

24 April

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,047.—VOL. XL.

[Registered as]

SATURDAY, APRIL 3, 1920.

[a Newspaper.]

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Vol. XI.

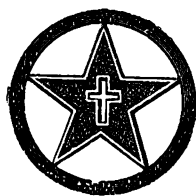
APRIL, 1920.

No. 3.

Some Uncharted Mystics	...	Prof. A. Caldecott.
The Laughter of God...	...	A. Barratt Brown.
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The Moon of Buddhahood	L. Adams Beck.
Melancholy	L. A. Compton-Rickett.
A Latter-Day Mystic	Cloudeley Brereton.
Rosicrucian Art	Rosa Newmarch.
Mystic, Philistine and Artist	...	Gustav T. Holst.
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6, QUEEN SQUARE, SOUTHAMPTON ROW,
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NOTES BY THE WAY.

Neither in the New Testament, nor in the writings of the apostolic Fathers, is there any indication of the observance of Easter. The early Christians, we believe, continued the observance of the established Jewish festivals, although in a new spirit, as commemorating events which had been thus foreshadowed. The original idea in the Easter festival which, of course, dates back centuries before the Christian era, was the celebration of the dawn of a new year—the end of the reign of winter, the coming of spring. Thus, the sacred fire in the Roman temple of Vesta was kindled on the 1st March, the beginning of the Roman year; and the Celts had their Beltane fire at this period. The subject is one that has lent itself to all kinds of interpretations, sacred and secular, and we have been struck by the ingenuity of some of the theories. For us the symbolism is sufficient, however it may have been derived. Holding with Emerson, that the whole world is an omen and a sign, we can see that even many things despised as heathen may reflect the spirit behind all phenomena. Between Easter as a Pagan festival celebrating the renewal of life in Nature, and Easter as a movable feast of the Church to signalise the rising of Christ from the dead, there may seem to be a wide gap. But the difference is more apparent than real when we regard the symbolism of the matter. Spiritualism reconciles the two views, giving to the dead letter of forms and rites a living meaning.

* * * *

There is an oft-told story of a prisoner charged with theft, who, when the prosecuting lawyer announced that he would call three witnesses who had seen the offence committed, retorted that he could call fifty who could testify that they had not seen it. We once laughed at this story, but it seems we ought not to do so. Because this is really a solemn and serious statement of the Rationalist position. A Rationalistic judge would have to take into account the testimony of the witnesses who were not there. We were led into these reflections by a perusal of the "Literary Guide" for April. We are no strangers to that journal which, on its purely literary side, we have often read with interest. In its present issue we note that it is still occupied in exposing the "follies and frauds of Christianity," as well as the "follies and frauds" of Spiritualism. It must be a hard task to convince the world that any religion or movement consists wholly of follies and frauds. It is clear that if we had to become a Rationalist, too, we should have to disregard all the experiences and conclusions of all those who have investigated our subject and, after

many years, recorded their considered verdicts. We should also have to set aside as worthless all our own many years of investigation, experience and hard thinking. And all in favour of what? The preconceptions, prejudices and opinions of the witnesses who were not there—who saw nothing and experienced nothing. And this is Rationalism—the religion of Reason! "Havers!" as the Scotsman says when he listens to an absurdity. It is a great day when even the "facts and figures" turn round on Gradgrind, and the logician is confuted with his own logic.

* * * *

Press cuttings lie round in hundreds, some of them containing attacks so mendacious that their writers would seem to be in Scriptural phrase possessed of "lying spirits." There is very little that is really worth any serious attention, even if we had the space to notice them all. In the "Guardian" of the 19th ult., we note a letter from "Nemo" who, referring to the dwindling congregations of the Churches, remarks:—

Doubtless a wave of materialism is passing over the world, and it will need a wave of true Spiritualism to counteract it. And he recommends an attitude of "keen, unprejudiced, hopeful, watchful, prayerful expectancy," a piece of advice we can cordially endorse. Then we may note Dr. Stuart Holden's attitude in a sermon on "Modern Spiritualism" at St. Paul's Church, Portman Square, on a recent Sunday, when, in regard to the state of the dead, he instructed his hearers that the Scriptures taught that they are "in a place of profound slumber, to be aroused at the coming of the Lord Jesus." Against this we may place the Bishop of London's statements in Hyde Park in July last, when he expressed his belief in spirit return, and said that those who had passed over were the same five minutes after death as they were before. We are constrained to ask which statement the uninstructed layman who relies on his ministers is expected to believe.

MISS MARIE CORELLI AND PSYCHIC EVIDENCE.

LORD TENNYSON'S CLAIRAUDIENCE.

Many of your readers have doubtless perused Marie Corelli's outburst in the "Daily Telegraph" (March 23rd). This clever lady gives vent to a column of abuse: abuse which descends on everybody in general and Spiritualists in particular.

I leave criticism to the many able writers who fill your inspiring journal. Personally, I feel ten times the contumely well worth while, in return for the information regarding our great poet Tennyson.

Miss Corelli quotes from Lord Tennyson's life of his father. We know the Victorian genius was much interested in Spiritualism, but I, for one, learn for the first time that he was actually clairaudient. It seems that after his brother Charles's death, he was "hearing perpetual ghostly voices."

The son, greatly perturbed, carried his father off to Venice. Apparently a sufficient number of steamers and trains "did in effect restore his health and silence the ghosts."

I wonder! Or was it that a long tête-à-tête with his son taught him at the eleventh hour that speech is silver, but silence is golden?

LOUISE BERENS.

In a moral universe it is safer to trust man's hopes than his fears. Any thought of God, of His government and the future of His children, that is not full of courage and promise, even as the morning is full of light, as the sun is full of warmth, as August is full of flowers and fruit, that view is imperfect, untrue, and false to the Divine Being and Government.—NEWELL DWIGHT HILLS.

SPIRITUALISM AND SCIENCE.

VI.—THE UNCONSCIOUS MIND IN MAN. (ii.)

BY STANLEY DE BRATH.

Telepathy.—In 1889 the Society for Psychical Research appointed a committee, under the chairmanship of the late Professor Henry Sidgwick, to make a census of "Hallucinations," as all post-mortem appearances were considered to be. Seventeen thousand persons replied. Rather more than two thousand answers were affirmative, and careful enquiries elicited that of the total number, 381 apparitions of persons living at the moment (or not more than twelve hours dead) had been recognised by the percipients; and that, of these, eighty were said to have been experienced within twelve hours of death. Stringently sceptical tests reduced the 80 to 30 irrefragable cases; and a strict application of mathematical laws showed that even on this reduced basis, the cases of apparition were 440 times more numerous than they should have been in the absence of any causal relation between the death and the apparition. It is probable that at least as many out of the 50 cases not taken into calculation were as veridical as those admitted as irrefragably valid. If that be so the figure of 440 should be 880.

The full force of this mathematical demonstration will perhaps not be recognised by non-mathematical readers: but in reality it is the very strongest proof for the existence of the telepathic faculty. It is borne out by hundreds of cases, of which M. Camille Flammarion has collected 346 in his book, "L'Inconnu."

That is what is meant by "Telepathy," a word often very loosely applied to various phenomena, as well as to thought-transference. It really means the faculty by which some event happening at a distance is perceived, or thought is transferred from one mind to another at a distance. Flammarion sums up his conclusions drawn from the analysis of these cases as under:—

1. The soul exists as a real being independently of the body;
2. It is gifted with faculties still unknown to science;
3. It can act and perceive at a distance without the intermediary of the senses;
4. Future events are prepared in advance, determined by the causes which will bring them into realisation. The soul can sometimes perceive them.

We are, therefore, justified, on the evidence of fact, in taking telepathy as one of the faculties of the subconscious mind in Man.

Telekinesis.—This means the movement of objects without physical contact. The experiments of Dr. Crawford, D.Sc., Lecturer on Engineering in Queen's College, Belfast—to mention no other—have conclusively demonstrated the existence of this faculty. It consists in the power of certain organisms to exteriorise "psychic rods" which convey energy, rather than form (as in materialisations), and can lift heavy objects. It is unnecessary to repeat details, which are readily accessible in recent books. It will suffice to point out that even if the force exerted is directed from the Unseen, it originates in the organism of the medium; and as the latter is not conscious of it and cannot direct it, that faculty likewise must be referred to the subconscious mind.

