LOUISE BERENS.

Not long ago I received a cable from an American acquaintance saying he was on the wide Atlantic and would pay his respects as soon as circumstances permitted.

I had loved his wife and felt I must exert myself to the limit. My beautiful friend had "crossed the bar" a year or two before, and in the hurly-burly of life I had lost interest in the husband.

Adelbert (such was his absurd first name), unlike the typical Brother Jonathan, was a big broad-shouldered fellow with handsome features, and a red brown complexion which testified to a love of material joys. He was withal a business ogre steeped to the lips in the maelstrom of finance. Yet I remembered that though he had so long worshipped at the shrine of the Golden Calf, he likewise adored his wife, and deeply mourned her loss. On this Tom Tiddler's ground I knew we could play without too much strain, and on a certain December afternoon we found ourselves chatting over the tea-cakes.

Spiritualism nowadays is the King Charles' Head of conversation, and much against the grain, I was soon engaged in discussing the "spooks"—to use my visitor's insulting epithet.

Adelbert regarded me as a woman of the world, gifted with strong common sense. That such a matter-of-fact person should be bitten by so foolish a craze was, to him, past all understanding. Gently I ventured to lift the veil, but, of course, it was so much waste of breath. A hint as to personal survival acted as the usual red rag. Standing over me in frowning disapproval he implored me to abandon the séance-room while my brains were in tolerable working order: then in stentorian tones denounced fraudulent mediums, lunacy parlours, and the whole tribe of silly, credulous women.

"If you study a few hundred books," I interposed wearily, "and attend fifty first-class séances, it is possible you may change your mind."

Finally he confessed it would afford him satisfaction to be able to bear first-hand testimony to the folly and wickedness of such devil rites. Would I take him to one of these pernicious dark séances? I angrily refused, and with head held high, bowed him out. But all the evening, after he had left, I felt miserable. An inward voice, which gave me no rest, repeated, "Take him, take him." Suddenly I seized a pen and wrote:—"I am going to a Direct Voice Trumpet Séance on such and such a day. Will call for you at 11 a.m."

The morning dawned wet and foggy; psychically the most adverse conditions conceivable. I started late to avoid discussion. On our arrival we were ushered into the séance-room direct. The circle was formed, and the hostess, motioning us to our chairs, gave me a reproachful look for unpunctuality.

I glance at Adelbert. His eyes, if not his lips, are sneering.

"When are they going to ring up?" he whispers, and at this moment the light is viciously snapped out. We find ourselves in black, velvety darkness.

I struggle with the initial nervousness which invariably overcomes me at the opening stages of a Trumpet Séance; yet in a few minutes am absorbed in the miracles of the moment; able even to forget the blatant sceptic at my side.

The exquisite music, the touching re-unions, the somewhat noisy controls, the messages, meetings, and partings, I hasten to pass over. Are they not written in the book of Osborne Moore?

Suddenly the medium exclaims, "There is a spirit here anxious to communicate. A woman! I catch the name of Albert—yes" (listening) "Albert! Does anyone answer to the name of Albert?"

A dead stifled silence: a silence that can be heard. The medium waxes impatient. An idea flashes through my brain.

"Is it—can it be—Adelbert?" I inquire impulsively. "Possibly," replies the medium indifferently, "something like that. Does anyone answer to the name of Adelbert?"

A grunt at my elbow, but no articulate response.

"Will the spirit touch the one for whom she comes?"

"Addy," I whisper, forgetful of convention. "Were you touched?"

"Yes," he replies. "Poked on the knee. Was it you?"

"Is it—can it be your wife?" I cry. "Speak!"

Once more that sombre silence; then a faint voice from the trumpet, gaining power as it speaks.

"Addy—dear one—so glad—I was—able—to come. Never dreamed of your being here. You at a séance."

"Gee whiz!" exclaims my startled neighbour. "V? V? You? No, no. I must be crazed."

"Who else, dearest?" sighs the sweet voice; and then through that blessed trumpet, the peculiar, infectious, melodic unmistakable laugh we should both recognise out of millions. It rings forth clear as a bell.

