

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

FOR THE PRESENT HOUR.

New occasions teach new duties; Time makes ancient good uncouth,
They must upward still and onward who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—JAMES RUSSELL LOWELL.

* * * *

In his article in the May "Strand Magazine," "Shadows on the Screen," Sir Arthur Conan Doyle refers to his feeling a sensation of gloom and heaviness on an old battlefield. We wonder what would be the sensations of a sensitive who visited the Tydal Gebirge Pass in the Tydal mountains, between Norway and Sweden, where in January, 1719, nearly the whole of an army under the Swedish General Arnfield were frozen to death. Only the General and five hundred men out of a force of ten thousand reached Sweden, and even they were nearly dead from exhaustion and the effects of the terrible cold which prevails in those altitudes even in the height of summer. In some aspects the scene must have seemed worse than a battlefield—soldiers and horses, with their guns and accoutrements, lying in thousands—shapes of frozen horror. And yet, from all we can hear, death at the hands of Nature is always less terrible than at the hands of men or as the result of our civilisation, with its multitude of diseases. Nature's methods are usually cleaner, swifter, more beneficent. Livingstone has recorded that his feelings when in the jaws of a lion were not unpleasant—just a drowsy curiosity as to where the lion would devour him; and a sensitive friend to whom it fell to inspect the bodies of two persons killed by lightning told us that the feeling excited in him by the spectacle was far less unpleasant than in the presence of those who have died from less natural causes.

* * * *

Long ago a writer in LIGHT argued that because some prominent worker for human betterment was known to feel a dislike for Spiritualism, he was not, therefore, to be condemned. It might even be better that he should not be distracted by the subject from

his appropriate work. We find somewhat the same idea in one of the Rev. G. Vale Owen's scripts, where we read that if a man—

flout the idea that we are present in the earth sphere, or that any influence may proceed from what to him is the unseen and unknown, that matters not if he be of good intent and right motive. He opposes to us no barrier of absolute negation. We help him gladly; for he is honest. Only: he is not then so sensitive to catch our meaning, and he will often mistake us, not knowing what we would impress upon his mind.

* * * *

Here are two other passages from the scripts which struck us as worth emphasising:—

It is not true to think of us [spirit guides] as always placid and unmoved. We sometimes are angry, and our anger is always just, or it would soon be corrected from those who are over us. . . . But we do never avenge ourselves—remember you that, and remember it well. Nevertheless, in justice and in love of our friends and co-workers on the earth-plane, we do mete out punishment, and that of duty to those who deal with them unkindly.

Again:—

This age is one of great activity in those regions of light. Much energy is being directed on the earth in all its parts. There is scarcely a church or creed unstirred. It is the light being directed into the darkness, and it is a matter of very great responsibility to those who are still in training in the earth sphere. Let them be curious and very brave to see and own this light.

We make these quotations because of their significance, and without prejudice to our resolution not to make the scripts themselves the subject of debate or discussion until they are complete and it is possible to form a judgment upon them as a whole.

A MESSAGE FROM MR. STEAD.

Miss Edith Harper gives us an account of an interesting communication from Mr. W. T. Stead. On April 15th, the anniversary of Mr. Stead's transition, Miss Harper sat with her mother at a small table in their home. Mr. Stead made himself known and spelt out the following message, "I am still the same W. T. Stead."

Miss Harper said, "Will you try to send just this little message through someone else, for there are so many of your friends who will be thinking of you to-night?" He replied, "I will try."

About ten days later, Miss Harper, not having mentioned the subject to any person in the interval, received a letter from her friend Mrs. Richards in Devon, from whom she had not heard for a long time.

Mrs. Richards wrote, "I have just returned from Bournemouth where we had a sitting at which Mr. Stead came and said, 'Tell Edith I am still the same W. T. Stead.'"

Mrs. Richards asked, "Do you mean Edith Harper?" and the reply was in the affirmative.

After receiving this confirmation from Mrs. Richards, Miss Harper took an early opportunity of thanking Mr. Stead for his fulfilment of his promise. On this occasion his characteristic remark was, "I had to kick at a lot of doors before one opened."

CONSOLATION THROUGH MINISTRY.—For a long time after the "passing on" of one very dear to me I lived the life of a spirit bereft and companionless and comfortless. Gradually two things came about: two things which grew upon me more and more until they became a very passion in my life. . . . These two things were: the diversion of my thoughts from the consciousness of my loss to the consciousness of her gain, and ministering indirectly to her by ministering directly to others. As time went by, these developed into a sense that her gain was my gain, and that she herself was ministering to me and to others through me.—"The Call of the Beyond," by L. V. H. WITLEY.

SPIRITUALISM AND RELIGION.

V.—THE DIVINE TRIAD.

BY STANLEY DE BRATH

The intuition of Plato showed him Beauty, Truth and Goodness as the Divine Triad whose realisation is the purpose of human life.

These are manifested to human consciousness on each plane of our present faculties. To the material senses they are separate; Beauty is of form, proportion and colour; Truth is of fact, often ugly indeed; and Goodness alone partakes of the nature of the only absolute and eternal principle which our minds can grasp—the Love that is Unselfishness. This is shown even by sex-love while it lasts, and is well observed in the higher animals, who show real unselfish devotion to mates and offspring during the period of associated life.

On the intellectual or mental plane the connection between the three is closer, for every true induction, every perception of Law, is felt as beautiful, and Order, as expressed by law, is essentially the True and the Good. But on the spiritual plane they coalesce as principles—the Three are One—for Love is inseparable from Truth, and makes all it touches beautiful. The highest Art is the presentment of Truth by Beauty. The Love-principle is Divine, creative by its power, harmonising by its morality, and beautiful in all its aspects.

Any one of these, therefore, contains the others, but the aspect of Truth manifested by scientific law is the one which appeals specially to this present age of the world. "Truth is the Science of Power," says Mr. Benjamin Kidd in a book which deserves more notice than it has received. According to the degree of our psychic progress we understand Truth under its three modes of Fact, Law and Principle.

Facts are the basis of all science, whether physical, biological or psychic. Facts are "the truth" of the law-courts, i.e., evidence of the senses by personal observation. Evidence is the correct report of facts.

Facts are combined into "laws of Nature," which represent the sequences of cause and effect; and when thus recognised they compel assent, because they are expressible in direct language; each word has a single clearly defined meaning.

But Principles, which are spiritual truths, cannot be so expressed, because they depend not on words drawn from material analogies or intellectual definitions, but on intuitional perception; and this is but slightly developed in the race at large. Therefore they must always be expressed by images and figures, susceptible of more than one interpretation. Thus all sacred writings are necessarily neither history nor science but literary and dramatic representations of a few selected episodes in a long period of time, dramatically treated to enforce an unchanging moral principle—the sure reality of spiritual law ruling the world by inevitable moral consequences. And though the consequences of Love can and do obliterate the consequences of wrong, yet it is true of that universal principle of Moral Consequence that

"It knows not wrath or pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days."

But there is great danger lest these perceptions should be confined to mere metaphysic, and not applied to the personal and social problems of daily life, or brought down to action at all.

One of the acutest of modern intellects, Dr. Benjamin Jowett, the Master of Balliol, wrote ("Life and Letters," Vol. II., p. 77):—

"What will be the deepest, most useful, truest, and most lasting form of philosophy? Common Sense idealised; or rather, a meeting of common sense and metaphysics, well expressed by Coleridge: 'Common sense is intolerable when not based on metaphysics.' But are not metaphysics intolerable when not based on common sense?"

