

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,057.—VOL. XL.

[Registered as]

SATURDAY, JUNE 12, 1920.

[a Newspaper.]

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6, QUEEN SQUARE, SOUTHAMPTON ROW,
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NOTES BY THE WAY.

We give on another page an account of interviews with Houdini, whose feats, as defying all ordinary explanations, have long been a subject of interest to those who study psychical phenomena. It would obviously be rash to arrive at any conclusion on the matter, especially as no one knows what goes on "behind the scenes" when Houdini is in a cabinet, a packing case, a safe or a prison cell. Again, we remember that he is a man of immense physical strength, extraordinary brain capacity, and wonderful manipulative skill, who has brought his powers, by incessant training, to a very high development. Just where and how the psychic element comes in—if it comes in at all—it is impossible to say. The man who has gone sufficiently far into the uncharted regions of physical phenomena, with their many perplexities—genuine manifestations which are denounced as spurious, and spurious ones acclaimed as genuine—such a man, if he is not extraordinarily cautious, must be extraordinarily foolish. On his mental side, we have very little doubt that Houdini possesses psychic powers akin to clairvoyance and psychometry. Perhaps he is an example of the interrelation of conjuring and psychic power, which, as experience shows, may in certain temperaments go together. As to the question whether Houdini is a physical medium the only safe verdict is the Scottish one, "Not proven."

* * * *

"Different people, different opinions." The saying is trite, but how much truth it covers! There is in the L.S.A. Library a book which has now circulated in thousands of copies. It is a classic in psychic literature, and scores of minds of light and leading, having drawn inspiration from its pages, have acknowledged their indebtedness to the work. Yet of this same book a literary critic, himself a convinced believer in Spiritualism, confided to us his opinion that it was mere verbiage—indeed, he used an even more contemptuous phrase. It certainly had no message for him. Then there is a veteran medium, the teachings through whom are highly valued by many people, even those of cultivated minds. Of this medium's utterances another educated Spiritualist expressed wonder that anyone could gain any profit from such stuff! Listening to such opinions, we have been taught lessons in patience and toleration. We have come to see why even Spiritualism itself may not be good for everybody—and that probably was why some could see no use in it whatever. We remember, by the way, that Mr. George Bernard Shaw has a very poor opinion of

Shakespeare, and has not hesitated to proclaim the fact. His opinion of Spiritualism is much the same. In these matters it all comes down at last to the individual mind, whose standard of values must be for itself alone and not necessarily at all for other minds.

* * * *

M. C. sends us the following passage from Sir Thomas More's "Utopia" which we gladly add to our collection of quotations from famous writers dealing with the subject of discarnate spirits and their relations with spirits in the flesh:—

(The dead) whom they suppose to be present among them when they take of them, though to the dull and feeble eyesight of mortal men they be invisible. For it were an inconvenient thing that the blessed should not be at liberty to go whither they would. And it were a point of greater unkindness in them to have utterly cast away the desire of visiting and seeing their friends to whom they were in their lifetime joined by mutual love and amity, which in good men after their death they count to be rather increased than diminished. They believe, therefore, that the dead be presently conversant among the quickest as beholders and witnesses of all their words and deeds. Therefore they go more courageously to their business as having a trust and assurance in such overseers.

"PSYCHICS IN THE NEW TESTAMENT."

In his address on "Psychics in the New Testament," at St. Paul's, Covent Garden, on Tuesday last, the Rev. Professor Dearmer dealt with the many examples of supernormal faculty recorded in the New Testament, and their confirmation as scientific facts in present-day psychic inquiry. He cited, for example, as instances of what is known to Psychic Researchers as "veridical hallucinations" St. Peter's vision of the sheet let down out of heaven, and the appearance to St. Paul of the man who said, "Come over to Macedonia and help us." Other examples illustrating clairvoyance, clair-audience, levitation, and inspirational speaking and writing were also given, most of them familiar to those who have made a study of Biblical parallels with modern psychical phenomena. In the course of his address, Dr. Dearmer remarked on the fact that the Greek *aggelos* had been simply transliterated into "angel" instead of translated as "messenger." This lent a certain unreality to the accounts given, and was for many an obstacle to realising the actuality of the things narrated. Referring to the Early Church he said that no Christian then had the least doubt concerning the existence of spirits, and he quoted F. W. H. Myers' dictum that (as the result of psychic investigation) a hundred years hence no educated person would deny the truth of the resurrection.

If Myers erred at all, it was on the side of caution, for it would now seem that fifty years was a nearer estimate. Fifty years ago Biblical critics would not accept these phenomena; they seemed so clearly impossible. But now we were beginning to know their reality and to understand some of the laws which underlay them. Already there were tens of thousands of people amongst the better educated and more intelligent who had no shred of anxiety and no spark of fear, and who had almost lost their sorrow, because they knew indeed that they would meet again those whom they had loved and lost, and because, even here and now, they could hear them call as one man might hear another from the top of the next hill. That assurance meant the greatest revelation in human thought, the greatest accession to human happiness, the greatest help to human life.

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"ABSOLUTE PROOF" AND SPIRIT IDENTITY.

BY STANLEY DE BRATH.

That the Absolute is unknowable is a philosophical inference which applies not only to things Divine but to things human. We may apprehend Truth, but cannot fully comprehend it.

This follows from the fact that we live in Space and Time, and our faculties, and therefore our ideas also, are correlated to Space and Time. If Space and Time are subjective ideas themselves (as seems probable), having no absolute existence, it is still more certain that we cannot know the absolute, but are limited to the relative. All truth that we can grasp is relative—a "representation" of the higher in the lower.

This applies to scientific proof as much as to any other. Exhaustive experiment established "Boyle's Law" that the volume of any gas and its pressure are in the inverse ratio of its temperature, i.e., that $\frac{VP}{T} = \text{a constant}$. Similar exhaustive experiments of immense range and variety established that the chemical elements are atomic and unchangeable. Both these conclusions are true *within the ordinary range of experience*. But they are not absolute. At very high and very low temperatures Boyle's law is found to be an approximation only. Certain exceptional elements are found to be experimentally mutable; and another great range of experiment and spectroscopic observation leads to the inference that all the elements are evolutionary products, and as such, liable to change. No physical law is susceptible of absolute proof. Even mathematical proof postulates conditions, e.g., that the geometry shall be of two (or three) dimensions only, or that the quantities treated of shall be finite. Like scientific proof it is not absolute. It is therefore quite out of the question that any proof of the personal identity of an alleged spirit shall be absolute or even approximately absolute.

But in ordinary life we do not hesitate to act on probabilities; and probabilities estimated by men of sound sense are found to be correct in the vast majority of cases—they give correct results. When it is pointed out that *all* communications from the Unseen *may* be made by personating intelligences, because "attendant spirits live in our inmost thoughts" (which is in itself a large assumption which needs proof) and that guile in this world presupposes guile in that, the real assumption which underlies these notions is one which is only rationalised by the theory—dear to some ecclesiastics—that the communications are diabolical.

In a case recently cited, in which "a disappointed relative received by automatic writing a long script assuring him that a certain will had been tampered with," a charge found to be entirely false, it is of course possible that the communication may have proceeded from "an impish spirit," and this theory would derive some colour from the statement that the handwriting "appeared" to be that of the alleged testator; but experienced investigators will see a more probable connection between a covetous mind and a suggestible sub-consciousness. The supposed "impish spirit" might be that of the testator who had already jockeyed the covetous relative!

But all real and sane convictions turn on a general harmony with, and absence of contradictions to, all other positive knowledge. The main test of truth is consistency.

The objectivity of supernatural phenomena proves their reality.

It equally proves that intelligence can exist separately from the physical brain.

In a very large number of cases these intelligences give evidence which satisfies doubting relations and critical recipients, such as Professor Hyslop, that the communicating personalities are what they claim to be. If they are not, but are all "personations," then they must be part of a gigantic and highly complex system to delude mankind, and the diabolic theory is the only one that covers the ground.