The sound carries me back to cheery days in New York, and brings instant everlasting conviction to the world-seared lover at my side.

The touching, natural, intimate talk that followed is completely unprintable. Critics who expect wise saws and exalted sentiments under these circumstances must remain

eternally dissatisfied. "Spirits talk the most feeble nonsense when they *do* return," is the universal but fatiguing remark. I neither answer nor explain. The devotees of the inner ring understand. It is precisely this ridiculous familiar nonsense which brings conviction and ineffable joy to loving human beings.

That wonderful séance ended. The light was switched on, and we gazed silently at each other. Then we found ourselves in the street.

"I've been a fool and a brute," stammers my companion, brokenly. "Forgive me. Forgive—I can't believe it. I must get home to think over every word."

We parted on the doorstep, and I crept upstairs. If only the Anti's could have heard!

Vicarious proof is much, but personal proof is ten thousand times of more value. But why does it come so capriciously?

Here is this American—of the earth earthy, a bull in a china shop—receives immediate splendid response, while others, tuned to the highest pitch, seek, and strive, and wait in vain. It is true, humble persistence is almost invariably successful, but through what travail of soul and see-saw of doubt and belief?

Verily a mystery of divine mysteries!

Let us simply thank God that occasionally the vision perfect is granted; some chosen one hears the voice that is still, and glimpses behind the veil. Thus the warm and living truth is kept glowing in the heart of man, and despite ridicule, wrath and contempt, the Spiritualist flag unfurled is still triumphantly flying.

[In a letter accompanying the above narrative, Mrs. Berens assures us that though she has disguised the principal character to avoid recognition the main points of the story are absolutely true.—EDITOR.]

## A MYSTIC'S UNFOLDING.

MISS MAUD MACCARTHY'S VIVID STORY.

A dramatic and moving recital was given by Miss Maud MacCarthy on Sunday last in the drawing room at 81, Lansdowne-road, Holland Park, when she told the story of the development of her inner life. It recalled in parts that of another wonderful mystic, Madame d'Esperance, for both in childhood saw visions and accepted them as natural occurrences. Miss MacCarthy said: "I remember in those early days, when I was between fourteen and sixteen, that when I played my violin I used to feel myself floating out of my body and looking down upon that body underneath. I thought then that that happened to everybody."

Though a natural psychic she had no particular opening-up of consciousness until she was fourteen years of age. Then a friend took her to a lecture by Mrs. Annie Besant on Esoteric Christianity. "I think it was the most wonderful lecture she ever gave," said Miss MacCarthy, "and I well remember the deep impression it made on me."

How she came in contact with Mrs. Besant and went to India with her for two years, her essays in meditation, and her deep reverence for the High Priestess of Theosophy and her gratitude to her formed an attractive feature of the discourse. Though only touching on her briefly, she gave a wonderful pen picture of the Chief, as the Theosophists call Mrs. Besant. She described her in glowing terms as a woman of extraordinary understanding and delicacy of feeling. From time to time Miss MacCarthy witnessed remarkable manifestations of Mrs. Besant's occult powers, which, she said, were always given simply, without any show. The two years spent at Benares provided an opportunity for isolation from the world and for meditation which afterwards bore fruit. It was here that Miss MacCarthy passed from the stage of seeing visions to hearing music.

The speaker gave an intensely interesting account of her connection with the seer of Glastonbury and what came from it.

Reverting to her concert experiences Miss MacCarthy said, "When I felt myself in the true mood for playing, I always saw in the centre of the gallery of the hall in which I was a figure which came slowly down to the audience, and when it approached me a great force would possess me. Those were the occasions when I was able to grip my audiences so completely that, according to the Press notices, they went wild with enthusiasm and I was recalled as many as five times." Miss MacCarthy explained that she did not willingly speak of these personal details; she considered herself the instrument through which forces acted, and thus viewed what occurred in an impersonal way. A large audience followed the speaker with the closest attention.

In the second part of the story of her experiences, to be given next Sunday, Miss MacCarthy will describe the working of the Group through which the teachings of the angelic messengers at Glastonbury were received.

