

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,074 —Vol. XL.

[Registered as]

SATURDAY, OCTOBER 9, 1920.

[a Newspaper.]

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TUESDAY, 12TH, AT 3 P.M.—Clairvoyant Descriptions by Miss Violet Ortrier.
THURSDAY, 14TH, AT 6.30 P.M.—Devotional Meeting. AT 7.30 P.M., Lecture by Dr. W. J. Vanstone.
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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

We are grateful to Mr. Stanley De Brath for the valuable articles on Dr. Crawford's experiments in the last two issues of *LIGHT*. Mr. De Brath is not only a leading authority on psychic investigation, but as an engineer is well qualified to appraise the value of the results achieved by Dr. Crawford. Argument as to the reality of the phenomena recorded in this case is mere foolishness and waste of time. They are not only thoroughly authenticated in themselves, but they confirm a multitude of other experiments, many of them on record, especially those of Sir William Crookes, which they corroborate and extend. No scientist worthy of the name can fail to be interested in the phenomena as such, especially as revealing the existence of a new form of matter. As to the question of unseen intelligent entities, or, as we are accustomed to say, "spirits," being the agents principally concerned, there may be room for dispute, although to us the proofs are final and conclusive—the evidence comes from so many different sources, is consistent and cumulative. At the time of writing we learn with satisfaction that there is a probability that the Goligher circle experiments will be taken up where the late Dr. Crawford left them, and carried forward. But whatever happens now, Dr. Crawford's investigations have placed the reality of the physical phenomena of Spiritualism on a firmer foundation than ever and the science of the future will have reason to be grateful for his work.

* * * *

In a notice of the new "psychic" play at the Comedy Theatre, the "Daily Chronicle" says, "Any more dreadful fate for a future life than having to stand about in the dark talking to friends about their 'people' could hardly be devised."

We have before remarked that the alleged imbecility of Spiritualism was apt to be exceeded by the absolute imbecility of some of the criticisms directed against it. Did the writer of the particular sentence we have quoted stop to think of what he was talking about? We can conceive of many more dreadful fates in the after life than having to stand about in the dark talking to friends about their "people"; and we should imagine that any man with the average modicum of brains in his head would have paused to consider whether he was right in saying that spirits *had* to do these things. The statement is, of course, not only misleading—it is a bit of ridiculous claptrap. What it amounts to when its essential meaning is extracted is that it is an exceedingly disagreeable thing—a "dreadful fate"—to continue the offices of

friendship after the transition of death. If the "Chronicle's" critic is really of this opinion, which we doubt, then he must be a decided misanthrope.

* * * *

Concerning "Spiritualism in Denmark," the article by Mr. Horace Leaf in *LIGHT* of the 18th ult., the writer of "Periodical Literature" in the current issue of the "Occult Review" finds occasion for some comments which have a more than local interest. He writes:—

A correspondent of *LIGHT* has set us thinking curiously by his account of Spiritualism in Denmark. The information tells us (1) that the movement is "highly organised" in that country; (2) that it concentrates mainly on religious aspects; (3) that séances are "carefully guarded" and held only under the auspices of various Societies; (4) that "home circles" are discouraged because of their dangers, but (5) that, in the writer's opinion, there is a desire on the part of the Unions "to have the movement fully under their control." We do not wish to magnify the importance of a special procedure or to speak too seriously, but we reflect a little humorously on what might grow up from these small beginnings, on a new orthodoxy in the making, on its possible dogmatic affirmations, its intolerance of all outside, and then of the old, recurring world-wide denunciations of priestcraft which are met with in the literature of the movement. Truly, history tends to repeat itself, and of all crafts the most difficult to keep out is that of the priest, perhaps because it is never really possible to dispense with him altogether or to do with him ever as he is.

THE VISIONS AT VERSAILLES.

