

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,058.—VOL. XL.

[Registered as]

SATURDAY, JUNE 19, 1920.

[a Newspaper.]

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

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NOTES BY THE WAY.

We are undoubtedly on the eve of a great development of telepathy, not merely in the small sense of thought transference or even in the diffusion of ideas along the interior lines of consciousness—we are thinking rather of a larger community of sympathy. Telepathy to us is more a matter of transmitted emotion or feeling than of thought, although it includes both. Sir William Barrett, whose work in psychical research has been largely along those critical and intellectual lines which are so valuable in off-setting the excesses of emotionalism and credulity, has not overlooked this aspect of the matter, for in his last book, "On the Threshold of the Unseen," discussing Telepathy, he writes (page 294):—

Does it not already play some part in the growing sense of sympathy and humanity we find in the world around? But if it were as common here amongst men, as it is doubtless common in the intercourse of the spiritual world, what a change would be wrought! If we were involuntarily sharers in one another's pleasure and pains, the brotherhood of the race would not be a pious aspiration or a strenuous effort, but the reality of all others most vividly before us; the factor in our lives which would dominate all our conduct. What would be the use of a luxurious mansion at the West End and Parisian cooks if all the time the misery and starvation of our fellow creatures at the East End were telepathically part and parcel of our daily lives?

* * * *

We believe that this growing community of sensation and consciousness will be a part of the new order of things which is coming upon the world, and indeed helping to create it. External methods—literature and oratory and experimentation—will have their work in promoting this extension of consciousness by, as it were, opening the avenues by which it is brought to the surface. This is perhaps what is meant by "the power of the word." The "word" opens a door and brings hidden things to light. We see small illustrations of it in our daily lives where a chance word between two persons brings the sudden revelation that they have a community of interest in something hitherto kept secret—for example, the mutual interest in Spiritualism. Telepathy, as Sir William Barrett remarks in his book already referred to, may be the survival of an old and once common possession of the human race that has fallen into disuse. We believe that it is—community of sensation is common amongst the lower animals and has died out amongst men, as a preliminary to revival in a higher phase, which in Sir William's words is "slowly awakening the race to the sense of a larger self." Evolution, in short, is a process of repetition, but on an ascending scale.

We have from time to time expressed our ideas—more or less tentative—on the subject of fairies. And lately the question has cropped up again in letters from correspondents. Mr. W. B. Yeats and Mr. Evan Wentz are quoted with special allusion to the book of the latter, "The Fairy Faith in Celtic Countries." Also, it is said, there are people of sound understanding who claim actually to have seen elves, gnomes and pixies. True, we have met some of them. Some years ago we heard it suggested that fairies might be spirits "seen small," for in some kinds of clairvoyance the things seen take a diminutive form as though seen through the wrong end of a telescope. But this does not seem entirely to fit the case. We are rather favourably impressed by the idea set out in "A Wanderer in Spirit Lands" (pp. 104-5) which we may quote here:—

"Now look," he added, pointing to a strange little group of beings like elves who were approaching us hand in hand, gambolling like children, "look at those. They are the mental and bodily emanations cast off from the minds and bodies of children which consolidate into these queer, harmless little elements when brought into contact with any of the great life-currents that circle around the earth, and which bear upon their waves the living emanations cast off from men and women and children. These curious little beings have no real separate intelligent life, such as a soul would give, and they are so evanescent and ethereal that they take their shapes and change them, as you will observe, like the clouds in a summer sky. See how they are all dissolving and forming again afresh."

As I looked I saw the whole little cloud of figures shift into a new form of grotesque likeness, and whereas they had looked like tiny fairies in caps and gowns, made from flowers, they now took wings, becoming like a species of half-butterflies, half imps, with human bodies, animals' heads and butterflies' wings. Then a fresh strong wave of magnetism swept over them, and lo! they were all broken up and carried away to form fresh groups elsewhere with other particles.

MRS. CLAUD SCOTT'S MYSTIC PICTURES.

Spiritual symbolism, coupled with wonderful beauty of colouring, is to be found in the mystic pictures executed by Mrs. Claud Scott. A selection of the pictures is to be on exhibition at the Stead Bureau, 13a, Baker Street, W., from Monday, June 21st, to Wednesday, June 30th (Thursday afternoon and Sunday excepted), from 11 a.m. to 6 p.m. daily, and they will well repay a visit. A striking example of Mrs. Scott's work has been on view for some time in the Library of the London Spiritualist Alliance. It is entitled "The Communion of Saints," and all those who have admired it should not fail to see the larger collection that will now be shown. Especial interest will be taken in a lovely group of nine panels, symbolical, Mrs. Scott considers, of the evolution of the soul.

Among the pictures is a remarkable head of a woman from which project twenty-four rays; the subject depicted being, it is said, a member of a band of twelve men and twelve women who are giving their aid to those executing mystic pictures.

Mrs. Scott, it may be remarked, works while in a thoroughly normal condition, without any signs of trance.

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THREE CHARACTER SKETCHES.

SIR WILLIAM BARRETT.
SIR ARTHUR CONAN DOYLE.
SIR OLIVER LODGE.

These are no more than "thumb-nail sketches." Even the humblest man's life submitted to analysis would yield a volume of instructive history. My subjects are great men, and I can only delineate them from a few salient points. My sketches are silhouettes rather than portraits. I will take them in alphabetical order, an arbitrary method admitting of no invidious distinctions, and evading the awkward question of precedence by merit.

I.—SIR WILLIAM BARRETT, F.R.S.

Phrases in Robert Louis Stevenson's description of Alan Breck Stewart come to my aid here—a little, lean, lively gentleman—brisk, bustling, bright-eyed. The terms serve admirably. I draw on my own vocabulary, and add, nimble-witted, penetrating, swift in decision, instant in action. A good citizen, he has a record of work for the public weal along educational lines. It was done in the face of official inertia and obstruction. Sir William is a fighter. Like most mercurial temperaments he is a trifle choleric. He does not suffer fools gladly—or otherwise. He has a short way with the bore and the chucklehead. I detect also a touch of elfishness in the disposition, which may result in actions a little disconcerting to the staid and precise mind. His quickness of apprehension is phenomenal, and in intellectual combat I picture him as a gladiator of lightning movements. The stroke that is to annihilate him may be sudden, but by the time it "arrives" the nimble knight is elsewhere—the blow falls short, and he smiles derisively. A slow-witted antagonist is as good as doomed from the start. He is likely to be spitted at the first onset by the mere rapidity of his opponent's rapier play.

As to his position in Psychic Research, Sir William may be described as sitting serenely on a hard fact, and generally indisposed to any aggressive action. His attitude is severely balanced. He will make no rash excursions. He will never follow the example of Jenny Geddes, and hurl his cutty stool of fact at the head of the theologian. He merely announces quietly, but firmly, the results of his investigations—the proof of human survival. There it is—take it or leave it. He is the "safe man," and the doubting sons of the Church resort to him with confidence. Here is a man to be trusted, a man whose opinion may be quoted with respect as carrying with it no antagonism to any cherished doctrine. That is Sir William's value. He is tentative. He distrusts extreme measures. His impetuosity may impel him occasionally to the verge of what may seem to him a false step. But usually his mental agility saves him. He withdraws with a suddenness extremely disconcerting to those who are interested in his proceeding beyond his fact. He has a reputation to guard. It must not be jeopardised by any indiscretion. He is one of "Mercury's men," but he has given hostages to Saturn that he shall be of good behaviour and discreet. One of the oldest of the campaigners in Psychic Research, he was the first to draw scientific attention to telepathy. He is a Pioneer, but he is also a Tactician. Kindly where his quick eye discerns talent to be encouraged, helpful where he perceives that his aid will be of real value to the recipient, impatient of vain pretence, yet disposed through his keen sense of humour to laugh at it, after he has withered it with a scorching phrase—there in faulty outline is Sir William Barrett.