Of "Little Songs of the Light," by Effie Margaret Heath (Dolphin Press, Brighton, 1s.), we may say that it contains real poetry, and that is praise indeed. But many of our readers know that Mrs. Heath has a fine metrical gift and a power of word painting that makes her lyrics well worth reading. The profits of the book are to be given to the relief fund of the Society of Friends for the benefit of Europe's famine stricken children.

## THE ORGANIST'S RETURN.

A TRUE GHOST STORY.

Our attention has been called to a capital ghost story told in a recent number of "The Trail," the official organ of the London Scout Council. The facts are related, on "Scout's honour," by Mr. Arthur Poyser, master of the Lord Mayor's Own City of London Troop, and took place in December, 1908, the year in which the troop was founded. Mr. Poyser states that then, as now, the Bulldog's Patrol of the troop was formed of choir boys of the old City Church of All Hallows, Barking-by-the-Tower, and that for some weeks before Christmas it was his custom to take two solo boys at 6 o'clock on Friday evenings into the large practice-room at the west end of the church, the other boys not being due till 7.30. One Friday evening early in December, Mr. Poyser and two lads entered the church as usual, and groped their way to the practice room. Contenting themselves with turning on only one electric light, the one that shone on the piano key-board, they sat down at the instrument—Mr. Poyser in the middle, with a boy on each side—and began to practise carols. They had been practising for about ten minutes when Mr. Poyser saw an old lady enter through a door which had been left open.

"She stood," he says, "in the reflection of the light from the piano, as plain and as solid, to all appearance, as the people we see about us every day. But I noticed as I glanced at her from time to time, that she was dressed in a rather peculiar manner. She wore a large black 'coal-scuttle' bonnet, tied under the chin by a big black bow. Above a black silk or bombazine dress she wore a brown shawl of ample proportion, which was edged with deep fringe. When the boy on my right (and nearest to our visitor) looked up from his music he, like a Scout, offered her a chair and placed one for her to sit on. She did not say 'Thank you,' but simply nodded her head and sat down, keeping her eyes fixed on me and listening intently to the music."

Mr. Poyser hardly knew what to think. He felt certain that he had locked the door in the church porch, but even if he had omitted to do so how could their visitor have come through two sets of swing doors, and through a church as dark as midnight, without making a sound? But what was his amazement when, at the end of half an hour, the old lady without a word passed through the still open door of the room, and seemed to go towards the south aisle of the church, the opposite direction to that by which they had entered. He sent one of the boys to tell her she was going the wrong way, but the lad came back to say that he could not see anybody. Mr. Poyser thereupon turned on all the lights, and he and the boys searched every corner of the church and looked under every pew, but could discover no sign of anybody. Turning out the lights, they groped their way back to the porch to find that after all the door *was* locked! And there was no other means of entering the church.

On the following Sunday morning a friend of Mr. Poyser's, a profound disbeliever in ghostly happenings, preached in the church, and after the service told him of a strange incident he had witnessed, but which no one else seemed to have noticed. He had seen, while the choir was singing, a yellow cat come from under the piano, run round the altar rails, and disappear through the closed door of the clergy vestry.

Five years later, in 1913, Mr. Poyser was introduced in the practice room to an old gentleman who had been a choir boy in the church sixty years before. Asked who at that time acted as organist and conductor of the choir, the gentleman said that these duties were performed by a Miss Lisetta Rist, and exactly described the old lady who had walked into the practice-room five years before! He further stated that she was passionately fond of cats, who used to follow her about in the street. Mr. Poyser has also learned that Miss Rist's remains are buried in the church, and he adds that she has appeared once again since 1908—"but that is another story."

NOT LESS REAL.—The mode of thinking of the ordinary man is that whatever he can see or touch is real; but whatever is perceived by means of rarer and more subtle instincts is the result of imagination, and, therefore, unreal. This view, however, is destined to disappear in the presence of modern science, which is slowly, but surely, leading us to see that there is no dividing line, such as we have hitherto conceived, separating the material from the immaterial. The revelations of science are forcing us, more and more, to change our ideas concerning this solid earth, and all that it contains. Science has been showing us the immateriality of much that we have hitherto called material, and is preparing to show us the materiality of much that we have hitherto called immaterial. Thus the idea begins to force itself upon us that here we are in the presence of facts of relationship, the terms material and immaterial expressing only different states of consciousness, the one being no more nor no less real than the other, but belonging to different planes of being, all equally normal in the race, though some rarer than others.—"The Threshold of the New," by Charlotte Stuart.