"*Lucidity*" is the name given to certain states which allow of the perception of events distant, not in Space only (as in telepathy), but in Time also. This perception may be of past or future time; when it is of the future it is commonly called "prophecy." Without referring to the prophetic Scriptures, some of which were certainly in existence long prior to their fulfilment, there are many modern instances of this power. For instance: I, myself, saw in 1870, in the "Revelations" of a French nun, printed at least ten years before, a prophecy that the Emperor Napoleon III. would reign fifteen years and nine months. Now, the *coup d'état* was on December 2nd, 1854, and the surrender at Sedan was on September 2nd, 1870.

In "Blackwood's Magazine" for August, 1910, Colonel Percy Machell, C.M.G., Inspector-General of the Egyptian Coastguard Department, gives the prophecies of Sheik Hassan El Merghani, who foretold some twenty years previously, the Mahdist revolt and its suppression, with many details, even the exact place and the issue of the battle of Omdurman being indicated.

In the "Annales des Sciences Psychiques" there is a report of the minute examination into the Sonnet predictions (given in 1868), of the wars of 1870 and 1914. It gives precise and true details of the general course of both wars.

These cases may, of course, involve communications from the Unseen; but persons who are unwilling to admit this explanation must either deny the facts altogether (which, in view of the dates, is difficult to sustain), or must refer them to the subconscious mind, involving the inference of very large extensions of its powers. "Conjuring," as an explanation, will not do here!

Psychic Photography.—The full consideration of this most remarkable of all the Spiritualist phenomena must be deferred for the present. That it occurs I have had personal experience. The plates purchased in London were ex-

posed at Crewe in November, 1919, and never lost sight of from the time of opening the packet till development was complete. On one of them there appeared a written message; on another, the face of a lady who passed over in 1913. This portrait was recognised at once by four persons who knew her well, one being her brother (a non-Spiritualist), who, on seeing the photograph unexpectedly, exclaimed, "Why, that is R., it is not merely 'like her,' it is herself. I have no portrait so good." This phenomenon, however, involves necessarily much more than the subconscious mind alone, and, therefore, neither this nor materialisation phenomena are more than mentioned in this connection.

Automatism.—Automatic writing in one form or another is now too common to need proof. The whole questions to be resolved now are: Whence does it come? and, if from the Unseen, by what conditions is it limited? That it is very severely limited is evident. Again the answers to both these questions do not fall within the immediate reference. Even if we accept the evidence for an internal source, there can be no doubt in the minds of those who have experimented in this direction that in all genuine cases the automatist is completely unconscious of what is given through his hand. In many cases the script certainly proceeds from the medium's own subconsciousness; when it does not, the impressed ideas are interpreted by that subconsciousness, so that it also must be considered a phenomenon of the subconscious mind.

In fine, then, and without appealing to "the spirits" at all, it is clear that the subconscious mind, which in all cases conducts the normal, but quite equally marvellous, operations of genesis, growth, repair, and maintenance of the body and the ordinary operations of unconscious mentation, which proceed from what we call Intuition or Instinct, shows also many degrees of supernormal power. As it has been demonstrated (Art. iv.) that in any given nation we are all very much of one blood, it follows that if these powers are not altogether extraneous, they must be latent, in germ, or in potentiality, in all of us, the only difference being that certain constitutions called mediumistic have them much more developed than others. This does not make such persons "more spiritual," nor "morbidity," nor "higher," nor "lower," than others; it only marks them out as abnormal. Beyond this it is unnecessary to go for the present.

We rest on facts. One by one the phenomena which sceptics have derided have been submitted to rigid examination and found to be true. Armchair critics who think to invalidate the facts by carping criticisms on passages in books, or by throwing doubt on long-past seances; by advancing mal-observation, fraud, coincidence, or hallucination, as explanations of this or that particular occurrence, are welcome to their theories. The facts offer them a plain issue: Are thought and all kindred faculties mere functions of the cerebral mechanism, or are they not? If it is maintained that they are, let those who hold to this thesis give experimental proof *how* one brain acts on another at a distance—*how* it can move objects without contact—*how* it can foretell events in the distant future—*how* it can impress the photographic plate with portraits of deceased persons—*how* it can convey information quite outside the experiences of the writers—and *how* it can present the materialised image of a well-known face.

When they can do this, we shall be willing to admit that thought is a product of the brain alone, that "the soul" is a mere name for the functions of life, and that human survival of death is the impossibility which Haeckel and his "rationalist" followers maintain it to be.

We say, however, that these phenomena prove the existence of that subconscious mind which modern psychology affirms on many other grounds than the supernormal faculties mentioned above. Whether this subconscious mind is the real Self of the individual, and personality the localised and limited expression of that Self; whether there is proof that this Self survives the change called death; these are matters which demand separate evidence and consideration. This is the essential part of Spiritualism, and it rests neither on professorial theories, nor on ancient records, nor on faith, nor on a few isolated phenomena, but on rational inferences from a vast body of world-wide facts.

As Flammarion says, these phenomena "confirm what we know from other sources; that the purely mechanical explanation of Nature is unsatisfactory—there is more in the universe than Matter. It is not Matter that rules the world, but a dynamic and psychic element"; i.e., *Mind* acting by Energy. In short, scientific Spiritualism regards the human being as body, soul, and spirit, as Intuition in all ages has perceived; but under new aspects of those familiar words. The soul is an ethereal cellular complex as the body is a material cellular complex, and the spirit—the true Self—is linked to the Divine Creative Idea. These are not three separate essences, but a correlated series of "representations" on the material, ethereal, and spiritual "planes." Consciousness depends on circumstances, but still more, on Will. The mentality which busies itself solely with the things of earth becomes of the earth earthy, and neither cares for, nor can understand the things of the spirit. But the soul and spirit are always there, as the flower is latent in the sleeping seed.

Lastly, the special quality of the subconscious mind is Morality. In animals in a state of nature it inhibits excess of all the appetites. In Man it perceives Right and Wrong. Broadly speaking, the animals obey it and man does not. Hence the allegory of the Fall, which is false as history, and true as symbolism.

THE LESSON OF EASTERTIDE.

CHANGED VIEWS OF LIFE, AND HOW PSYCHIC SCIENCE HAS AFFECTED THEM.

By ELLIS T. POWELL, LL.B., D.Sc.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job. xi. 7.

The last twenty or thirty years have completely transformed the relations of Religion and Science. Within easy memory the twain were regarded as irreconcilable antagonists. In 1920 it would be no great exaggeration to affirm that Religion and Science have become synonymous terms. If science concerned itself only with the things of the spirit, we might say that religion was science, and science religion. But even if we cannot go quite so far, we can accept gladly and wholeheartedly the dictum of the inimitable Bagshot, that "the modern positive and scientific world has a sense of mystery which was altogether lacking in the ancient and mediæval world, and which is akin to the mysticism of the East. The scientific age is that which has the measure of its own ignorance."

The change is marvellous, when we recollect that only the other day we were being told by materialists that there was no mystery at all. When one law of Nature after another stood revealed by scientific research, and when finally the great Darwinian hypothesis seemed to crown the structure of penetrating investigation, it was conjectured that we should soon know everything. What with embryology, geology, astronomy, spectrum analysis, the sciences of magnetism and electricity, and the achievements of the microscope and telescope, the age of omniscience seemed imminent. A few more strides, and the microscope would penetrate the obscurest beginnings of life. Then we should find that God was simply a phantasm of the mind, religion an old wives' fable, and the soul a thing easily dissected out of the possibility of existence. One speculation was piled upon another, in the assurance that the world and all its phenomena—physical, intellectual, and spiritual—were reducible to terms of matter, and as such, susceptible of final and unimpeachable analysis.