II.—SIR ARTHUR CONAN DOYLE.

Sir Arthur is a many-sided, rather than a complex, character. That his mind is one of a creative quality is manifest from his books and the fact that he is the progenitor of a character that rivals Sam Weller as a theme of popular allusion. His intellect is more of the capacious than the subtle type. A hard saying, perhaps, when one considers the play of subtlety in the Sherlock Holmes stories. But these things are hardly characteristic. His mind has an amplitude that has nothing in common with the fox and ferret types, although it may be large enough to include them. With the large mind goes the large heart—greatness of soul. He is too big to be quite understood by his little critics. All they can see, as a rule, is a small part of his mind. Here is the man who wrote the Sherlock Holmes books and other popular stories, and who believes in Spiritualism. That it puzzles them is not surprising, seeing how small is the knowledge on which their judgments are based. Sir Arthur put only a relatively small part of himself into his books. Even the "History of the Great War," a monumental book involving a colossal amount of work, did not exhaust his mental resources. To-day, he stands before us as one who has a great message to deliver, and will deliver it cost what it may. He belongs to the prophets, the "forth-speakers," which the world has had always with it, and for which it has always stones. Even so, it has always a respect for anyone of its citizens who shows himself, in its own phrase, a MAN, and Sir Arthur is a man all through, with all the manly virtues.

That is why, except amongst the hemunculi, bred in studies or monasteries, even the man who rails at Conan Doyle with his lips, respects and admires him in his secret heart. Mr. Valiant-for-Truth, I have heard him called. Yes, he is a fighter, and that of the bull-dog type. I think of him more as Mr. Greateheart, who was not only a doughty warrior, but a royal helper and a friend to all the afflicted and oppressed.

It has been said of him that he is a "bonnie fechter." He is also a benefactor—a lover of his kind. Knight errant and Knight Templar, he seeks high adventure in spiritual causes. If he does not, like Don Quixote, tilt at windmills, he may occasionally level his lance at "windbags"—and though he pierces them adroitly, one may feel that they are unworthy of his steel. Let me round off my story in the phrase of Chaucer: He is a verray parfaite gentil Knight.

III.—SIR OLIVER LODGE, F.R.S.

Physically, as well as mentally and spiritually, Sir Oliver Lodge, like Sir Arthur Conan Doyle, is a great man. In manner he is a little more aloof than his two compeers, but I am assured that this comes from no defect of geniality. It is simply that the Titan carries a Titanic burden. There could hardly be a distinguished man in the kingdom upon whose time there are more calls, and who carries so great a weight of learning, or so much responsibility.

I am not dealing here with the public careers of any of the subjects of these sketches. These are well known, or should be. But I have an idea that the scientific studies and achievements of Sir Oliver would have absorbed the strength and life of two ordinary men. And on these—Pelion upon Ossa—he has piled that immense amount of work which we associate with his psychic investigations and conclusions. Sir Oliver is cautious and tentative even for a scientist. How arresting, then, when he came boldly out to announce without ifs or buts that man survived death, and that there was a line of communication between the two worlds. This was a valorous deed—how courageous few can fully appreciate except those who know the scientific method and atmosphere—the rigour of its etiquette, the strength of its traditions. Sir Oliver paid the price, and paid it manfully, disdaining the multitude of sneering littlenesses, the howls and cat-calls of "fellows of the baser sort." He is always dignified and almost miraculously patient. He is seldom emotionally roused, but surveys the field of combat with a large tranquillity. Massive as are his mind and thought, his style of writing is divinely simple, and covers, too, the most delicate points with precision. His dialectics remind me at times oddly enough of W. G. Grace as a cricketer: that big man who did such magical things with his bat. There are some physical resemblances, too, slight, but definite.

I think of Sir Oliver as a man who, if he had not been a great scientist, might have been a great figure in the Church—possibly, an Archbishop. Because he has not only great learning and great dignity, but also great reverence. And he is rather a philosopher than a warrior. Yet, those who think of him as an austere man do not know him. He has a fund of quiet humour; he can appreciate a joke. He can handle matters needing finesse. But I think he is more at home in business of great pith and moment; things that need a large vision and a great mental grasp.

DAVID GOW.

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:—

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"TEMPLES OF LABOUR."—Miss Maud MacCarthy is to lecture on June 22nd, at 8 p.m., at 81, Lansdowne Road, Holland Park, in aid of the Guild for free teaching of Handicrafts. Some outline of the work proposed to be done by the Guild is given in this issue.

MR. HEReward CARRINGTON'S LATEST BOOK.

How much would have been lost to the world of psychical research if Mr. Hereward Carrington's flat had not been haunted long ago by a gentle—though not a visible—presence (as narrated in his "Physical Phenomena of Spiritualism"), we shall never know. The thought is suggested by the sight of the latest book from his pen,* an illustrated volume of over 300 pages, in which he brings forth out of his treasury things new and old.

The miscellaneous character of the book is due, to some extent, to a cause which he himself pointed out and deplored some years ago; namely, the paucity of men of standing in the field of research, which entails upon those equal to the task the double burden of carrying on investigations and purveying to the outer world the general information which is necessary to a basis in public interest. Many of the chapters have appeared in various periodicals, and over a range of years; hence a certain inequality of treatment, which is sometimes rather elementary—as in the chapter on Psychical Research at large—and at other times rather technical, as in the analysis of Dr. Troland's paper in the "Journal of Abnormal Psychology." The little group of chapters forming the first part of the book occupies only about one-sixth of the whole, and then we come to the more picturesque and tangible aspects of the subject, with such attractive headings as "What are Ghosts?" "The Sexes Hereafter: Do They Continue to Exist?" "Obsession," "The Talking Horses of Elberfeld," and others.

Here, too, we meet with our friend Eusapia Paladino. Those who only connect her name vaguely with the unhappy series of Cambridge sittings which discredited her with English investigators for a time, will see a different—a more normal and truer aspect—in these personal reminiscences, which first appeared soon after her death in 1918, in an article written for the "Occult Review."

"Whenever Eusapia entered a room," says Carrington, speaking of her in her own home, "she was sure at once to be the centre of attraction and interest. Her bright, flashing eyes seemed to emit streams of living fire; her whole form radiated magnetism; her conversation was so witty and so pungent that it often required an intellect of no mean order to keep up with it," (page 97).

Another popular feature of this book will be the series of Psychic Photographs which illustrate the chapter on Psychic Photography, dealing with the latest developments, not only of photography by camera, but of what Miss Scatterd has named "skotography," or the production on a prepared surface of objects only existing in the mind, and even of emotional states. Mr. Carrington's survey here is world-wide, for it includes not only Continental results, but those obtained by a Japanese researcher.