But against this are the facts that many of these messages inculcate the highest morality and self-denial to the lower nature, that they show high and wise affectionate remembrance, that they are full of love to God and man, and that they have restored religious life and poise to those who had lost both. The balance of probability is easy to strike. It may readily be granted that no test can be devised which will exclude personation in any given case, but the sum total of experiences renders general personation vastly improbable, and, in view of the actual results, objectless. Each communication must be known by its fruits; and the best guarantee for genuineness is that the medium be perfectly honest in every sense of the word, and quite passive (which is seldom the case), and, further, that the recipient be free from self-conceit, from sensual or covetous desires in every shape and form, and have, moreover, a sound, unbiased, well-balanced and well-informed mind.

When such conditions are even approximately complied with, the inferences drawn by such minds will not indeed be infallible or absolute but there is a very high probability that they will be correct.

SIR OLIVER LODGE ON HIS AMERICAN TOUR.

To the Editor of LIGHT.

SIR,—On my return from a long tour in the United States and Canada, you ask me to convey to your readers what impression I have gained about those countries.

Canada has been severely hit by the war, quite as much so as England. The United States have felt it much less, but even there there is a good deal of bereavement.

Apart from that, however, I find evidence of a reaction against purely materialistic pursuits. This is especially marked in the Far West, where many kinds of religious and spiritualistic, and in some cases superstitious, developments are in a high state of activity. But everywhere I found people keen to hear about the Evidences for Survival, and they very often asked me to talk on that subject rather than on more purely orthodox science.

Partly owing to the great extent of territory, the subject appeared to be very little organised, and what organisation there was did not seem always of the most desirable kind. So that I am afraid there may be a good deal of fraudulent imitation of mediumship, assisted perhaps by over-credulity on the part of groups of sitters. I found a few careful and sensible people, but I came across too many of the over-enthusiastic and cranky kind. So that, if I had not a solid basis of fact to stand upon, I should have been tempted to deprecate the whole subject, and join the ranks of the sceptics. That is doubtless an exaggeration, but I found it necessary constantly to issue warnings against the free and easy acceptance of everything that comes supernaturally, at its face value. A great many people seemed to be tapping their subconscious or dream-stratum, and regarding the utterances as oracular. A large number of messages reached me which were evidence of impersonation rather than of anything genuine. I attribute this not to fraud of any kind, but to self-deception.

I am in hopes, however, that all this efflorescence is but a sign of a genuine spiritual awakening, and a desire for higher things, which, if it be guided by wise and capable hands, may in the long run produce excellent fruit.

Apart from the Church of Rome, there seemed to be among the ministers of religion, on the whole, less hostility to the subject than there is in this country. There is, however, still a surviving school of narrow mediæval doctrine which lays emphasis upon a sleep in the tomb, a long period of unconsciousness, and then fleshly resurrection. And I was frequently confronted with an illiterate and ignorantly literal quotation of biblical texts, of which "The dead know not anything" is one of the special favourites.

There are many, however, both there and in this country, who know that spiritualistic teachings are in no way adverse to genuine Christianity; and I have been interested to find a book by that saintly Nonconformist leader, the Rev. F. B. Meyer, D.D., which, under the title "Where are our Dead?" sets forth teaching in practically entire accord with our own; though he has arrived at the facts, presumably, by another path and by emphatic acceptance of the teachings of the Gospel. The book is one that can be recommended to such bereaved people as possess a strong faith in religion, and to any who are afraid that spiritualistic teachings might lead them away from Christianity.

The only criticism I need pass on the book is that Dr. Meyer is apt to treat the average person as if he were a saint like himself; and he further makes the mistake of supposing that the occupations of the departed are so engrossing that they have neither time nor inclination to make use of any channels of communication for the purpose of comforting and helping those left behind. He seems to think at present—though I imagine that he will change his view before long—that the communications which reach us come mainly from evil spirits:—an echo of the teaching of the Church of Rome which one is surprised to find capable of misleading such a pillar of the faith as Dr. F. B. Meyer. If his caution were differently worded and less sweeping, it might be useful. As it is, it only occurs on one page of the book; which, for the most part, shows signs of remarkable enlightenment, not only from the religious point of view, which everyone might expect, but from the point of view of the facts known to us also.

Yours faithfully,

OLIVER LODGE.

TO CORRESPONDENTS: INCREASED POSTAGE.

We conduct such an extensive correspondence, that in future we must ask that all who desire an answer by post will enclose the necessary stamps for reply. A stamped addressed envelope is preferable.

AN EXHIBITION OF PICTURES, the works of the late Miss Jessie Macgregor, is now on view in the Hall of the Art Workers' Guild, 6, Queen-square, daily, from 10 to 6. Amongst the more notable pictures are "Joan of Arc," as the shepherdess of Domremy, and a remarkable study of Prospero and his child Miranda in the boat in which they were cast adrift as described in "The Tempest." The exhibition is free.

SPIRIT RETURN NOT ALWAYS WELCOMED.

By J. W. MACDONALD (North Shields).

Some time ago *LIGHT* contained an allusion to the case of Galileo, in connection with the attitude of scientific and religious orthodoxy towards the Spiritualist. A pertinent example is the case of the late Bishop of Durham, who refused to look at or hear a message from his deceased daughter; this, although known privately, he referred to in one of his last public utterances; and having regard to the utterances of his daughter before her death, given by him in his biography of her, as well as to his own reflections on the subject in the same work, one would have thought that the message when it came would have been welcomed. But, like the learned men who refused to look at the stars through Galileo's telescope, the Bishop declined to expand his soul, and enter into the light which he practically admitted was possible; apparently he thought that he ought to prescribe in what way the light should come.

His daughter, Mary E. E. Moule, died on Saturday, August 26th, 1905. The Bishop, her father, published a brief memorial of her the same year; and some extracts from it will show her attitude to her post-mortem life, and those whom she loved. She died of consumption, and passed through much suffering in her last few months, which are given with affecting detail.

"Talking about the future she remarked: 'You said, mother, I should be at the gate to welcome you: but oh, it will be much more than that. I shall always be near you, night and day' (p. 76). The problem arose how could she be happy if she knew of us as in sorrow here. She thought it impossible. It was suggested that the presence of the Lord Jesus would so transfigure everything that even if she knew of our sorrow she would see it glorified. 'Yes,' she said, 'it won't be like a chessboard, where you don't know what the next move is going to do: I shall see the end.'" On p. 104, reference is made to her talk about her parents' movements and staying when she was gone: "But," she added, with a meaning smile, "I shall go with you too; and I shan't need to be carried about by porters at the stations! I shall be a little loving spirit—and always good!" On p. 105-6:—

"Remember I may be well and happy yonder, but my whole heart's sympathy will be always with you. . . I shall not be an angel; that thought does not help me, because it won't be. But I am sure I shall know about you, and it will be a very little time before we meet again. Still, I don't want it to seem like only a few minutes, because I want to follow your life. I have no wish for you to pray for me: I shall be with Christ, and that will mean everything—growing, learning, resting, all. But I shall pray for you for all your interests in the diocese—and I shall ask (she spoke with intense feeling to me) that His tender, healing hand may touch and heal every spot of pain in your heart."

In Chapter XII. the Bishop tries "to indicate to other hearts some of the lessons which our great grief is designed to carry to our own"; and in section 4 he writes:—

"To our child as she approached eternity there was given (I cannot use a weaker word than *given*—a conviction—I may venture to call it an intuition, so calm and balanced was the certainty—that in that new life 'with the Lord' she would still be near us and know about us. Of course we do not treat her expectations as a revelation. But when we put them into context with the written Word, we find in them a gentle light in which to read those intimations clearer." He then refers to Heb. xii., 1 and 23, and continues: "In vain our fancy strives to print the conditions of contact and cognisance. But it is enough to have even the most reserved intimation from the Divine Book that a contact there is. And the subordinate evidence of experience is not wanting. Instances may be few, but instances there are, as trustworthy as sound evidence can make them of leave given to mourning Christians to know, mysteriously but directly, that their beloved have been indeed near them in full and conscious love."

