

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,072.—VOL. XL. [Registered as] SATURDAY, SEPTEMBER 25, 1920. [a Newspaper.]

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SATURDAY, SEPTEMBER 25, 1920.

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PRICE TWOPENCE.

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NOTES BY THE WAY.

Spiritualism of late, as we know, has been coming to the front in the drama and also in the picture play. There have been several "psychic plays," and we hear of some forthcoming cinematograph dramas in which the supernormal is to be introduced. This reminds us that the first appearance of Spiritualism on the stage in any serious aspect was in the play, "Spiritisme," written by the great French dramatist, Victorien Sardou, and produced in 1897, some particulars concerning which we have just been studying. The following quotation from a letter by Sardou to Mr. Charles Frohman has more than a merely historical interest:—

Everybody here [Paris] knows that for forty years I have been a wonderful medium myself, and I have had in my own house wonderful manifestations. My piano has played by itself. Flowers have fallen from my ceiling upon a table; and it is I who have brought this about, and they dare not lay at my door calumnies such as true mediums are exposed to, and say of me, as they had the impudence to say of Homc, that I am a charlatan. For the last forty years I have said to whoever would listen to me that I would consider as idiots those who allow themselves to be taken in by the agents of jugglery, frauds, and mountebanks. I should equally regard as imbeciles those people who deny the reality of phenomena attested by men of science, and people like myself. For that reason my play is awaited, to see what I shall say. It is the first time that anyone has dared to put Spiritualism upon the stage, and the papers have been publishing recently experiences which are very similar to those referred to in my first act, the misplacing of objects without touching them, hands seen and felt. These hands have been pressed in mine. And this I have told to the world briefly. People will deride me; they will argue; the incredulous will deny; the believers will send me flowers. It will be a struggle and a test, but it will be power and honours; and I do not wish to compromise the victory in the battle by depriving myself of a single cannon-ball.

The play made a great impression from the sensational standpoint, but it had no lasting effect. The public in those days were not ripe for the subject.

* * * *

The Rev. Walter Wynn has brought out a trenchant booklet on "The Gladstone Spirit Photograph" (Kingsley Press, 2/-) in which he replies to Viscount Gladstone, Messrs. Joseph McCabe, Neville Maskelyne and William Marriott, the Rev. F. B. Meyer, Father Vaughan and others. It contains a description of the circumstances in which the Gladstone photograph was taken and accounts of other notable psychic photographs, several of which are reproduced in the pages of the brochure. Mr. Wynn writes in his usual forceful and animated style, and the booklet would make

an excellent propaganda document. We give two quotations:—

"When we have read the New Testament through with great care, in order to obtain the truth or otherwise of its contents, in the light of modern psychical phenomena, we have to listen to vague assertions, in condemnation of Spiritualism, from the lips of Dr. Meyer and others at Leicester, aided by Dr. Vaughan, the Roman Catholic Prelate, and heartily supported by Mr. Joseph McCabe, the agnostic and avowed unbeliever in any After-Life whatsoever. What a pathetic combination of forces! Can we be surprised that honest men and women turn away from these 'safe' exponents of modern Christianity, and the expedient and diplomatic exponents of Free Church Councilism, to find refuge in the society of what are called 'Spiritualists', in the hope of being able to retain their own honest convictions? I give it as my opinion that if the phenomena demonstrated by the modern Spiritualist are fraudulent, then the Bible itself is saturated with psychical delusions."

"A careful and dispassionate examination of all the evidence I have recorded allows only, I think, of one conclusion, viz., that we have obtained preternatural images of spirit-faces, among them being that of William Ewart Gladstone. At any rate, I hold this opinion without the least doubt in my mind."

* * * *

The discussion on revolutionary methods has brought us more articles and correspondence than we can possibly use. It is not merely that space is an important consideration, but the subject is one not easily confined within the limits appropriate to our journal. We allowed Mr. W. H. Evans his reply, rather regretting his expression of view that certain statements with which he did not agree were "the outcome of a base fear," and dictated by self-interest. It is not at all necessary to impute mean motives to those who express opinions with which one does not agree. The only real revolutions are spiritual ones; and they, too, are the only ones which are at once peaceful and permanent. These involve the action of Power, quiet and resistless, as contrasted with the employment of Force, disruptive, explosive, disorderly, whether it acts for or against a human ideal. It was said of a marauding and destructive race, "They make a desert and call it peace." Of course, a desert is peaceful enough if *that* is the kind of peace which is desired. Similarly, all men may be made "equal" by being consigned to the equality of the grave.

* * * *

It is really no justification of revolutionary doctrines to say that in the pursuit of peace and equality tragedies may be disagreeable necessities, may arise accidentally out of the pursuit of the ideal conditions. If they do, it shows clearly that the reformers are going the wrong way to work. Ideas, to gain supremacy, must follow the natural course of ideas—the way of Reason. "The man who will not reason is a bigot, the man who dare not reason is a slave, the man who cannot reason is a fool." Tyranny may and often does survive tyrannicide. It can never stand before the influence of an idea. Reading some of the wild threats of red revolution by those who feel personally aggrieved by the social conditions of the time, we are reminded of the story of the small boy who was found raising a great rumpus in his bedroom one morning. "I wish," said the youngster, angrily, "that the world could be made all over again." "Why?" asked his perplexed mother. "Because I can't find my socks."

MEDIUMSHIP IN THE 'EIGHTIES: SOME REMINISCENCES.

It was in the early part of the year 1883 that, a lean, eager youth, one of the tribe of Grub Street, prowling about London, and taking note of the sordid-splendid pageant of life in the West End, I came upon a public hall, somewhere in the neighbourhood of Oxford Street—exactly where, I have now forgotten—at which, as I gathered from a bill outside, a lecture was to be given. The subject riveted my attention at once; it was on the scientific evidences for a life after death, and the admission was free. Both were important points—I was in quest of knowledge of all kinds, and I followed a calling renowned through the ages for its poverty.

The subject was quite strange to me. I had heard of Spiritualism, but the term awakened in my mind nothing but ideas of conjuring entertainments in which skilled professors of legerdemain—I had seen several of them—exposed the vulgar superstition that certain tricks could only be performed by the aid of spirits. The meeting promised at least an adventure. I went in, fortified by the knowledge that amongst the speakers were a member of Parliament and great newspaper proprietor, a distinguished public man (the father of a famous statesman of later days), a clergyman well known as a writer and social reformer, and an alderman from a North of England town, who in the course of his long address, for he was the leading speaker, referred to himself as a geologist. Between them they seemed to make out a good *prima facie* case for the possibility of a future life to be demonstrated by science, and I left the hall with an appetite quickened for further knowledge on the point, for I noted that, although the speakers were Spiritualists, they showed no trace of mental aberration.

Various books and papers on the subject afterwards coming into my hands I read them eagerly, but found myself for the most part repelled by a certain uncouthness. Some of the writers struck me as people of little education or critical judgment, and in a few cases there was an apparent striving after sensation and effect. Natural eccentricities of speech and method I found not intolerable, but a deliberate attempt to cultivate these things and to clothe extraordinary events in freakish speech was an offence. I decided to look into the events themselves.

One of my earliest experiences in this direction was a visit to the house of a medium who gave trance discourses. I was introduced into a small apartment, in which sat about twenty people, and the medium, a bearded man of a little under middle age, with an alert manner, and a face showing plenty of good sense, addressed us, having previously, with some slight spasmodic movements, gone into the trance state. It was a revelation. I heard what I regarded as remarkably fine oratory. It was not merely moving eloquence, but the best of good sense given in sentences of perfect construction. There were in it many most felicitous phrases, coined apparently on the spur of the moment. There were epigrams, flashes of delightful humour, and withal such a depth of philosophic thought, such a fertility of ideas, that the experience for me was a memorable one. I visited several other meetings at which the same medium was the speaker, and subsequently began to take notes of passages in the addresses. Once to test my judgment on their fine literary quality I wrote out passages from one of the lecturer's perorations and brought them under the attention of a friend, a man of established reputation in literature, although I remember some jocular remarks by R. L. Stevenson about the excessively sonorous quality of his style as a writer—but that is another story. My friend pronounced the passages pieces of excellent literary work, and praised the balance of the sentences, and the choice and arrangement of the words. In short, he confirmed my judgment. I did not tell him that this excellent piece of literature had been thrown off casually in a speech by a trance-medium, with no educational advantages, and in his normal state the possessor of a quite pedestrian style of writing, with no literary niceties whatever. He would probably not have believed it, because in those days it was as usual as to-day—and with about the same justification—to say that "nothing ever reaches us through mediums but the dreariest and most commonplace twaddle."