One cannot give similar praise to the following chapter on the "Projection of the Astral Body." Although having the courage to use this term, condemned of our own S.P.R., the author has not adhered to scientific precedent in his adoption of it. Its Theosophic origin is duly acknowledged in a footnote, but with the really inexcusable assertion that he intends to ignore the carefully defined and limited use of it which stamps it in that literature, and to apply it in a wide and indiscriminate sense. Confusion enough has already unintentionally arisen from a slipshod and varying nomenclature in this nascent science, where every authority coins a new term for the same old fact, or shares a single name between two or more distinct categories of phenomena; to add to this confusion willfully, is to put a net about the feet of progress. Apart from this, however, we find that, after all, the writer deals only with a sensational aspect of the subject, which might more suitably have found a place in a handbook of "occult arts," than in its present setting. We are introduced to the work of a French doctor, Dr. Lancelin, from whom instructions are quoted for the voluntary projection or separation of the "Astral body." They suggest that we have here a Continental form of a certain pernicious American movement, which for racial and climatic reasons is less likely to take root in Britain. It is surprising to learn, however (on p. 147) that "this is the first time that this occult knowledge has ever been divulged," and to find that only Baraduc and De Rochas are mentioned as experimenters. Delanno stated as far back as 1904 that "more than two thousand well-attested cases now exist" of this phenomenon; many were recorded in "Phantasms of the Living," among them the well-known case of a friend who willed to appear to Stainton Moses and was detained by him with unfortunate physical consequences to the agent. The number of husbands, wives, lovers, and friends, who have achieved "this apparent miracle," as Mr. Carrington calls it, is great; and it was achieved without any concentration on the solar plexus. For purposes of comparison, those interested will find carefully given details of a very recent experiment in this

direction in the April and May numbers of "The Occult Review."

It is a pleasure to find in Part III. our author's own original and latest contribution to psychic science—the results, namely, of a series of experiments and observations, in collaboration with Dr. Bates, on the physiological changes in the eye which accompany crystal vision. Dr. Bates first satisfied himself by several years' work in the physiological laboratory of the Columbia University College of Physicians that certain almost universally accepted theories concerning the eye were incorrect; and, so far, the matter was one of purely medical interest; but where psychic research came in was in the observation of the eyes of sensitives, in the light of the reformed theory, while actually engaged in crystal gazing. The scientist was fortunate in coming across two equally able and willing sensitives—Mrs. Peppler and Mr. William De Kerlor, the well-known scholar and translator of Boirac's works—who not only co-operated with him but experimented and reported by themselves. The facts so elicited lead to one or two conclusions which no doubt Mr. Carrington is correct in claiming have never been observed before, as he prefaces his account with an admirable survey of the literature of the whole subject—a feature of his work for which the appreciation of all students is due.

One of these facts is that the seer is sometimes found to be really looking neither at, nor into, the ball, but at a point in space nearer or further off, as the case may be; and if the scene is a distant one the focus of the eye adjusts itself to the apparent perspective! Thus far Mr. Carrington himself: who does not touch upon the obvious deductions from the process he describes. But further very interesting conclusions may be drawn from a study of the sensitives' own reports which (with the useful addition of an index of names) conclude the volume. Into the details of these I have not space to enter, but hope that enough has been said to induce readers to examine them for themselves, and so be in a position to appreciate better any further contribution to our knowledge in this promising field. Perhaps in some future work the author will discuss the distinction which obviously exists between the clairvoyant faculty exercised through the eye, and true clairvoyance as a psychic sense independent of any bodily organ, a point which has been only slightly dealt with and by very few writers, so far.

F. E. L.

JEWISH BELIEFS REGARDING DEATH.

A copy of a pamphlet, entitled "Death—and After," by C. J. Spencer, issued by the Christadelphian Literature Society, has been sent us by a correspondent, who suggests that it should be answered, but omits to furnish us with his name and address. The author of the pamphlet has no difficulty in showing, by quotations from the Psalms and Ecclesiastes, and indirectly from Isaiah, that the current belief in Old Testament times was that physical death was really the ending of life—hence the emphasis placed on the blessing of length of days. We have, indeed, a very pathetic instance of this in Hezekiah's prayer after his sickness (Isaiah xxxviii., 10-20). In the time of our Lord this was still the belief of the priestly families which made up the party of the Sadducees. On the other hand, the doctrine of rewards and punishments after death played a great part in the teachings of the Pharisees. That doctrine, as Dr. Estlin Carpenter points out, did not really gain a place among the ideas of the Jews until after the Captivity. Josephus thus describes it: "The Pharisees also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have practised virtue or evil-doing in this life. . . . But the doctrine of the Sadducees makes the soul die with the body." With regard to the teaching of Jesus himself on the subject, we may refer our correspondent to His reply to the Sadducees that "God is not the God of the dead, but of the living: for all live unto Him" (Luke xx., 38), to the story of the rich man and Lazarus (Luke xvi., 19-31), and to the promise to the dying robber (Luke xxiii., 43). The inference from these passages is unmistakable. The gift of "eternal life" referred to so often in St. John's Gospel is evidently not mere continued existence, but the opposite of that death "in trespasses and sins" to which St. Paul alludes in Ephesians ii., 1-6. The believer is said to pass "out of death into life" (John v., 24). But present-day evidence of a life beyond physical death is so ample and strong that appeals to Bible authority are quite unnecessary. The fact is as well established as most of the facts in science.

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SPIRITS, like living people, may contradict each other, but the contradiction is no evidence against their existence.—PROF. J. H. HYSLOP.

* "Modern Psychical Phenomena," by HEReward CARRINGTON, Kegan Paul, 12/6 net.

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LOOKING FORWARD.

HINTS AND FORESHADOWINGS.

In his notable book, "Man-making," to which we have alluded before, Mr. W. E. Benton traces concisely the career of man from his first beginnings on the planet until the time when he passes into the unseen world and becomes "Post-mortem Man." He makes out a good case for human survival, even without modern psychical evidences, although he deals with these also, and concludes that "Spiritualism, rightly investigated and appropriated, should stimulate the social, moral and religious advancement of humanity," a pronouncement which, as coming from a geologist, is worth noting. Geology is clearly not so materialistic as its name would seem to imply!

Reading the book again lately, we began to speculate curiously whether the advance of Science may not shortly lead it into those unseen states into which it is beginning to pry, to such an extent that not only will it recognise the existence of "post-mortem man," but investigate and report upon the conditions in which he lives, and even carry geology, chemistry and other branches of research into the matter.

We have collected a great amount of information concerning the super-physical life of man, but none of it, so far, is in the ordinary sense "scientific knowledge." But that will assuredly come. Sir Oliver Lodge, Dr. Crawford and other less known scientific workers are leading the way.

What do we know so far concerning the conditions and environment of those who, having passed from earth, are described as spirits? Very little that can be set down with any great certainty or precision.

We know that they live in states as natural as this earth; that there are innumerable grades of life for them, a few rather lower than the average of life on earth, the rest rising by steps to heights beyond mortal thought. We have reason to suppose that for the majority of us at first the next life is, so to speak, very much in correspondence with the life of this world—its "inner side," so to speak. It is this earth looked at as it were from another angle. That consideration—it is little more than a theory at present—explains a great deal that the ordinary investigator finds very puzzling when he reads descriptions coming from spirits who have not gone very far along the line of spiritual evolution.

There are far higher states, governed by higher laws in which the "earth condition" seems to be left behind altogether, but there is a line of continuity running through all these realms from low to high, so that the scientific mind, however far it may lag behind the imagination of the questing spirit, may be trusted to follow. The evolving mind will follow the evolving life, and in time reduce it to terms.

But these things are outside physical science? At present yes, because physical science is still rather self-determined. It has made certain bounds for itself, but in the long run it will be confronted with the problem now before some other human institutions—it must go forward or perish.

We spoke once of the chemistry of personality. We see the beginnings of a chemistry of the emotions, of a superphysical geology, of a transcendental mechanics. There are hints of this thing abroad already. Mr. Benton, we observe, finds a parallel in mediumship to the action of catalysis in chemistry. An action, the nature of which is at present unknown, is brought into play to blend certain substances into unity. He notes the phenomenon of pseudo-morphism in crystals and

imagines that a similar law operating on a higher level may account for pseudo-mediumship. Nature has her counterfeits as well as her realities. She forms a sham crystal that so closely counterfeits the genuine one that an expert only can detect the difference.