With reference to the article on the above subject on page 315 our lady contributor, "Pax," writes that she knows Mr. and Mrs. Crooke, and has heard from their own lips the account of their seership and sensitiveness in the ancient Palace grounds. She goes on to give a remarkable experience of her own:—

"In 1913, I went with two lady friends to Versailles for the day. When tired out we sat by the steps leading to the Petit Trianon, where one of the party fell into a deep sleep. The other and myself felt wrapped round in an exterior consciousness, and lapsed into silence. Suddenly, I became conscious of little feet, shod in pink slippers, rushing down the steps, and heard the "frou-frou" of silk skirts. At that moment my waking companion said she was being told a tale of how Mme. de Pompadour, surprised at supper with the Intendant of the Palace by the announced arrival of the King, rushed away out of this side entrance back to her own apartments. Not a word had passed between us regarding my clairaudience. We then found our other friend was in a sort of trance. We roused her, and went on to the model village, where she lapsed again into this state, which so alarmed us that we went out of the grounds without making any more psychic investigations, as we had intended doing."

THE LATE DR. CRAWFORD: A PARALLEL.

Mr. Wm. Meek (Manchester) writes:—

I am reminded by the particulars of Dr. Crawford's sad end of how men of like stamp, gifted with great minds, have given out much in the same way. The last document which we possess of Swift as a rational and reflecting being is given by Sir Walter Scott in his "Life" of the dean and, as Sir Walter says, awfully foretells the catastrophe which shortly afterwards took place:—

"I have been very miserable all night, and to-day extremely deaf and full of pain. I am so stupid and confounded, that I cannot express the mortification I am under both in body and mind. All I say is that I am not in torture; but I daily and hourly expect it. Pray let me know how your health is. And your family. I hardly understand one word I write. I am sure my days will be very few—few and miserable they must be. I am for those few days. Yours entirely,—J. SWIFT.

"(P.S.) If I do not blunder it is Saturday."

EXPERIMENTS WITH THE SIDERIC PENDULUM.

Much interest is shown in this subject, on which we have received several communications.

J. M. S.-M. tells us that she has used the pendule in determining the sex of writers of psychic communications. The documents were shuffled several times, but in each instance the sex of the writer was accurately given.

D. R., however, tells us that in his experiments he got correct results when he himself knew the facts of the case. When he did not, the answers were often wrong. So he concludes that in his case, at least, it was subconscious action.

Mr. E. McCann (44, Syren-street, Liverpool) writes:—

My attention was first drawn to the pendule through reading Sir Wm. Barrett's "Threshold of the Unseen." I arranged the letters in a circle as he indicated, and had not been long holding a key suspended by a thin twine over its centre when it began to oscillate and move to any letter I demanded.

Eventually, I received messages from friends and relations of my own of the death of one of whom I knew nothing. The details they gave me of their earth-life were so accurate that I was compelled to admit that the messages I got were from those they represented themselves to be. A friend of mine passed away a few months ago. A short time after I received a message from him through the pendule, and although there was every detail of the message regarding his earth-life true, yet I desired further confirmation. A week had passed away, and I got another message from him, asking me did I still attend the Spiritualists' meetings. I replied that I did occasionally. I suggested to him to come on the following Sunday, so that his spirit appearance might be described by a clairvoyant who might be giving clairvoyant descriptions of spirit people at the meeting. He said he would accompany me. On the following Sunday I went, as arranged, and after the service was over clairvoyant descriptions were given, I being the first one pointed out as having a spirit form beside me. A more exact description of my friend in every detail could not be given; his demeanour and general characteristics in earth life were so accurately described that I came away convinced that the spirit of the man I knew, and who gave me the message, lives, with his memory, reason and individuality. As far as I am concerned I have no more doubt that these messages are from my own friends and relations than I have of my own existence. The pendule is an easy method of receiving messages from our discarnate dead, not requiring great psychic power in their production. I consider it much better than table movements, where the minds of the sitters affect the medium and the spirit communicators in turn.

Mr. C. Milsom (35, Elsenham-street, Southfields, S.W.) sends us a long description of his experiments, from which we make the following extracts:—

So far as I have seen, the descriptions given have been confined to sex-distinguishing by means of photographs and hand-writing. But it goes much further than this. It will tell you the sex of anything, living, dead or even stuffed.