Later excursions into the subject brought me into touch with "physical" phenomena. I heard several times the "direct voice" in the house of a gentleman whose wife was the medium. They were well-to-do people, and there were no fees. Indeed, no fee would have been large enough to secure admission to their circles for any sensation-monger or other undesirable visitor. Invitations were much coveted, but the medium was carefully guarded against any indiscriminate or excessive use of her gift. Many people of the highest distinction visited these circles, and the phenomenon of the "direct voice," and other physical marvels which occurred there, established their genuineness beyond all criticism. The money question was not present to excite prejudice and suspicion, and to "establish a motive."

At another private house, in a private circle, the medium being a guest and friend of the host (and afterwards a novelist of some note) I beheld the movement of objects in the light. Naturally, one thought of jugglery, but any suspicion of the kind was banished when later in the evening, being alone for a few moments in the room, I witnessed the levitation of several small articles—a cigarette holder

on the mantel-piece, for example, lifted itself and flew across the room striking me on the shoulder. I had to acquit the medium and the other sitters, and it could not have been hallucination on my part, for all the other sitters had been previously witnessing the same manifestations.

I met many mediums, and saw many phases of manifestations in those days. I saw genuine manifestations, and knew them to be genuine; I saw "fake" phenomena, and sometimes helped to expose them; also I witnessed a species that appeared to be a mixture of the real and the spurious, and incidentally learned how difficult it is to distinguish between them, and how the results are governed by the conditions of the circle—the kind and quality of people sitting with the medium, who forms a kind of nucleus for the "power" exercised.

It was about this time that I met a remarkable character, a medium who gave his gifts freely, and lived in great poverty. There were, and are still, several of this class. He was a struggling tradesman, an old man with a face that shone with the beauty of character, and who spoke in trance under the control of an intelligence who claimed to be a woman of Ancient Greece. She gave messages of great charm—prose poems. The medium was quite unworldly. His business ultimately went to pieces, and he wandered about thin, shabby, and, although he tried to disguise it, often, I am sure, in want of a meal. He died at last, partly of destitution, in a common lodging-house. He was unbalanced, of course—a "fool." But I doubt if the consequences of his folly pursued the poor old medium beyond this life, as it will certainly pursue all those whose folly goes to the other extreme.

More than one of the mediums of those days, being then young men, made their mark in the world in later years. One of them rose to a high position in the mercantile world, and retired with a fortune. Another acquired fame in the inner circle of literature as one of the finest stylists in English and French magazine writing. He is the author of several studies in life and literature, and his identity, concealed under a *nom de guerre*, has been several times the subject of speculation in the English Press. And many of the mediums I have known have lived to a hale old age, thus flouting another of the opinions entertained about them by the ignorant.

G.

ROBERT NIXON—THE CHESHIRE PROPHET.

Lady Blake kindly sends us the following quaint account of Nixon, the "Cheshire Prophet," taken from an old magazine, "Anthologia Hibernica" (1794):—

This original, whose prophecies have been so long celebrated, lived in the reign of King James I., and was a meagre idiot. He was employed by several farmers, followed the plough all day, and assisted them (their?) merriment at night. He was a short, squat fellow, with a great head, and goggle eyes; used to drivel as he spoke, which was in a hoarse voice, and very rarely; had a particular spite against children and would frequently run after them to beat them. The people had a strong reverence for his stupidity; not only relying implicitly on his predictions, but imagining even his silence to be portentous.

He was at length taken into the house of Thomas Cholmondley, of Vale Royal, Esq., where he lived when he composed his famous prophecies, which he is said to have delivered with the gravity and solemnity of an oracle; it being observed that though he could not speak intelligibly when uninspired in uttering his prophecies, he spoke plainly and sensibly.

The most remarkable of his predictions are supposed to have had relation to the Civil War between King Charles I. and his Parliament; the death of that monarch; the exile and restoration of Charles II., the abdication of James II., and the consequent revolution.

Nixon's prophetic fame reaching the ear of James I., he ordered him to be brought to London, that he might see so extraordinary a personage. On being informed of the honour intended him, he wept bitterly and begged that he might not be taken to Court; giving for a reason that "he should be starved there," which, notwithstanding every precaution, tradition says really happened; the officer to whose care he was assigned, going in a hurry with the King from Whitehall to Theobald's, left Nixon locked up without provisions, by which accident he was unfortunately starved to death.

Subjoined is the account the present owner of the painting, from which the print of Mr. Nixon was engraved, has been pleased to give of the accident that put it into his possession:—

"Being on a visit to Mr. Cholmondley, of Vale Royal, in Cheshire, and caught in a shower of rain on horseback about a mile before I got there, I went into a cottage near the road; and stepping on a piece of canvas at the door. I thought it particular there; so taking it in my hand, I found on the side next the ground the face I sent you; which, being so odd a one, I asked some account of it, to which the woman of the cottage answered, *Lord! it is our Nixon's head, which was thrown out of the Hall house the other day, and I brought it home.* From her I purchased it."

MR. HENRY WITHALL AND THE L.S.A.

The name of Henry Withall carries the mind back many years—even before *LIGHT* and the body of which it is the organ came into being. Mr. Withall was an active member of the Societies out of which the London Spiritualist Alliance originated. I recall his presence some forty or more years ago at the social and other meetings of the old British National Association of Spiritualists in its rooms at 38, Great Russell-street, Bloomsbury. After the formation of the Alliance, which took place towards the close of 1884, its successive Presidents, the Rev. William Stainton Moses ("M.A., (Oxon.)") and Mr. Edmund Dawson Rogers, found in Mr. Withall, in his office of treasurer, a faithful coadjutor and loyal supporter. His recollections of Mr. Moses, Mr. Rogers, and other leaders prominent in the early days of the movement, and his experiences of phenomena with Eglinton and Florrie Cook (Mrs. Corner) would make very interesting reading, if Mr. Withall should ever write his reminiscences.

During the latter part of Mr. Rogers's long illness and on his decease, the chief responsibility for carrying on the work of the Society and of its journal passed into Mr. Withall's hands. His has been the personality most largely responsible both for holding the Alliance together and for its steady growth.

Every new movement in those early days in connection with the Society owed its initiative to him, and though he took no step of importance without consulting the Council his advice was always deferred to, and his decisions upheld. On more than one occasion since the decease of Mr. Rogers, Mr. Withall has been pressed to allow himself to be nominated for the presidency of the Alliance, but he has resolutely declined to do so. Holding that the fact of passing to another sphere of existence cannot in itself alter a man's interests, and that the work with which Mr. Moses and Mr. Rogers were associated on earth is as dear to them now as it ever was, he preferred that they should still be regarded as the real presidents of the Society, and that he should occupy merely a secondary position. He has looked upon himself as the inheritor of a great trust—a trust to which he has consistently been faithful.

All along he had adhered to the original idea of the Association, as projected by its founders, which was that it should be regarded less as a society for the active propaganda of Spiritualism, than as an organisation existing to afford information to inquirers into the subject. While the knowledge of the facts of survival and of the possibility of communion between the living and the so-called dead is one of infinite comfort, it has to be recognised that investigation requires great care, that it is not a matter to be taken up by all and sundry without guidance. Bearing this in mind, Mr. Withall has ever been at hand to give out of his own wide knowledge and experience the needed instruction and counsel.