Truly there is infinite scope for all the arts and sciences in the new realms to which we are advancing. And in the true order of things Theology should lead the way. At present it trails painfully in the rear, more self-limited than all the rest. There may be a great disruption presently, for that is the penalty of resisting the course of evolution. In the meantime we look to science and to wholesome common-sense. New vistas are opening before us, a new evolutionary impulse is coursing like a great wave across the whole of human life. It may be painful to respond to its action; it will be infinitely more painful and entirely futile to oppose it.

SPIRIT PHOTOGRAPHS.

LANTERN LECTURE BY THE LADY GLENCONNER.

On Thursday, the 10th inst., in the Vestry of the Church of St. Ethelburga the Virgin, Lady Glenconner delivered two lectures on "Spirit Photographs," with lantern illustrations.

At the afternoon lecture the Rev. Dr. W. F. Geikie Cobb, who presided, read two letters testifying to the fraud-proof conditions under which the photographs were taken. One of these was from a professional photographer at Innerleithen where the experiments (with the Hope Circle) were made, the other from Mr. Bernard Munns, who, in the course of his letter, wrote that there was no trickery or fake, and whereas he had been sceptical he was now convinced of the possibility of obtaining psychic results on photographic plates.

Lady Glenconner then delivered her lecture, which, after a graceful introduction, gave a graphic description of the various photographs shown on the screen. Amongst them were the portraits obtained by Mr. William Jeffrey showing the ectoplasm with which the images appear to be built up, and the psychic picture of his late wife, the portrait of Mr. and Mrs. Peter Galloway with the face of their deceased son; the portrait of Mr. and Mrs. Richard Wilkinson, with their son as a "psychic extra." Amongst the photographs taken at Innerleithen the most striking, of course, were the pictures of the late Hon. Edward Wyndham Tennant, son of Lord and Lady Glenconner, showing a bird held in his hand, a feature unnoticed until he called attention to it in a communication through a medium.

The exhibition of these pictures and the particulars given by Lady Glenconner, as constituting convincing proof of the reality of spirit photography, were received with intense interest.

An animated discussion followed, in the course of which questions relating to spirit identity, the nature of the ectoplasm (or plasma) as investigated by Dr. Crawford, and other cognate matters, were dealt with, the meeting closing with some instructive remarks by Dr. Geikie Cobb, and a cordial vote of thanks to Lady Glenconner.

In the evening, the proceedings were much the same, but the discussion was devoted in part to the questions of materialisation and the nature of the spirit-body. Mrs. Reginald de Koven, of New York, who took part in the discussion, gave an interesting account of some of her experiences in connection with materialisation phenomena in the United States.

"I HAVE failed to find that any person who ridicules spiritual phenomena has given to the subject any serious and patient consideration. Moreover, I venture to assert that any fair-minded person who devotes to its careful and dispassionate investigation as many days, or even hours, as some of us have given years, will find it impossible to continue sitting in the seat of the scornful."—SIR WILLIAM BARRETT.

A STRANGE GIFT.—"Rita," a lady correspondent, sends us the following instance of supernormal knowledge and prevision:—"About five years ago an old gipsy, selling lace, accosted me in the street. I bought some, and as she measured it she said: 'You have a lucky face, my lady.' I replied, 'I think you are mistaken; very little good luck has come my way.' She gave me a keen glance, and then said: 'Let me give you one piece of advice, don't wet your pillow every night with tears, there is no need for this, as bright days are in store, if you don't marry the fair man who loves you. If you do you will be left a widow.' Now, I had (unknown to anyone) cried every night for the loss of a friend by death. Sequel, I am still unmarried, and the 'fair man' died after making me the offer. This is only one of my remarkable experiences—which include veridical dreams."

FROM THE LIGHTHOUSE WINDOW.

The Rev. G. Vale Owen, on Tuesday last, at St. Paul's, Covent Garden, delivered to crowded congregations an address in the dinner hour and a sermon in the evening. At the close of the latter there was a reception at the Rectory to a number of invited guests.

The occasion drew together a great number of people, many of whom were unable to obtain admission to the services. It was a momentous event, and we hope next week to give a fuller account.

A bust of Mr. F. Britten Austin, by Mr. J. A. Stevenson, is exhibited at the Royal Academy at Burlington House. Both gentlemen are interested in psychical research. The bust, a reproduction of which appeared recently in "John o' London's Weekly," was begun in a half-ruined stable in France during the war.

In a Dickens' number of "John o' London's Weekly" (June 12th) the novelist's criticism of D. D. Home in 1863 is reproduced. It is meant to be very scathing but it only shows that Dickens had no knowledge of the subject.

Mr. Hereward Carrington's new book, "Modern Psychical Phenomena," reviewed elsewhere in this issue, is dedicated to Mrs. Reginald de Koven, "with sincere appreciation."

M. Louis Aubert, the French musician-medium, a review of whose book appeared in *LIGHT* on March 6th last, was introduced to a Paris audience last week (June 9th) by Dr. Gustave Geley. While in a state of trance (according to the Paris correspondent of the "Daily Mirror") M. Aubert played selections from Chopin, Rubinstein, Bizet and others with the touch of a master. His eyes were closed, and though his arms were said to move with mechanical stiffness, he executed difficult runs without a fault.

The Rev. William A. Reid (24, India Street, Charing Cross, Glasgow) sends the following letter to the Glasgow "Record and Mail":—"Permit me to express to you my thanks for the help you have given in connection with my petition to the Church Courts concerning psychic phenomena. The result at the Assembly was a complete astonishment to me. After my experience with the Glasgow Presbytery, I anticipated something quite heated, and contemptuous rejection; but there simply was no opposition at all. The worn-out parrot cries of insanity, immorality, necromancy were conspicuous by their absence. I fancy the members of Assembly realised that the same phenomena are found within the Church, as well as in Spiritualistic societies, and that they are universal and ageless."

Mr. Reid continues:—"Two matters, not reported so far as I know, are possibly still worth noting. The one is the mistake made by the Church of Scotland last century regarding the phenomena in question, when many earnest and influential people were driven from the Church, and the saintly and eloquent Edward Irving deposed. The second point was the offer of Mr. Peter Galloway to grant facilities to any committee the Assembly may appoint to examine the phenomena in question, all without any charge whatever."

Miss Clara Codd, national lecturer of the Theosophical Society in England and Wales, speaking recently at Hampstead, said that there were two ways of getting information about life conditions after death—one, the way that is known to many, mediumship, and another way by endeavouring to develop and open up in oneself the latent powers which are in everybody. We were all growing more sensitive to the invisible world around us, which was very near, permeating and surrounding the physical world.

Miss Codd concluded by reminding her audience that there was no death anywhere in the universe, but only an increasing and ever-growing life. Shelley, she said, knew this, and wrote,

"Peace, peace! he is not dead, he doth not sleep—
He hath awakened from the dream of life."

The "Morecambe Times" writes:—"Somebody said that it was evidence of senile decay that Conan Doyle had turned Spiritualist, and it will be of interest to those who heard the alert brained novelist in Morecambe recently to learn that on his 61st birthday Sir Arthur said: 'I never felt better in my life than I do at present, but, within reason, I do not desire too many more birthday anniversaries. In saying this I do not mean that life is not happy with me now. It is happier. The elder one grows, in my experience, the more contented one becomes. The brain is better and one is able to concentrate more. One cuts out a good deal that used to amuse, and finds interest in tender things.'"