One would naturally expect a message from Mary Moule if she could express it to her family, and that the Bishop would be in an attitude and state of heart to welcome it, if it came; but no—to him, as to the Apostles of old, it seemed an idle tale, and he believed not (Luke xxiv. 11). Our religious leaders seem to have succeeded to much of the unfavourable side of the Apostles' mentality.

On February 17th last Sir A. Conan Doyle visited the Deanery of Durham, and addressed a private gathering (of which I was privileged to be one) on the subject of Spiritualism and the Church. In one of the "Notes of the Week" in "*The Record*" of March 4th, the editor refers to the fact that soon after Sir A. C. Doyle's visit the Bishop of Durham, in preaching at Gateshead, "referred in solemnising words to the general question of Spiritualism," and says that the Bishop mentioned that once a friend, who believed he had

mediumistic powers, had told him that he believed he had received a message from his departed child.

"With a very great effort the Bishop said he would ask not to hear it: for he thought the one safe thing was to keep only to the God of the dead and the living. To be with Christ was everything: let them use Him as the divine-human medium, and they would not feel isolation from the beloved they had lost, for in Jesus they had the key to blessing and peace."

I may say "*The Record*" would not allow any rejoinder to this, for, having seen the message, I wrote on the subject. As a fact it came on August 4th, 1912, by automatic writing like that referred to in II. Ohron. xxi., 12, "from Elijah the prophet"—and is signed "from Mary Moule."

But what does the Bishop mean? He is vague and pointless. Surely if his daughter is with Christ and Christ comes to him and other Christians, his daughter will or can come with Christ; and to accept his daughter's message is not departing from Christ, or failing "to keep only to the God of the dead and the living." But does the Bishop recognise what Christ teaches in John i. 57 (R.V.), "Ye shall see heaven open (divide) and the angels (i.e., messengers) of God ascending and descending upon the Son of man"? Most commentators virtually own that they do not know what this means; however, Dr. Westcott, the Bishop's predecessor, admits that the phrase "heaven opened" is the symbol of free intercourse between God and man. The plain meaning is that a part of the work of Jesus Christ was and is to link together the spirit world and the physical world, and the inhabitants of both, through His spiritual influence and power. Both Old and New Testaments are full of accounts of heavenly messengers delivering their messages to the earthly recipients. The Churches say that the messengers are not to deliver their messages, and we are not to receive them: and the case of the Bishop of Durham, on his own confession, is a case in point.

Before her death, Mary Moule professed that she would continue to be interested in her father's happiness; indeed, her happiness in some way appeared to her to be affected by that of her father. In the message she said it would make her happy to be able to write to him and the others: Christ has arranged for this, yet the Bishop would not hear of it: and said he would not look at what had come.

Hence there is a vein of morbidity running through the Bishop's moralising in the memoir—which is not akin to the Christian's joy despite trials. The promise in John i. 51 was meant to remove this morbid feeling and should render unnecessary the following paragraph from p. 107 of the memoir:—

"When first she knew that the end was really near, she was haunted with the feeling that nothing could be happiness to her which meant grief and desolation to us. Rightly or wrongly, she felt quite sure that she should always know about us, and be near us. But what about our sorrows? She could not be happy, she ought not to be, when we were sad. And then there arose the lingering fear that when we met once more we might not after all know each other. Hers was a mind that could not ignore such problems: she must face them. And oh, how many another, like Tessie [her pet name] and like us who talked with her, has gazed up into that bright cloud that hides the departing from our view, and has heard no angel voice breaking the silence from within the veil!"

SPIRITUALISTS' NATIONAL UNION, LTD.

The following is a list of nominations for officers and members of Council to be elected at the annual meeting, which will be held at Reading, July 3rd, 1920:—

President: Mr. Geo. F. Berry (Worcester), Mr. E. W. Oaten (Manchester), Mr. Percy R. Street (Reading), Mr. R. Boddington (London), Mr. E. A. Keeling (Liverpool).

Vice-President: Mr. E. W. Oaten (Manchester), Mr. Geo. F. Berry (Worcester), Mr. R. A. Owen (Liverpool), Mr. C. J. Williams (London), Mr. R. Boddington (London), Mr. W. D. Todd (Sunderland), Mrs. J. Greenwood (Hebden Bridge). Treasurer: Mr. T. H. Wright (Sowerby Bridge), Mr. E. A. Keeling (Liverpool).

Secretary: Mr. Hanson G. Hey (Halifax), Mr. R. H. Yates (Huddersfield), Mrs. Stair (Keighley), Mr. J. Jackson (Reading).

Council: Mr. E. W. Oaten (Manchester), Mr. R. Boddington (London), Mr. R. A. Owen (Liverpool), Mr. A. E. Hendy (Brockenhurst), Mr. R. Knight (Cardiff), Mr. Peter Galloway (Glasgow), Mrs. A. Jamrach (London), Mr. A. Cook (Birmingham), Mrs. M. Gordon, Mr. A. T. Connor (London), Mr. J. Shuttleworth (Darwin), Mr. B. Davis (Sheffield), Mr. H. A. Nutley (Reading), Mr. R. Wolstenholme (Blackburn), Mrs. E. Green (Manchester), Mr. W. G. Halestrap (Tredgar), Mr. J. Lawrence (Newcastle), Mr. Wm. Ford (Reading), Mr. J. G. Wood (Birmingham).

Auditor: Mr. Levi Crowcroft (Doncaster).

MISS ANNA CHAFIN, the blind clairvoyant, is in circumstances calling for the ministry and kindness of friends. She acknowledges with grateful thanks a donation of £5 from Sir Arthur Conan Doyle.

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.

MR. JOSEPH McCABE ON THE WARPETH.

We have received, and read with interest and some amusement, Mr. Joseph McCabe's "damning indictment of Spiritualism." It is entitled "Is Spiritualism Based on Fraud?" (Watts and Co., 3/- net), and purports to subject the evidence of Sir A. Conan Doyle to a drastic examination.

We do not propose at the moment to analyse the book in detail. It is, indeed, doubtful whether it is worth the trouble. To paraphrase an observation of a critic of an older day (we think it was Macaulay): Mr. McCabe tells us some things that are true and some that are new, but that which is true is not new, and that which is new is not true—in many cases, at least.

With a good many years' practical experience of our subject in all its phases, we are vain enough to believe we could produce a book that should be equally destructive as an attack upon it; but then it would be necessary that we should concentrate our attention wholly upon the "frauds and the follies," and ignore the many proved and tested evidences that have survived all the onslaughts of scepticism, and will doubtless continue to survive them.

There are some things which Mr. McCabe cannot yet see, and some things which he has still to learn. These things are obvious to those who have graduated in both schools—the Secularist and the Spiritualist. We cannot wait for him to arrive; our business is to go on, and leave him to gyrate gracefully in the circle he has set for himself until he is tired of it. The progress of life and thought is leaving the old Secularist and Materialist schools far behind, just as it will leave the older Spiritualistic schools in the rear if they are not more alert. A new type of thinker is arising, who has begun to understand and integrate the truths in all departments of the world's life, and he has no time to waste on the petty squabbles of any of them. He has passed beyond the ancient formularies; he despises the narrow regions of partisanship, and having garnered the essential truths of each of the rival schools, he goes on to new horizons.

One reflection that occurred to us as we turned the pages of Mr. McCabe's effusion, was this: We gather that the Churches are very anxious to destroy Spiritualism. They regard it as a "menace." But why? If they go to Mr. McCabe and his *confrères* they can receive the comforting assurance that this terrible monster is a mere children's "bogey," a thing of shreds and patches, all fraud and illusion, the merest moonshine, and that there is really nothing to be afraid of. If the thing is a mere bundle of fraud and folly—and Mr. McCabe is there to assure them that it is—why do they not turn to the champion ready to their hand? This is not a conundrum—it is too simple. The answer is clear to any intelligent person who devotes a minute or so to the question. The fact is that ancient Spiritualism and modern Spiritualism stand or fall together. They are all of a piece. The Rationalist knows this. So does the Churchman when he is quite wideawake. Sometimes he is a little "green," and, in his hatred of modern evidences of the truth of his ancient documents, he is tempted to philander with Rationalism, and burns his fingers badly. We have seen it over and over again. It is "as good as a play" to watch the proceedings.