And now the first minds in science would express themselves in Bagshot's words. Life still remains an unravelled mystery, in spite of the best that modern biological scrutiny has achieved. "The origin of living matter," says Mr. H. W. Conn, "is shrouded in as great obscurity as ever. We must admit that the disclosures of the modern microscope have complicated rather than simplified this problem. While a few years ago chemists and biologists were eagerly expecting to discover a method of manufacturing a bit of living matter by artificial means, that hope has now been practically abandoned. The task is apparently hopeless." Not for nothing had Job's friend watched the circling Pleiades, and seen Orion rise in stately glory season after season. Not for nothing was the conviction forced upon him that behind this beauty there was Mind eternal and inscrutable. And his triumphant challenge comes ringing down the ages, to be justified by the recovered reverence of a science which, thirty years ago, imagined itself to have grasped the master key to all the secrets of the Universe.

The change came in the very hour of acutest need. If the hurricane of Armageddon had burst upon a people sitting disconsolate in the muck of sheer materialism, humanity might well have deemed itself the pariah of the Universe. It could have uttered nothing better than the despairing cry of stark agnosticism—"O God, if there be a God, save my soul, if I have a soul." What has happened is very different. The frontiers of knowledge have been thrust forward into what was once the dim unknown—but our stand upon the summit of this new Pisgah has only revealed fresh lands of Promise. They are gloriously beautiful, but as distant for the time as the prospect from

"sea-girt Populonia,
Whose sentinels descry
Sardinia's snowy mountain tops
Fringing the southern sky."

Faith has not been wholly displaced by sight. We must still believe that

"God moves in a mysterious way,
His wonders to perform"—

though the veil of mystery has been lifted far enough for us to understand that His beneficent plans may be formulated, and made known to His superhuman coadjutors, thousands—aye, millions—of years ahead of the terrestrial events which shape for their realisation. But the apparent slowness and deviousness of the processes, though it remains in large degree incomprehensible, is illuminated by the searchlights of scientific suggestion. For example, science has told us of the countless æons required to transform the cosmic dust of fathomless space into the rocks of the whizzing planet which is our home. And, therefore, as Erskine of Linlathen said, "We may be allowed to trust that He Who has taken untold ages for the formation of a bit of old red sandstone, may not be limited to threescore years and ten for the perfecting of a human spirit." In truth, we are privileged to co-operate in the formative work by turning scientists ourselves—aye, even the humblest of us. For what is a scientist after all? The author of the "New Knowledge," expounding the latest and most brilliant discoveries, says that a

scientist is "one who sends his soul into the invisible, for that in good truth is what every experimenter literally does." And is it not what every *worshipper* literally does, when at each recurring Eastertide he joins that tryst of spirit with Spirit which we call the Eucharist?

And, finally, if we ask what is responsible for this change, if we enquire what has deepened man's reverence, broadened his hope, and strengthened his aspiration, the answer must be—Psychic Science. It has given him a scientific assurance of the Life Beyond, such as never in all his history he had possessed. That is to say, it has altered the focus of his intellect, and ennobled his outlook upon existence. He feels that he is a co-operator, not an "outsider." He is trusted with some of the secrets of the cosmic machinery, and no longer sees it whirling in apparent arbitrariness, or, at all events, for a purpose beyond his furthest vision. Man knows that he—himself, and not another—is destined to survive, and that there is an ever-increasing presumption not only of survival, but of immortality. And, therefore, for the Psychic Researcher, Easter is the most pregnant festival of the whole Christian year. It recalls the triumphant Experiment of the greatest Psychic of all time, the Resurrection, which is now a demonstrated scientific fact. In its celebration at the time of spring it typifies the re-awakening of Nature from its winter sleep, its resumption of upward movement upon the far-extending evolutionary pathway. In its still deeper meaning it portends that distant, mysterious and eternal Eastertide, away down the ages, towards which all life is pressing with incessant struggle, as to a consummation dimly-visionsed afar off, and of splendour incomprehensible to intellects as yet imprisoned within the walls of the five senses.

PSYCHIC PHOTOGRAPHY.

This phenomenon affords to some minds more convincing proof than any other of the reality of spirit control, because, if carried out with rigid scientific accuracy, it eliminates all possibility of action by the subconscious mind alone. If substantiated by an authoritative committee it would convince men of weight in the scientific world that there really is action by discarnate minds. But on this point I agree entirely with a scientific correspondent who writes to me—"The tests which have been carried out are all tests by private persons whose good faith may be, and probably is, perfect; but their results can be satisfactory only to those who have seen them—necessarily a small body. Until the mediums who claim this power have submitted to studies of this branch of research conducted in London or Paris with all the rigour of the experimental method, everything that they produce will be open to question."

Unfortunately, mediums do not realise this. They think that their *honesty* is suspected, and do not understand that if they really are honest (as, personally, I do not doubt), and if they really are conscious of their responsibility as agents for the Unseen, in giving proof, not to some little coterie, but to the world, they would hail the opportunity of giving the same absolute verification as the medium "Eva" has given of materialisations, which are now no longer denied by any who are conversant with the facts. They do not understand the difference between convincing a few individuals and affording proofs which cannot be disregarded by the scientific world.

At the present day the scientific method alone carries wide-spread conviction. Arguments *pro* and *con* are always inconclusive. The materialistic science which has dominated Europe has gained its great authority by rigorous attention to physical facts, and the respect that exact induction has inspired. Now that the supernormal facts have also been admitted within the purview of science, it is nothing less than disastrous that under one excuse or another—private convenience, personal interests, or the reluctance of vanity to submit to test conditions—those who have the power should deny the opportunity for examination of the phenomenon in all its bearings, especially when fully adequate compensation is given for the time and trouble involved.

There are some who have been disgusted by the rudeness and overbearing manners of one or two "scientists," and say they will meet no more scientific men; that they do not care whether such be convinced or not. Well, if they take this attitude they fail in their duty to their own gift. Much patience is required on both sides.

V. C. D.

COMING EVENTS.

(FOR DETAILS SEE ADVTS.)

April 13th.—Miss Scatcherd, 6, Queen Square, 7.30 p.m.

"QUALITY IN LIFE," by Percy J. Smith (John M. Watkins, 3/6 net) is a book to take up when the mind is quite undistracted—a book to muse over at leisure in some quiet country nook. It has an outward look on nature and life, and an inward look on the deep emotions, the wonderings and aspirations of the human soul. By "quality in life" the author means "that enrichment of existence which is born of a full inflowing and outpouring of consciousness." We all need such enrichment. "Getting and spending, we lay waste our powers."

London Spiritualist Alliance, Ltd.,

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 is. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

SIR WILLIAM CROOKES AND SPIRIT COMMUNICATION.

Mr. McCabe's statement at the Queen's Hall debate that Sir William Crookes had said that he had never found any proof whatever of spirit return has naturally exercised the minds of many people unfamiliar alike with the facts of the matter and with Rationalistic methods.

First, as to Mr. McCabe's statement, here are the facts. On August 1st, 1874, Sir William Crookes wrote to a Madame B., St. Petersburg, on the question of fixing the identity of a deceased person, and in the course of this letter he said:—

"... I have most earnestly desired to get the one proof you seek—the proof that the dead can return and communicate. I have never once had satisfactory proof that this is the case. . . . All I am satisfied of is that there exist invisible intelligent beings who *profess* to be spirits of deceased people, but the proofs which I require I have never yet had; although I am willing to admit that many of my friends declare that they have actually received the desired proofs, and I, myself, have been very close to conviction several times."

The entire letter is quoted in *LIGHT* of May 12th, 1900. We draw especial attention to the fact that it was written in 1874, although we can hardly hope that all of our opponents will take notice of that fact in any public statement on the subject. We know the methods of some of them too well, unhappily.

When Mr. McCabe made the statement, we saw at once that whatever Sir William Crookes may have said or written on the subject would have been over-ridden by his last public statement over his own name, which appeared in *LIGHT* of December 9th, 1916, which we give here:—

"Responding to your invitation, I have no objection to re-affirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements, and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion, they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next."

"WILLIAM CROOKES."

"November 28th, 1916."