A piece of unworked wood gives no result; but when cut about for a few minutes with a chisel, the pendulum gives the sex symbol of the manipulator. Skeins of silk as purchased give no response; but, after passing through a lady's hands and embraced in the embroidered design, immediately give the ellipse.

How long slight impressions like this will last I cannot say; but it appears that where things have had contact with these emanations for some time they are retained for an indefinitely long period. Two tests will bear out this statement:—(1) Some "Miserere" seats carved by monks, and many hundred years old, gave the male symbol vigorously. (2) A photograph of a richly ornamented Norman doorway, at least eight hundred years old, gave the same result.

There is little room for doubt that if the pendulum could be held over an Egyptian mummy, or even the photograph of one, it would give a successful result.

You cannot deceive it. Photographs of ladies dressed in male attire, a photograph of a lady's portrait in oils, by a male artist, and a lady's name written by one of the opposite sex, were correctly indicated. The pendulum will not respond to everyone. Out of a family of five, upon one only—a lady—it refused to act. There are also five materials upon which it will not act, namely gypsum, clay, plaster, plasticine, and shell.

Some contend that it is but a mind-game. Let them blindfold the operator, and without giving him, or her, any clue to the articles or photographs placed, silently watch the results. It will not fail.

Good tests are (1) a photo of a baby or small animal; (2) a piece of embroidery, crochet, or lace; neither the sex in the first case, nor the mode of production in the second case, being known to the operator, or to any present, save one. If unknown to all present and verified later, so much the better, to exclude possible unconscious telepathy.

To me the law governing the Sideric Pendulum seems a stupendous thing, with possibilities which cannot at present be foreseen.

A NOTE ON W. T. STEAD.

By SIR OLIVER LODGE.

There are men of judgment and men of enthusiasm, people who pursue the safety of the middle path and people who rush to violent extremes, those who count the cost of any enterprise and others who follow their ideals regardless of consequences.

To the second of these categories W. T. Stead undoubtedly belonged. And it was owing to his exuberant, enthusiastic nature that he achieved so much on the one hand, and laid himself open to such severe criticism on the other. Nothing that he did was half-hearted. When he believed, he believed wholly, and was prepared to go any length in acting up to his convictions.

A cold-blooded, scientific training would have spoiled him; he was not susceptible of it; the attempt would have destroyed his motive power. He was guided by instinct, and philosophic caution was abhorrent to him.

In literature he was an accomplished journalist, with the strength and weakness of that craft. When he wrote up General Booth's Scheme for Darkest England, how well he did it! And yet how easy it was for suspicious natures, themselves inert, to shrivel up the effect it produced, by acid criticism, and to check the springs of generosity which at first flowed freely in response to the eloquent appeal. When his soul was moved within him at the loathsome treatment of children of tender age by a class of criminals seemingly immune from the law, what wild and dangerous means he used to force the evil to the light!

Again, when he had been favoured with a few first-hand psychic experiences, how saturated with conviction he became, and how blind and deaf he was to counsels of cautious moderation and critical care!

He had the defects of his qualities, but his qualities were great, and few of his critics have achieved anything like so much for humanity. His vivid personality was triumphant at moments of crisis and danger, and could be trusted to respond with absolute certainty. It is always a question how far any individual would retain his courage in fire or shipwreck and think of others rather than of himself; most of us hope that by the grace of God it might be so, but none of us who knew W. T. Stead had any doubt that with him it would be so; we were sure that he would rise to heroism instinctively and inevitably at any opportunity for sacrifice or call of danger. This is no light thing to say of any man, and the memory of his selfless devotion will long enkindle generous hearts.

*. The above note has appeared also in the "Review of Reviews."