Of course, if you are a priest of the kind who denounces Spiritualism as the outcome of the ingenuities of devildom, it is really of no use going to Mr. McCabe for comfort. He will probably only laugh at you; having been a priest himself he has outgrown all that kind of childish nonsense. He will have equally little sympathy with the theory of "personating spirits." "Why drag in spirits?" he might ask, in the manner of the late Mr. J. M. Whistler on a famous occasion.

To us the really valuable part of Mr. McCabe's book is its concluding paragraph (the abuse and misrepresentation we can afford to smile at). He pleads for a better earth: "This earth is a poor, drab thing compared with what it could be made in a single generation." We applaud the sentiment. And he goes on to say that "we want all the heart we can get in life, all the strength of emotion and devotion we can engender." He would have it "expended on the plain, and plainly profitable, task of making this earth a Summerland." This is good teaching as far as it goes. We have heard very much the same doctrine expounded many times by these alleged spirits through the mouths of mediums and sensitives. Only the spirits went a little further than Mr. McCabe. They told us that this was our work, but they taught us also that we might work in co-operation with them who, from their side, were engaged in the same employment. Not *all* of them. Theirs was an infinitely varied order of life, like this one, where some of us are dull and spiritless, and others out to convert the rest to some particular little creed of our own as a matter of prime importance and even salvation. And they told us of other spirits who were utterly sceptical as to the possibility of communicating with earth; and of yet others who were as anxious to destroy Spiritualism as even Mr. McCabe or the most persecuting priests could be.

"Superstition!" Mr. McCabe may say. It may be so, but we have a kind of inward conviction that our superstition will in the end destroy his. Ours is so much bigger. It is as large as Nature, and as old as humanity. By consequence it is full of flaws; the record of its imperfections would fill many books. In its sprawling immensity the intellectual Rationalist has planted a small Dutch garden in which he prunes and trims. He desires to convert the whole region into something of the same kind. We admire his pluck—but condemn his judgment!

We are assured of the existence of other and higher orders of life, and believe we can "bring in a new world to redress the balance of the old."

We may be under an illusion: we have no absolute proof of anything. But if Mr. McCabe and his followers were wrong they could do us no real harm, and if they were in the right they could render us a service.

We have joined the issue. Let old Chronos, whose verdicts are always impartial, decide the case.

ANDREW JACKSON DAVIS.

Mr. E. Wake Cook (27, Hartington-road, Chiswick) writes:—

I was much interested in the Notes on Davis sent you by Professor A. J. Edmunds (p. 176), and his criticisms of "The Harmonial Philosophy"—a compendium and digest of the works of Andrew Jackson Davis. Like the Professor, for thirty years I have been praying for such a work, and agree with him that it has been done by a master hand. But, alas, it is not done by a Spiritualist; it has been done by a Doctor of Hermetic Science, and is lacking in that loving appreciation which, alone, could do justice to the magnificent theme.

The Doctor tries to be fair; but while he points out errors, and criticises certain points, he has scarcely one word of appreciation. This gives an air of latent hostility, and depreciates and belittles the work of Davis. This was evidently not the intention, but that was the effect on me; and I hope that a second edition will be called for, and that the learned author will correct this.

The case of Davis is the most remarkable and significant one in the whole history of psychology; the nearest parallel being that of Swedenborg; but the latter was a great scientific man before he was a seer; Davis was uneducated, yet he stands out as the apotheosis of Swedenborg, sloughing his errors and narrowness, advancing the teaching to an immeasurably higher plane; and "Nature's Divine Revelations" stands head and shoulders above anything yet given to the world.

To give a Compendium and Digest of the works of Davis so ably, needed immense labour, patience, and literary skill, and it is a thousand pities it should be marred by such a lack of appreciation, and that it should contain no endeavour to point out beauties as well as faults; and to place the teaching in its true light in relation with what has gone before. If the good Doctor will only rectify these omissions, then the work should be in the hands of every Spiritualist, and he would reap the reward of his labours.

FROM THE LIGHTHOUSE WINDOW.

All will regret to hear that Dr. James H. Hyslop, Secretary of the American Society for Psychical Research, is reported to have been stricken practically dumb, following hæmorrhage on the brain.

The Rev. G. Vale Owen will give an address on "The Keys of Death and of Hades," at St. Paul's, Covent Garden, on Tuesday next, in the dinner hour, from 1.20 to 1.50, and will deliver a sermon at 7 p.m.

Mrs. Reginald de Koven, a review of whose interesting book, "A Cloud of Witnesses," appears in this issue, is now on a visit to London. She is intimately associated with the American Society for Psychical Research.

At the next Guest Afternoon at the Stead Bureau, on Monday, June 14th, Mrs. E. M. Taylor will be the hostess, and Mr. L. Curnow will speak on Telepathy. Friends are invited to be present.

Dr. Ellis T. Powell delighted his hearers at the Working Men's College, St. Pancras, on June 2nd, when he gave a masterly but informal talk on "Man's Re-discovered Faculties." The members of the College Society for Psychical Research sat round a long table smoking and listening intently to the speaker. At the close a number of pertinent questions were asked, and Dr. Powell was thus enabled to amplify his exceedingly valuable address. He illustrated his remarks at times by recounting personal experiences. A strong hope was expressed that the speaker would honour the college by a further visit.

Referring to a recent book by Dr. Beadnell attacking Dr. Crawford's published records of psychic phenomena, Sir A. Conan Doyle writes, "If I wanted to convert an intelligent, unprejudiced man to Spiritualism I would ask him to read Dr. Crawford's book, and then Dr. Beadnell's rejoinder, except that unless you have some knowledge of psychic law to start with, you cannot appreciate Dr. Beadnell's folly to the full."

The Rev. J. McGillivray writes in the "Glasgow Daily Record," "One wonders that so many learned divines should have to appoint a committee to enquire into Spiritualism. They 'do err, not knowing the Scriptures, nor the power of God.' Would the Rev. W. A. Reid please tell us the chapter and verse where you find 'clairvoyance and clairaudience' in the Bible mentioned as spiritual gifts? 'Gifts of healing, tongues and other of the nine gifts' are in operation in living Churches to-day, but chiefly outside the recognised Church."

Apropos of the action of the Rev. W. A. Reid in moving for an inquiry, a lady correspondent in Edinburgh writes to us, "It is so wonderful to hear of a minister of the Church of Scotland boldly on our side. I have wanted as a member of that Church to write and thank him for his stand. It is so hard for us Spiritualists to sit in our seats in church and listen to ignorant denunciations of Spiritualism."

Mr. R. Cottle Green (20, Kinver-road South, Sydenham), has an excellent letter entitled "Spiritualism—Genuine and Spurious," in the "Sydenham Gazette" (May 29th). It is in reply to a report in the same paper of a meeting at which a Church dignitary made an attack on the subject.

This plain speaking champion says, "I am not a Spiritualist, and have never once attended any séance or Spiritualistic meeting, never spoken, as far as I know, to one of the so-called 'mediums,' but at any rate have an open mind, and after reading your report of the meeting I am not influenced one little bit by anything that was said there, only that when I rose up, I found myself rather antagonistically inclined to all the speakers."