This is the philosophy which we claim for "Spiritualism." It is founded on the common clay of concrete, though supernatural, facts; its structure is of psychic laws, and in its higher aspects it reconciles Science and Religion and gives solutions to the conflicts and unrest which proceed from the materialistic outlook of the average man, his exaltation of physical comfort, his desire of riches, his lust for power, and his neglect of the real purpose of his being. That solution is the development of ethical consciousness, which spiritual science shows as the purpose of life. But this spiritual science is not abstract; the strict application to life of the single Principle of Truth would settle nearly all our social problems.

The primary application is the basic fact of human survival under the law of moral consequences. No one who really believes this can be a profiteer, a revolutionary, an advocate of social injustice on the one hand, or of violence on the other. And in the second place it is obvious that truthfulness between man and man would settle many controversies. Our social system is permeated by falsehood.

Trade advertisements, company prospectuses, election promises, religious beliefs, are all infected by it. Many, if not most, newspapers print only what will please their readers, and many (especially those which are read by "Labour") distort facts or disseminate views which will not bear the light of reason. Angry rhetoric and denunciation take the place of that sober common sense which weighs all data and seeks the truth, the whole truth, and nothing but the truth.

Few differences could survive in an atmosphere of complete intellectual honesty, for the illicit desire would stand self-convicted.

Would the man who makes a fictitious "company" in order to evade Income-tax dare to lay his cards on the table and say, "I do this because I mean to take advantage of a law which pre-supposes honest intent, in order to shirk the obligation to my country as laid down by Parliament?"

Would the Labourite who rants about the "dictatorship of the proletariat" dare to say his real thought—"I know that government must always be by the few, but I mean to be of that few, and I shall by block votes and resolutions passed by small minorities, dictate a policy which in Russia has reduced working men to actual slavery"? Or would he proclaim his intention to hold the community to ransom by withholding the necessities of life?

Would the theorist dare to say openly, "I do not care to examine any facts which go against my theory"?

Would the political orator dare to say in public what some have said in private—"Yes, that may be true, but it would not go down with the electors"?

What writer would say, "I have not studied the subject, but I write what will sell; it is for the public to find out if it is true"?

What is the reason for distrust of Germany? Is it not that no one who remembers German history can trust the German word?

When agreements are broken as soon as they become inconvenient, what argument can there be but force?

Every difference of honest men speaking their real minds could be settled by reasonable conference. But truthfulness, keeping nothing back, is the one essential. Cicero, in his essay on Friendship, remarks that it is only possible between honest men, and goodwill between antagonists arises as soon as both will carefully weigh evidence and consider reasonably all the aspects of the problem in hand. Strikes, which are so bitterly resented, have arisen because the governing classes have so long resisted temperate arguments and declared that to be impossible which force soon proves to be possible. This refusal to consider equity and to rest in legalism has been, and still is, the root of conflict.

Now the remedy for this state of things rests mainly with individuals, not with statesmen, for a statesman in a democratic country can do little without honest public opinion behind him. As the body is made up of millions of cells and its health is proportional to the number of healthy cells which fulfil their functions, so the nation—the body politic—is made up of millions of individuals, and its health is proportional to the number of its healthy and honest members. By one means or another the opportunity for healthy lives must be open to all.

Nor is this impossible. It can be brought about by co-operation. If the Trade Unions would recognise the solidarity and mutual dependence of all classes, and while maintaining a high wage standard would abolish restriction of output, the increased purchasing power of wages would soon bring many comforts within the reach of all, and so develop the home market which must ultimately become the chief one. And the correlative of this policy would be the abandonment of efforts to reduce wages as soon as prices fall. This is arithmetical, and that it is sound arithmetic is proved by the fact that it works in America.

These simple principles are obscured by such words as "Capitalism," "wage-slavery," "nationalisation," and so forth. Every system run by honest and truthful men will work, though some are better than others, and the system which has grown up under natural conditions is much more workable than any invented by doctrinaires. But the very best system will fail if run by the selfish and the untruthful. A certain indisposition to look to causes leads men to accept question-begging words such as "post-war unrest," and to hope that "things will settle down." They will not settle down while the causes of unrest remain, and the truth is that all this unrest is due (1) to the fact that enormous amounts of materials and money have been blown into dust, and (2) to action on the principle of brute evolution by conflict. Whether this be formulated or not it is none the less the governing temper. And it has been formulated. Again and again it has been declared to be inevitable. That the doctrine of the Struggle for Existence is widely applied to social and national life is obvious. Almost all our commercial and political problems are expressed in terms of conflict, a fact which shows how deeply the fallacy has penetrated our minds. Political parties "open a campaign," commercial companies "cut out" someone else, and the Labour papers openly preach real class-war.

If the spiritual principle of mutual aid and goodwill is the means of human progress, it rests with every one of us to set our faces against all this, and to strive by every means in our power to give effect to that principle which flows logically from the facts which show us that no transformation of character is wrought by the death of the body; that earth-life is but an episode in the growth of the soul; and that as we sow, so we shall reap. We sow a habit and reap

a character: we sow a character and reap a destiny in the Beyond where all thoughts are open. And if the New Era on earth is to be an era of peace, that can only come by spiritual causes, for all national conditions are the materialisation of the thoughts of mankind. This is the connection between Spiritualism and religion, whatever a man's creed may be.

PICTURES THAT REMAIN IN THE CRYSTAL.

A STORY OF EXTRAORDINARY PHENOMENA.

BY THE EDITOR.

The experience I am about to relate would justify the use of a succession of "scare" headlines and a profusion of highly-coloured adjectives, especially that one so much beloved by the "Daily Mail"—"amazing." It was indeed amazing. But I propose to tell a plain, unvarnished tale.

Most of the readers of *LIGHT* will have read or heard allusions to a lady who, without being a professional medium or associated in any intimate way with Spiritualism, has the strange power not only of seeing visions in a crystal, but also of making them objective and so visible to all present. Sir Arthur Conan Doyle has related a recent experience when, in company with the editor of a great London daily and a leading film playwright, he met the lady of the crystal, all present seeing the pictures produced.

The other evening I attended a demonstration of this strange power at the British College of Psychic Science. Some seven other persons, including Mr. and Mrs. McKenzie, the hon. principal and hon. secretary of the College respectively, were also present. We all received personal evidences—faces, scenes and written messages, through the crystal, but for various reasons I find it necessary here to confine my account to the story of my own experience. Moreover, I cannot at present furnish any identifying particulars and will therefore call the lady of the crystal Mrs. Nemo.

At the time when it came to my turn to receive a demonstration Mrs. Nemo handed me the crystal, which I held in my hands for a few minutes and then returned it to her. After holding it for a little time she announced that a picture was forming. When it was complete we all inspected it, and as it was for me I scrutinised it with close attention, although it lasted only a short time—perhaps half a minute. It was the clear cut face of a youngish man, with remarkably intelligent eyes and a general air that suggested the student or professional man. I did not recognise it as the face of anyone I knew, and said so, but in some curious way I felt assured that some writing would follow which would clear up the mystery. The written message was rather long in coming, but it appeared at last, and was read out by Mrs. Nemo. I transcribe it here:—

"I am your guide and a skilled physician for you. I would ask you and tell you to take a very old remedy, three times a week. You may not ever have heard of it before. It is called 'the old Dutch drops.' Take fifteen in one teaspoonful of brandy, and, take my word for it, you will find your health greatly restored."

To this was added a surname which to me made everything clear. It was the name of a family connection of my own, and I at once recognised the message as coming from a man who was a naval surgeon in the time of William IV., and who passed away some eighty years ago, or more. I had often heard of him from his widow and other near relations. His children died one by one at ripe ages during the last twenty years, but his grandchildren and great-grandchildren survive.