Mr. McCabe and those who think with him may draw what comfort from these statements they can. We need not enlarge upon them. They speak for themselves. We may only point out in anticipation of any superficial criticism, that Sir William Crookes could not retract the original statement, for doubtless it *was* the case that on August 1st, 1874, he had only evidence of the existence of *invisible intelligent beings*, but no proof that they were the spirits of deceased people. He could only have retracted the statement if he had been rash enough to declare that they were *not* the spirits of deceased persons. And Sir William Crookes was never rash. He was far more cautious than the most rationalistic Rationalists.

Litera scripta manet. There is nothing more to say.

"PIGS IN CLOVER": A STUDY IN STRATEGY.

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

PART I.

"*Surtout point de zèle.*"—TALLEYRAND.

Many readers of *LIGHT* may remember the pastime to which I owe the superscription of this humble article. It was played with a glass-fronted box divided by partitions into a kind of maze, through which were scattered several little glass balls. The object of the player was, by judicious tiltings of the box, to bring the balls into a pen or compartment in the middle. The task required much delicacy of manipulation, and very considerable patience. The game was dignified with the appellation of "Pigs in Clover."

It has been the privilege of the writer to take part in a similar *Kriegspiel* played with real pigs, and a real garden. One of his earliest recollections is being summoned from his studies to do his bit in the defence of his paternal domains, from an invasion of four-legged Boches belonging to a distant farm. The home defenders comprised the governess, two maids, the writer, some other small boys, and an untrained but enthusiastic terrier. The operations were directed by an elderly lady of fiery temper, who, armed with a parasol, stood in the midst of the garden and issued her orders in a series of incomprehensible screams. Exhilarated by her outcries, the pigs dashed joyously to and fro, charging again and again through the thin line of defence, trampling through parterres, upsetting flowerpots, and playing the bear with herbaceous borders. Finally, after a vast expenditure of energy, and much mutual recrimination on the part of the humans, the pigs smashed their way through the garden hedge, Sarah Jane gave notice, and the young gentlemen resumed their studies under an infuriated governess who laded out impositions all round. There could hardly be a finer illustration of the wisdom of Talleyrand's much misunderstood apothegm.

Fifty years have passed away since the date of this direful conflict, and during these years the writer, like certain of his readers, has taken part in many a controversial fray. And the initiated will not fail to perceive the meaning of his modest parable. The squealing, and the shrieking, and the barking, and the hustling will be recognised as having their counterparts as accompaniments to every movement by which mankind mounts up to higher things. The furious old lady with her brandished parasol, the perspiring and justly exasperated cook, the small boy smacked for tendering sensible advice to his seniors—these characters come before us in one guise or another again and yet again. And, alas, the trampled and devastated garden—the simple hearts made sad by shattered ideals and beliefs, the desecrated loyalties, the polluted fanes that were once so revered—are not these things among the bitterest sorrows of a bitter age? Is it really impossible in this third millennium after Socrates that "rational" beings should fight out their differences, if fight they must, without working all this devastation in the world around?

At the risk of repeating a painful experience (for I was that small boy) I wish to contribute some suggestions towards so desirable an end. Let us take a calm survey of the tumultuous army confronting us. And the first point to notice is that it is a tumultuous one. Each warrior has his own battle cry, and these cries are distinctly discordant. A stalwart agnostic denies the very existence of telepathy. His trusty and well-beloved ally, the Dean, accepts it, and makes it a weapon with which to combat the Spiritistic hypothesis. One will have it that in Spiritualism there is nothing but human fraud; another sees in it the long arm of an all but Omnipotent Devil. It is not, I think, in the least unfair to compare the operations of our adversaries to the evolutions of a crowd of excited pigs. And strategic insight will show us that this identity of tactics is the result of identity of position, and that combatants in such a situation have really no other tactics at command.

Deep in the sub-conscious mind of the gallant porker lies the sure conviction that he has no real chance against his human foe. He may win a battle or two, but the campaign is hopeless; the resources of civilisation will be called in, and against them his simple valour cannot prevail. "Trample ye roses while ye may"; for in the background there looms the inexorable butcher and the inevitable pork-pie. So, like the game warrior that he is, the pig determines to do all the mischief he can while opportunity remains. And in like manner, deep in the mind of intelligent opponents, be they Rationalist or Clerical, there lurks the uneasy feeling that the battle is really lost. But furious activity may dispel unwelcome foreboding. And the more cunning of the troop may hope by the very wildness of his manœuvres to fluster some unwary opponent into a hasty and disastrous move. This hope, indeed, is by no means unreasonable, and so I would once more commend to defenders the maxim, "*Surtout point de zèle.*"

(To be continued.)

C. FLEMING. We would have used your article on "Marie Corelli and Spiritualism" had you given your address.

FROM THE LIGHTHOUSE WINDOW.

Miss Mercy Phillimore's paper on "The Relationship of the Inquirer to the Professional Medium," read before the L.S.A. on March 25th, was not only excellent in itself, but produced a most interesting discussion afterwards in which Mrs. M. H. Wallis, Mrs. Barbara McKenzie, Miss Violet Ortner, Major Hilder Daw and Mr. Ernest Hunt took part. We hope to print a synopsis of the paper later.

We have to thank Miss Lilian Whiting for the gift of Dr. Samuel McComb's new book, "The Future Life in the Light of Modern Inquiry," for the library of the London Spiritualist Alliance—a happy way of showing an interest in its welfare.

Much interest has been shown by our readers in Dr. Geley's book, and several inquiries have reached us about it. The English version is now in the press, and will be issued by Messrs. Collins and Sons, 48, Pall Mall, in September next.

In the "Daily Telegraph" of 23rd ult., Miss Marie Corelli tells us that "so-called Spiritualists evince a curious objection to quote or to consider the teaching of the greatest Spiritual Master ever born into this world—the Founder of Christianity himself. No 'medium' ever calls upon His name; no 'medium' dare to do so." We are dealing with a lady controversialist, and must observe the amenities. We will, therefore, merely say that Miss Corelli's statement is wanting in accuracy.

As a sample of the attitude and mentality of some of our opponents the following from a recent address by Father Bernard Vaughan is instructive. He said, "What to some folk read like the gibberings of a lunatic in an asylum, to others, like Oliver Lodge, Conan Doyle, and Vale Owen, seemed like a sublime revelation from a promised land. Without conclusive evidence to guide them, these gentlemen gulped down van loads of rubbish which ought to be tilted on a dust heap. Such was Spiritualism."

Mrs. Fred Maturin, a contributor to LIGHT, whose book "Rachel Comforted," will shortly appear, has an article in "Pearson's Weekly" entitled, "How I Talk with My Dead Child."

She says:—"I often smile at people's idea of the Life Beyond. Picturesque things in it they will allow. A trumpet of gold, a throne of gems, gates of pearl, seas of glass, garments of white, all these (merely symbolical) they don't mind. But if I told them that children have tin trumpets off Christmas trees over there, that people sit on chairs, not thrones, that gates are like our gates, seas contain water, and that clothes are worn much like ours here, they would (some of them) be shocked."

A fortnight in the holiday place of your dreams—in one hour! This is the promise held out to shell-shock patients by Dr. Paul Bousfield, of Harley-street, a psycho-analyst. The explanation is by hypnotic suggestion. Dr. Bousfield admitted to the "Evening News" that, although he was not a hypnotist, he had successfully employed hypnosis in the treatment of shell-shock patients. "In more than 2,000 cases during the past two or three years," he said, "I have chiefly employed hypnosis and psycho-analysis as the methods of treatment. Only about 70 per cent. of the patients can be satisfactorily hypnotised, however, and only about 40 per cent. of that number can be placed in the deep sleep that is essential." Asked by the "Evening News" representative whether he could really give a patient a fortnight's pleasure trip in an hour's sleep, the specialist replied:—"Yes. If the patient comes under the 40 per cent. of fit subjects, I can give him a *mental* visit to any place he may wish to visit. And, what's more, I can give him a fortnight of sunshine!"