He further observes, "One must remember that many of the leaders of the present-day Spiritualism—some of them bearing well-known and honoured names in the world—fought for years and really wanted to prove it false, but after years of hard study felt bound to give way and change their opinions, acknowledging to all mankind who chose to listen to them—that they had been in the wrong. They spent in hard work days and years to get to the root of the matter, whilst their disparagers have probably not spent as many minutes or hours. Another observation I will here make, that, should I later on become a Spiritualist, I have not the slightest intention of leaving the Church of England. There is no necessary antagonism between the two." We congratulate Mr. Green on his lucid views.

One of our readers amongst the clergy writes:—"The spirit, tone, and matter of *LIGHT* are always excellent."

Mr. James Coates gave a large audience at the British College of Psychic Science, on June 4th, the benefit of his wonderful experiences in Psychic Photography. He showed a number of remarkable spirit photographs, and emphasized the need for further study of the laws underlying the operations. In this direction the College, under the able control of Mr. and Mrs. Hewat McKenzie, is doing valuable work.

At a recent lecture on "Spiritism and the Bible," by the Rev. R. Wright Hay, hon. sec. of the Bible League, a lady asked Mr. Hay if he had ever investigated Spiritualism, to which he replied that he had not, but he had the Word of God in the Bible, and that was sufficient for him. Several others endeavoured to put questions, but these were lost in the continuous applause maintained by the majority of the audience. The lecturer then left the platform, and the meeting dispersed. From this it will be seen that our friends are not neglecting the opponents.

Mr. G. H. Lethem continues his active propaganda. In the Birmingham "Sunday Mercury" (May 30th) he has an article, "Spiritualism in the Bible," the concluding one of an important series. He says: "Spiritualism offers Christianity proofs by means of which all the lost ground can be recovered and made secure. . . . There is antagonism between the Churches and Spiritualists, but there is no antagonism whatever between the ascertained facts of Spiritualism and the Christian religion as taught at the present day."

At the recent annual meetings of the Yorkshire Association of Baptist Churches, opened at Farsley, the new President, the Rev. Frank Thompson, said (as reported in the "Yorkshire Observer"), "They were not surprised to find a quickening of interest in the future life. So great had been the sacrifice of life during the years of war that instinctively the human mind had turned in this direction. Where were those whom we had loved, and still loved, even though they had passed from our side? Were we sure of immortality? Had the Church any answer to give, and was that answer convincing enough to reassure both heart and mind?"

He went on to say, "They had to acknowledge that some were not satisfied with the teaching of the Church, and were turning away from it, hoping to find elsewhere the answer for which they were yearning. The country was witnessing a great revival of Spiritualism; and its advocates, by their earnestness and by the profession of their ability to reveal the mysteries of life after death, were leading many away from the only true source of hope and comfort. The Church could not afford to ignore this aspect of modern thought and practice. Nor had the Church anything to fear from the strictest investigation of the subject."

Mr. C. J. H. Stockwell (3, High-street, Hampton Hill) has a reply in the "Surrey Comet" to the utterances of Dr. Schofield at one of the latter's many lectures against Spiritualism. Mr. Stockwell remarks, "The lecturer made the assertion that 90 per cent. of Spiritualist phenomena is conscious fraud, and the other ten per cent. unconscious fraud, and then he goes on to state that the manifestations are produced by evil spirits from another world. Now I submit this is a contradiction. Then he goes on to speak of the many bereaved mothers who have come to him during the war, saying that they have come rejoicing in the fact of communion with their dear ones, and that when he has succeeded in breaking down their faith in this truth, they have gone away comforted. Can any reasoning being accept this as likely?"

Mr. H. Blackwell sends us some interesting remarks in reference to the question of the date when Bournell obtained his first spirit photographs. Mr. Blackwell, who had manysittings with Bournell, said that the latter assured him that it was in the Exhibition Year, 1851, that he was frequently worried by the appearance of faces and hands on his photographic plates, and that owing to this he had unpleasantness with his partner, who then took over the business. Mr. Blackwell adds that unfortunately no specimens of Bournell's early work were preserved. Bournell passed over in December, 1909, at the age of 77.

We learn from the Rev. G. Maurice Elliott that the third edition of "Angels Seen To-day" is nearly exhausted, and a fourth edition is ready.

Mr. Stuart Cumberland, in the course of an article in the "National News" (May 30th), writing of the levitation performed by D. D. Home, states that Houdini is prepared to repeat the feat under conditions similar to those prevailing at the historic séance described by Lord Dunraven.

Mr. Cumberland writes:—"I am wholly unaware of the nature of the gifts Mr. Houdini purposes employing in order to bring about this really remarkable occurrence; but he seemed sanguine of success. He is willing that a committee of believers and inquirers, of which I am permitted to be one, be formed to put the levitation act to the test."

PSYCHIC PHOTOGRAPHY.

A PERFECT TEST WITH A REMARKABLE SENSITIVE.

BY FRED BARLOW.

Psychic photography, so called, probably more than any other phase of psychic phenomena, appeals particularly to the scientific mind because of the fact that the human element is so little in evidence in the completed result. Also, whilst it is a comparatively simple matter, when given a free hand, to foist a "faked" result upon an inexperienced investigator, it is on the other hand absolutely impossible for the smartest trick photographer alive to do this, under certain conditions. In this connection there are various ways in which a photographer can satisfy himself that he has not been deceived, and probably the most satisfactory and stringent test is that of obtaining supernormal results on one or more plates in an unopened, sealed packet.

From time to time I have sent to Mr. M. J. Vearncombe, 54, Monmouth-street, Bridgwater, packages containing letters, hair, etc., for photographing with a view to obtaining psychic faces or messages on the resulting negatives. For a modest fee of 10/6 for each package Mr. Vearncombe has usually made two attempts in each instance and with very few exceptions has been successful with each packet. Occasionally, the psychic faces appearing on his plates (which the sitter or sender of the package is allowed to keep) have been recognised as being likenesses of deceased friends or relatives.

I have a friend—a professional photographer—to whom I have often showed these results. He was, however, decidedly sceptical in regard to their genuineness, so I proposed what I thought was a thoroughly satisfactory test. I got a third party to purchase a packet of 4-plates from a local dealer. These he took to my friend, who carefully wrapped and sealed in numerous ways the unopened packet.

Having rendered the packet absolutely "fool proof," he handed it over to me. I then added my own wrappings and seals and, without informing any living person, I inserted under my own cover a note written in shorthand addressed to someone who left this life some little time ago. With this I also enclosed a photograph.

I sent the sealed package on to Mr. Vearncombe and suggested to him that, in addition to "holding" or "magnetising" the packet he should set this up and photograph it, thinking there would be more likelihood of the plates in the sealed packet being affected if the photograph of the packet showed some supernormal result.

Mr. Vearncombe carried out the instructions and returned to me within a week the sealed packet and the photograph he had made of it. The negative bears a written message and a clear psychic face. The message undoubtedly refers to my shorthand note, the contents of which were known only to myself. The face I do not recognise.

Now I come to the most important part of the test. Before removing my own seals and wrappings I very carefully verified that they had not been tampered with, and my photographic friend was even more careful to do the same in regard to his own wrappings and seals. We also very carefully examined the original unopened packet. We are both quite confident that they had not been interfered with and it would have been impossible to have got at the plates without leaving some trace.

Having opened the box, we developed the plates; or rather my friend did the developing as I refused to touch them until this had been completed. Soon after placing the first four plates in the bath we saw images developing upon two of them. When fixed it was seen that one plate gave a clear image of the face of a young man and the other had three smaller and less distinct images. The remaining ten plates in the packet, upon development, showed no supernormal markings beyond slight fog on one of them.

This, I repeat, was a perfect test. There is no known normal method of affecting plates in this manner in a sealed unopened packet. The closest imitation would be to employ X-rays, but the image would not bear comparison with the psychic image as regards clearness, etc. Moreover, X-rays would affect every plate in the packet to a greater or less extent, whilst in this instance no trace of the images can be found on any of the other plates. Consider the immense benefits bestowed upon humanity through the discovery of the Röntgen rays. In the face of such facts as those enumerated above, who will dare to deny the tremendous possibilities attending the patient investigation of these unknown forces—subtler far than anything we have yet experienced in the domain of radiography?