But Mr. Withall has himself acknowledged that the methods of thirty or forty years ago are not entirely applicable to the present day. He has on more than one occasion expressed his willingness to further a project for introducing *LIGHT* to a much wider public. Again, the enormous desire on the part of the public for information is now too strong to permit of the retaining altogether its conservative attitude. It must take a more prominent position in the movement than it has occupied hitherto, and to enable it to do this an organisation closer in touch with the needs of the times is required. And so long as it is fully recognised that true and lasting reforms can only spring from within and cannot be imposed from without, and that no merely mechanical changes can compensate for any loss in the deeper things of the spirit—the warm interest, the understanding sympathy, which are the very life-blood of such a Society as ours—there is nothing to fear, but on the contrary the Council having, as a foundation, the splendid traditions and unblemished record of the Alliance and *LIGHT*, which Mr. Withall has so greatly contributed to maintain, is looking not only to a very bright future, but a very active one.

Mr. Withall, in all the years of his active connection with the Society, has given his energies freely and ungrudgingly on its behalf, and of late he has felt the need of some relaxation from the strain, but his entire withdrawal from active service—should he decide on that step—would be received with very deep regret, a regret which would not be confined to his fellow-members on the Council. At this time his great experience and wise caution are particularly needed, and, I trust, will still be at the service of the Alliance, and its organ *LIGHT*.

D. ROGERS.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

The following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Sir Arthur Conan Doyle	10	10	0
Julius F. Gems	10	10	0
Mrs. T. M. Hichens	5	0	0
J. P.	5	0	0
H. Yardley	2	2	0
Edward J. Thompson	2	0	0
W. Harwood Nutt	1	1	0

IN WORLDS NOT REALISED.

A STRIKING PULPIT PRONOUNCEMENT.

I was much struck, writes a correspondent, by a sermon I heard a few Sunday evenings ago in a Congregational Church in the North of London. The preacher, the Rev. W. Kaye Dunn, announced that his subject would be "The Reality of the Unseen," and having given out as his text Paul's declaration, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. ii, 9), he began something like this: "Oh," you say, 'analyse the statement: it won't bear looking at twice. You are asked to take leave of eyes and ears and even of imagination. If you haven't seen or heard or even imagined a thing, how can you be expected to believe it?' My business is by simple tests to show that this text is common sense. I will put my case to you as jury." And then he went on to remind us how the senses acted. They were instruments for picking up messages through sight, hearing, smell, touch. "But suppose you use all your senses, and you can find nothing, does that prove there is nothing there?" With a dramatic gesture of attention he exclaimed, "Did you hear that? No? A wireless went through the church, and not a soul of you picked it up! Well, perhaps there was none at that moment but it is a fact that you have run your heads into ten thousand wireless messages and haven't picked up one yet. You can't argue that because there is nothing registered there is nothing to be registered." Mr. Dunn proceeded to pile up illustration after illustration, familiar and unfamiliar, of the limitation of our sense perceptions. "You can set a syren going thirty-two thousand a second. You can see it but can hear nothing, but the cat wakes up and wonders where the noise came from! In the vibrations between the notes C and D there is room to write an oratorio, but we have not the throats to produce it nor the ears to hear it." An Esquimaux who would only believe in the existence of creatures that could enter the small door of his ice-hut would have a very limited knowledge of the animal creation, but we were inclined to believe there was no more in the world than we could bring in at our three-foot door! And if there were (as there certainly were) sights that none of us had yet seen and sounds that none of us had yet heard, we couldn't imagine them, for there was nothing new in imagination. It only combined perceptions with which we were already acquainted. Then the preacher turned to that wonderful Old Testament story of how the prophet prayed that the eyes of his servant might be opened. "And God opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha" (II Kings vi., 17). That led to the suggestion that heaven was not far away. "I am inclined to believe that heaven is here intermingled with us—that its music is mingled with ours, but out of our range because we have not the apparatus to register it. Some people, when dying, have declared they could see their friends coming for them. I don't say you have got to believe it, but you can't deny it. What right, indeed, have you to say that anybody dies? Not the ghost of a right. All we can say, were to speak with scientific exactitude, is that at a certain moment our friends passed beyond the limits of our senses and we were not able to follow them further. We are coming to believe more and more to-day that there is no death. Jesus, in the thirty-nine hours between his 'death' and his resurrection, fulfilled two engagements. He told the dying robber that He would introduce him into paradise. I do not know where paradise is, but I know that that was a personal appointment to introduce the man somewhere. Peter says Jesus went and preached to the spirits in prison. I do not know where the prison was but I know that to go and preach to anybody anywhere is the appointment of a living man! No, we have no right to talk about the fact of death. It hasn't a foot to stand on. There is more music than you have heard, more colour than you have seen. If God enlarged our five senses one decimal point, who knows what we should see, what we should hear, what we should touch! And if God should give us a sixth sense it might transform everything, and this old earth would become a marvellous new earth, indeed. Do you think our Father has not more beautiful things for His children? Sailors tell us sometimes that they know when they are near some of the islands of the Indies by the scent of the sweet sandal wood. I hope I have brought you this evening some sweet scent of islands not so far away, but just a decimal point outside our senses. God Himself is not far away; He is very near. 'Eye hath not seen, ear hath not heard—' I commend the words to you as sound, practical sense!"

WHEN the truth is denied and its supporters are few and weak, the Universe stands always ready to affirm it with a calamity.

ERRATA.—We have to express regret that the name of the author of "Animal Survival," which appeared in the last two issues of *LIGHT*, was given in error, on page 302, as "Metcalf-Smith" instead of "Metcalf-Shaw." In the article on "Sideric Pendulum Experiments" (page 300), eight lines from end, the word "meeting" should be "morn-ing."

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

"REVOLUTION AND RESPONSIBILITY."

A SUMMARY AND SOME COMMENTS.

The contributions to this discussion are so numerous and lengthy that we are compelled to give them in summary, and thereafter shortly to close a discussion which is not only diffuse but very apt to wander from the main issues.

V. MAYNE (Winchester) quotes a friend's opinion that Spiritualists appear to belong to the comfortable classes, and are blind to the justifiable unrest and antagonistic to the legitimate aspirations of the workers for better conditions. It is this class which will be to blame if the workers are forced to seek redress along revolutionary lines. A strange conclusion, truly, since Spiritualism is the most human and humane movement we know, recognising humanity as *men and women*, and not as capitalists, paupers, aristocrats, plebeians. Liberals, Conservatives, or what not. It seeks material betterment by the only wise means—a spiritual change which will outwork mutually and peacefully in external changes.

P. H. HASLAM (Sheffield) expresses pleasure at Mr. Evans' letter. He has words of praise for the Labour leaders; but as for the Church "there is nothing wrong with it." All it needs is such revolutionaries as are labouring to improve economic conditions. He hopes that we will take a more impartial view of the matter. To him we would only say that we are at one with all who give their life and service to humanity, but it is necessary to study methods as well as aims. As for the Church it is full of revolutionists. We are on terms of friendship with many of them, but their methods are by way of reason, persuasion, and the spread of enlightenment by ideas. If they proposed any form of boycott or physical coercion of the ignorant and stupidly conservative sections of the clergy, we should strongly dissent. Rancour and impatience are very human things, but there is a broader humanity in which these defects can be enfolded and made harmless. We felt this intensely when in a gathering of Church dignitaries, many of whom were utterly at variance with us, but all cordial and sympathetic. There are some things in which all human beings may be at one. These are the things that count. "Love suffereth long, and is kind, Love envieth not, Love vaunteth not itself. Seeketh not her own, is not easily provoked, thinketh no evil . . . Love never faileth." So wrote St. Paul. Is it a counsel of perfection? We think not, for we have seen it in action. We have seen it amongst employers and amongst their clerks and artisans, amongst generals and captains, and amongst the rank and file; amongst great aristocrats, and equally amongst "plebeians." This is the thing that unites men and women, who the more they are so linked are the less in danger of sectional dissensions, in which faction is against faction, and strife leads to greater strife, and never at all to the desired end.