C. S. writes in the "Daily Mail":—"Have you ever asked one of those people who scoff at Spiritualism how they explain water-finding? They can't do it. Here your séance room is under the open sky and your paraphernalia a hazel twig. No cabinets! No curtains! No darkness! The water-finder—or dowser, as he is called—walks slowly across country clasping his twig by its forked ends, the point towards the earth. Perhaps for an hour or even more he draws blank; and then suddenly the twig begins to twitch and jerk like a leashed hound struggling for freedom. A subterranean stream has been discovered, you are told. And in nine cases out of ten, if you care to fall to with a shovel then and there, you can prove it. The genuine water-finder's failures are so few as to be negligible. Scientists like Sir William Barrett and Professor Janet, who have studied the subject, admit this, and they also affirm that the twig moves without any faking on the dowser's part."

Sir Arthur Conan Doyle speaks on the 20th inst. at Colston Hall, Bristol; on the 21st at the Assembly Rooms, Bath; and on the 22nd at the Swindon Swimming Baths.

Miss Maud MacCarthy, on Sunday night last, continued the story of the revelations that have come to the Group with which she is associated. There was a large attendance and keen interest was displayed. Miss MacCarthy paid a visit to Sheffield last week and gave an address before the Y.M.C.A. Settlement. The "Sheffield Independent" (March 25th) wrote of the meeting, "Whatever views one might hold in regard to Miss MacCarthy's beliefs, there is no getting away from the fact that in her fascinating address she gave the impression of being eminently sane and of great mental power."

The Spiritualists' National Union, Ltd., have issued in pamphlet form a verbatim report of the court proceedings of the case of the Ministry of National Service v. Ernest Walter Oaten. The booklet, which is entitled "On the Side of the Angels," is obtainable at the office of "The Two Worlds," 18, Corporation-street, Manchester, post free 7½d.

A correspondent in the "Liverpool Echo," who signs himself "Tedium H.," writes:—"It would be folly to ignore the claims of Spiritualism and the reception of messages from the unseen world. Probably our lost loved ones are speaking to us continuously, but our intelligence is so limited and undeveloped that our ears are deaf. Electricity and wireless telegraphy existed in the days of Adam and Eve. But they are only modern discoveries. It was quite possible for the Hittites to build a fleet of airships, but their ideas were untrained, and David, when tackling Goliath, could easily have used a 'six-shooter' instead of a sling—if he had been 'in the know.' We live and learn."

The above serves to answer, in part, the now very familiar objection which again saw the light in the recent Leaf-Cohen debate in Glasgow. Mr. Cohen said, "Does it not strike you that if spirit communication were real it ought to have occurred and been known to people long ago?" Of course, it was known to people long ago. The testimony on that point is overwhelming.

The death in Rome, at the age of 84, of the Princess Piombino recalls to "The Star" a remarkable ghost story connected with her mother. This was Lady Gwendoline Talbot, daughter of the 16th Earl of Shrewsbury, who, in 1835, married Prince Mark Antony Borghese.

The English Princess Gwendoline, who was a very beautiful woman, died after having been married only five years, while engaged in nursing cholera patients during the great epidemic in Rome. The Prince had placed a sapphire ring of immense value upon his wife's finger on their wedding day, and he insisted that the ring should be buried with her in the tomb at Santa Maria Maggiore. A few days after the funeral, a poor woman, found wearing the ring, was arrested for stealing it. She said that while she was praying in the Borghese Chapel the Princess had appeared to her and given her the ring. The Prince ordered the coffin to be opened, and, though none of the seals placed upon it in his presence before the entombment had been broken, the ring was gone from the hand of the Princess. The Prince accepted the poor woman's story, caused the charge of theft to be withdrawn, and provided for her welfare for the remainder of her life.

Messrs. W. and G. Foyle, Ltd., booksellers, of 121-5, Charing Cross-road, London, announce in our advertising columns that, for the convenience of their customers throughout the world, they have now added a special department devoted entirely to works on Occultism, Mysticism, Theosophy, Psychology, Higher Thought, Astrology, Masonry, etc. It will be in charge of an expert, who will always be willing to give advice regarding books and to answer questions. Messrs. Foyle also propose to have a notice-board in the department on which will be placed announcements of forthcoming lectures in town dealing with the subjects mentioned.

Meetings next week:—

Tuesday:—

Mr. R. Sutton, Stead Bureau, 7 p.m.

Mr. H. J. Osborn, Mortimer Hall, 7.30 p.m.

Wednesday:—

Sir A. Conan Doyle, East Ham, 8 p.m.

Thursday:—

Mr. Vanstone, L.S.A., 6.30 and 7.30 p.m.

Mr. R. Sutton, Stead Bureau, 8 p.m.

Sir A. Conan Doyle, Lewisham, 8 p.m.

EXPERIMENT WITH A SEALED BOOK

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 102.)

THE OWNER'S SIGNATURE.

"This book has, near the beginning, a word in handwriting. Either it is written or it is a facsimile. This is unmistakable. Such a definite statement should be a striking bit of proof." In the top right-hand corner of the title-page my friend's signature was written in ink. It is the only handwriting in the book. Not all books have the owner's name therein; nor had such an item been mentioned in any previous test.

A PAGE WITH A BLANK.

"Page ten has a blank in it." Here Fedra was about to make some remark, but checked herself thus:—"It seems to Fedra that — Fedra must not help because he knows how far to go." Page 10 of contents-table gave the number of each chapter with syllabus of its contents. But there was a single exception. Chapter eleven has no syllabus, the space opposite is left blank! Fedra's impulse to give further explanation of this blank is explicable. She apparently thought I might not notice a blank of this character, and was about to indicate its nature more precisely when she was checked by the communicator. Perhaps he wished to show that he could not only achieve the puzzle provided by the test, but also make a puzzle for us in return!

"Page 12, near the top, has a reference that would apply to your wife, her mother, and to you; to something that happened to the three of you." This is the one and only failure. If such a reference is to be found in the book it is not upon the page indicated.

HUMOUR AND A PUZZLE.

"There is a page with columns in it." Here Fedra said again that my father was laughing, and remarking that he thought it would be found that he had got the better of my friend who selected the book. We had no clue as to the whereabouts of this page, and searched long for columns of figures or for lines set out in parallel. Nothing of the kind appeared, and we were deciding to write it down as another failure when my friend's wife suggested that there might be a picture with columns. And facing the title-page we discovered a picture, entitled "A Spirit Photograph, the Wraith of Mr. Maskelyne appearing to Dr. Weatherly." The scene is in a conservatory, the roof of which is supported upon twenty slender columns! Our communicator had been right after all, and had certainly succeeded very well in puzzling us.

A DIAGRAM.

"One of the first pages has something in the nature of a diagram; it is more diagram than picture. To Fedra it looks like dark lines." This was correct. The diagram is upon page 13, which is "one of the first," as the book runs on to page 273. It occupies a good half of the page and consists of four black lines uniting large circles.

AN ATTEMPTED CROSS-CORRESPONDENCE.

It had occurred to me that possibly one test might be obtained through another channel, and I had asked my father on December 13th if he would give one fact about the book through my sister at Folkestone? The reply was, "He will gladly try. Ask her to put it down exactly as he gives it, and not to press for more." My sister was then informed of the experiment, and three days later wrote me that they had received the test message from father, "Page 85," with no further explanation. At the sitting on December 20th I asked if page 85 was correct for the Folkestone message? Reply: "Page 85 was quite right, and he gave no further message about it. On that page you will find a situation which is appropriate to this book, and the fact of his trying to find out about it before you open it. The passage is appropriate to the situation." This page contains the story of a dream, in which a certain horse was seen to win a forthcoming race. The horse's name was made clear in the dream, and its chances discussed next day with a racing friend, who said it had no chance of winning; the dreamer was much impressed when this horse actually won by many lengths. I have considerably abbreviated the story, but its main feature was the obtaining of information in an abnormal manner, and results proving that information correct. There seems to exist some parallel between that and this sealed book-test. I had received information in an abnormal way, and results proved its general correctness. I hesitate to claim a definite success for this attempted cross-correspondence, but perhaps the veridical dream and the book-test have enough in common to justify the statement made as to the appropriateness of page 85 to the situation, while the fact that the number of the page was given in a distant town by planchette, and accepted and enlarged upon during my sitting with Mrs. Leonard in London, gives additional interest to this portion of the experiment.