He was never in my thoughts until the message came. If I expected to hear from anyone at all, it was from some nearer relations. Moreover, I was in no way concerned about my health, although, having recently recovered from a long and severe illness, I am not yet restored to a state of physical stability.

I put aside the character of the remedy recommended. Dutch drops are not unknown to me, although I have never taken them, having only the vaguest idea of their virtues. That experiment has yet to be made.

The points which strike me about the face and the message are as follows: The face I now recall as possessing a family likeness as shown to-day in the surviving members of the family; the remedy prescribed by the doctor was one much favoured amongst sailors in his day, and I believe it is still extolled by old sea-faring men. Next the phrases, "I ask you and tell you" and "take my word for it" have a characteristic flavour, for this was the kind of speech affected by the younger members of his family whom I had known in their later years. It belonged to the quaint old-fashioned speech of early Victorian days. But the name was the really arresting thing. It lit up the whole episode as with a flash. Moreover, when I remarked that the sender of the message was the person I have described three emphatic raps signified confirmation. I may explain that the pictures are often accompanied by raps which answer inquiries and signal when a picture is coming.

It was a truly remarkable experience, however it may be interpreted.

D. G.

SIR ARTHUR CONAN DOYLE AT CROYDON.

SYNOPSIS OF THE LECTURE DELIVERED AT THE ADULT SCHOOL, CROYDON, ON THE 10TH INST.

Sir Arthur began by narrating the story, which he has told on previous occasions, of how, as a consequence of his study of the results of the experiments made by Crookes and Alfred Russel Wallace, he was led to abandon his early materialistic views. He went on to draw an amusing analogy between the position of religion in the time of Galileo and that of orthodox science of a few years ago. Galileo said he had invented a telescope by which it could be proved that the earth went round the sun, and that the sun did not go round the earth as everyone at that time thought; and he invited the Church authorities to prove this for themselves by looking through his telescope. They replied: "No, what is the use of doing that? We have our Bible, we have our Theology, which teach that it is the sun and not the earth which moves. That is enough for us; it is a waste of time to look through your telescope!" Science had never ceased to ridicule this attitude (and it was right in doing so); but it had since adopted an exactly similar attitude itself! Professor Crookes stated that a pendulum and a heavy weight which he had placed in hermetically-sealed glass cases had been oscillated and raised respectively by this mysterious "spirit" power. Science denied that this was possible. Professor Crookes said: "Come and see for yourselves; the phenomena are occurring every day at my house!" But science replied: "What is the use? We know such a thing could not happen, and it would only be a waste of time for us to come!" This was the attitude of the majority of the present-day opponents of Spiritualism; they contented themselves with denying what they knew nothing about, and had taken no trouble to investigate, simply because these new facts were beyond their comprehension, and did not fit in with their own ideas and dogmas.

Speaking of his own personal experiences, Sir Arthur told how he had spoken face to face with his son who died of pneumonia after being wounded in the war, and also with his brother who had recently passed over. In regard to physical manifestations, he said that people often wondered (he did so himself at one time) what connection there could possibly be between them and religion. The movement and levitation of tables and other heavy articles without contact, the playing of musical instruments in the air, etc., were often described by the opponents of Spiritualism as foolish and childish. In reality, such manifestations were of great importance, for they drew attention to psychic matters in a way that nothing else could. In themselves physical phenomena were nothing: they were simply like the ringing of the telephone bell, summoning people to take off the receiver and listen to the messages. But the messages—they were of transcendent importance!—they were nothing less than the voice of the dead speaking to the living, telling them that all was well, and that they—the "dead"—were not really dead at all, but were waiting for those they loved upon the other side. Moreover, in spirit messages were described the conditions obtaining in the other land, and these descriptions in all their essential points were in wonderful agreement, although received from many different sources.

Spiritualism did not call upon anyone to renounce his religion or secede from the Church he belonged to. The Roman Catholic who lived a life of love and unselfishness for others; the Salvation Army lass who devoted all her time to the poor, were doing all they could; they were safe; there was no need for such to change their Faith. But the man whose religion had lost its spirituality for him and had become a mere matter of formal observance—he, indeed, was in deadly peril. It was not the fiery man who might commit a crime one day and do a heroic deed the next, who had most to fear in the world to come; it was the smug, self-satisfied, hide-bound individual who was really the most hopeless case!

Spiritualism was come not to pull down, but to build up; not to destroy one's Faith, but to vitalise and spiritualise that Faith, showing by indisputable proofs that what man has before believed he may now claim to know, namely, that God is, and that he himself is immortal! F. O. B.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Robert Salvesen, £1 1s.; Lieut. R. F. Graham, £1; C. S. Wakeford, £1; T. Sowerby, 10/-.

UNEARTHLY MUSIC.—The hearing of unearthly music is not, it would seem, a very rare occurrence. In the "Daily Chronicle" of May 4th, 1905, the case is recorded of a young woman, a member of the Salvation Army, very possibly, in the true and best meaning of the word, a Saint of God, who lay dying at Camborne in Cornwall. "For three or four nights mysterious and sweet music was heard in her room at frequent intervals by relatives and friends, lasting on each occasion about a quarter of an hour. At times the music appeared to proceed from a distance, and then would gradually grow in strength—while the young woman lay unconscious."—"The Wonders of the Saints," by the Rev. F. FIELDING-OUTD.

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

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

ANOTHER POINT OF VIEW.

A SPIRITUALIST—WITH A DIFFERENCE.

"C. E. B. (Journalist)," who is an occasional contributor to *LIGHT*, and who is carefully to be distinguished from "C. E. B. (Colonel)," sends us a letter in which he commences by alluding to a séance which he attended some years ago with a medium whose good faith has been lately under discussion. He writes that the séance could not be called an unpropitious one, "because some of those present were quite enthusiastic in accepting with acclamation the patent trickery." And he goes on to remark on the "bland credulity in face of overwhelming evidence of clumsy fraud."

It will be inferred that "C. E. B. (Journalist)" has not much practical experience in psychic research. We are quite familiar with the type of séance at which the sitters show a complete absence of the critical faculty. We recall that "C. E. B. (Journalist)" told us at the time that his mother purported to communicate, but gave no evidence of her identity whatever. And when he complained of this, a sitter asked whether his mother had passed over, and when he replied "Yes," he was told that this in itself was a test! He thought we should be astonished at this evidence of weak credulity. Not in the least. We are even prepared to hear that a medium having described a spirit as a man with a nose of the ordinary type, this was claimed by the sitters as a "wonderful test" if it happened to agree with the fact. There are, unfortunately, such sittings and such sitters.

We are, as we have said, not unfamiliar with them. But we are also acquainted with circles where the sitters represent the opposite extreme and will accept nothing as genuine, depreciating everything that happens and creating, indeed, an atmosphere in which the conditions are so difficult that it is rather a wonder if any manifestation occurs at all.

The real tests and evidences lie between these two extremes.