L. S. (Plumstead) sends us a long letter which we have read with sympathy and appreciation. She points out that the "extremists" are now attempting to do what Church and State have failed to do. She pleads for the thousands of children now being starved physically and mentally, who will never have a chance of developing into sane and healthy men and women unless there is a great change in social conditions. L. S. concludes her letter by saying:—"The enlightening Spirit is in the hearts of men. It has taken a great war and much sorrow to make many think, but the great Spirit of Love is overshadowing all. Shall we dictate its workings? As a last word let the Spiritualist platform be wide, let it stretch to all corners of the earth, embracing all peoples of whatever colour or nationality. How shall we be judges one of another?"

Mr. RICHARD A. BUSH is glad that Mr. Evans has

expressed his views. There is no doubt that a social revolution is taking place. "It is associated with, if not the consequence of, the revolution occurring in the religious and philosophic worlds." Reformers, says Mr. Bush, are notoriously always in a hurry, and that is where they err gravely, lose much of their desired good, provoke avoidable opposition, and are thus themselves responsible for the rousing of violent reactionary forces. "It has been proved by experience that legislative changes much in advance of general public opinion are unwise and often ineffective. Therefore, good statesmanship must first educate the public, and remedial legislative measures will follow naturally." Mr. Bush proceeds to point out that Jesus, whom Mr. Evans refers to as a revolutionist, adopted the method of persuasion and education, and appeal to the highest within. That method brings no reaction. When Mr. Evans states that the religion of Jesus has never had a chance, Mr. Bush would have him reflect that for this the revolutionist was fully as much to blame as the reactionary, because the former has usually adopted neither Jesus' methods nor His teachings.

B. R., a Yorkshire reader, commends to Mr. Evans' attention the article by the Rev. Ellis G. Roberts on "Mr. Clodd and the Argument from Prejudice." He finds "bias" in Mr. Evans' defence of the revolutionist. For the rest B. R.'s letter contains arguments that are being used by other writers, and we must avoid repetition. In this connection we suggest that intending contributors to this or any other discussion in *LIGHT* should read carefully the articles or letters of other writers and thus avoid "overlapping."

Finally, we have to summarise an article by the author of "So Saith the Spirit," who disputes Mr. Evans' statement that "revolution is the result of economic causes," which, "thus broadly stated as a general proposition is not true," and he points out that many revolutions have arisen out of questions of constitution, religion, race, disappointment and anger at national humiliation resulting from an unsuccessful war. Again, he controverts Mr. Evans' assertion that a revolutionist is one who simply voices the unrest of the masses, for, as he shows, nearly all revolutions are the work of a minority. In this he supports the position of Mr. Stanley De Brath, who has dealt with the matter more than once in his surveys of history. As to the revolutionist being "often the only Christian in a country of make-believers," the author of "So Saith the Spirit" refers to the hostility to Christianity shown in the Russian revolution. He might have instanced also the fierce hostility to religion which was the note of the French Revolution, with its cry of "Neither God nor master." He quotes Mrs. Philip Snowden's statement that in Russia now the Deity is "regarded as a counter-revolutionary, and is branded officially as a traitor to mankind." Again, he shows that even if it were true that revolutions spring from economic causes, it does not follow that any particular revolution is justifiable. The economic distress might be due to bad harvests, warlike aggression of other States, national indolence or deliberate under-production by the workers. The distress thus occasioned, instead of being removed, would be only aggravated by insurrection. Analysing the sentence in Mr. Evans' essay, "Now, if revolution is the result of economic causes as a legitimate effect, it must be right," his critic points out that this simply means that "if revolution is the rightful effect of economic causes, it must be right." The argument is certainly of the "circular" order: if revolution is right, it must be right.

Mr. Evans' position, as we construe it, amounts to this. There have been many abuses of power by the possessing and controlling classes which have brought an immense amount of misery and suffering on the multitude—the peasantry, and the workers generally, and not only the manual workers. But now the dispossessed see the means of reform and social readjustment, and whatever may result in the way of further suffering and misery through the measures to be taken by the reformers, must be laid at the door of the oppressors. So much is clear. The reply is that society is so complex

an organism and so interdependent that it is not possible to apportion blame in this way. AEsop, in a famous fable, "The Belly and the Members," written more than 2,000 years ago, exposed the fallacy. The whole organism suffered as a result of a "strike" of the hands, feet, mouth, etc., against what they conceived to be the useless stomach. The fable is as true and as applicable to-day as it was in the sixth century B.C.

For the rest, in days when the whole nation is becoming poor, when the wealthiest are being stripped of every superfluity by taxation and the high cost of living, when sorrow and privation are visiting all classes of society—with the exception of the few whom we call profiteers—and their position becomes more and more precarious—when the social fabric has become almost topsy-turvy, pleas for external forms of revolution sound strangely in our ears. Let us have all the revolution we can, but if it is not based on spiritual laws it can have no permanency, and do no good. Sectional outlooks are useless and mischievous; whether it is the view of the possessor or that of the dispossessed, the social tyrant or the social victim. The disease is much deeper than the world suspects. It will not be cured by physical changes, by redistributions of wealth, by political programmes or legislative enactments. These are all incidentals. All the greatest thinkers of our time have seen clearly what is wrong. The world has forgotten God, and become ignorant of its spiritual nature and divine heritage. But a great influx of new life and light and power is coming into human life as a consequence of the working of laws beyond man's control, and entirely independent of his will. It is for him to cooperate with them, to make the changes they bring quiet and untroubled. The degree to which they tend to bring social ferment and disorder is the measure of the extent to which they are being resisted or ignored—whether it be by the revolutionist or the reactionary.

FROM THE LIGHTHOUSE WINDOW.

The Delphic Club (22a, Regent-street, S.W.) opened its winter session last week. We see that next Wednesday, the 29th inst., the lecturer will be Mr. W. J. Vanstone, who will take for his subject "The Orientation of Ancient Temples." The meetings begin at 5 p.m.

The Rev. J. D. Jones, the well-known Congregational Minister of Bournemouth, preaching a few weeks ago at Sandown, told his hearers that whenever they met for worship there were always many more present than the eye could see. Though the actual visible congregation might be small—discouragingly small sometimes—there was always an unseen company of worshippers. If they only looked at the people in the pews, it was easy to forget what might be termed the manners of holy worship, but if they remembered the unseen congregation they would worship God acceptably and with reverence.

The new church at Reading stands on the London-road, in a fine situation and in spacious grounds. It has been built to hold the congregation until a new and larger structure can be erected near it, when it can be used as a class room and for small meetings, etc. It is a modest building mainly of timber, but pleasingly designed and in perfect taste. The same description applies in an even larger measure to the interior, which is bright and attractive, yet withal homely and simple, as befits a simple faith and a knowledge without artifice or pretension. The visitors—and there were many—were all charmed and Mr. Street won golden opinions as the leader of a community welded into a delightful unity of heart and mind.

The marvellous miracles of healing reported some forty years ago as having taken place at Lourdes are recalled by the death at Angers of Marie Labranche, the original of La Grivotte in Zola's famous novel, "Lourdes." Zola saw Marie at Lourdes, when he was collecting material for his novel. She was then in the last stage of consumption and her case was considered hopeless by the doctors. She was immersed in the waters of the shrine and her cure was instantaneous.

In his novel Zola made her have a relapse in the train on the way home from Lourdes and die in Paris. Marie, however, was in robust health and serving in a Paris shop. She subsequently married, and, when she became a widow, retired to the Convent of the Good Shepherd at Angers, where she has now passed away.