PRESENTATION TO MR. AND MRS. E. J. POWELL

The "Merthyr Express," which is a journal of twenty-two pages—a more important newspaper than might be inferred from its title—gives in its issue of the 2nd inst. a full account of the proceedings at the Temple of the Merthyr Spiritualists' Society, when Mr. Evan Powell, the pastor of the Society and one of the finest of mediums, and his wife, were entertained to tea and presented—Mr. Powell with a leather wallet, inscribed in gold with a record of the occasion, and containing a cheque for £70. and Mrs. Powell with an elegant table centre. Amongst the speakers were Mr. H. W. Southey, editor of the "Merthyr Express," Mr. H. W. Engholm, Mrs. Griffiths, the oldest member of the society (who made the presentation to Mr. Powell), Mr. Evan Powell, Mr. Edward Spencer (of Glasgow), Mr. W. Thomas and the Rev. Mr. Williams, of Abergavenny. The proceedings throughout were of an animated and festal character, the Temple being beautifully decorated with flowers, and the attendance so large that the repast had to be served in relays. A programme of music, songs and recitations was also given.

"THE QUEST" announces an increase in its price from 2s. 6d. to 3s., due, of course, to the increase in the cost of production.

One of our readers, an English lady residing in Bohemia, an old reader of *LIGHT*, writes of the book by Mrs. Leale, daughter of the late Dean of Guernsey, which we reviewed in Notes in *LIGHT* of July 10th: "The Dawn of Hope" is most beautiful. . . . Should anything else come from the same quarter, please send me a card. I should be so grateful."

THE "Daily Express" states that the question whether receiving messages through planchette is a game or not is occupying the minds of the secretaries of many women's clubs. "Planchette," it says, "has taken such a firm hold on club women that they are playing it morning, noon, and night." We sincerely hope that the statement is exaggerated. Minds which blend the sane and sensible with the truly devotional will find no harm, but receive great comfort and blessing through communication with the other world, but for those who, having little of either sense or devotion, turn such communication into the pastime of an idle hour and make of it the latest fashionable craze, it must needs present grave dangers,

REVOLUTION AND RESPONSIBILITY.

The discussion on this question has been voluminous. We are not able to publish all the letters, and in concluding the correspondence this week we epitomise two of the letters and give Mr. Evans' reply, which must close the matter. Mr. W. J. Farmer, of "Ye Hive," Redruth, Cornwall, approves Mr. De Brath's protest against the use of force as advocated by certain revolutionaries. Personal liberty is absolutely essential to human development and happiness, and when, as in Russia, the power of the few or the many is used to coerce all the rest, the spirit shown is absolutely tyrannical. "I cannot believe," Mr. Farmer writes, "in any social system in which the individual is not free to follow the personal ideals with which he has been gifted by Nature." While admitting that the present social system is not ideal he remarks that at least we have liberty to follow our legitimate desires without being supervised and limited by committees, etc. Mr. Farmer adds a plea for handicrafts, recognising that the evil of machinery is that it tends to kill individuality. Advocating the simple life, he concludes:—

"The way to return to Nature is not easy now, but if humanity is to be saved we must create the desire to return, the desire to blot out the modern factory life; and we must, above all, put down any ideal of society that would mould us all in one pattern and make personal initiative absolutely impossible. Coercion of the individual is inevitable under Leninism."

Mr. H. Ernest Hunt writes:—

"Mr. W. H. Evans has a rather tender spot for the revolutionary Lenin; I wonder if Lenin would reciprocate? I should like to make three small quotations from "The State and Revolution," by that worthy, in order that the readers of *LIGHT* may see what is being openly advocated, and whither Lenin would lead:—

"The substitution of a proletarian for the capitalist State is impossible without a violent revolution." (p. 26.)

"We have but to overthrow the capitalists, to crush with the iron hand of the armed workers the resistance of these exploiters, to break the bureaucratic machine of the modern State." (p. 52.)

"No, Democracy is not identical with majority rule. No, Democracy is a State which recognises the subjection of the minority to the majority, that is, an organisation for the systematic use of *violence* by one class against the other, by one part of the population against another." (p. 85.)