It is not that "C. E. B. (Journalist)" disputes the idea of spirits. He is a Spiritualist with a difference, as will be seen from his remarks which follow, and which we reproduce as not wishing to shirk any criticism or objections from serious students:—

I should much like to write you a few lines on the evolutionary aspects of the present public attitude towards Spiritualism, but fear my ideas would not be acceptable. To begin with, I don't admit any "spiritual upheaval." There has been a tremendous upheaval in favour of accepting phenomena, but it is intrinsically *materialist* and certainly not spiritual. The material senses are made the supreme court of appeal, and the phenomenal is made the touchstone. It is in fact all crude science, very far from any spiritual renaissance. Apart from that, while I have no doubt whatever as to the actuality of such phenomena, I cannot doubt that the communicating spirits at séances and through automatic writers are never the people they purport to be, but are always impersonating spirits. As long as this is realised there is no danger in experimenting, but when it is not realised there is great danger. We have life-long attendant spirits, all of us, and they are some good, some bad. They necessarily know every secret of our hearts, and when we pass over they can, any of them, give what looks like proof positive of identity for that very reason, but it follows that those who would practise such things must be our worst companions—certainly not our good angels. Here, then, lies the awful mischief in the acceptance of their impersonations as real. The proof that it is impersonation and not the real identity communicating lies in the fact of the errors, contradictions, and other defects of the impersonation. These are *glaring* in many cases; in others they are more cleverly hidden and merely perplex those who assume that identity has been established simply because things known only to the deceased are referred to and partially or wholly verified. But test it yourself at any séance. Suppose, for example, a spirit asserting itself to be Stead communi-

cates. Simply adjure him solemnly to confirm that statement in the name of Christ. He will at once own up that he was lying and then will afterwards resume his habitual deceit and reaffirm that he is Stead. These are my views of the phenomena of the séance and of automatism, and I regard its obsessions as dangerous to those who accept whatever comes and assume the identity of each communicator to be what it purports to be, and I think that in these times of devotion to the ouija-board, etc., the peril is becoming acute, while the outcome, I fear, will not be a confirmation of belief in immortality but ultimately a disbelief. Time will show, but I must say I look upon present indications as very ominous and as testifying to a very unhealthy state of the mentality of the public, and I think that books like "Raymond," addresses like those of Sir A. Conan Doyle and Scripts like those of Mr. Vale Owen are making entirely for materialism and doing nothing towards spiritual advancement.

We have devoted so much space to our correspondent's indictment as to leave little margin for reply—in this issue at least. Not that it matters greatly, for to the experienced investigator its fallacies are evident.

When "C. E. B. (Journalist)" denies any "spiritual upheaval," he is quite within his rights. We see it plainly, and so do many others, despite the fact that like an earthquake it throws to the surface many repellent things. Time will show.

He seems to have concentrated his gaze on these things, and his verdict is correspondingly partial. It is a vastly larger question than séances and ouija-boards, in the use of which there may be a high degree of spirituality or none at all—it is all a question of motive. "The phenomenal," he says, "is made the touchstone." It may be so in the lower levels of the subject, but the Spiritualistic movement as a whole stands for something much higher—a realisation of the existence, presence and companionship of angels and spirits of all grades. "C. E. B. (Journalist)" holds some idea of this sort, but his assertion that *all* spirit agencies that "get through" to us are impersonating spirits rather reminds us of Mr. Clodd's rash assertion that *all* spirit messages are "spurious drivel." Our correspondent offers us dogmatic statements without any proof whatever—we refer particularly to the passage in which he deals with attendant spirits and their powers, in which it seems that our "good angels" are at a distinct disadvantage. It is clearly the statement of a *doctrinaire*, and the source of the doctrine is not difficult to identify.

But we are at the end of our space. We have allowed "C. E. B. (Journalist)"—for whom, by the way, we have a high regard as a truth-seeker and an able writer—to express his views at length, and must postpone their further consideration.

SIR WILLIAM BARRETT AT THE QUEST SOCIETY.

Sir William Barrett, President of the Quest Society, lectured before that body at Caxton Hall, on May 13th, on "The Soul and Its Destiny," Mr. G. R. S. Mead presiding. Sir William reviewed the opinions of philosophers and of primitive races from the earliest times, and referred warmly to Mr. Mead's recent book, "The Doctrine of the Subtle Body." For the first time, he said, ancient opinions upon the soul had been collated, and these were found to harmonise with all that the S.P.R. had discovered during its years of investigation.

The lecturer had nothing new to add to what he has given to the public many times already, and the incidents quoted have already appeared in his published works. Twice he remarked, "I am not going to touch upon the debatable question of Spiritualism," and yet the whole lecture was a plea for a fuller and warmer treatment of the subject. The audience were all students of the matter, in degree, and the fullest and frankest treatment of it in all phases would have been welcomed. Instead, only elementary treatment was offered, and it was a relief to hear Mr. Mead say at the close, that we had had enough "cross correspondences" from the S.P.R., and he hoped some definite attempt might be made to follow up such clues as were afforded by such a work as that of Mme. Bisson and Eva C. There were a hundred clues to be followed up, and it was the Spiritualists who were the pioneers in every instance, while orthodox science lagged behind.

The Quest Society has a Psychical Research Committee, which meets at the new studio at 27, Clareville Grove, S.W.

B. McKENZIE.

FROM THE LIGHTHOUSE WINDOW.

A Buckinghamshire correspondent, in renewing his subscription to *LIGHT*, writes:—"I think your journal is a model to all other papers of restraint, fairmindedness, and levelheadedness. The tone of *LIGHT* does more for the cause of Spiritualism than sensational literature could ever do." We frequently receive similar notes of appreciation, but make an exception in this instance to our rule of silence about them.

Miss McCreddie, who has had to leave town for a short rest, will return home at the end of next week.

The advent of a girl baby recently gladdened the home of Mrs. Annie Brittain, to whom we offer our congratulations. Mrs. Brittain asks us to state that she is now quite well again, and has resumed her work.

Mrs. de Crespigny gave an address on Psychical Research to the members of the Lyceum Club, Piccadilly, on Wednesday, May 12th. There was a very large attendance, and the speaker's remarks were followed with the closest attention, being frequently interrupted by applause. At the end, a number of questions were asked and answered.

Mrs. Wriedt, we are informed, is to give a series of sittings at the British College of Psychic Science, particulars of which can be obtained from the Hon. Secretary, 59, Holland Park, W. 11.

We suggested last week that the Rev. A. V. Magee and his friends might possibly attribute dear food to the machinations of Spiritualism. Dr. Ellis Powell suggests that they have ready to their hand a couplet from the old Chartist days which could be easily adapted to their purpose. It was originally directed at the Tories, but could very well be utilised against Spiritualism:—

"Who makes the price of bread and butter rise?
Who fills the butchers' shops with large blue flies?
The Spiritualists."

Miss Scatcherd's final lecture of her series on Psychic Photography drew a very large audience to 6, Queen Square on May 11th. In the unavoidable absence of Viscountess Molesworth, Dr. Abraham Wallace presided.

Miss Scatcherd's address and the pictures she exhibited were of the highest interest. She gave a sketch of the experiments of Dr. Geley and other French scientists, and said that if the French authorities were right, then the whole materialistic philosophy went by the board. At the close of her fine lecture Miss Scatcherd was heartily applauded.

Dr. Wallace, in the course of a few remarks, said that the first message he received in America was from his old friend Mr. Stead. It came in a private house among friends.

Mrs. Mary Gordon presided at the Stead Bureau on Thursday, May 13th, when the Rev. Drayton Thomas gave a short, but most interesting address, basing his remarks on the fact that it was Ascension Day. He afterwards answered a number of questions. Among those present were Mrs. Etta Wriedt, the famous American medium for the Direct Voice, and Mrs. Gladys Davies, a well-known psychic from South Africa, who has a church of her own in Johannesburg. Mrs. Davies is making a stay of twelve months in England, and will doubtless have an opportunity of exercising her gifts here.

Mr. Horace Leaf forwards us particulars of a new and artistic phase of mediumship developed by Mr. Harry Fletcher, of Bradford, aged nineteen. His work takes the form of vase painting, and the designs are said to show considerable skill and originality. More than one spirit artist claims to be influencing Mr. Fletcher.