The following is a copy of certificate signed by the professional photographer referred to in the above test:—

I CERTIFY that on May 14th, 1920, I privately wrapped and sealed an unopened packet of Imperial Special Sensitive 4-plates (purchased from Messrs. Southall Bros. and Barclay, Ltd., Birmingham, on May 11th, 1920), and handed the packet to Mr. Fred Barlow, of Springfield-road, Moseley, Birmingham, who then fixed his own wrappings and seals.

Mr. Barlow brought back the packet of plates to me on the morning of May 20th, 1920, and in my presence

broke his own wrappings and seals, at the same time calling my attention to a shorthand note and photograph he had enclosed with this packet, under his own cover.

I then very carefully verified that my own seals and wrappings were intact and certify that these had not been interfered with and that the original packet was in the same condition as when purchased from the dealers.

I personally developed the plates in the presence of Mr. Barlow. On two out of the twelve plates in the package distinct negative images of faces developed upon one face on one plate and three small faces on another.

I can offer no explanation of this result apart from being perfectly satisfied that no trickery or deception was practised.

(Signed) FREDERICK LEWIS.

Dated at Sparkhill, Birmingham, this 20th day of May, 1920.

Witnesses to above signature,

(Signed) A. B. PHILLIPS.
FRED BARLOW.

THE MAGIC OF HOUDINI.

I have been interviewing Houdini, meeting him on several occasions for conversation and exchange of views. At one of these meetings I renewed acquaintance with Mr. Stuart Cumberland, of thought-reading renown, who remarked that he was trying to "convert" Houdini, although with what particular idea he desired to indoctrinate the famous magician did not appear. I was not "out" to convert Houdini to anything, but merely desirous of gathering some information about certain of his feats which defy any explanation based on any hypothesis of conjuring.

To commence, then, Houdini is not a Spiritualist, and makes no claim to any psychical agency in the performance of his marvels. He has a large library of psychical books, some of them standard works on the subject—of which I has been a student for years; he has attended hundreds of séances, and has a larger acquaintance with Spiritualism than many of those who have become its adherents, and regard themselves as well informed on the matter.

As to his performances as a conjurer, I gathered some items of information which I found distinctly enlightening. Houdini is a master of *leger-de-main*, and some of his feats are frankly "tricks." The exceptions have to be grouped under an algebraic x . The power at work is an unknown quantity. Houdini himself declares that they are as mysterious to him as to the spectators.

When you come to think of it, this seems a not impossible state of affairs. The best mechanical ingenuity in the world has been engaged in manufacturing locks, manacles, handcuffs, boxes and other receptacles in which to hold a prisoner, and always he has escaped. Jailers, detective locksmiths, carpenters have pitted their wits against Houdini's, and have invariably been worsted. He has been shut in the strongest prison-cells, in burglar-proof safes; in sea-paper-bags—once, he says, he was frozen inside a block of ice (no doubt in a refrigerator). None of them could contain him. Locks unclashed, doors flew open, and when there was no lock or door he emerged without any sign how he had made his exit.

On the face of it, the secret seems beyond solution. To other conjurers have given him up in despair, he says, and those persons who are forced back on a supernatural explanation canvass the idea of spirit agency. It may be so, but it is best on these matters to keep an open mind. On the other hand, Houdini claims to be an agnostic on the question of spirits. He would like to believe in them. Some of his friends of his have passed the bourne. He would like to know that they are yet living and happy. But he has never had anything which he regards as proof of this.

Perhaps his "moment" has not come. For Houdini's "moment" is a vital part of his more mysterious feats. It is a "psychological moment"—it was Mr. Stuart Cumberland who coined the phrase. In each of his ordeals he has to wait until his "moment" arrives, bringing with it the power to work his miracle. There is something significant in the fact if we adopt the psychological explanation. It suggests the duality of the "double," and may have some bearing on the fourth dimensional idea, for in that conjectured region Houdini's feats would be quite simple. It would be more convincing, of course, from this standpoint, if Houdini varied his performance by getting inside a locked safe, or a clock box, as well as out of it. This would be equally simple in the "fourth dimension."

I did not convert him. I did not even try, but I believe I made him think. He is a man of exceptional intelligence, clear perception, and remarkably sensitive. It seemed to strike him as a new idea that Spiritualism should not be something infinitely vaster than "transcendental physics" that it concerned matters of vision, intuition, and inner experience; that a man might spend all his days witnessing marvels and find in them nothing convincing of anything beyond "forces unknown as yet to science." There are men in whom the light has not yet dawned in spite of the physical phenomena, just as there are those who have seen have yet believed. D.

SPIRITUALISM AND THEOSOPHY IN ANCIENT EGYPT.

By W. H. SHADDICK.

The writer has for a good while been studying Ancient Egyptian matters, and thinks the following is sure to be interesting to those who are apt to try and find a parallel between Western psychic knowledge and that of Egypt of long ago.

It is very certain that there is nothing new under the sun. Spiritualism and Theosophy are true to the axiom. These subjects, even 7,000 years ago, and longer, indeed, were not with the Egyptian mere matters of speculation. No, all the wonderful literature which has come down the ages to us gives assurance of a future life, lived in other bodies than our present physical coverings; assurance resting on facts which even now are not really appreciated by many students and others in our midst. Without any hesitation we may assert that this future life in other bodies was the chief concern of the Egyptian of the far-away past. Sir Ernest Budge endorses this in his issue of the "Book of the Dead." He says, "The attainment of a renewal of life in the Other World was the aim and object of every believer," and in all the literature of that people there appears to be no evidence of the existence of any unbelievers.

To the ancient Egyptian his earthly life was but a preparation for the big future before him. He lived for that future and "passed on" with a full and continuous assurance of its abiding reality. He knew that his physical body would never be resurrected, but steps were taken to preserve it all the same, for he ardently wished to prolong the "life" of a certain principle within it. Whilst taking with him many thoughts of this world, his chief concern was for what was going to happen to him in the other world and what he had to do there. He did not provide for entering the "other side" a poor education as to his duties there: far otherwise. His object here was to get to his Amentet and to enter it as a being truly enlightened. To Amentet, or Amenti as some call it, he had an illustrated guide-book (*Pert-em-hru*), known to us as the "Book of the Dead." It is largely due to the laborious trials and successes connected with the translations of this marvellous work that we begin to grasp the basic principles of the Egyptian's outlook on the future beyond "death." Some of the two hundred and odd chapters of the "Book of the Dead" have come down the ages chiselled as hieroglyphs on the inner walls of the pyramids of different periods. Some of the chapters, of course, are to be found as papyrii, and these date from about 1600 B.C. These latter are remarkably interesting because they are to be found in the principal museums of the world. We have a very fine one in our British Museum, the "Papyrus of Ani," having about 190 chapters. The writer has been making inquiry, and learns that there is a chance of a facsimile of this one being shortly placed on view in the Egyptian Department. It cannot fail to be very interesting to get the Egyptian's outlook on his next life from this papyrus of the "Book of the Dead."

An Egyptian, asking how long he has to live, is answered: "It is decreed that thou shalt live for millions of years," or eternity as we say. As already pointed out, he knew that his physical body would never be resurrected, so, of course, he did not anticipate passing these endless years in that body. He asserts as much, for, says he, "When my soul hath departed . . . corruption . . . and the bones of the body crumble away and become stinking things, and the members decay one after the other." "My soul shall not be imprisoned in my body (physical) but shall come forth as a living *Ba*." *Ba*, by the way, is translated "heart-soul"; it is apparently the "astral body" of the Theosophist. The papyrus before me illustrates the *Ba* as a bird with a human head, and possessing well-marked intelligence. As a *Ba*, the "deceased" expected to go in and out of his Amentet, or "Other Side," with confidence: "to gaze upon my earthly body"; "to look upon my house on earth," and generally to have that freedom of both worlds, a fact so well attested by Spiritualists and some occult students.