The Rev. Charles L. Tweedale has written to the Archbishop of Canterbury urging that the discussion on Spiritualism at the forthcoming Lambeth Conference in July should be in charge of men who have a practical knowledge of the subject, and who have made a thorough and unbiassed investigation of it.

Christchurch, New Zealand, records good successes in the Direct Voice by Mrs. Eva Pithie. A psychic student writes of her in "The Message of Life" (New Zealand):—"Not only have we listened to verbal instruction in science, philosophy, and ethics, listened to the voices of people long since passed away, for as long as two hours on end, but we have felt, too, the materialised touch of a vanished hand at nearly every sitting. . . . At intervals we have heard the voices, and conversed on strictly intimate family affairs with parents, brothers, or sisters."

"Extra-Mundane Communication" is the title of an able article by Mrs. de Crespigny in "The Englishwoman" for May. She writes:—"Through the Direct Voice I have had proofs without number of the genuineness of the communicators, and shall never cease to regard it as an inestimable privilege that so great a marvel in physical law should come within the radius of my own personal experience. I have seen lives revolutionised and comfort unspeakable result from this convincing experience in the séance-room, and a firm rock revealed to those seeking foundation for the faith that is in them. If it be of the devil, as some assert, then indeed is he a house divided against itself!"

Mrs. de Crespigny adds, "I have heard long conversations sustained, as though spoken through the telephone; on one occasion, four were kept up at the same time by different communicators; seven languages have been spoken and responded to in my hearing; many names given, and received as correct by the recipients; events referred to and observations made proving that those beyond the veil still take intelligent interest in our lives, see what we are doing, and, to a certain extent, what we are thinking, and help us by impression or suggestion whenever opportunity arises. I have had reference made to the conversation of friends who may have been visiting me, and to my actions and aspirations, showing how near those who have passed over are to us, still surrounding us with the love and care they would have lavished upon us in this life."

Mr. A.-Weismann, whose pianoforte playing has delighted so many people at L.S.A. gatherings, informs us that he has decided to devote himself entirely to the profession of music, and will give some of his time to teaching and accompanying.

Mr. William Archer, lecturing recently at the Royal Institution on "Dreams," controverted some prevalent theories and presented conclusions derived from his own experiences. The "Morning Post," in its report, says: "Mr. Archer is a competent dreamer, who takes notes, and, despite such lapses as murdering an Emperor and stealing chess-men, he has an active moral consciousness that persists in sleep. On the whole, his testimony was opposed to the idea that morality is in abeyance in dream-land. As to the common notion that dreams are instantaneous, the lecturer said they might be rapid, but so were waking thoughts. He believed there was no dreamless sleep, that dreams were going on all the time, but only scraps of them were remembered."

Mr. Archer gave instances, which, he said, invalidated the theory that dreams were always the fulfilment of a wish, though he admitted that there were some dreams of realised wishes. It was wrong also to say that dreams were only based on recent waking impressions, or that they were caused by sensory stimulus, such as physical disorder, or the banging of a door. His explanation was that the mind was a heaving ocean of words and ideas, and whatever chanced to float to the surface in sleep started the dream, which found further material in other driftwood, and, no doubt, in sensory stimuli.

The unconscious dramatisation (said Mr. Archer) was the real mystery, and it was stranger that one part of the mind was sitting like a spectator in the stalls, with no idea of the surprises that were being prepared. A science of dreams ought to exist, but we were only on the threshold of the study.

A lady correspondent writes to us suggesting that *LIGHT* should be put into Braille for the benefit of the blind. We believe that the suggestion has been previously raised, and those who are interested in giving "Light" to the blind might consider the matter. At present it is beyond our power to do anything.

THE MEDIUMSHIP OF MRS. HARRIS.

By JAMES COATES.

It seems a long way to look back to the adverse report in *LIGHT* (May 1st, page 143) on Mrs. Harris and her mediumship—for both are included—above the signatures of the President and several members of the Norwegian Society for Psychical Research. Concerning Mrs. Harris, who is severely criticised, I would say little. As I have already stated in a recent work, "Because of Mrs. Harris's inherent idiosyncrasies, in-pulses—brusque at one moment, generosity itself at another—she is a difficult person to understand. However, from a scientific point of view, that does not matter."

Mrs. Harris is a medium, subject therefore to two things—impressionability and impulsiveness. She does not really understand herself, and is certainly not understood by others whose knowledge of the lady is brief.

To the above I might add another consideration—that as a medium whose unfortunate role it has been to give her services to promiscuous séances she is under a constant limelight, in which everything that occurs in her presence is open either to suspicion or to non-informed criticism.

In the adverse report to *LIGHT* these features are conspicuous. The animus in the report takes away from its value, and indicates a disposition which is undesirable in purely scientific (psychical) research. That the fact of the voices coming through the trumpet should be deemed objectionable, in the presence of a trumpet medium, indicates a singularly unfortunate attitude, and suggests that these experts were neither familiar with voice phenomena, nor wanted to be.

The stripping and tying down of the medium, while indicating a foolish willingness on her part to submit to their farcical and futile conditions, exposes at once their inability to understand mediumship and the reasonably harmonious and courteous conditions required to obtain good results.

Mrs. Coates and I had in Glenbeg House, Rothesay, five sittings with Mrs. Harris, who came to us a stranger, accompanied and introduced to us by the then President of the Belfast Association of Spiritualists. Three circles were formed of good, shrewd and suitable persons, capable of sifting statements. The "voices" were excellent and the evidences obtained through them were distinctly of a most satisfactory nature.

These three sittings were subsequently followed by two more. These gave matter of evidential value. So much so that on Mrs. Harris's departure Mrs. Coates presented her with a ring, of which the stone had been used as a crystal.

I had several sittings with Mrs. Harris, at the W. T. Stead Bureau, and on the premises of the Delphic Club, Regent-street. These sittings were good evidentially in many instances, and left much to be desired in others. The reason for this was doubtless that the circles were of a promiscuous nature, composed mainly of persons who were strangers to one another, and the majority of whom had either no knowledge of Spiritualism or were possessed of differing ideas of the nature of the phenomena. There was a lack of purpose, which is so useful and always present in circles where each member is familiar with the others, and possesses a fair knowledge of Spiritualism. Whether the medium knows them is a matter of no importance, comparatively. Yet frequent and regular sitting with the same people has always been conducive to the best and most evidential results.

On July 6th, 1919, Mrs. Harris, who had been wired for, gave a sitting under the auspices of the resuscitated Psychological Society in Baker-street, London, W. Among those present were Dr. Abraham Wallace, Major Spencer, of Newburn-on-Sea, Mr. Fred Barlow, of Birmingham, Colonel Johnson, Mr. Gambier Bolton, Miss Scatcherd and myself. This was a distinctly good séance. No one could say the circle was composed of credulous persons.

Given good conditions—which were apparently absent in the séances to which the report referred—the phenomena will present their own best evidence. Without these conditions the best mediumship will prove faulty and undesirable.

"MARCH without the people," said a French deputy, "and you march into night; their instincts are a finger-pointing of Providence, always turned towards real benefit." —EMERSON.

LECTURES BY MR. HEWAT MCKENZIE.—Last week an interesting series of short lectures dealing with "Difficulties of Psychic Science" was given at the British College of Psychic Science by the Principal, Mr. J. Hewat McKenzie. Mr. McKenzie's simple yet comprehensive method of dealing with these difficulties from his wide experience was much appreciated by the audiences which gathered each evening. Mr. W. R. Sutton, of Sheffield, who was to have given clairvoyance, was prevented from being present by an attack of illness, and Mr. and Mrs. McKenzie wish publicly to thank the clairvoyants who at once agreed to step into the breach, and who gave the greatest satisfaction.