After painting the vases, Mr. Fletcher, whose knowledge of art is only slight, was unaware how to "fix" them. This difficulty was overcome by the "Control" describing a process which was immediately successful.

As the result of an exchange of views between prominent workers, a Union of London Mediums has been formed. All mediums and workers for Spiritualism in London and Southern Counties are invited to join. The aims of the new body are excellent, and it has the advantage of a very capable head in Mrs. Mary Gordon, who has been elected president. Particulars will be found in our advertising columns.

At the Delphic Club, on Friday, May 14th, Prince Jess-raisinghi Seesodia, of Rajputana, gave an address on "Psychology in the East." Colonel Roskell presided. An interesting account was presented of the Hindu mental outlook, with an explanation of how it differed from the ideas of the Western World.

Miss Mildred Baines, Hon. Secretary of the Home Circle Federation, reports some noteworthy results she has obtained in photographing human emanations. She made the attempt after hearing Miss Felicia Scatcherd describe in her lecture the experiments of the French scientists in this direction. The method is to immerse a photographic plate in developing fluid, in the dark, and hold the fingers over it (in the liquid) for some minutes. Coins, too, can be treated in the same way. It is to be remembered that in this, as in other psychic experiments, different degrees of success will be reached by different people. Some will get nothing.

According to the Management Committee's report to the British Spiritualists' Lyceum Union, there are 240 paying Lyceums on the register. In addition, there are a large number of Lyceums not yet federated. The Union's thirty-first Annual Conference is to be held at Keighley on Saturday, May 22nd. Of the Lyceums in the London district the largest membership is claimed for Manor Park, with the energetic North London Society (Grovedale Hall) second.

Mr. A. Vout Peters gives an enthusiastic account of his visit to Denmark. Public meetings for clairvoyance, as we know them in England, had not previously been held there, and the result was to arouse the keenest interest. As might be expected opposition was forthcoming from a certain section of the Press, but the most serious papers showed themselves sympathetic.

Mr. Peters adds that there is a big sale for Spiritualist literature in Denmark. This work, we are told, has been organised by Mr. J. S. Jensen and other earnest workers in Copenhagen. It is significant to learn that the Society for Studying Psychic Phenomena has now 3,000 members, and that lectures are to be delivered throughout the country.

The canonisation of Joan of Arc is an historic event of more than ordinary significance. It is probably typical of other changes yet to come. Here we have a seer, who after having been burnt to death as a witch, is discovered later to have been the saviour of her country and the appointed messenger of the spiritual realm, and a tardy redress is offered. The world moves slowly, but as Galileo remarked, "it *does* move."

Mr. Edward Clodd, in a rambling, somewhat incoherent article in the May "Fortnightly," entitled "Occultism," shows a characteristic inaccuracy in speaking of Professor de Morgan as the author of "From Matter to Spirit." He also refers to him as "infected with the Spiritualist bacillus." We are at a loss how to describe the Clodd bacillus.

The Two Worlds Publishing Co. are undertaking re-publication of Hudson Tuttle's "Arcana of Spiritualism," which is amongst the most valuable works on the subject. We wish the enterprise every success, for such a book can do nothing but good. The original edition appeared in 1876.

The Rev. Dr. Glover, in an address on Spiritualism to the members of the Chichester Rotary Club, is reported in the "Bognor Observer" to have said, "The great society of Spiritualism was the London Society for Psychical Research." Our friends in Hanover Square will be interested to learn this fact. This statement is typical of the amount of knowledge possessed by critics.

Meetings next week:—

Sunday:—

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

Tuesday:—

L.S.A., Mr. Vout Peters, 3 p.m.

Stead Bureau, Mrs. Wesley Adams, 7 p.m.

Wednesday:—

Delphic Club, Mrs. Hall Simpson, 5 p.m.

Thursday:—

L.S.A., Social Meeting, 7.30 p.m.

Stead Bureau, Mr. Vout Peters, 3.30 p.m.

Friday:—

Delphic Club, Mrs. S. Harris, 5 p.m.

BOOK TESTS WITH MRS. LEONARD.

AN EXPERIMENT EXCLUDING TELEPATHY FROM THE SITTER.

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 158.)

Holidays intervened, and it was not till October 8th and 18th that I had the next two sittings which completed the experiment. Meanwhile I had not entered Mr. Bird's study, and he was careful that the experiment-shelf remained untouched. It was only after the whole list of test items had been received, typed, and given to Mr. Bird that I accompanied him to his study where together we compared the notes with books and room. The following were the most striking results:—

"Close to that shelf there is a thing with numbers on it, it is on the wall; numbers like 1—2—3 on it." Nine inches from the shelf there is upon the wall a framed picture representing three locomotive engines of different types. Two of them bear figures, "No. 1" and "No. 251." The picture was drawn by Mr. Bird, who tells me that he always thinks of these engines as "Nos. 1, 2 and 3." At the side of these are three perpendicular columns, each containing fifteen lines of numerals.

"Something close to the books, to one side of them, felt like a small wood shelf." A little below the right corner of the shelf is the top of a hanging cupboard upon which stands a shallow box, twenty-seven inches long, serving the purposes of a shelf and with a variety of articles on it. This not being indicated in the sketch-plan was unknown to me.

"The second book from the right, page one, has an allusion to something which is a kind of play upon Fred's surname." Searching for reference to *birds* we found the line, "Hair as dark as the raven's wing." This strikes me as excellent. "On page two is a reference to sea or ocean; he is not sure which because he gets only the idea and not the words." Here we found the line: "A first-rate seaman, grown old between sky and ocean." It may have been coincidence that both sea and ocean were in the text.

"The middle book of the shelf, or about the middle, seems to have a title suggesting colours, or colour, of which blue would predominate." (I ask if this is suggested by the wording of the title?) "Yes." Within three inches of the middle of these thirty books was one entitled, "Cast up by the Sea." Although not the only colour of the sea, blue is the one most frequently associated therewith in popular thought.

"Third book from the right, page nine, there is a reference to journeying, travelling; it seems to be about a third down." The centre paragraph of this page was part of a traveller's story, as follows: "Upon the summits of these sand-heights I am fanned by the cool breeze from the Gulf. I descend into the sheltered gorges, and am burned by a tropic sun, whose beams, reflected from a thousand crystals, torture my eyes and brain. In these parts the traveller is often the victim of the coup-de-soleil." The text proceeded, "Lower down still is a reference to changing of colours." Below the foregoing and about two-thirds down the page is the following: "Along the northern horizon the sky suddenly changes from light blue to a dark lead colour. Sometimes rumbling thunder with arrowy lightning portends the change."

There was yet a third reference to colour: "Something in the room close to the shelves seems blue. The eye gets the impression of blue on looking there; it seems to him like a big blob of blue close to the shelf." On the next shelf but one below there stood a set of twenty tall volumes, extending thirty inches in width, bound in cloth of a strong mid-blue colour.

"One book on the shelf near the left end has a map." The sixth book from the left end was Winston Churchill's "London to Ladysmith," and this contains a large folding map. There was no other map on the shelf. Mr. Bird told me he had forgotten the existence of this map until we happened upon it in our search.

"The fourth book from the right: at top of page forty-four is a line suggesting guides or guiding, and your father would like to apply this to himself with regard to you." The book was Lever's "Tom Burk of Ours," and page forty-four commences a new chapter entitled, "My Education." The personal application seems appropriate; for my education during youthful days was supervised by my father, who had now recently, from "the other side," undertaken to instruct me in matters psychic and spiritual.