Signor Crispi writes: "The statement regarding 'Fairy Rings' which you quote in Notes By the Way (p. 289) is quite correct. I have watched the rings grow from a single fungus and develop yearly in an expanding circle. The centre seems to be exhausted of something which the fungus requires to live upon, and observation of the process at work led to the introduction of the serum treatment for disease."

Referring to the allusion to Mr. C. W. Leadbeater (p. 287) N. M. writes that Mr. Leadbeater was originally a clergyman of the Church of England and later was ordained into the Liberal Catholic Church, and is at present a Bishop in that Church in Australia.

There has recently passed away at Bar Harbour, Maine, Mrs. Edwin C. Cushman, niece of the celebrated actress, Charlotte Cushman, and author of "Insight" (published by the Christopher Publishing Co., a record of communications from the other side) and "What is Theosophy?" Miss Elise Emmons, the author of "Spring Songs Amongst the Flowers" and other volumes of verse, whose name is known to readers of LIGHT, is her niece.

Dr. Ellis T. Powell, who was one of the delegates to the Press Conference at Ottawa, is returning home after a most interesting trip across Canada. He will probably be back in London before these lines appear.

The "Evening News," in an account of a very old house near Smith's Square, Westminster, tells how it is reputed to be haunted, and that the lady tenant has seen the ghost of Lord North walking across the courtyard.

Writing before the appearance in our last issue (p. 302) of the inspirational message from the late Mr. J. W. Sharp urging the establishment of Prayer Unions a lady friend earnestly asks us to appeal to our readers in this time of national crisis to devote ten minutes daily to concentrated thought and prayer. "We seem," she says, "to be now in greater straits than during the war itself. If we truly believe in the spiritual powers as able to win the victory over the spiritual wickedness in high places, almost unchecked in our midst, let us prove our faith by works."

We have ample reason in our own experience and that of others for the assurance that prayer is a real force in the world, and it is surely our bounden duty to bring that force into action for the defeat of all merely selfish aims, and the averting of the ills which even their temporary triumph would bring about. But we need to pray also that we ourselves may think humbly and judge wisely. As Charles Dickens wrote:—

"A seraph may pray for a sinner
But a sinner must pray for himself."
And we are none of us seraphs yet!

Dr. Frank Ballard, a preacher of mark in the Wesleyan Communion, has been lecturing on Spiritualism, or, as he prefers to call it "Spiritism," at Westborough near Dewsbury. From a report in the "Scarborough Daily Post" it appears that Dr. Ballard regards the ordinary séance as worse than useless, and holds that the only way in which one can hope to arrive at the truth is by expert investigation; but of all the attitudes towards the subject that were uncalled for, unworthy and unhelpful, the Doctor considered that the worst was "that displayed by some Christian—and anti-Christian folk for that matter—of absolute denunciation."

As an example of what he meant Dr. Ballard quoted a statement made by the "British Weekly," which paper, he said, should have known better. In dealing with "Spiritism" it spoke of "these loathsome, so-called investigations." The investigations, he submitted, were not "loathsome," neither were they "so-called." If simply by the wave of a hand or the sweep of a journalistic pen one could dismiss these questions it was a very pitiable thing.

In his leader last week the editor of the "Two Worlds" opens with a statement which we can strongly endorse: "More and more, with each succeeding year, the wheel of Spiritualism turns in the direction of spiritual attainment."

Mr. C. C. Pounder, who was associated with the late Dr. Crawford in his work as a lecturer on engineering and who co-operated in his psychical experiments, tells the readers of the "Two Worlds" that, while admitting the reality of the results at the Goligher circle, he does not regard them as proving spirit agency. We should be sorry if the fact of spirit existence had to be based solely on Dr. Crawford's discoveries. But its base is infinitely broader than that. There is such a thing as cumulative proof, in which a variety of evidences are co-ordinated and supplemented and confirm each other. That is our case.

DR. CRAWFORD'S CONTRIBUTION TO PSYCHIC SCIENCE.

BY STANLEY DE BRATH.

I.—THE EXPERIMENTS DESCRIBED.

There are three primary forms of psychic phenomena that are fundamental to what may be called the physics of the whole subject. They are objective proofs of its reality. These are: Exteriorisation of Form (Materialisations); Exteriorisation of Energy (Telekinesis); and Psychic photography under rigid test conditions. Dr. Crawford's experiments deal mainly with the second.

One of the commonest phenomena at séances has been the movements of objects without contact. Many of the readers of *LIGHT* may have heard, and a few may have seen, the tapping of a paper megaphone against the ceiling, or the flight of some small object; many more have witnessed movements of a table which could not be attributed to unconscious muscular action. Those who first saw these facts accounted for them in a very naïve way—that spirits laid hold of the things much as we might do. The next hypothesis was founded on statements through automatists, that the power was transmitted through the ether of space which interpenetrates all matter, that the spirits could move the bound ether in a table, carrying, of course, the wood with it. The experiments reported in *LIGHT* of the violent destruction of small tables rent into pieces, gives support to the latter view.

But Dr. Crawford has made the first scientific experiments on the cause of one form at least of this manifestation of externalised power to which the name of telekinesis has been given. A summary of these experiments and their results is, at the present moment, a fitting tribute to his memory, and may be welcomed by those who have not read his works.

The objective reality of physical phenomena is the ground and starting-point of all Spiritualism: only physical phenomena manifesting Force combined with unseen Intelligence can conclusively disprove materialist theories.

Dr. Crawford's interests lay with those manifestations with which, as a trained engineer and physicist, he was specially fitted to deal, and his experiments are conclusive proofs both of the fact and of their control by unseen intelligence of some kind or another.

In the preliminary remarks to his book on "The Reality of Psychic Phenomena," he lays down that the conditions of success are:—

- (a) A very powerful medium;
- (b) A circle of sitters supporting the medium;
- (c) All to be imbued with the seriousness and object of the investigation;
- (d) A band of operators (unseen) who have the same objects in view;
- (e) The phenomena must not be produced spontaneously, but must be under command.

He considers it a matter of experience "that the medium and sitters must not develop any form of material greed, or the phenomena become undependable and unreliable," and he adds, "Unless the invisible operators co-operate heartily in the experimental work, the results are likely to be of small value."

The experiments were uniformly carried out by red light giving quite good visibility, and his conviction was that if the processes resulting in the application of psychic force are once really discovered, the rest of psychic phenomena will rapidly fall into place and be understandable. "Psychic energy—as evidenced at good physical séances—is at the root of the whole thing, and it is useless to expect any great advance until its laws have been unravelled." This is perhaps the conclusion of a specialist in love with his particular line of investigation, but it adds to, rather than detracts from, the value of his evidence. With these preliminary remarks his experiments can be intelligently followed.

His first experiments with the phonograph established the objectivity of the raps and noises accompanying the phenomena; the next were to verify the reaction produced on the medium by the force levitating a table weighing 10 lbs. 6 oz. The medium, seated in a chair, was placed on the platform of a weighing machine tested to 2 oz., and during the steady levitation of the table, the indicated weight rose from 130 lbs. 14 ozs. (that of the medium and her chair) to 140 lb. 10oz.; being 10 oz. short of the weight of the table. That is to say, 10 lbs. 4 ozs. of this weight of the levitated table was added to that of the medium. In another experiment the increase of weight was 10 lb. 8 oz., being 2 oz. in excess of the weight of the table. In subsequent experiments the weight was invariably slightly less than that of the object raised; and further experiment showed a small reaction on one or more of the five sitters in the circle. Dr. Crawford is specially careful to state that no portion of the person or dress of the sitters was permitted to touch the article levitated in any experiment.

The unseen operators were then requested to jerk the table upwards while suspended in the air; this was repeatedly done, each movement being accompanied by an increase in the weight indicated. Similar results occurred with horizontal movements. Dr. Crawford then found that severe muscular effort to depress the table to the floor was insuffi-

cient to do this, that the resistance encountered was elastic, not rigid, and that an attempt to push it *towards* the medium was met by a resistance of a different kind—rigid, not elastic.