THE CANONISATION OF JOAN OF ARC.

By E. WILMSHURST.

On Sunday, May 16th, 1920, Christendom was certified by the Church of Rome that the psychic and spiritualistic gifts and powers of the wondrous peasant maid were divine—after burning her as a witch in May, 1431, in the Place-de-la-Pucelle, at Rouen.

Thus does the whirligig of time reverse the verdict which one generation of Papal "infallibles" passed on her; and which the present generation (also infallible) now repudiates, declaring that her judicial murder was an atrocious crime.

And now, again, on all sides, we hear of strange psychic phenomena vouched for by scientists and professors of the highest class, and even by a few of the more open-minded clergy, which can no longer, as before, be sneered at by sceptics, or assigned by our twentieth-century Sadducees to the devil, as by their Jewish predecessors in A.D. 33.

Sunday after Sunday, our clergy and ministers read from the Bible and preach about the wonderful outpouring of spiritual gifts and powers which accompanied the beginning of Christianity—materialisations (as of Moses and Elias on the mount); levitations (as of Philip to Azotus in Phœnicia); psychic healing (even by touch of the clothing); speaking in unknown tongues by mediums quite ignorant of what they spoke, and interpretations of their trance deliverances by others; spirit-writings, clairvoyance (or "discerning" of spirits), and clairaudience, by both men and women—proving the reality of prophecy and the possibility of spirit intercourse. But do our clerical teachers believe in what they continuously declare and preach about?

Again, day by day, both in the morning and the evening prayers of the Church of England, they read about "prophecies which have been since the world began"—an evidence that heaven has ever provided men and means for intercourse with the unseen.

But priests never cordially liked prophets, as nearer Divine access than themselves. And now, five centuries after the burning of Joan of Arc, in a world cataclysm which is known by many students of prophecy, astrology, and astronomy, to be "the beginning of the end" of a materialistic and worn-out phase of Christianity—split up into three discordant churches, Roman, Greek and Anglican; each further divided into innumerable and conflicting sects—we find that the modern Pharisees, Sadducees, and Cæsareans are, as before, unbelievers in the possibility that the spiritual outpouring which heralded in early Christianity can be repeated in 1920, and asserting that all such phenomena are not only unlawful, but "of the devil," and not to be even investigated, tested, or meddled with—in flat contradiction to St. John's command to "try the spirits," and St. Paul's injunction to "desire spiritual gifts," in which he includes "speaking with tongues," and seeing or "discerning" of spirits.

But in the last days, declared the prophet Daniel, "knowledge shall be increased," and the laity are more free from prejudice, preconceived ideas, and hidebound orthodoxy than many of their religious teachers, and are not to be fooled by the assertion that psychic gifts and phenomena are all from the devil, though now, as ever, the *diaboli* may sow tares among the Divine crops of wheat.

The editor of this journal, in his leading article, treating of a book lately written by a well-known clergyman who had realised the power and immanence of the unseen "cloud of witnesses" who, St. Paul states, compass us about, writes as follows:—"We know that he will appreciate with us the infinite humour of Life in ordaining that, after preaching for centuries the presence around us of a world of spirits, the clergy shall awaken, one by one, to the earth-shaking discovery that all that time they have been telling the truth."

Magna est Veritas, et prevalebit!

"TEMPLES OF LABOUR."

At the Fraternity of St. Bride, 81, Lansdowne-road, W, a group of artist-craftsmen are giving their services to teach handicrafts to neighbours—or to others who may be interested—so that they may learn to make beautiful and inexpensive articles for daily wear and for use in their own homes. Among the signatories to a preliminary announcement are Maud MacCarthy, Horace Wooller, John Foulds, W. S. Murray, W. G. Raffé, Frederick Bligh Bond, and C. W. Thurston. The artists are appealing for funds to enable them to hold the premises until the club becomes self-supporting. Any surplus will go towards new clubs. Their work is being offered in the spirit of a ministry. They believe that such a ministry, carried on throughout the country, would be "the redemption of labour," and are asking their fellow-artists to help to raise The Temple of Labour in this simple way, in homes, studios and workshops. The work is based upon the mystical ideal, never far from a true craftsman, that in faithful work will be the salvation of the workers. "Labor omnia vincit."

True mysticism is truly practical! At this guild you may weave your own winter dresses of exquisite vegetable-dyed wools, at very little cost. Among the subjects to be taught are carpentering; making of looms and spindles; spinning; weaving (dress materials and rugs); vegetable dyeing; block printing for cretonnes, and pottery.

The detailed scheme for the raising of the Temple of Labour was given from beyond the Veil some years ago.

THE ETHER AS THE INSTRUMENT OF SPIRIT.

By "LIEUTENANT COLONEL."

It is usual in discussions on the continuance of life to use the terms Ether, Etheric, and Ethereal, to express the form or supposed material of the spirit body after physical death, but the nature of this Ether, or the reason why it is assumed to be so, does not appear to have received much consideration.

In scientific, and more especially, materialistic circles, Ether is considered to be the basic material which fills all space, in which eddies are formed known as electrons, these latter collecting in groups of orbits to form atoms. Hence Ether is of necessity non-atomic.

It is generally expressed as a jelly-like substance, of uniform consistency, and consequent to its non-atomic nature, without interstices.

It must, therefore, be non-fluid and non-elastic.

To the materialist, Ether is an ultimate, the basis on which all existence is formed.

But the Spiritualist cannot recognise this limitation since it reduces creation to a finite proposition, in this direction at any rate, and he can only accept the infinite in every direction.

The idea of existence is a comparative condition, depending on the alternative of a condition of non-existence. Material existence also implies dimensions and bulk, and is invariably subject to the influence of gravity.

But the Ether has no dimensions, for it is infinite; nor can it be contained, for there is nothing else to contain it; and it has no bulk, for bulk again implies comparison; and, as it is uniform, it cannot even be compared by degrees in its own composition.

Finally, it does not comply with the condition of material existence, for as it occupies all space, it is the lowest reducible condition, and there can be nothing less to call non-existence.

Hence, it is logical to infer that it does not physically exist, except when in motion, for in the latter condition it complies with the necessities of existence, i.e., comparison, dimension, and bulk.

This is not the paradox it appears, if a spiritual world is admitted, for this similarly has no physical existence or material contact with what is called the "earth plane," under normal conditions.

Of course, from a materialist's point of view the position is untenable, one of their axioms being that everything that is has always existed, and another, that something cannot be formed out of nothing.

But the Spiritualist does not recognise "nothing"; where the material world ends, the spiritual world begins, and that has no limit in any direction.

It is the modern acceptance that electrons are movements in the Ether, and movement in any material medium, however attenuated, implies friction and resistance. They are supposed to take the form of a whorl or eddy, and atoms are the spaces occupied by a variable number of electrons, revolving in common or concentric orbits, while all so-called matter is composed of atoms, either as collections of similar atoms, or collections of molecules, these being groups of atoms, not necessarily similar.

But this movement within the atom would meet with resistance from a material Ether, with a consequent reduction of movement.

Also movement in this material would postulate elasticity of the material, and it is inconceivable that a material could be elastic which is basically uniform, that is non-atomic and without interstices.

It is recognised that this theory contravenes the theory of the vibration or wave-motion of light, as such action is not in itself material, but only a condition of the material, and, therefore, could not exist in the immaterial.

But the vibratory theory of light was already open to the paradox of inter-movement in an inelastic material, and more lately to the puzzling result from the tests of the Einstein theory, that light was subject to the influence of gravitation, i.e., the condition of a material, the wave motion in Ether, was subject to this influence, while the material itself, the Ether, was not subject to this influence.