DELAYED VERIFICATION.

The following is included on account of its interest, but stands apart from the foregoing successful tests inasmuch as it was not verified until I had received further clues after entering the room and examining the test-shelf and its surroundings. "He felt something in the room, although not close, which seemed to him like some kind of machine, but strange to say it is not complete; call it an incomplete machine." We failed to trace this, and as I was marking it a failure Mr. Bird said, "There are several things in the room which might be termed machines; these, for instance, are models of very intricate machines," and he pointed to the mantelpiece on which stood two small steamboats carved

in wood. I scarcely noticed them; and should have entirely forgotten their existence but for subsequent events. The next sitting was on November 1st, 1918, and to the question, "What about Fred Bird's tests?" I made suitable reply and added, "I may be able to learn something by discussing what you said about the machine which was imperfect. Will father say in what way it seemed wanting?" The reply came, "That there was something wrong was all he got. He is showing Feda two lines like this [here the medium's index finger moved slowly downwards twice in parallel direction], and he says, 'two something.' There is a bottle close by there. He did not realise what was missing nor what sort of a machine it was, only that there was a mechanical purpose in it and he sensed, as if it had been a thought from a book, that it was a machine. Also he sensed dark green colour either on, or close to, that machine." When next calling on Mr. Bird I read over the above conversation to him. He walked to the mantelpiece and taking up one of the model steamboats said that he had made it long ago, fitting it with two masts, but that in the course of time these had been damaged and removed; that whenever he looked at it he always thought of it as damaged because lacking its two masts. He then showed me two minute holes in the deck into which the masts had been fixed. Here, then, was a machine, and an imperfect one, and as it was on the other side of the room from the test-shelf it fulfilled the description of being "in the room, although not close." We then noticed that standing by it on the mantelpiece was a glass vase which might, from its shape, be described as a bottle. Also this mantelpiece and its surroundings were painted dark green. Thus by help of additional clues given at a subsequent sitting, the identity of this "imperfect machine" was satisfactorily established.

HOW A SPIRIT SEES.

Students may be interested in the following conversation in which, during this later sitting, I asked a question about the spirit's ability to see objects on earth: "Usually he senses the use or the colour of objects, rather than the things themselves, especially if they are small. The machine above mentioned he sensed as a machine, but not of what kind it was. The patch of blue he mentioned by Fred's shelf he knew as vibrations which struck him as blue." I ask whether these were seen or felt. "He felt the vibrations. In cases where the colour is very strong he can visualise the colour after feeling the vibrations. Later in your psychic development you will be able to vibrate temporarily at the same rate as he does, then you will be able to perceive him. Spirits vibrate at a quicker rate. One can see clairvoyantly by gradually making the mind and psychic self to vibrate at a quicker rate and so perceive anything which vibrates at that rate." I asked what would cause one's rate of vibration to increase. "Any psychic effort persevered in gradually enables the mind to function at this higher speed, although perhaps but momentarily. The aeroplane cannot leave the ground until its speed is sufficient. You are now getting ready upon the ground, learning speed and runs, but have not enough vibration to see or feel as yet. When at last one does see something the power must be kept under control and not allowed to startle one; it would not do for an aviator in his first flight from the ground to take fright."

CONCLUSION.

This experiment indicated that ability to sense books and objects is entirely independent of the sitter's knowledge or ignorance of the articles. No knowledge could have been gained from the sitter's mind, conscious or subliminal, on this occasion. But stay. There was yet to be met the last hesitating suggestion of those reluctant to abandon the theory of "telepathy-from-sitters." Could not Mr. Bird's intimate knowledge of his own study and his books have been subliminally imparted to me and thence to the medium? It is unprofitable to discuss the possibility or impossibility of that which only experiment can decide. Such an experiment we therefore proceeded to devise and carry through.

THE CONAN DOYLE-McCABE DEBATE.—Everybody who has any interest in the question of the truth or falsity of the Spiritualist position, but who was unable to attend the Conan Doyle-McCabe Debate at the Queen's Hall on April 11th, should read the verbatim report of the proceedings, obtainable at this office (price 1/- net, post free 1/2). It is almost needless to add that everybody who was present at the meeting ought to possess a copy as a perpetual reminder of a most interesting historic occasion.

ETERNAL LIFE, as I have described it in the above pages, is the manifestation of a continually increasing power of love among those who obtain a part in it. We may fairly believe that some part of it in those who are departed is directed towards those whom they have left behind them, and who still live in bodies of flesh. Can human society progress and flourish with ever-progressive energy and happiness without a spiritual alliance between those who are still in the flesh and the good and brave souls who have departed out of the fleshly life through the gate of death? I think it cannot; that is my reading of history, that is what I learn from the chronicles of the past.—From "The Eternal Life of Love," by J. R. Mozley ("Hibbert Journal").

SOME GENUINE PSYCHIC EXPERIENCES.

By ROBERT A. WHITMORE, M.A.

In November, 1899, I was staying in one of our Episcopal palaces and my bedroom was situated between rooms occupied by an old college contemporary and a complete stranger.

There was a fire in my bedroom, and before settling down for the night I took up a book and began to read, when suddenly a strange wailing sound arose apparently from some part of my room and seemed to float about in the air around me, though there was no assignable cause for it. I felt, I must confess, some alarm, and on retiring to bed found sleep impossible till the early hours of the morning.

The weird sound was still ringing in my ears when I fell asleep.

Next morning both my college contemporary and the stranger charged me with causing this noise, which they said kept them both awake, and they were ready to swear it proceeded from my room.

Now, seriously alarmed, I interviewed the Bishop's old butler with a view to obtaining another bedroom; and very reluctantly he at last admitted that some years before a young candidate for ordination told him that a female figure of terrifying appearance came and gazed at him as he was lying in bed in that same room, adding that the gentleman said, "Mr. T—, if you cannot find me another sleeping apartment to-night I will camp out in the street." Needless to say, I obtained another room, and was no more disturbed. Though I was quite unaware of the fact, that bedroom had long been regarded as haunted.

Years before, when residing with my parents in a country town about twelve miles from Norwich, there was a very strange happening which to this day I am utterly unable to explain.

I was then eleven years old and—as now—very interested in entomology, and a room was assigned to me, which, though communicating with the house only, was really part of the stable buildings.

In this room I kept my caterpillars and my other treasures. In one corner of this room was an old fireplace, long disused and boarded up.

One Sunday afternoon I was about to feed my live stock when quite suddenly I heard a loud crashing noise in this chimney, just such as would be produced by somebody striking the boards inside with a heavy coal-hammer.

Naturally I was a bit scared—but I had courage enough to climb up into the apple-room, which was immediately behind my sanctum—when the noise sounded from the other side! Two servants in the kitchen also heard it.

Though, besides my father and mother, there were four other members of our establishment, and each one of them in turn accompanied me on various occasions to my room, no other ear than mine ever after heard the hammering, though the moment I was left alone in that room, at any hour of the day, the extraordinary noise at once recommenced!

I have puzzled the matter out many a time, but have come to the deliberate conclusion that no natural explanation is possible.

Once in the 'nineties I was cycling to a village not far from the coast of Suffolk, where I was due to deliver a Lenten address, when a heavy downpour of rain commenced. I had about three more miles to travel and there was a large wood through which the road passed.

Suddenly, from a gate leading into the plantation, a girl, apparently in a white print dress, darted across the road, right in front of my bicycle, and the light from my lamp made her garments appear still more ghostly.