This suggested to Dr. Crawford's mechanical knowledge the idea of a cantilever of force. A cantilever is an arm one end of which is embedded in masonry or otherwise fixed. Such an arm would be more or less elastic to a vertical force applied at the free end, but rigid to a compressive force in the same plane. A long sequence of experiments suggested by the idea, resulted in the following conclusions:—

1. A "psychic rod" conveying power proceeds from the body of the medium.
2. This can, at request, press the contact of an electric bell.
3. It can lay hold of solid bodies (Exp. 29).
4. The space above the table while the latter is suspended in the air is unaffected, and may be strongly lit without results.
5. A light flashed below the table at once causes it to drop.
6. The levitated table is not affected by exploring the space beneath it with a glass rod.
7. A pressure gauge (manometer) exploring this space shows no increase, therefore the levitation is not produced by anything resembling static fluid pressure.
8. A board under the table resting on a spring contact with an electric bell gave no results when the table was levitated; there was, therefore, no reaction on the floor under the levitated table. (Exp. 33.)

The next experiments were to investigate the direction and amount of force applied to the table. In place of the medium, it was placed on the weighing machine, the weight of the table, plus the board on which it stood, being 15 lbs. 6 oz. The séance began with the tilting of the table on two legs. The pressure rose to 26 lbs., showing a back pressure in excess of the weight, with incomplete levitation. (Exp. 40.)

Exp. 41 is a remarkable one. Conditions as in Exp. 40, but the unseen operators were requested to levitate the table entirely, not to tilt it. This was only partially effected and the (rapped) message was given "Cover the (white) board with a dark cloth." This was done, but still the levitation was only partial, showing a back pressure of 14 lbs. in addition to the weight of table and board. After some time the levitation was complete, and then the weight indicated was simply that of the table and board. Dr. Crawford remarks, "I have come to the conclusion that levitation of a table over a raised platform is much more difficult than over a level wooden floor. There seems to be a normal levitating level with reference to the position of the medium."

In another series of experiments a spring balance was placed under the table, and the unseen operators were requested to levitate the table. No reaction was registered by the balance, and the operators stated by raps that they were using the space outside the pan of the balance. Asked to levitate the table in the "usual manner," the operators complied, the balance showing a vertical reaction of 14 lbs., the weight of the table being 10 lbs. 6 oz. This experiment showed the existence of a horizontal component to the force used.

To verify the amount of this, the spring balance under the table was fitted with ball-bearings and attached to another horizontal spring balance. On levitation the horizontal balance showed a horizontal component of 5½ lbs. These experiments further revealed that the amount of pressure varies greatly with the height of the recording balance above the floor, the increase of height being accompanied with greatly increased vertical pressure.

A very important series of experiments shows:—

- (1) That on the floor and for two or three inches above it, there is no vertical reaction.
- (2) A very slight reaction is perceptible at three inches.
- (3) With further increase of height the reaction increases rapidly (from 3 lbs. to 26 lbs.) up to a certain height, when it increases but slowly. This establishes the fact that the upward levitation is not produced by an unsupported cantilever in these cases. Many additional experiments verified that on weighing the medium and all the sitters before and after the séances, there is a small permanent or semi-permanent loss of weight from two to six ounces by most of the sitters. The medium herself lost but two ounces. The meaning of this loss will appear later.

The general outcome of the whole of the experiments recorded is:—That the levitations are generally produced by a curved arm, or cantilever, of psychic force; this "psychic rod" can be touched, giving a cold, clammy feeling (p. 226); it can produce raps, from slight touches, to blows that shake the room; its rigidity varies with the amount of light; the rods issue from various parts of the medium's body; so soon as a rod is formed its free end rests on the floor, i.e., part of the body of the medium is supported by it and part by the weighing machine; she, therefore, apparently loses weight; raps with the rods are accompanied with variations in the apparent weight proportionate to the intensity of the blow. These psychic rods can also lay hold of and lift a handbell on to the table; they can strike the keys of a typewriter, but the letters struck had no significance. The impressions produced in soft clay by the ends of such rods showed a kind of corrugated structure. Finally it was

shown that whereas a charged electroscope under the levitated table was unaffected a touch of the psychic rod instantly discharged the instrument.

These are the series of experiments by which the objective existence of exteriorised force have been investigated. In a subsequent article I shall summarise further very interesting results dealing with the form of the rods, the overbalancing of the medium by reaction, the photography of the rods, their constitution, the evidence for "a new form of matter," and the like, fuller details of which may be looked for from Dr. Crawford's next book, now in preparation for the Press. I am glad to be able to say that these most interesting mechanical experiments will probably be continued, in spite of the tragical termination which we all deplore.

WHY NOT A GYMKHANA?

By THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

At the end of "From the Lighthouse Window" on page 285, appears an admirable suggestion as to a series of contests that might be arranged to test the relative status of Spiritualists and their opponents in the matter of "health and reason." As a veteran exponent of Physical Culture I should be delighted to promote what should be a truly instructive entertainment, and, though now commencing my seventh decade, would gladly don my gymnastic raiment and enter the arena once again.

If my recollection serves me, Mr. Magee was, in his college days, very much of the same height and weight as myself at a corresponding period. I shall be much pleased to "take him on" at the peaceful pastime of weight-lifting, conceding the seven or eight years by which he has the advantage of me in consideration of my presumably greater experience of this fascinating art. I suggest the slow press, Continental fashion, as an admirable test of muscular power. As an intellectual exercise I will compete with him in filling up fifty Income-tax returns. Finally, as a trial of patience, I will match myself against him in teaching an anthem to a village choir.

Mr. Joseph McCabe shall be invited to illustrate his explanation of the feats he attributes to D. D. Home and Miss Goligher. He shall step out of one window at the height of seventy feet from the ground, walk along a course of bricks projecting an inch and a half from the wall, open another window, and pass through it under the supervision of four witnesses, one of whom shall be Mr. Clodd. Should he be fortunate enough to survive the task he shall be allowed an interval for rest and refreshment, after which he shall sit in a chair and levitate a table with his toe while Mr. A. P. Sinnet holds it down. I am reminded by a lady that in performing this feat the athlete must be handicapped by feminine skirts. Mr. McCabe will doubtless be ravished with joy at such an opportunity of establishing his theories.

The Editor of LIGHT shall give an exhibition of those favourite "stunts" by which he excites the amazement and envy of his friends. He shall sit in a small room with a constant stream of visitors passing in and out. Three ladies and two gentlemen in the same room shall carry on a vigorous conversation to which the Editor shall contribute a remark from time to time. In these surroundings he shall write a leading article on any psychic subject named by a Committee from the audience. At the same time and place Archdeacon Arbuster shall write an address for a mothers' meeting.

A competition of this nature would form a most pleasing interlude in the weary campaign of ink-slinging. It would attract attention far and wide, and probably promote a kindly feeling among many who are now somewhat acrimonious adversaries. I trust that Mr. H. W. Engholm will take the matter in hand.

THE L.S.A. MEMORIAL ENDOWMENT AND SUSTENTATION FUNDS.

The donations to these funds are for various purposes, some portion being for extra postage, etc., but we put them all under one heading. The Council of the L.S.A. acknowledge with thanks the following sums:

	£	s.	d.
J. H. P. C.	2	2	0
A. J. Ellis	1	0	0
Mrs. Julian	0	5	10
Mr. Barlow	0	4	2
Mr. Duperley	0	3	6

THE STORY OF THE VALE OWEN SCRIPTS.—On Sunday evening last at the Steinway Hall, Mr. H. W. Engholm addressed the Marylebone Spiritualist Association on this subject, the title of the lecture being "Who Wrote the Vale Owen Scripts?" There was a large audience, the hall being packed and numbers turned away. Mr. Engholm gave a most interesting account of the genesis of the scripts and their introduction to the public, which came about in remarkable circumstances. His references to the impression created in journalistic circles, the world-wide interest excited, and the proofs of the reality of the revelation made were listened to with rapt attention. We hope to publish a full report of the address in a later issue.