At my next sitting Fedra especially asked if I had found the page with the columns on it, adding, "Your father put it like that on purpose. Always remember that there may be

a second meaning to things he gives. He put it like that purposely in order to make it puzzling." Reference was then made to the subjects of spirit communication and of superstition, strongly emphasising the distinction between the two. "As to the former, he used to be interested, but was not strictly in favour of the subject. Now, however, he is greatly interested because he sees how true it is. Nevertheless, he is more than ever strengthened in his opposition to superstition." He then explained at some length what he meant by superstition, and urged that, just because so many people are merely superstitious and not scientifically or religiously interested in discovering the real truth about happenings seemingly supernatural, it is better that the truth of spirit communication should not be pressed upon those spiritually or mentally unprepared for it.

"He has already warned you about the danger of bringing this subject before undesirable people. This book substantiates that. His mind has changed about Spiritualism as a whole, but upon the one point he is stronger than before. It has been misused by some; not only by the foolishly curious, but also by those who took it up for bad ends—Black Magic. Some have undoubtedly used psychic powers for bad ends. It is like playing with a sharp weapon; they cut themselves badly, but unfortunately they often hurt others first. Such people give the whole subject a bad reputation. But used wisely it is a great power for good, as you, yourself, have already experienced."

(To be continued.)

SPIRITUALISM AND THEOSOPHY AT THE FREE CHURCHES CONGRESS.

Under the above heading "I. C. S." writes:—

The Congress of the Free Churches just held at Leicester was little noticed by the Press except by one or two evening papers, and it may, therefore, interest the readers of *LIGHT* to summarise what was said.

The Rev. F. B. Meyer opened the proceedings in a pessimistic speech, in which he alluded to the crime, brutality, and sensuousness which made him almost despair of society. He enlarged particularly on the immodesty of fashion and the decadence shown by the attendance of ladies at boxing championship contests. That his criticisms applied only to a fraction of society does not seem to have struck him, and after unbalanced utterances like these, one is not surprised to find that one of the great evils of the day is that "Spiritualism is taking the place of religion." If there is any meaning in this statement, it is that people who are what Mr. Meyer would call "religious" are giving up their religion and taking to Spiritualism in its place. This is, of course, the merest travesty of what is happening. Numbers of "religious" people are finding the strongest confirmation of their faith in Spiritualism, which gives them as regards the future life, knowledge instead of hope, while it sheds a flood of light on the Old and New Testaments, particularly on the miracles and Resurrection of our Lord. With regard to those whom Mr. Meyer would call "irreligious," it is at any rate delivering them from the bondage of materialism and in many cases transforming their characters.

To Mr. Meyer succeeded the Rev. Mr. Spurr, who said that "Spiritualism had formulated a creed antagonistic to the Christian faith and that the name of Christ was unwelcome at a seance." Spiritualism has formulated no creed and founded no religion, and is antagonistic to no genuine faith. At the best séances where mediums of repute preside (and I am dealing only with this class of Spiritualism) it is a common thing to sing hymns in a reverential fashion, and to observe the attitude of Christian devotion.

Mr. Spurr goes on to say, "the history of mediums is pitiful and sordid, but after allowance has been made for roguery and trickery there is a residuum of phenomenal happenings which compels us to postulate the existence of mysterious psychical forces the nature of which is unknown. The reality of the phenomena must be freely admitted but there is no evidence that the sitters are in communion with the departed." Mr. Spurr, in spite of his denunciations, is apparently half a Spiritualist himself, but instead of having the courage of his convictions and calling for further enquiry as to these "mysterious psychical forces" he apparently switches off on to Theosophy, which he describes as a "definite anti-missionary creed." He evidently knows little of Theosophical teaching and is out of touch with the best missionary spirit of the present day. Two of the leading doctrines of Theosophy are that the life is more important than the creed ("whatsoever a man soweth that shall he also reap") and the common basis of all religions, and this indeed was the teaching of Our Lord and His Apostles. The old idea of missionary work was to vilify and damage in every possible way the creed of the listener, and then to present a pistol at his head in the shape of a full-fledged scheme of dogmatic Christianity. Theosophy is no doubt opposed to missionary work of this kind. But views have changed, and the ideas of the best missionaries of the present day may be summed up in the phrase which the writer heard in India a few years ago in a sermon by a distinguished C.M.S. missionary, "We are here not to proselytise but to help Hindu and Mohammedan to live a fuller and better life." With such a view of Christian missions Theosophy is full of sympathy.

REPETITIONS IN WORLD MOVEMENTS AND EVENTS.

THE THEORY OF TIME CYCLES AND PERIODICITY.

We have from time to time discussed this question in the past. Some years ago we were visited by a gentleman bearing a formidable mass of tabular statements designed to bear out his idea that rises and falls in values in the world's exchanges were governed by planetary conditions and the appearance of sun-spots. He had some striking facts to announce, but hardly sufficient data to warrant definite statements as to a general law.

We now receive a letter from Sir William Barrett, who encloses a communication (subjoined) from a New Zealand correspondent dealing with a similar theory:—

To the Editor of LIGHT.

Sir,—The following letter, from an unknown correspondent in New Zealand, may interest your readers. Until actual figures are given it is impossible to say whether there is anything valid in the writer's conjectures; or his formula may be so general as to include almost any event, and, therefore, be worthless.

It was the late Professor Jevons who affirmed, after careful calculation, that monetary crises and the high price of wheat coincided with meteorological variations of the same period, and these again have a close connection with the eleven-yearly sun-spot period. The subject of cosmical physics is a wide and important one, and needs further and prolonged investigation.—Yours, etc.,

W. F. BARRETT.

To Sir William Barrett, F.R.S., etc.

Dear Sir,—There is a matter which may interest you—if you do not think me a paradoxer or fallacist for introducing it!

However, there is a good example in the fact that Professor Jevons (or was it de Morgan?) did not think it unworthy of his attention to study the fluctuations of the London money-market; and to point out as a result that they were strictly periodic, and had a definite cycle.

In like manner a suggestion arose in my mind that there might be something similar in regard to the various millennium scares which have taken place in the last nine centuries.

Accordingly, I took from Mackay's "Memoirs of Extraordinary Popular Delusions" a series of such dates; and though there did not appear to be any common period separating these, yet all the various intervals were found to have a common measure, and that of sufficient magnitude to claim consideration.

Next, reducing all the given dates to a common epoch in the year A.J.C. 999, by subtracting the necessary number of multiples of the measure in question from them, and striking an average of the results, it was found that all the instances made use of gave so nearly this epoch as, while not indubitably proving the verity of this measure, at least gave enough appearance of probability to it to justify further research.

I then sought for other dates to test my formula $E + (M \times n)$; where E is the epoch in 999, and M and n the common measure and its whole-number multiples which it may be necessary to apply in order to express any date when a millennium-scare took place. And having collected as many more dates of this kind, or predictions of the End of the World, Second Advents, etc., as those originally used, it appeared that the formula expressed all these new dates just as well as it did those upon which it had been founded. And I think you will agree with me that the very best test of such a calculation is to find that it meets all those cases which may be presented, and that were not contemplated in its origination.

Further studying the total number of the dates collected, another thing came to light; namely that they indicated, as well as the common measure used, a considerably greater cycle which was not a multiple of this latter. And indeed, such a discovery was to be looked for, seeing that it is a common property of all cyclic periods to have their least, greater, and greatest expressions; as astronomical periods definitely prove.

And coming to a practical application of the above, as we have just had an "End of the World" scare (December 17th, 1919), which made a sensation in America, and even here, I tried the formula, and found it accorded as well with this ridiculous affair as with all the others I had tried. And accordingly it may be predicted, tentatively, that though there may be something of the sort in 1922, it is much more probable that there will be a big excitement about the year 1927.