I smiled to myself, for the thought struck me that it might be a maid from the big house close by keeping tryst with her lover—but almost immediately it came to me that this was very unlikely on such an awful night, and in such thin clothes, when she would most certainly be drenched to the skin in five minutes. After I had delivered my address, and was comfortably smoking over the fire with my genial host, the late Canon R—, I told him about my experience.

"Ah!" he exclaimed, "somebody has been telling you tales about the White Lady of L—." I soon assured him that he was quite mistaken, as I was a complete stranger to the place, and he then informed me that the country folk were all afraid to pass along that road at night because they declared it was haunted by the very appearance which I saw!

About ten years ago I lived in an old Norfolk rectory with a long-standing reputation for being haunted. There were four acres of wood attached, and a long path ran right through this wood, which terminated in a gate and a field-path on the one extremity, and the rectory drive gate and a branch road on the other.

My daughter and her present husband have often felt a strange presence by their side as they walked along this path, and my son-in-law has repeatedly seen a shadowy form like a female in a black veil keeping pace with him till he reached the farther gate, when it invariably disappeared.

Almost all the inhabitants of that parish had stories to tell of strange appearances to be seen in that old house and grounds.

The same son-in-law was cycling at night through a village about four miles distant from the place in question when he was astonished to see a man sitting alone on a rustic seat at

the foot of an old tree. His curiosity impelled him to jump off his machine and have a closer view, when just as he got within a few yards of the man—he vanished!

In the late 'nineties I was acting as *locum tenens* to a Winchester rector, and on a certain Sunday morning was shaving in a room immediately above the one in which my father and the rest of my family were breakfasting. I had precisely the same view from my window as that which was visible from the downstairs room.

Suddenly there was a great outcry below: "Are you all right?" "Did you hear it?" "Have you upset the dressing chest?" I was thoroughly mystified, for I had heard and seen nothing, though I had been facing the window all the time.

When my family gained the power to explain anything coherently I gathered that they had all seen a great object like a shell—or a football—slowly descend from the skies and crash into fragments right under the breakfast room window! The shock was truly terrible they told me, and I *must* have heard it.

At that moment, we afterwards found, an infant relative of one of the party died quite suddenly in Oxford.

My little six year old grandchild had a strange experience.

She was sleeping in a room next to the one occupied by her parents, when quite suddenly she cried out, "Oh mummy, do come to me, for there is an ugly old woman looking at me and leaning over my bed!" Her mother went to her and wisely, I think, told her that her eyesight was wrong. But very soon the same thing happened again, and at last the child's bed had to be moved into her parents' room.

Not till afterwards did the parents know that an old lady had lived in that house exactly tallying with the little child's description—that she had died unhappily—and that other previous occupants of the house had seen her!

There is a house not ten miles distant from where I am now writing which has been regarded as haunted for years. A lady whose sister I well know was sleeping in that house when suddenly she was horrified to see a woman nursing a baby sitting on the very bed she was occupying! In the morning all the fire-irons, etc., were found to have been moved from their places. Many other persons have witnessed appearances in that house.

My last true story was told me by a neighbour—not a nervous, highly-strung man by any means, but a strong, robust fellow, and a pugilist.

Some years since he had been to meet a young lady friend, and on returning home along a country road suddenly saw a gigantic figure keeping pace with him on the other side of the hedge! When he stopped the figure stopped—when he ran, it ran too. No! It was *not* his shadow, for directly he got to a big tree the apparition vanished!

[The author has sent us in confidence the names and other identifying particulars in the cases he narrates above.—Ed., LIGHT.]

"THE PRESENT POSITION OF SPIRITUALISM."

Jessie Crompton (359, Green Lane, Great Lever, Bolton) writes:—

If Modern Spiritualism has to take its place in the world to-day as a truth, some course such as you suggest in your leader of May 1st will have to be adopted. The day of elementary Spiritualism has passed, and its phenomena are thrown into the crucible of scientific inquiry and research.

Many of us feel that in order further to perfect the manifestations of power and usefulness in Spiritualism some great changes will have to be made in its constitution. The mediums must be better equipped with knowledge in regard to those psychic laws which influence them, as hyper-sensitives, more than ordinary people.

The sensational "test" drawn from its own conditions must not be paraded under the auspices of Modern Spiritualism.

Psychic and spiritual manifestations of any value can only be given after much thought and preparation on the part of both medium and investigator. The psychic, fired by enthusiasm, devotion, and self-sacrifice, is a tremendous asset in the world to-day. His very presence is a "test" in itself of the in-dwelling Spirit, which sheds light and truth wherever it goes.

The reference to a head-quarters is most opportune, and I shall be deeply interested to read what your correspondents have to say on this important change, for change there must be. An organised and determined effort on the part of leading Spiritualists would materialise a working Brotherhood towards which we all look.

THE Editor has an article on "Materialisations" in the current issue of the "Penny Pictorial," and another, on the work of the Society for Psychical Research, in "Pearson's Weekly," each written in a style suited for popular needs.

ADDRESSES BY MRS. MCKENZIE.—Last week Mrs. Hewat McKenzie spoke on Spiritualism under the title of "New Knowledge for a New World," to one hundred nurses working under the L.C.C., at the Day Training College, Southampton Row, and received a most sympathetic hearing. Later in the week, Mrs. McKenzie spoke to a group of teachers at the Rachel McMillan Training Centre, at Deptford. Both the above opportunities are cheering landmarks to old workers,

SPIRIT MESSAGES.

No more frequent charge has been brought against alleged spirit messages than that they are all of a frivolous or trivial character. The obvious reply that the charge is not true would not in itself carry much conviction, and it is more to the point to adduce evidence in refutation of it.

The following extracts are taken from a book entitled "Teachings," embodying communications stated to have been received from discarnate spirits. The brief preface to the book does not furnish sufficient details in verification of the claim to enable a conclusive opinion to be formed upon it, and it is regrettable that default is so often made in this respect. It must be conceded that the cautious enquirer, anxious to arrive at a true conclusion on a difficult question, is entitled to demand that all available data should be furnished which would enable him to form a sound opinion. Emphasis is therefore here laid on the "character" rather than on the alleged "source" of the messages, since the former factor is so often cited to discredit the latter.

The messages in the book are, however, stated to have been received by a lady through automatic writing during a course of years, as a member of a circle sitting for the purpose, and to have emanated from various discarnate spirits. The intelligent reader can judge for himself how far the theory of demoniac agency is an adequate explanation of such phenomena. To many the messages which follow would not appear to conflict in any way with the highest ideals of the Christian minister.

"Never forget that man is a being sent into the world to prepare for a larger and fuller life, and if temptations and evils were not his daily portion he would never attain the mastery of himself—he would live a sleeping life instead of a waking one."

"It sometimes seems to me that man would have a far easier and quicker chance of progression, if he would only cling more to the Cross, instead of shunning its weight; but that is not in man's power to achieve, for the flesh must always be weak though the spirit be willing; and the trials and the troubles and the sorrows will some day make up the sum of happiness. I would not take one sorrow from you; I would only help you to bear them; for oftentimes that which you count as sorrow is only joy; and the grey mist that you take for shadows only the curtain that is to be withdrawn to let the Sun shine with his full brilliancy. Is any sad! Let him think of that long day of Peace which is dawning—on the Morning of which Joy is to come! Is any tired! Let him rest in the loving arms of the dear Master, and he will rise refreshed for a new struggle with the weary world. Let none despair! For behind the gloom and shadows, the sorrows and trials, is the 'real' land of Life—the true Heaven where we would be; and in the brilliant Paradise of Peace shall they rest who have suffered the burden and heat of the day."