WHAT'S IN A NAME?

By H. A. DALLAS.

A very useful little book* has been written by the Rev. G. Maurice Elliott, one of the authors of "Angels Seen Today"; it is thrown into the form of a dialogue between a "Parson" and a "Layman." One of the chief aims of the author is to point out that the supernormal facts to which Spiritualists have so persistently borne witness are genuine and that they corroborate the main beliefs of the Christian Church. The difficulties of the Layman (who is supposed to be a new convert to Spiritualism) are clearly and cogently met. The phenomena are fully accepted by the Parson who whilst reminding the Layman that the mere fact of spirit intercourse does not constitute a religion, fully admits that it "may be a great help to certain people," and asserts that "neither the Bible nor the Church condemn spirit intercourse."

In his preface, the writer rightly insists that "the facts of Psychic Science are facts in nature, not in theology." The Editor of LIGHT has repeatedly affirmed the same thing. Why, then, does the author call his book "A Challenge to Spiritualism"? He does so because he defines the term "Spiritualism" as the label of a cult; what he "challenges" is a set of doctrines, many of them incompatible with the Christian Creed, which have been set forth in pamphlets issued under the auspices of a provincial Spiritualistic publishing Society. It is those who promulgate these particular teachings to whom his challenge is applicable. But is he correct in limiting the term in this way? Is it justifiable to give a sectarian meaning to a word more commonly used in another sense?

Mrs. Henry Sidgwick has defined the term "Spiritualism" in the "Encyclopædia Britannica," Dr. A. R. Wallace has defined it in "Chambers' Encyclopædia," a writer in the "Spiritual Magazine" has also given a definition. Every one of these authorities agree in defining Spiritualism not as a cult, or body of doctrines, but as a belief that "the Spiritual world manifests itself by producing in the physical world effects inexplicable by known laws of nature." The definition in the "Spiritual Magazine" is so admirably worded that I will quote it. It runs thus: "A belief based solely on facts open to the world through an extensive system of mediumship, its cardinal truth, established by experiments, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death." Sir William Barrett, when quoting these definitions, adds: "The last is doubtless the usual meaning attached to the word by Spiritualists." ("On the Threshold of the Unseen," p. 9.)

The author is, of course, perfectly justified in challenging any views which may be proclaimed under the cover of this term or any other label, but it seems hardly fair that a new champion of Psychic Phenomena should discard the usual definition of a term which has long been in use, and should apply the term in a specialised sense to a set of doctrines of a most controversial nature, propounded by certain adherents of Spiritualism.

It is true that inside the cover the term is qualified by the expression "organised Spiritualism," but the title is distinctly misleading. The author quite justly protests that the faith of the Church ought not to be judged "by the particular views of particular clergy": but is this not precisely what he is doing in relation to Spiritualism when he says "the believer in Spiritualism is one who accepts the teaching given by [certain] spirits."

There are a large body of men and women who call themselves Spiritualists who would reject that statement, and distinctly object to a new definition of the term being imposed upon them, which commits them to sundry beliefs which they do not hold.

It is true that it may be wise to define (as LIGHT not infrequently does) the sense in which we use the term when conversing with inquirers; but the fact that in the past so many pioneers have braved ridicule and even contempt in order to bear their witness to a body of important facts, and that they have been wont to call this body of facts "Spiritualism," should make us hesitate to surrender the term as the mere label of a sect.

The title is the more regrettable because the contents of the book are in many respects admirable, and the author's hospitality to new facts, together with his loyalty to his own convictions as a Christian Churchman, cannot but win the respectful appreciation of all open-minded readers.

By whatever name they are called the facts are of world-wide importance, and this the author deeply realises and uncompromisingly affirms.

"PRAYERS FOR THE DEAD."—Several readers wish to know where the leaflet giving the prayer which we printed on page 292 can be obtained. Our own impression is that it is out of print, but we have no information on the point.

* "A Challenge to Spiritualism," by the Rev. G. Maurice Elliott, of Christchurch Priory (obtainable from the publisher, G. W. Jelfs, 116, Oakley-road, Redditch; also from Hallam Elliott, Honiley, Kenilworth, price 4/6).

PHYSICAL OR PSYCHICAL.

BY "LIEUT.-COLONEL."

There is too great a tendency at the present time to accept many words expressing class or condition at their exact face value, and to use the same in discussion as if they completely and finally expressed the ideas which they are intended to convey. The error is also made of assuming that terms of apparently opposite meaning indicate a definite line of division existing between the ideas expressed by these terms.

But it should be remembered that words are purely conventional, they are only attempts to express the mental attitude on any subject, often falling far short of that intention, and at best they are but an average expression of the ideas it is intended to convey.

For instance, take the terms hot and cold, wet and dry, good and bad; it is obviously impossible to define absolute heat, while absolute cold would only mean non-existence; wet and dry are but comparative terms varying with the conditions under consideration; while who would dare to class anything as entirely bad with no redeeming faculty, or to attribute absolute good to other than the Deity?

These terms also express varying degrees of the same condition, inter-dependent; one could not exist without the other, it would be meaningless. Their degree also varies according to circumstances, for what is too hot for one purpose may be too cold for another, too wet for one, too dry for another, and what may be just and good in the animal, or even the savage, may be the opposite in higher civilisation. They are but average expressions, varying in each case, and overlap beyond any possibility of definite division.

Similarly the terms Physical and Psychical are purely conventional, to be used in a comparative sense only, and without assuming any definite dividing line between them. To do otherwise is to play into the hands of the materialists, who intentionally claim such a division or barrier on which to base their arguments, and without which these same arguments would be very much "in the air."

Nature abhors all barriers, and although she individualises, in the type and the individual, she refuses to permit isolation, and retains a bridge between even the highest and lowest results of evolution. Hence, assuming the usual scientific point of view, that Physical and Psychical are opposite or divergent conditions, it would be in contradiction to the methods of nature that there should be a definite line of division between the two that would hold good under all conditions.

It may be convenient, for purposes of debate, to assume such a line—it must be a very broad line at that—but it must vary with every subject under discussion, and also with each advance of scientific knowledge, only separating that which is theoretical and still unproved.

But are we justified in accepting the scientific point of view—are Physical and Psychical divergent?

Take the literal meaning of the two words. Physical: relating to natural conditions. Psychical: relating to the soul. In ordinary usage, "that which is in some way apparent to the senses," and "that which is not (yet) apparent to the senses." The question whether the latter can ever become apparent to the senses is profitless, as it is impossible to put any limitation to their future evolution. Then where are the divergent conditions? The first we think we understand—to a small degree; the second we do not yet understand; or only to a lesser degree.

Used in the general sense the terms are convenient, but no line of division between the two is admissible. They are but two stages of existence, overlapping, and but temporarily separated by the present limit of vision, which varies with every age, every individual, and even in the earth-time of each individual.

There is not, and no one must be allowed to postulate, any such limit to the Physical. It might as well be claimed that existence is limited to the bodily vision, and to a stationary organism that might prove an unanswerable dogma; but higher intelligence and actual progression would prove the falsity of the claim.

But our condition in regard to time is different from that in space; we are, as it were, stationary, watching the stream of existence pass at a steady and involuntary rate, and we can see only one section of that stream, the present, and while we can retain memories of the past, we can only deduce the future from our store of knowledge and other possible means of information.

And when, freed from the shackles of time, we can stand back and view the whole river from its source to the limitless ocean, the Physical merging into the Psychical, we shall not only understand its flow, but also know the reasons for the raging torrents and placid pools, the periods of drought and the destructive floods.

THE advance in psychical research in the last thirty years enables us, as it seems to me, to go as far as that; to say that personal survival is a fact, and that something—not everything—may be learnt of the surviving spirit's state and powers and interests and feelings.—J. ARTHUR HILL in "Psychical Investigations."