But experimenting further, it seems to me that the common measure deduced from the scare-dates was not especial to them, but applied just as well to many other phases of thought (such as could be sufficiently identified)—if it is not, indeed, common to all such manifestations; for it is just as reasonable to conclude that all must be of a periodic nature, as only one of them.

Necessarily the common measure found is a short one, because it applies to every locality and date; but if we examine the scares, etc., as they may affect any one place only, we

shall find that for the greater phases of public interest, such as that taken in Occultism, the cycle is about a century. But its exact measure is given by the above method in this case as in every other that I have tried over an interval of about 24 centuries.

You will naturally ask me why I do not include exact figures in this letter; but as the calculations are all of the simplest, and anybody may make them, it would afford a striking proof of verity if anyone wanting to educe them would do so independently. Then by the accordance or discordance of the results (I shall be quite ready to produce mine in such an event) we shall have another measure of the degree of credence which ought to be given to this speculation. And the absence of anything which may act as a suggestion as to figures will give an added value if someone else's calculations shall seem to agree sufficiently well with mine.

Accordingly, you may make any use you please of this letter; and trusting to be favoured with your own opinion of it in due course, I am, dear Sir,—Yours sincerely,

S. STUART.

18, London-street, Ponsonby,
Auckland, New Zealand.
January 10th, 1920.

"OF SUCH IS THE KINGDOM."

In a recent issue of the "Chronicle of the London Missionary Society" we find the following story related by a lady missionary in Africa:—

"Mwenya, one of the oldest and I might say the most reliable of our Christian women—she has been my school matron for four years—went to the village to mourn the death of her baby niece. She sat in the house with a crowd of mourners weeping and wailing all day, and at evening when she returned to me she was worn out and hoarse. I asked her why she mourned as 'those who have no hope.' She said it was only a very small child—too small to live again. 'It is simply dead.' I asked her if she really believed that the little child once having received its life from God could ever really die into nothingness. She said 'Yes' she supposed so. Heaven was for those of an older growth. Because the child had no sense, no wisdom, no faith, it must simply die, nothing else could happen. I told her of our Lord calling little children unto Himself, and that that wee baby of hers was just as much His as we are, and He had called it; and I was amazed to find how difficult it was for her to see this. And she, as I have said, is one of our most prominent women."

"The thoughts of men are widen'd with the process of the suns." The gentle heart of the woman missionary could not bear the idea of the infant's non-survival, but that idea would have caused her less amazement if she had reflected that not so long ago enlightened Christian theology favoured a still more repellent belief. It would have been little consolation to mourning Mwenya if the assurance that the babe had not "died into nothingness" had had to be accompanied by the reluctant admission that, unless it had been baptised, it was doomed to endless misery! Even among Spiritualists something of the African woman's doubt and perplexity seems to linger, and it is felt to be rather a matter for surprise when a clairvoyant describes some spirit who passed over in earliest infancy or soon after birth. Its earth-stay was so brief, affording no opportunity of watching the dear signs of dawning intelligence, that it is almost as if the little life had never been. The thought of growth on the other side has, even yet, not been fully realised. Many mothers and fathers must have great surprises awaiting them in the hereafter.

THE articles in the April "Quest" move, as usual, on a high plane of philosophic thought. To mention a few of the subjects discussed, Professor A. Caldicott writes of "Some Uncharted Mystics," among whom he includes Mill, Carlyle, Lamb and Oliver Wendell Holmes; Mr. H. Stanley Redgrave, in "The Philosophy of Purpose," introduces us to Swedenborg's Doctrine of Degrees; Gustav T. Holst treats of "The Mystic, the Philistine and the Artist" as terms standing for three attributes of every human being, and the editor gives us "A Word on Yoga."

PARACELSUS.—Mr. W. P. Swainson, in "Theophrastus Paracelsus, Mediaeval Alchemist" (Rider and Son, 1/3 net), presents us in a convenient little handbook of some fifty pages, with the principal incidents in the checkered career of a very remarkable personality, and an outline of the main features of his teaching. The key to that teaching, the author states, "is to be found in the ancient hermetic formula, 'As it is below, so it is above'—that is to say, whatever exists in the higher realms expresses itself, in some form or other, in the lower spheres, including our material world. . . . Man is a microcosm of the macrocosm—that is, he is an epitome of the universe, in other words, he is the universe in miniature." Another feature is the doctrine of Signatures which runs like a thread through the writings of Paracelsus, and which means in brief "that the inner or invisible ever impresses its character, or stamps its signature, upon the outer or visible." It is identical in essence with Swedenborg's doctrine of correspondences.

"LUX IN TENEBRIS."

By E. W. DUXBURY.

It has been stated by certain divines that Spiritualism has no message for humanity and presents no teaching that is new. It is a strange assertion, and it may therefore be useful to demonstrate the need for such teaching by citing the opinions on human destiny and the problem of death of men whose names are famous in literature and art.

The following extracts are taken from "Contemporary Portraits" (1915) by a former editor of the "Fortnightly Review," in which that writer gives his impressions of certain famous men whom he has known, and relates conversations with them. These extracts are, however, confined to their views and mental attitudes regarding man's fate at death.

Relating a conversation he had with Carlyle in the latter's old age, he describes the sage as saying:—

"I'd rather have had one word of Goethe about man and man's work in the world, and man's destiny, than pages of such stuff. But about the important things of life he had little enough to say," and he sighed again. 'None of us has much. . . . Goethe had a sort of belief in immortality; a curious, fragmentary hope for a few gifted men.' And he pursed out his lips, while the sad eyes held me with an unuttered question and appeal. What was I to say? Comfort I had none to give, no gleam of hope; personal immortality being incredible to me, I had put the desire of it away. It hurt that he of all men should solicit the mere reflection or image of the hope—the hero-soul driven to this extremity by the loneliness of the long voyage. . . . It wrung my heart that I could only look my answer, 'You have fought the good fight; left behind you a luminous path for all men for ever—that's your reward.'"

Speaking of Renan the writer says:—

"He has a passage on the immortality of the soul, which might be recommended to all those who are inclined to take their desires as a forecast of fulfilment. He says: 'The belief in the spirituality of the soul and in a personal immortality, far from being a product of profound reflection, is at bottom a relic of the childish conceptions of the savage who is incapable of careful analysis of a mental process. Primitive man, in his naive realism, imagines a soul in whatever moves; he speaks therefore of the spirit of the fire or the spirit of lightning.' Immortality to Renan is nothing more than the shadow cast by desire, and the Happy Hunting Grounds, or the jewellers' Heaven, are only the mirage of unsatisfied appetite."

Of the great artist, Whistler, we read:—

"He was too keen-sighted to have any illusions about a life beyond the grave; the undiscovered country to him was blank annihilation, and this black background cast a shadow over the world and intensified the misery of personal loss. A daring spirit, set to sadness and despair, the main-spring in him was always a high resolve to do the best with his extraordinary endowment."

Our author comments on the poet, Richard Middleton, as follows:—

"In every respect a typical artist, he had no religious belief, death seemed to him the proper and only climax to the fleeting show, but he delighted in the pageantry of life, and the melody of words entranced him. This visible world and the passions of men and women were all his care."

Of Sir Richard Burton, the great explorer and linguist, he states:—

"He was a master of this life and cared nothing for any other; his disbelief was curiously emphatic. He wrote:—

"The shivered clock again shall strike, the broken reed shall pipe again,

But we, we die, and Death is one, the doom of Brutes, the doom of Men."

Relating part of his conversation with Anatole France, one of the greatest literary figures in France, the writer says:—

"But is religion done with altogether in your opinion?" I asked in some wonder.

"Certainly," he replied, apparently surprised even by the question, 'the whole paraphernalia of miracles and belief in a life after death and an anthropomorphic God—all gone for ever, swept clean away—and a good thing, too.'"