"Life 'there' is a greater consummation of all the faculties inherent in man; a throwing open of locked doors, opening up vast stores of knowledge that have hitherto been beyond reach. It is also an extension of the Loves of Lives; for 'there' are gathered together all who have ever loved each other; they are together, and cognisant of the time when others they love shall join them. And shed over all is the clearer entering into the Mysteries of The Godhead; for Rest there is obtained by going up to their Creator. You will find generally, that where there is love—whether in relations or friends—their states are very similar."

"The 'form of the soul' is the body glorified, without any taint of flesh. It is as a thick glass of water made sparkling and clear; the same exterior, with the glory of perfect beauty shining through it. They rest in God; their rest is a waking sleep—a calm that can have no expression on Earth, except by its counterpart, Sleep. It is a waking sleep."

"You 'must' climb to heaven, for heaven will not come down to you. The days are passing and the time is fast coming when all will have been called Home; but until then they must work hard at their building of bridges, that they may be able to walk safely over when they are called. Therefore, though I cannot stay long with you to-night. I give you these few words to urge you to be ever looking heavenwards; for the dawn of the heavenly Day will come in time to all: and sorrows and trials are but the steps that lead to Heaven."

"May the Hand of God shield you! May the Voice of God direct you! May the Eye of God guide you! For no harm can befall you if you are thus protected by the Master."

"Our Lord and Master was not as other men, as from His birth to His death the laws of nature—or rather, the understood laws of nature—were set aside. He was not built upon, but He was formed from! His Will alone produced His form. His Will, being the active force, or the expression of the Will of the Father. The body of Christ was only a mask that He wore, to appear to the eyes of Humanity, and when He had no more need of it, then He dispersed it at once, and without corruption or decay the atoms were dissipated. Then when He appeared again, He appeared in

the form of the Soul; but to make the doubting Thomas believe, He formed again from the surrounding atoms the counterpart of the form He had disintegrated.

"Man, of the substance of His mother—God, of the Essence of His Father. These you cannot separate."

E. W. DUXBURY.

MRS. SANDON'S PSYCHIC PAINTINGS.

An exhibition of fourteen spirit paintings executed by Mrs. Sandon under control, was opened in the Chester Gallery on Tuesday last, and will remain open during the coming week. To the student of this branch of psychic manifestation the pictures are of psychological rather than artistic interest. Their symbolic character causes them to need the aid of an interpreter, and even Mrs. Sandon is not able in every case to explain them. They are said to have been done under the control of different artists, who though preserving their anonymity, in some instances append their initials. One strange feature of the work is that a number of the pictures were painted upside down. Some of the titles are "The Divine Plan," "Harmony," "Music in the Soul of a Friend," and "The Evolution of Russia." A curious picture bears the inscription, "One of the Masters." It shows a figure with a blank, staring expression in the eyes, and these eyes, Mrs. Sandon states, become luminous in the dark. Among the visitors on Hanging Day was Sir Arthur Conan Doyle. Each afternoon Mrs. Sandon gives a demonstration of painting under control.

MR. CECIL HUSK.

To-day (Saturday, May 22nd) is the seventy-third birthday of that one-time famous medium for materialisation phenomena, Mr. Cecil Husk, now lying blind, ill, and poor at his residence at Peckham, S.E. He possessed the gift of clairvoyance from his earliest childhood, and with it the power of prevision, by means of which he was enabled to predict some of the victories in the Crimean War. His materialising sances began about 1875. At Great Russell-street, on one occasion, in the presence of a large number of scientific men, the experiment was tried of weighing the medium before and after the sitting, with the result that it was discovered that while the materialisations were going on he lost over half his weight. Mr. Husk still has on one wrist an iron ring placed there under absolutely test conditions, and which is of so small a diameter that it could not possibly have been passed over his hand, even if both hands had not been, as they were, held by the sitters. A much more recent experience, related by his faithful friend and housekeeper, Miss Simpson, is the vivid dream he had of the "Titanic" disaster, which he narrated to her on the morning of its occurrence.

MARGATE.—A lady who is staying at Margate for a few months would be glad to learn of any Spiritualists or persons interested in Spiritualism residing in the neighbourhood.

A. GREAVES.—The strange markings which you send us may be the beginnings of something, we cannot say of what. If you find them of sufficient interest to proceed, something definite may be outworked. Many great things begin in this humble and unpromising fashion.

BELIEF in God as Spirit, as the intelligent Cause of all leads us logically to believe in the survival of all individualised spirits, who have the capacity for God, and by virtue of this divine heredity have unlimited capacity for progress.—H. A. DALLAS

NATURE'S SECRET OF COMFORT.—He would look the new life in the face, and be what it should please God to make him. The scents the winds brought him from field and garden and moor seemed sweeter than ever wind-borne scents before: they were seeking to comfort him. He sighed—but turned from the sigh to God, and found fresh gladness and welcome. The wind hovered about him as if it would fain have something to do in the matter; the river rippled and shone as if it knew something worth knowing as yet unrevealed. The delight of creation is verily in secrets, but in secrets as truths on the way. All secrets are embryo revelations.—GEORGE MACDONALD.

MISS MAUD ROYDEN ON MIRACLES.—Miss Maud Royden, at Kensington Town Hall, on Sunday evening, gave the first of two addresses on "Miracles." Remarking that the canonization of Joan of Arc brought closely to the memory of all the fact of a miraculous life, Miss Royden proceeded to deal with some of the New Testament miracles of healing, pointing out that not only mental healers, Christian Scientists, Spiritualists, and others testified to similar results to-day through the operation of natural laws, but that large numbers of the medical profession were using similar methods with remarkable results. While believing that "Jonah and the whale" and "Balaam's ass" might be put in the category of romance, Miss Royden hinted that the laws relating to such incidents as levitation or the miraculous feeding, might in a few years be explained, even as the healing has been.

TO-MORROW'S SOCIETY MEETINGS.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Percy Beard. May 30th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11 and 6.30, Mr. G. Woodward Saunders. Wednesday, May 26th, 7.30, Mrs. E. A. Cannock. Friday, May 28th, 7.30, Mr. Ernest Hunt.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Dr. W. J. Vanstone.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mr. H. Ernest Hunt.

Lewisham.—The Priory, High-street.—6.30, Mr. Ernest Meads.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. T. W. Ella.

Walthamstow.—342, Hoe-street.—7, Mr. Walter Long, "What the Seer Sees," with descriptions.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. Lamesley.

Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. H. Boddington. Thursday, 8.15, Mr. T. W. Ella.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mr. Horace Leaf. 27th, 8.15, Mrs. Bloodworth.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 27th, 8, Mrs. Marriott. Sunday, 30th, 7, Mrs. Harvey; members' circle after service; 3, Lyceum.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 3, Lyceum; 6.30, Dr. Ellis Powell. Healing: 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Dr. W. J. Vanstone on "The Mystic Quest and the Wonders of its Revelations"; 3, Lyceum, hearty welcome to old and young; 7, Mrs. Rolleston on "Human Auras." Wednesday, Mrs. Mary Gordon. Thursday, 27th, Mr. W. R. Sutton, of Sheffield (the wonderful clairvoyant), admission by ticket, 1/- each (limited number), proceeds in aid of Building Fund. Sunday, 30th, 7, Mr. and Mrs. E. J. Pulham.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Mrs. E. Neville (see advertisement).

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. P. Scholey, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

WOOLWICH.—Mr. North, who visited this society for the first time on the 13th inst., gave an interesting description of his spiritual experiences in the Far East and some very striking clairvoyant descriptions.—E. A. F.

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