If we assume the previous theory of light as correct, as many physicists are now inclined to do, the difficulties disappear. An actual material projection, a stream of electrons, would meet with no resistance in a (physically) non-existent medium, and would only produce heat or other effect on meeting other material.

It would also conform to the Einstein test, in that being material it is naturally subject to the influence of gravity.

Thus the materialist, who will not accept the actuality of anything physically non-existent, is driven to assume the existence of something which does not conform to his dearly-cherished laws of matter, and which by its nature and position, is beyond the possibility of confirmation.

But the Spiritualist already accepts actualities which are beyond the physical plane; it is but removing his idea of Ether from the physical, and assuming it to be that from which thought creates matter.

This theory solves another difficulty, in that it has been assumed, and stated in what are claimed to be revelations from a higher sphere, that spirits possess etheric bodies which are similar to our physical bodies, as being the medium through which the spirit functions.

But it is evident that, however diffuse and imperceptible this Ether might be, if it is in the material plane, it still remains material, and, therefore, amenable to material influences.

Remove it to the spiritual plane, and it can be conceived as the substance, so to speak, of the spiritual body.

This does not imply that Ether is in any way synonymous with spirit, the immaterial is not of necessity spirit, although on the spiritual plane, and spirit probably transcends Ether to a far greater degree than Ether transcends matter.

It should not be assumed from this argument that Ether is claimed to be the only "material" at the disposal of spirit power, or that it is the "material" of the spirit body, only the possibility that it may be the latter. But it would appear to be the only material from which the physical plane is constructed.

It can be conceived as the boundary of the material, the impenetrable veil which it is impossible for the incarnate to pass.

For the incarnate can only perceive motion, that is to say the electron in its material condition, but not the immaterial Ether, nor can it demobilize the electron and ascend to the plane of pure Ether, for such action would constitute not only physical death, but physical annihilation.

But the discarnate may be able, under certain conditions and temporarily, to materialise Ether to an electronic, or even an atomic degree, thus descending to the material plane to give objective evidence.

THE LATEST PURGATORIO.

By THE REV. C. DRAYTON THOMAS.

In "Gone West" Mr. Ward sketched an Inferno. His new book, "A Subaltern in Spirit Land,"* is a sequel purporting to depict life in lower astral conditions, whither gravitate such as are qualified for nothing better. This place or condition, intermediate between earth and the spirit realms proper, is described with much detail. In this Purgatorio the better, inspired and aided from above, seek to persuade the more degraded to take an upward path. Old habits die hard and we see selfishness and ignorance still working out bitter results as they did on earth. The book is not cheerful reading; for the life described is limited to the lower reaches of the next state, being no more representative of the true home of the spirit than are prisons, sweating-dens and asylums samples of our daily environment here.

Mr. Ward and his communicators may be able later to produce a Paradiso, but if so it should certainly be reinforced by an array of evidences sufficient to satisfy discriminating readers that it gives more than the author's dream imagination. A defect of this book is the chapter entitled "I prove my friends by means of another medium"; for this supposed proof is altogether inadequate and only invites derision from the experienced psychic researcher. This is unfortunate. With his own extraordinary gifts and the co-operation of his communicators Mr. Ward should be able to accomplish something really evidential, a permanent contribution to the accumulating proof destined finally to convince all inquirers.

As it stands the book gives the impression of great inequality, portions harmonising with what we learn from other sources mingled with sections strongly discoloured by the author's mind. Students will hesitate to accept it as a whole; yet, read with discrimination, there is much even in the unconvincing portions which is usefully suggestive. It is to be regretted that the chapters on fairyland, with such incidents as "the battle between oak and ash," were not reserved for another book with some such title as "Romances of the Dream Realm"; their presence here seriously weakens the book.

Mr. Ward believes that he not only employs his spiritual and astral powers to investigate during sleep, but that he has the ability to recollect on awaking much of what he sees and hears during these nocturnal voyages. It is greatly to be desired that readers of LIGHT who consider they have this power should communicate with the Editor so that numbers of these experiences may be studied and compared for the common good.

"THE PENNY PICTORIAL."—Can any kind reader supply us with copies of this magazine for March 27th and April 3rd, containing the first and second articles of the "Life After Death" series which it is proposed to reprint in book form? The two numbers are out of print. We can exchange two later numbers for them.

* "A Subaltern in Spirit Land," a sequel to "Gone West," by J. S. M. WARD, B.A., F.R.Econ.S., F.R.S.S., late scholar and prizeman of Trinity Hall, Cambridge. (Wm. Rider and Son, Ltd., 6/- net.)

"THE GATEWAY OF DEATH."

By EDITH LEANING.

The account in *LIGHT* (page 184) under this heading, while losing much of its beauty by condensation into cold print, has several points in it of considerable interest. This arises less from anything unique in it than from the way in which it reinforces, by a natural and spontaneous example, some of the conclusions reached by experimental methods. The textbook of our psychic physiology has yet to be written, but when it comes to be done it will be found that an overwhelming mass of the data concerned will centre about death-bed phenomena.

The ordinary man or woman, who has never produced any psychic effect on anyone (consciously, that is), or been the recipient of such an effect in this life, and who never makes known his existence from the next has, nevertheless, over and over again, been found capable of surprising activities when at the point of death. A line, or curve representing the display of abnormal force in a life, taken as a continuous existence on both sides, would be found very often to reach its highest point at the death period; the passing, as it is very properly called, through the gateway of Death. In the majority of cases, however, it is the living who have recorded the results they observed: the man who is startled by his friend coming shouting into his bedroom with the news that he died that afternoon, the summer morning breakfast party in the chateau disturbed by the sudden banging of the open casement, or the old servant who arrives from ten miles off, with her mourning all ready on her arm, in obedience to the imperious dying wish conveyed by no human messenger, and so on; but in a much fewer number of cases we have the agent's own account, as in the present instance, of the experience from the interior point of view.

It is to a single item of this experience that I wish to draw attention. The subject described herself as feeling "very luminous, like an electric light." That the body into which the life-force is withdrawn at death is luminous, is well-known; the name given it by the Theosophists of "astral," signifies as much; and it is, in form, an exact replica (as regards limbs and sense-organs), of the physical body. But it is not so well known that the use of that body is temporary, and that there is evidence of our bearing another form than the human in the world next but one to this. The expression "like an electric light" at once suggested to me that it was this super-body in which the subject was clothed, and made her feel like an electric globe. Compare the Welsh sensitive's description in "Spirit Psychometry": "I feel . . . as if I were a ball of warm air or wind. . . I have no body at all! Oh, it is heavenly." Turvey also relates in his "Beginnings of Seership," (page 226), that on one occasion, what he calls his "travelling mental body" was visible to a sitter as a crystal ball, leaving the physical one; the Swedenborgian, James Johnston, speaks of "his sphere" as being present among the angels; finally—not to adduce too many examples—we have Dr. Baraduc categorically describing, and photographing, under proper conditions, this same sphere, the "boule d'azur," showing the silver cord connecting it with the body of the sensitive, who, being asked "What are you?" replied: "A globe of light in a black box." ("Vitalité Humaine," page 268). "Une boule de lumière"—"like an electric light." Perhaps Browning, the victim of too much symbolic interpretation, may have been more literally near the truth than he supposed, when he used the famous simile:—

"On the earth the broken arcs, in the heaven a perfect round."

It was well said, in a leader in *LIGHT*, some time ago, in words that linger and echo in the mind: "We must seek the soul in labyrinths of light." Baraduc also, speaking of psychecstasis and the rarification of the invisible bodies by prayer, says ("Human Soul," page 63), "Man, by his spiritual light, projects the pearls of his prayer towards the infinite God. The divine spirit of man . . . tends to rise in spiritual particles towards the centre of all spirituality: his light goes to the Light, and his spirit to the Spirit."