It is not without a strange irony that Carlyle, the great sage and prophet of his generation, when confronted with the question of human destiny and the problem of death, merely reveals himself as an ignorant old man. It will not fail to be noticed that all the distinguished men of whom mention has been made remained quite uninfluenced by the teachings of the Churches and their doctrine of a future state. There is a certain significance, moreover, in the fact that two of the eminent men in the author's book, who held the gloomy views above mentioned, terminated their earthly careers by suicide. This argument should not, however, be

too much emphasised, since degeneration of the nervous system may lead to such a fate in connection with any system of thought or belief.

The dominant systems of thought in past ages have been metaphysical, that of the present age is scientific, and it is in the scientific demonstration of a future life after death that the value of Spiritualism to the world consists.

VISION PICTURES.

I wonder if the following experiences would be of interest to readers of LIGHT?

During the past year I have often been delighted by various scenes, visible to me with my eyes closed.

The views have absolutely no connection with my conscious thought, as they appear only at the moment when the mind is composing itself for sleep. Rarely more than one scene presents itself in the same evening. The glimpses are vivid, but of too short a duration to permit of minute inspection; the moment I make an effort to see, the vision vanishes.

I give an example of one of these visions:—

A desert scene: a glimpse of yellow-brown sand beneath a burning sun. There is a structure consisting of a long, peaked roof, supported by several tall columns. Underneath each of the arches so formed, is standing a horse. They are beautiful creatures, with flowing manes and tails; their trappings give the impression of gorgeousness. In each saddle is seated the magnificent, upright figure of a Spahi, clad in rich raiment and wearing a turban. In front of the structure, whose interior is in deep shadow, rises a small pyramid, gleaming white in the rays of the sun.

The second scene was of a very surprising nature, being more like a leaf out of some mediæval tragedy.

A curiously-shaped room. The walls are dark, and two dark doors are at one end. The first stands back in the alcove formed by the jutting-out wall. Opposite to this wall is suspended a large dark crucifix, before which stands a woman in an attitude of supplication. Her sombre dress is full in the skirt, and the front of her long-waisted, close-fitting bodice is relieved with soft white. Her brown hair is disordered.

Through the first door, a man, small and sinister, stealthily advances. His garments and headgear are dark and close-fitting. The woman is not aware of his presence until he is close to her. As she turns to him, he plunges a slender, glittering knife into her bosom. She flings out her arms, and sinks down. Her wild, agonised features are plainly revealed as she struggles up, only to be stabbed again and again.

Might these experiences be ascribed to travelling clairvoyance? It would be of interest to hear of similar cases; also whether, and how, this clairvoyant faculty may be cultivated and extended.

M. M. (Redhill).

* * Such visions might be ascribed to several causes according to the particular bias of the interpreter: a dramatic imagination combined with a faculty for visualising; travelling clairvoyance, visions of scenes in the past of a spirit who has gone through previous earth-lives, etc. They always need to be linked up with something in the world of physical facts to be accounted for satisfactorily as in the case of prophetic clairvoyance. Usually, when the matter is followed up an interpretation is forthcoming; our correspondent's account in itself does not provide us with any definite clue.

CANDIDA'S "COMMUNICATED" PICTURES.

LIGHT was amongst the first to draw the attention of the public to the "communicated" pictures received during the last six months by Miss Hargrave Martin ("Candida") which are now receiving such attention from the daily Press. Some were exhibited at the Women Artists' Exhibition, and the bulk are now on view at the Chester Gallery, 2, Chester Terrace, S.W., until April 3rd.

Many visitors have viewed these pictures, some with doubt and scorn, some with critical interest, while a few have been deeply anxious to know what power is here which seeks by such strange and often violent means to get a new message through on art, the drama, music, and the new world and its relation to the youth who are to inherit it.

On the evening of the 23rd ult., Miss Martin's unnamed "Guide" gave a demonstration of how the pictures are produced, and spoke through her in lofty, inspiring language, with a flow of eloquence, fine choice of words and simple dignity which Miss Martin says would have been absolutely impossible to her a year ago, as impossible as the production of the pictures.

The "Guide" briefly indicated the early strain put upon the medium who knew nothing of psychic matters, nor any one connected with them. The world, he said, was full of natural mediums, who, if they were content to give the conditions of quiet necessity, might often be used as a channel for new ideas. To banish fear out of their own minds and on the part of their friends was the great desideratum.

The thoughts of the "Guide" are reproduced by means of symbols on the paper, and "Candida" does not know what her pictures are going to be, except in so far as the symbols which are used indicate the subject matter.

B. McK.

TO-MORROW'S SOCIETY MEETINGS.

Owing to **LIGHT** having to go to press early this week, several Society notices have failed to reach us in time for insertion.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mrs. M. H. Wallis. April 11th, Miss Florence Morse.

The London Spiritual Mission, 13, Pembridge Place, W.2. 11 a.m., Dr. W. J. Vanstone; 6.30, Mr. E. W. Beard. Wednesday, 7th, 7.30, Mr. W. R. Sutton.

Spiritualists' Rendezvous, 3, Furnival-street, E.C.—Friday, 9th, Mrs. Wesley Adams, address and clairvoyance. **Church of the Spirit, Windsor Road, Denmark Hill, S.E.**—11 a.m., Mr. T. W. Ella; 6.30, Mr. J. Osborn. April 11th, 11, Mr. J. Clark; 6.30, Mr. Woodward Saunders, of Reading.

Peckham, Lausanne Hall, Lausanne-road.—7, Mrs. E. Cannock. 11th, Mrs. A. Jamrach.

Lewisham, The Priory, High-street.—6.30, Rev. Mrs. Susanna Harris.

Walthamstow, 342, Hoe-street.—7, Madame Orlowski, address and clairvoyance.

Woolwich and Plumstead, Invicta Hall, Crescent-road.—7, Mr. and Mrs. Brownjohn; public circle after service. Every Sunday, at 3, Lyceum. All seats free.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11 a.m. service; 6.30, The Mauloi Sadr u Din. Wednesday, 7.30, Miss Violet Burton. Healing, 10 a.m. to 1 p.m., Monday, Tuesday and Wednesday. Earnest inquirers welcome.

Holloway, Grovedale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "Spiritualism and the Teachings of the New Testament"; 3, Lyceum, open session; welcome to all; 7, Mrs. Podmore, address and clairvoyance. Easter Monday, annual tea and social; tea 5 o'clock tickets 1/- each; grand social in the evening; first-class artists expected; collection in aid of Building Fund. Wednesday, 7th, Mr. and Mrs. W. F. Smith. Thursday, special visit of Mr. Frank T. Blake, of Bournemouth; address on "Where Are Our Dead?" followed by clairvoyance; music, vocal and instrumental, 7 to 7.30; admission by ticket, 1/- each; a limited number, so secure them early. Sunday, 11th, 11, Mr. J. L. MacBeth Bain; 7, Mr. and Mrs. Brownjohn.

Brighton Spiritualist Brotherhood, Old Steine Hall.—11.30 and 7, Mrs. Mary Gordon (see special advertisement).

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 ...
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	3 P.M. ...	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 Forest Gate, E.L.S.A., Earlham Hall, Earlham 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, Pembridge 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 ...
Plastow, Spiritualists' Hall, Bræmar Road... ..	...	6.30 ...
*Plumstead, Perseverance Hall, Villas Road ... ..	...	7-0 ...
Richmond, Howitt Rooms (nr. Town Hall)... ..	...	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	11-0 ...	6.30 ...
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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Through the Mediumship of Miss Alicia A. Leith, with an Introduction by Ellis T. Powell, LL.B., D.Sc.

CONTENTS:—My Deliverance from the Coil—A Blessed Land of Peace—Beyond the Sun of Earth—Labourers in the Vineyard of Prayer—Golden Means of Fortune—Magnetism Versus Love—Human Nature is Divine—Love for this World and its Ways—Fools Made Aware of their Folly—Truth and Beauty are Twins—Piccadilly and St. James's Street—Light of the World Worth Living In—Saint Valentine and the Mating Birds—Dangerous Doors into Hell—A Funeral Cortege—A Poor Tramp on Life's Highway—Towards the City of the King—Loss of Opportunity—Found and Carried in His Bosom—The Wonder World—A Citizen of the Kingdom.

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