## "CERTAINTY VERSUS DOUBT."

BY F. C. CONSTABLE, M.A.

Miss Dallas, I think, has made an excellent reply to Mr. Rolleston (page 76). But I think, too, she has omitted one strong argument.

Mr. Rolleston says, "Nature is an eternal process of sacrificing life for the sake of life." Miss Dallas says, "Is not this statement an unwarranted assumption?" It is not merely an unwarranted assumption; it is an erroneous statement of fact.

Nature interferes with life in no way; it *uses* life. But what, then, is death? The death of an ant, elephant, man or woman? It marks nothing but the end of a form of life or, rather, of life manifest in material form. An earthquake may destroy millions of living organisms, but that affects life in no way. It merely puts an end to certain manifestations of life in bodily form. This distinction between life, in itself, and life manifest in bodily forms is of great importance and yet is frequently ignored.

Nature *is*—does not merely seem to be, as Tennyson wrote—careful of the type and careless of the single life. And here come in the words, the most apt words of Miss Dallas: "May it not be a self-sacrificing process for the sake of something greater than mere life?"

I would answer this directly in the affirmative. So far as Nature and its laws are concerned there is the self-sacrificing process for the sake of the evolution of the type. But we cannot stop there. Any closed circle of moments of material evolution and devolution cannot satisfy man's reason. There is *self-consciousness*, and the self-conscious subject is fully aware that it is in itself something external to the material. The laws of Nature govern the material only, and the self-conscious subject is external to these laws, in that it can use them for its own purposes. "I am conscious of myself, not as I appear to myself, nor as I am in myself, but only that I am."—(Kant.) This is Kant's transcendental subject.

Self-consciousness is evidence to man that his real self is something embodied for a time in our universe of time and space. It is passage through what we term "life" in a time of self-sacrifice for his real self—his soul or spirit. Why should this "spirit" end, because its manifestation in bodily form comes to an end? We have in human experience, quite apart from religion, definite evidence that it does not come to an end. But assume there is no evidence in human experience or religion? Then man's reason steps in alone, unaided. And it makes us aware that, self-consciousness being external to the material, any change of the material, any change in the manifestation of self-consciousness in the material, cannot affect self-consciousness itself.

And love, beauty, truth and justice, love pre-eminently? They are free from the laws of Nature which hold sway only over the material. They are eternal in transcendence of time though imprisoned in the body; we can "see" them but as through a glass dimly.

How can Mr. Rolleston prove his non-existence after the dissolution of his body, unless he makes his *present* self-consciousness a function of his bodily form?

## COMING EVENTS

(FOR DETAILS SEE ADVTS.)

April 7th.—Sir A. Conan Doyle, East Ham.

April 8th.—Sir A. Conan Doyle, Lewisham.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation:—Mrs. Green, £1.

TELEPATHY FROM THE DYING.—The following story is given in "Les Annales Psychiques": A young man living at Noyon became engaged to a young lady, but though the couple were deeply in love one with another the engagement, owing to family quarrels, was broken off. This took place in May, 1904. In December, 1905, the gentleman married another girl, and in July, 1906, the lady also married. On the night of March 17th 1907, the lady was sleeping alone, a maid-servant occupying an adjoining room, when she was awakened at 2 a.m. by hearing her Christian name called three times, the voice appearing to come from behind a door close to her bed. She rose, opened this door and was astonished to find no one there. She roused her maid and together they searched the house but could find nobody. They returned to bed, and the lady again heard the voice. Twice in a tone of anguish it called her name. The maid heard nothing, but a second time they searched the house with unavailing result. Half an hour after returning to her couch and while still awake the lady heard the voice, more anguished than before, cry "Jeanne!" Some days later a relative of hers came from Noyon to tell her that her former fiancé had died of consumption most painfully, and when passing away in the arms of his wife had called to his old love several times, "Jeanne!" This had taken place on the night of the 17th of March precisely at the time she had heard his voice.