And here it is well to make it clear that the "deceased" Egyptian was not essentially altered by death. For varying periods he seemed to remain an unchanged being. The "Book of the Dead" simply teems with examples of this statement. His old thoughts, his old memories, his old desires remain with him. "Death has not changed the essential man." The Egyptian, all those ages ago, knew this to be a fact: Spiritualists know the fact to-day. The change in the man is a work of time on the "other side." Here is an example from one of the chapters: "If this be done in writing, the 'deceased' shall flourish, and his children shall flourish, and his name shall never fall into oblivion, and he shall be as one who satisfieth the heart of a king . . . and bread, and cakes, and sweet-meats, and wine, and pieces of flesh shall be given unto him. . . ." Thus it seems that the "dead" and ancient one continues to think on the past of old-earth days, and this material side of his life seems emphasised all through the "Book of the Dead." As one digs and digs, so to put it, deeper and deeper into this great work of the past, one seems to despair of unearthing the spiritual side of the man, even yet so full of the empty past. But continuous delving convinces one that the "Book of the

Dead" is a picture-book of the progress of a soul. One finds, by-and-by, that the *Ba* has all the time been making progress. His new life in Amentet begins to reveal its higher meanings, for it yields him greater interests than those he is leaving behind him. A nobler aspiration than that of the earthly past is upon him. "Hail, Mighty One of Souls, thou divine soul who inspirest great dread . . . make thou a path for the Spirit-soul." "Hail, O ye who open up the way, who act as guides to the roads to perfect souls in the House, open ye up for him the way, and act ye as guides to the roads to the soul."

In this later phase of his endless travel on the route to development the man once again appears as having a new body. The facsimile of the Papyrus of Ani before the writer now pictures the "deceased" as a *Khu*, another bird. He is now a Spirit-soul, and his new body tells us of his progress. Besides, his body is now a luminous one and shines forth as a spark of the divine intelligence dwelling within it. His predominant bodily manifestation is now the mental or the causal one of the Theosophist, probably over-laying the old-time *Ba*, the old-time astral body of the immediate past. Even so, old memories peep out: the "astral" is at no time far away. The man of the past is still a traveller. "Let the state of the spirit-souls be given unto me instead." "Holy offerings to the gods, and sepulchral meals to the spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put away my sins (which deserved stripes upon earth) and destroy ye every evil thing which appertaineth to me, and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way. . . . O grant that there may be given unto me *shens* cakes and *persen* cakes, even as to the living spirit-souls. . . ."

But, in spite of this calling of the past to the developing soul, his trend is forward, always higher and still higher. The Ancient Egyptian of olden days has now become fit company for the gods, the great ones, the perfected ones. This papyrus of Ani is full of suggestiveness on all these lines. I offer one last quotation.

"Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled. Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known. Homage to you, O ye gods who dwell in Amentet. Grant ye to me that I may come before you; I am pure, I am like a god, I am endowed with a spirit-soul. . . . I bring to you deeds of well-doing and I present before you truth. . . . Every spirit-soul . . . shall become like a holy god, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually."

A NOTE ON MEDIUMSHIP.

Comparatively few people realize what a harmonious atmosphere means to those who are sensitive to conditions, but, instead of providing homes or institutions to safeguard those with psychic gifts, why not teach people in general—including sensitives—how to infuse a little more of the Christ-Spirit into their daily lives?

This would surely help to harmonize home conditions, and, therefore, abolish the necessity of a special place of abode for psychics.

Would it not be wise if sensitives were taught to maintain an equal balance between the spiritual and the material, instead of becoming unfitted for this mundane life which God evidently meant them to live? P. W. FORREST.

THE Treasurer of the Spiritualist National Memorial Church (Reading) Fund begs to acknowledge a donation of £2 2s. from a subscriber in Patagonia.

ERRATUM.—In the list on p. 184 of the newly elected officers of the Marylebone Spiritualist Association, the name of one of the two lady librarians, Mrs. Tregale, appears as "Mrs. Fregate." We regret the error.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Sir A. Conan Doyle, £5; A. W. Orr, £1 1s.; Lt.-Col. Spencer, £1 1s.; Mrs. Green, £1; I.H.S., 10/-; G.V.E., 5/-.

ONCE concede that Christ's mortal body was different from ours, his death different from ours, his resurrection different from ours—that they were special, unique, privileged—then immediately we cease to be like him, and his manifestation of resurrection at once becomes no proof whatsoever that we shall rise again. This is so obvious as to be unanswerable.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

UNDER the portentous title, "The Reality or Unreality of Spiritualistic Phenomena" (Watts, 1/- net), Dr. C. Marsh Beadnell publishes a pamphlet criticising Dr. W. J. Crawford's investigations in psychic phenomena. It is a solemn trifle, solemnly concerned with trifles—quibbling and pettifoggery. "And Dr. Crawford and his followers are still convinced it is the spooks who raise the table. *Populus vult decipi, decipiatur.*" Yes, they are still convinced, and quite indifferent to such finicking objections as are offered by this amusing and amazing pamphlet. *Aquila non capit muscas,*

A SCIENTIFIC RESEARCHER.

MRS. DE KOVEN'S NEW BOOK.

Mrs. Reginald de Koven, of New York, in her book* describing her psychic investigations, has achieved a remarkable result. She has combined in a rare degree the evidential, the scientific, and the loving, human aspects. It depends on personal predilections which of these sides of her presentation makes the biggest appeal to the reader. To the experienced student there can be little doubt that it will be the scientific side.

An Introduction is supplied by Dr. Hyslop, who states that he personally knew the chief parties involved in the record. He says, "Mrs. de Koven's father I knew as a member of the Board of Trustees of Lake Forest University, when I was a teacher there. Her mother I knew at the same time, and Mrs. de Koven herself as a student there." As those who know his writings might expect, Dr. Hyslop considers that the stress of readers of this book should be on the facts adduced, and their evident pertinence to the doctrine of survival. That, he says, is the crux of the problem. He would not endorse the philosophical ideas that are outlined, nor would he oppose them if adequate evidence were adduced for them.

Mrs. de Koven lost a very dear sister in 1918, and in an agony of grief she was led by a friend to visit a wonderful psychic in New York, Mrs. Vernon, who works entirely without fee or reward. Her mediumistic gifts consist of clairvoyance and clairaudience. One inestimable faculty she possesses, according to Mrs. de Koven, in being able to "distinguish the messages from Beyond from the thoughts of her active brain with almost faultless accuracy." A long series of sittings with Mrs. Vernon followed, in which touching proofs of identity were repeatedly obtained. To many readers these will form the most interesting part of the narrative.

On the other hand, there is a fascinating field of inquiry into the deeper problems of human life, and it is this aspect that gives to Mrs. de Koven's book a unique interest and suggestiveness.

On the evidential side, Mrs. de Koven writes of her sister, "Since that first desolate week after her departure, I now believe that she has spoken with me in intimate mind to mind confessions, uncomprehended by Mrs. Vernon, of facts unknown to me. . . . She has given me test after test of her identity which conform to the strictest rules of evidence." Many examples in proof of this are cited. One very arresting statement is that:—

"Psychics provide meat and drink for languishing souls over here as well as for those on earth. This is what she (Mrs. Vernon) did for me in bringing me in touch with Anna. The home-sickness, the longing for those we love, that we leave on earth, is what hurts us. . . . If you could see the group over here, and the satellites attracted by the glow, agonized for just one word! Many have waited for years to hear just one word from those whom they have left."

Here is matter for thought for those who speak of "disturbing" the dead by trying to get into communication with them. Such critics forget that love persists.