A SACRED EXPERIENCE.—The Rev. W. Fullerton writes thus concerning the passing into the Beyond of a missionary on the Congo, connected with the Baptist Missionary Society: "Yvonne's father died at Yakusu at 10.45. At 10.45 Yvonne's mother at Upoto, three hundred miles down river, who had heard the previous day that he was better, knelt beside her bed praying that God would make him well. As she knelt her husband came and knelt beside her and said, 'God has permitted me to come and say Good-bye to you. Be brave for Yvonne's sake. It will not be long.' Yvonne's mother told me this herself, and when I asked if she actually saw her husband, she went further, and though it is almost too sacred to tell, she said that she not only heard and saw, but that he embraced her and that she kissed him! Moreover, in the morning her Congo boy came to her crying, and said, 'Oh, mama, Kambala is dead. He came and told me last night.'"—"The Call of the Beyond," by L. V. H. WITLEY.

SIDELIGHTS.

We are now living in days when the spade is more profitable than the pen, and the sooner the followers of the old order wake up to that fact the better.

In discussing the question of Spiritualism it is desirable to observe that it does not turn upon (1) the question whether any particular medium is or is not a person of irrefragable life; (2) any opinions uttered by the Rev. Dr. Brown, Professor Jones, or the medium Robinson; (3) whether Spiritualism seems either to support or to negative certain theological teachings. The real question is whether man survives death. Having solved it, all the remaining questions must be worked out by each individual for himself.

Changes—some of them revolutionary—are coming upon us in Spiritualism as elsewhere. It is almost as foolish to try and force the pace as to attempt to resist the changes. As Goethe put it, "In every violent overthrow as much is destroyed as is gained."

In the advance of the spiritual movement, the orator should go first, the writer next, and the social worker third. But they are all absolutely necessary—Platform, Press, and Social leadership, and should work in co-operation—friendly rivals perhaps, but none the less friends.

To call upon the leaders of the movement to answer every foolish public attack upon it is as though the junior masters of a great school were continually running to the headmaster for assistance in dealing with the lower forms placed in their charge.

THE USES OF PALMISTRY.

Mrs. St. Hill delivered a most interesting lecture on Palmistry at the Lyceum Club, Piccadilly, on the evening of the 10th, before a very large audience. Mr. Villiers, the well-known war correspondent, presided.

The lecturer began by saying that she founded the Chirological Society about thirty years ago for the scientific study of the hand. No one knew the age of palmistry as an art, but it was dealt with in one of the earliest manuscripts discovered in Egypt. It was studied by the Jews, Greeks and Romans. As to the cause of the lines on the hands, she had discovered that they were really a map of the brain, and that when the brain ceased to act, either through old age or accident, the lines disappeared. The lecturer illustrated this fact by showing lantern pictures of hands taken in the hospitals where the lines disappeared after an accident to the brain, and when the patient recovered the lines returned. Also she showed pictures of the hands of imbeciles, showing no lines, although the hands were more often folded than not. She further showed the hands of many celebrities and pointed out the meaning of the lines on them. As to the uses of palmistry, it was a valuable guide to parents as to the ability of their children and the careers in which they would be likely to make a success. The danger to one's health (often hidden) could be judged from it, and criminal tendencies could easily be detected and thus counteracted. The future, however, could not be definitely foreseen, but only tendencies in the life. At the close of her lecture Mrs. St. Hill answered questions from the audience. The chairman gave an interesting account of some predictions made to him by Mrs. St. Hill before he went to South Africa, as war correspondent, which had come true in every detail.

B. M. O.

MISS ANNA CHAPIN.—We have received and acknowledge, with many thanks, on behalf of Miss Chapin the following donations: Mr. Robert Salvesen, £1 1s.; Mr. A. J. Ellis, £1. Nemo, £2; Mrs. Gibson, £1.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: H. Pemberton, £2; Robt. Salvesen, £1 1s.; A. Ellis, £1; Mrs. Green, £1; W. K., £1.

WHEREVER a soul in advance of his generation sees visions or hears voices he is denounced as a necromancer, a heretic, an idolater. But . . . God chooses His messengers without consulting Church, Pope or priest, and what a blessing it is that we shall be judged by His laws and not by theirs.—"The Two Worlds" (article on St. Joan of Arc).

AND now, perhaps, the memory of their hate
Has passed from them, and they are friends again,
Laughing at all the trouble of this state
Where men and women work each other pain.
And in the wind that runs along the glen,
Beating at cottage doors, they may go by,
Exulting now, and helping sorrowing men
To do some little good before they die.
For from these ploughed-up souls the spirit brings
Harvest at last, and sweet from bitter things.

—JOHN MASEFIELD.

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 Hunt. 27th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11 and 6.30, Mr. G. Woodward Saunders. Wednesday, 23rd, at 7.30, Mrs. Annie Brittain. Friday, June 25th, at 7.30 p.m., Mr. Ernest Hunt.

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

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Julie Scholey.

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

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Kirby; 6.30, Mr. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. Beaumont-Sigall. 27th, 11, Mr. W. A. Codd; 6.30, Mr. A. Vout Peters.

Peckham.—Lausanne Hall, Lausanne-road.—11.30 and 7, Mrs. M. Jones, of Wolverhampton. Thursday, 8.15, Mrs. Podmore.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 24th, 8, Mrs. Harvey, of Southampton. Sunday, 27th, 7, Mr. H. Boddington and public circle; 3, Lyceum.

London Central Spiritualist Society (The Spiritualists' Rendezvous), Funnival Hall, Funnival Street, Holborn, E.C.—18th, 7 to 9, Mrs. Neville. 25th, Mrs. Florence Sutton. July 2nd, Mrs. Louie Harvey (Psychometry.)

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Miss Wellbelove and Mr. Humphries; 3, Lyceum; 6.30, Mrs. E. A. Cannock. Wednesday, 23rd, 7.30, Mrs. Mary Clempson. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, Annual Flower Services: 11, Mr. A. W. Jones; 3, Lyceum; 7, Mr. A. Punter, address and clairvoyance. Wednesday, Mr. and Mrs. E. J. Pulham, address and clairvoyance. 27th, Hospital Sunday, Special Collections.

Brighton.—Athenæum Hall.—Dr. James Coates: 11.15, address; 7, his lantern lecture, "Marvels of Spirit Photography"; 3, Lyceum. Wednesday, 8, Mr. H. J. Everett, Pres. B. S. Ch.

Brighton.—Old Stein Hall, 52a, Old Steine.—11.30 and 7, Monday, 7.15, Tuesday, 3, Mrs. Gladys Davies, of Johannesburg and the Spiritualist Union of South Africa. (See advt.)

BIRTHDAYS.—Arrangements are in progress for the first anniversary of the London Central (Spiritualists' Rendezvous) on Friday, July 16th, and the International Home Circle Federation on Tuesday, July 20th.

MRS. GLADYS DAVIES, from South Africa, is on holiday in Brighton for a month. Last week there Professor Coates delivered a series of lectures, at the close of which Mrs. Davies gave successful clairvoyant descriptions. She held several séances at the house of Mr. and Mrs. Hulme.

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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
Haekney, 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
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
Plaistow, Spiritualists' Hall, Bræmar Road... ..		6.30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Howitt Rooms (nr. Town Hall)... ..		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
Wimbledon, 4 and 5, Broadway	11-0	6.30

*Lyceum (Spiritualists' Sunday School) at 3 p.m.

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