## 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.*—Dr. Ellis T. Powell. April 4th, Mrs. M. H. Wallis.

*The London Spiritual Mission, 13, Pembridge Place, W.2.*—11, Miss Florence Morse; 6.30, Mr. Ernest Hunt. Wednesday, 31st, Dr. Damoglou.

*Walthamstow.*—342, *Hoe-street.*—7, Mr. T. W. Ella.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. A. C. Scott; 6.30, Mrs. Mary Gordon.

*Spiritualists' Rendezvous, 3, Furnival-street, E.C.*—Good Friday, no meeting. April 9th, 7, Mrs. Wesley Adams.

*Lewisham.*—*The Priory, High-street.*—6.30, Mrs. Mary Clempson.

*Croydon.*—96, *High-street.*—11, Mr. P. Scholey; 6.30, Mr. Tayler Gwynn.

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

*Peckham.*—*Lausanne-road.*—7, Mr. Lovegrove and Mrs. Kingstone. April 4th, Mrs. Cannock.

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

*Wimbledon Spiritual Mission, 4 and 5, Broadway.*—11, Mrs. M. Clempson; 3, Lyceum; 6.30, Mrs. Worthington. Wednesday, 31st, 7.30, Mrs. Orłowski; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

*Woolwich and Plumstead.*—Wednesday, 31st, at 1, *Villas-road*, at 8, Mr. Wright. Thursday, April 1st, Special Opening Night, at *Invicta Hall, Crescent-road*, at 8, speaker, Mr. R. Boddington, clairvoyance Mrs. Imison. Sunday, 7, Mr. and Mrs. Brownjohn; public circle after service. Every Sunday at 3, Lyceum. All welcome; all seats free.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior on "The Abounding God"; 3, Lyceum; 7, Alderman D. J. Davis on "Some Objections to Spiritualism Considered." Wednesday, Mr. and Mrs. E. J. Pulham. Easter Sunday, 11, Mr. Ernest Meads; 7, Mrs. Podmore. Easter Monday, annual tea, 5 o'clock, 1/- each, social and dance in the evening; proceeds in aid of Building Fund.

*Brighton.*—*Athenaeum Hall.*—11.15, Mr. John Jackson, address; Mrs. Jackson, clairvoyance; 7, Mr. and Mrs. Jackson, addresses; doors close 11.30 and 7.30; 3, Lyceum. Wednesday, 8, Mr. F. Curry.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30, special lecture, Mrs. Alice Harper; 7, Rev. J. Tyssul Davis. Special lecture, Monday, 7.15, psychometry, Mrs. Alice Harper. Tuesday, 3, floral messages, Mrs. Alice Harper. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday, 3 p.m. Forward Movement (see advt.).

## The International Home Circle Federation.

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Tickets can be obtained from the Spiritualist Churches at Forest Gate, Stratford, Little Ilford, Manor Park, Ilford, Plaistow and Walthamstow, or by post from Mr. A. T. Connor, 19, Oakhurst-road, Forest Gate, E. 7, and Mr. C. J. Williams, 115, Tanner's-hill, Deptford, S.E. 8.

And in the GREAT HALL, GOLDSMITHS' COLLEGE,  
Lewisham High-road, New Cross, S.E., near the Marquis  
of Granby (kindly lent for the occasion),

On THURSDAY, April 8th, at 8 p.m.

The chair will be taken by His Worship, the Mayor of Deptford, Lieut.-Colonel Sir William Wayland J.P.

Doors open 7.15 p.m.

Admission by ticket only.

Seats, numbered and reserved, 5s. and 3s. 6d. Unreserved, 2s. and 1s.

Tickets to be obtained from the Spiritualist Churches at Brixton, Camberwell, Clapham, Peckham, Lewisham, Woolwich and Plumstead and other Spiritualist organisations or from Mr. C. J. Williams, 115, Tanner's Hill, Deptford, S.E. 8.

Tickets must be obtained in advance for this meeting, as no money can be taken at the doors.

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