On countless occasions when brought in touch with the Invisibles, particularly the S.P.R. Group about whom she has much to say, Mrs. de Koven pursued a resolute line of inquiry into what may be termed the scientific side of the problems of being. She obtained much that is extraordinarily interesting. From Dr. Hyslop's point of view it is not evidential, but it is none the less well worth consideration. Viewed merely as hypotheses such statements must command attention. Mrs. de Koven, though a new comer into the field of psychic research, has evidently studied the subject diligently, and her comparisons of what has been given to her with the investigations of Geley, Schrenck-Notzing, and others, are very instructive. We regret that we have not space to devote to these, but they should be read. Here is the author's summing-up:—

Certain facts emerge clearly from all the records of communication. First, the individual, immediately after death, is entirely unchanged. Growth in spirituality is the inevitable road which each soul is destined to follow. Environment is determined by the degree of development. The discarnate spirit is possessed of powers of creative construction increasing with practice and experience. It is a world of spirit, but not of spirit alone; spirit is so supreme that more insistence is placed upon its superior activities than upon the fact that it has something material to act on. That material has been called the ether, and out of it all objects known to the etherial world are composed. But it can be manipulated with infinite ease, and all objects retained for æons, or discarded in a moment, according to desire. There are purely mental vibrations and there are "constructional vibrations" of ether, according to information given to me through Mrs. Vernon. These "constructional vibrations" correspond, as I have also been told, to manual manipulations of matter on the earth. But upon etherial matter these vibrations operate without hands (p. 255-6).

* "A Cloud of Witnesses," by Anna de Koven (Mrs. Reginald de Koven), with an introduction by Dr. James H. Hyslop; E. P. Dutton and Company, New York.

Philosophising on this and similar passages, Mrs. de Koven, in lofty and beautiful language, concludes that we know already what our destiny is, for it is explained to us in every whisper which comes to us along the heavenly wires. No longer are we solitary in the limitless universe whose wonders are our inalienable inheritance. "Underneath me are the Everlasting Arms" is, she says, only another expression of the rapture of conscious union with all laws, which are themselves the expression of God's will and design.

This is a beautiful and thought-stimulating book, which should not be missed. L. C.

"THE HILL OF VISION."

LECTURE BY MR. BLIGH BOND.

At the School of the Mysteries, 81, Lansdowne Road, Holland Park, on Sunday afternoon last, Mr. F. Bligh Bond addressed a large audience on the nature and source of the automatic scripts which he has collected and published under the title of "The Hill of Vision."

He emphasized the point that from the first the presence of some high directive intelligence has been evident as guiding and controlling the communications. A fuller light has been thrown on this subject in later scripts received, and the true source of the messages is now seen to be those more advanced Brothers of the Race who speak of themselves as the Watchers, the Masters, or the Elder Brethren. Their purpose is now revealed, and it is ultimately the guidance of man in the great work of social reconstruction and the evolution of a truer and more stable civilisation founded upon a spiritual basis.

Mr. Bond showed how in the domain of philosophy, art and religion the hand of the unseen Brothers has been instrumental in raising the level of human thought and action, and he instanced as an example the extraordinary phenomenon of the birth of the schools of chivalry and of the wonderful work of the medieval guilds in inculcating the love of all things beautiful and the power of creating them in a population otherwise sunk in barbarism.

The great war, which was fore-ordained, is the turning-point in the scale of human evolution towards a more perfect condition, and it has witnessed for the first time the successful resistance of the spiritual principle in civilisation to the forces of reaction. Hence "in place of the horrors of conquest will ensue the pains of reconstruction." Much pruning and grafting will be required before human society is able to stand upon the new foundation in which the race will be welded into a spiritual unity in which all members of the body politic will co-operate according to their several functions under the guidance of the Head. Much was said of the necessity for all spiritual forces to engage in the perfecting of material conditions, the law being that work in matter is necessary for the perfecting of the spirit.

All human activities, however mundane or material, really contain a spiritual impulse which sooner or later will turn them to good and noble ends. Thus we are told that the spirit will infuse into the most commercially minded of men an ultimate enthusiasm for human service.

The end predicted is the raising and the unifying of the whole consciousness of humanity to a higher level in which the status of matter itself will be changed in the twinkling of an eye, and elevated in growing stability to a condition in which it will be the willing and intelligent servant of a perfected humanity animated by the Christ consciousness.

THE "TORCH" AT READING.

Reading is perhaps little aware of the power of the Spiritualist community in its midst, but no one who, like myself, visited the church on Sunday evening last, could fail to be conscious that here was a haven working which would ultimately leaven the lump. The present room is crowded out, and it was good to see later the fine new site on which the Spiritualists' National Memorial Church is to be built.

But the work of building is not one of bricks and mortar alone. Percy R. Street, and his wife and devoted colleagues, have built and are building the living stones which alone constitute a true church. Among the congregation on Sunday evening were a number of students from the University College, and it was easy to see how their attention was held by Mr. Street, how they felt that they had been with a teacher, as he spoke to his audience of the true "second coming," a spiritual building of man—four-square—on the physical, mental, psychical, and spiritual aspects, and illumined by the light that lighteth every man—the Christ principle.

May such centres of true teaching and worship increase in our midst, so that the people may not be without the "vision." B. McK.

We learn with regret of the death of Mr. C. Brown, of Kingston, an old worker in the movement mainly in the direction of psychic healing. We met him some years ago, but his advanced age kept him a good deal in the background. From the "Psychic Gazette" we gather that he was for many years a member of the Metropolitan Police Force.

TO-MORROW'S SOCIETY MEETINGS.

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

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Meads. June 20th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Worthington. Wednesday, 16th, 7.30, Miss Ellen Conroy.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. Nickels, of Luton.

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

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.

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

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

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. T. Brown; 6.30, Mrs. Crowder.

Peckham.—Lausanne Hall, Lausanne-road.—7, Mrs. Bell, address; Mrs. Imison, clairvoyance. Thursday, 8.15, Mrs. M. E. Orlowski.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 17th, 8.15, Mrs. Bloodworth.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 17th, 8, Mrs. Podmore. Sunday, 20th, 7, Mrs. Crowder and members' circle; 3, Lyceum.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. W. S. Hendry; 3, Lyceum; 6.30, Prof. Jas. Coates. Wednesday, 7.30, Mrs. E. M. Neville. Healing daily, 10 a.m. to 1 p.m., except Thursday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day, 7.30 to 10.30, Social Meeting. Sunday, Lyceum. 10th Anniversary Service, 11 a.m.; prize distribution at 3; 7, short addresses, songs, duets, and recitations by Lyceumists. Special hymns, etc. Come and help and thus encourage the workers. Wednesday, Mrs. Alice Jamrach. 20th, Annual Flower Services. 27th, Hospital Sunday, Special collections.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Frank Blake (Pres., S. Counties Union), addresses and clairvoyance; 3, Lyceum. Wednesday, 8, public meeting, Mr. F. Curry.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, and Monday, 7.15, and Tuesday, 3, Mrs. Marriott. (See advt.)

GLASGOW.—Mrs. Alice Jamrach occupied the platform of the Glasgow Association of Spiritualists on May 23rd and 30th, these being her first appearances in Scotland. Her addresses were highly appreciated, and her clairvoyance very successful.—J. B. McI.

LONDON CENTRAL SPIRITUALIST SOCIETY.—Before the members of this Society, at 6, Queen Square, on June 1st, the Rev. Susanna Harris delivered an interesting address on "Psychic Experiences in Many Lands." She also added clairvoyant descriptions. On the same evening, Madame Rolls, of Hampton, delighted her hearers with a number of songs. Mr. H. J. Osborn presided.

MR. C. G. SANDER AT WALTHAMSTOW.—Psycho-Therapy formed the subject of a recent interesting series of six lectures delivered by Mr. C. G. Sander to the members of the Walthamstow Spiritualist Church. In his final lecture on "Realisation," Mr. Sander pointed out that few people had a plan in life. They merely drifted, and did not steer. In order to realise their desires people must think constructively, feel harmoniously, and will strongly. The first essential for realisation was the faculty of formulating our desires definitely and strongly.

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(Editor "The Young Man and Woman.")

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Spiritualist Services are held in LONDON on Sundays as follows:

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.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, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street, W.1.		6-30
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