A HEALER'S VIEW ON HEALING.

In "The Hidden Life-Spring," which is described as "A Manual for Spiritual and Occult Healers,"* Major Hilder Daw draws upon his studies of psychic healing in past ages and his practical experiences as a healer endowed with that curative power which he tells us was known amongst the ancient Greeks as *asgl-apios* (mild radiance), probably a reference to the luminosity which is sometimes seen to stream from the hands of psychic or spiritual healers. The book contains some nineteen chapters, in which the antiquity of the method of cure by magnetic passes or the laying on of hands is discussed and advice and instruction are given as to the best modes of using the power. "Diagnosis," "The Healing Room," "The Healer and the Patient," "Conservation of the Asgl-apios," "Self Treatment," "Absent Treatment"—the mention of the titles of some of the chapters will serve to indicate the scope of the book. In his penultimate chapter Major Daw outlines a scheme for the establishment of a Healing Home, an idea which will awaken strong interest in those who wish to see the subject taken up in a systematic fashion. Major Daw, we observe, is of opinion that any movement in this direction "must be under the ægis of a Church, Spiritualistic or otherwise, and the actual management must be entrusted to scientific control and research. Monetary gain must not be the main objective."

Major Daw expresses some strong opinions as to the right methods of using the healing power, and gives much information, the outcome of his own experiences as a healer. Some of these views may be questioned by other authorities, for in healing, as in other branches of what may be termed Spiritual Science, we are only on the fringes of a vast domain of unexplored natural forces, and much remains empirical. But the book is one which all interested in psycho-therapy should study, since it is the work of a man who speaks from practical knowledge of his subject, even if in places he deals with matters which at present are speculative, as, for example, the functions of the pituitary body in the brain. Nevertheless the book contains much valuable information on matters beyond dispute, and many trustworthy authorities are cited for some of the statements. There is also some useful advice on the care of the bodily health which will appeal to the general reader unversed in the technique of psychical healing. Some reproductions of ancient bas-reliefs (fragmentary) which appear in the book will have an interest for those of antiquarian tastes, as showing examples of Greek patients apparently under treatment by healers directed by Æsculapius. The book is dedicated to Lady Glenconner.

CONCERNING A "DIVINE MESSAGE."

Regarding the merits of "The Divine Message" given to the world by "Nomi" and described as "communication from a Higher Entity to a medium in the Waking State" (Gay and Hancock) there will probably be very diverse opinions. A distinguished authoress sends us a quite enthusiastic eulogy of the book. She finds it full of "exquisite ideals"; she notes that the teachings revealed touch upon all questions which interest humanity to-day, and she is especially struck by the fact that the coming of the great war is alluded to—and this as far back as the summer of 1911. The reference appears to be to a statement in the first message recorded in the book, dated June 14th, 1911, that "there will probably soon be a mighty conflagration," a sufficiently vague and indefinite prediction. For ourselves we are disinclined to take all the very positive dicta laid down in these pages at their face value. The "Divine Messenger" is untroubled by any doubts regarding his mission. He is the envoy of Jesus, and the words he has dictated to his medium will be in the future an "irrefragable proof" of his identity. The Saviour, we are assured, will descend one day from heaven to incarnate himself at the age of twenty-one, and when he appears among us "he will quote certain passages of this book that you may thus have confirmation of what I say. Verily I say to you that these precepts with which the Saviour inspires you, through the Divine Messenger, will be the foundation of the new belief which the new race will adopt." We are expected to accept these statements on the speaker's mere *ipse dixit*. We should want to know something of the credentials of this self-styled "Divine Messenger" before we attached any importance to his message. Of internal evidence for his claims we can discover very little.

TIME was when those who believed in Jupiter's moons, the motion of the earth, and the spots on the sun, were considered both disreputable and unorthodox, but just as those days of ignorant bigotry passed, so will these, and as more enlightened views prevail the strange reluctance to testify to the reality of spiritual things, so often encountered, will become a thing of the past.—"Man's Survival after Death," REV. CHARLES J. TWEEDALE, Vicar of Weston.

* Published by the author at 9, Southampton-street, W.C.1. Price 7s. 6d.

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.—26th, Dr. W. J. Vanstone.
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. P. E. Beard; 6.30, Mr. Ernest Hunt. Tues., 28th, Mrs. Jefferys, "Mental Training," 1st Lecture (Members). Wed., Sept. 29th, at 7.30, Mrs. Jennie Walker.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Thomson; 6.30, Mr. T. W. Ella.
Shepherd's Bush, 73, Becklow Road.—11, Public Circle; 7, Mrs. Golden. Thursday, 8, Mrs. Brown.
Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Percy Beard.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mr. Walter Howell.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Annie Brittain.
London Central Spiritualist Society, Furnival Hall, 3, Furnival-street, Holborn.—Friday, 24th, at 7, grand concert recital. Tickets 1/- each. Oct. 1st, Mrs. Maunders.
Peckham.—Lausanne-road.—7, Rev. Beatrice Mytton, address and clairvoyance. Thursday, 8.15, Rev. Beatrice Mytton.
Battersea.—640, Wandsworth Road, Lavender Hill.—11.15, Circle Service; 6.30, Mr. A. J. Maskell. 30th, 8.15, Mrs. Bloodworth.
Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Podmore, address and clairvoyance. Thursday, 7.30, Miss Higgs.
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Ald. D. J. Davis. Thursday, 8, Miss V. Burton. Perseverance Hall, Villa Road.—Monday, 27th, 7.30, Guild Social and Dance. Welcome to all.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—26th, 11, Mr. Frank Hignett; 6.30, Mr. Ernest Beard. 27th, Monday, 7.30, Mr. W. Howell. Wed., 29th, 7.30, Meeting for members and associates only. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.
Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Sat., 25th), 7.30, Concert Party provided by one of our members; proceeds in aid of Building Fund. Sunday, Harvest Festival, 11, Mr. and Mrs. E. J. Pulham; 7, Mr. G. Taylor Gwinn, subject, "Results." Gifts of fruit, flowers, vegetables, plants, etc., thankfully received to-day from 6 o'clock for decorations. Come and help. Wed., Mr. and Mrs. W. F. Smith. Healing Circle every Friday, at 8 p.m. Lyceum every Sunday at 3 p.m.
Brighton.—Athenaeum Hall.—Mr. Henry J. Osborn: 11.15, "Tangled Voices"; 7, "The Historic Bases of Spiritualism"; 3, Lyceum. Wednesday, 8, Special Esperanto service, Mr. A. J. Howard Hulme, M.B.E.A., Dipl. B.E.A., Lond. Ch. of Commerce, and N.U.T.
Brighton.—Old Steine Hall, 52a, Old Steine.—11.30, Healing Service; 7, Harvest Thanksgiving Service; speaker, Mr. J. J. Goodwin; clairvoyance, Miss Fawcett. Mon., 7.15, Entertainment and Sale of Vegetables, etc.; collection and proceeds for local Hospital funds. Tues., 3, short address and clairvoyance. Thursday, 7.15, questions and clairvoyance.

BOURNEMOUTH.—AN APPEAL.—Owing to the sale of the property on which its present hall is situated, the Bournemouth Spiritualists' Society has been compelled to start a fund for the purchase of new premises. A sum of £1,000 has been already secured, but a further amount of £1,500 is required to secure the premises in view, which will be capable of providing accommodation for all the present needs of the Society, and for the formation of a contemplated Psychic Bureau. Subscriptions will be gladly acknowledged by the hon. secretary, Mr. F. T. Blake, "Oakleigh," 123, Richmond Park Road, Bournemouth.

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	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, Limes Hall, Limes Grove		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, Invicta Hall, Crescent Road		7-0
Richmond, The Free Church, Ormond-road (opposite Richmond Bridge)		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grovevale Hall, Grovevale 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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