"We may agree that perhaps Lenin has an ideal at the back of his head when he proposes 'From each according to his ability, and to each according to his need,' but human nature will have to alter considerably before that ideal becomes practical politics. Meantime I, for one, look with scant sympathy on the individual who advocates the systematic cutting of throats as a short way to the Millennium. I fancy readers of *LIGHT* will consider that their Spiritualism is hardly, as Mr. Evans suggests, broad enough to take in *that*."

MR. W. H. EVANS' REPLY.

May I, as briefly as possible, reply to the various criticisms of my article which appeared recently in *LIGHT*. I must again point out that we are already in the midst of revolution. It has not yet reached the acute stage, and I, with all others, sincerely hope that when it does the transition will be accomplished peacefully. I hope that my defence of the revolutionist will not be construed as meaning that I countenance bloodshed in any way. What strikes me as odd is that the very people who are now pleading for peaceful means for effecting revolution were not long since proclaiming the gospel of "we will not sheathe the sword, etc."

First, with regard to our Editor; he knows me well enough to understand that I heartily agree with him about spiritual revolution but it does not seem to have occurred to him that a spiritual revolution will necessarily have strong material reactions. But does not change of thought often come with change of environment? And may not a change in our social structure tend to a clarifying of the spiritual nature of men? The interactions between spirit and matter are so fine that one cannot tell where one ends and the other begins, and a spiritual revolution may as well be brought about by material action as *vice versa*.

I am glad that Mr. De Brath is not so anti-labour as his articles seemed to imply, but when a writer quotes approvingly from anti-labour literature, one may be pardoned for drawing such an inference. With regard to making a case for Lenin I hardly think it can be said that I did; I merely pointed out that the information coming through modifies the popular picture of him. I believe that in a few years the general opinion of him will be that he is one of the outstanding figures of the age.

L. S. (Plumstead) has evidently written a damning indictment of the present system. One cannot view the suffering of women and children, either here or abroad, with perfect equanimity. This is one of the strongest factors making for a bloody revolution, for despairing people will welcome anyone who promises relief. We must not forget

that great suffering among the people is the revolutionists' opportunity.

To Mr. Bush I would point out that even the revolutionist finds an example in Jesus for other means than peaceful persuasion. Did he not "drive out the money changers"—the capitalists of those days—from the temple with a whip of small cords? Personally I think one of the greatest obstacles to the realisation of the Christian religion has been the Christian Church.

The remarks of the author of "So Saith the Spirit," as summarised, would take up too much space to answer. Agreeing that revolutions are the work of minorities, these cannot effect their will until the time is ripe. Revolutions are not made; they are the results of social causes. With regard to the hostility to Christianity shown by the Bolsheviks, I find nothing remarkable in that. One has only to look into the pages of the rationalist or free thought journals to find that they, although not Bolsheviks, also regard Christianity as a hindrance to social evolution. After all, this opposition, whether from Bolsheviks or Rationalists, is another indictment of the Church, for had the Church done its duty—that is, acted the religion of its founder—the world would not be in the present parlous state.

May I point out to my critic that under-production, "ca' canny" as it is called, is not confined to the workers. What a flood of light is thrown upon the outlook of my critic by his failure to mention that under-production is often—as I know—deliberately engineered by the capitalist to keep up prices. This is rarely mentioned in the Press and is generally regarded as legitimate business. The Press thinks its main duty is to besmirch the workers, as witness the mischievous and horrible lies told of the miners because they claim the right to live. This is only one example of many of the way in which the Press is used by the employing class to defeat the workers. What wonder, then, that there is talk of revolution. With regard to the forces of law and order mentioned I have very little faith in them, especially with the example of India and Ireland before my vision.

On the whole I find that we agree on one point; things ought to be better. There is a social problem and Spiritualists cannot escape it. May I suggest that Spiritualists try and get a common view-point, one consistent with their philosophy, and see what they can do to help in the peaceful emancipation of the wage slave. Surely we can, with all our talent, find a common ground of agreement and can formulate a plan of action. As a movement we cannot stand aloof from the stream of evolutionary development and regard it as detached from us. We are part of it and must act *willy nilly* either for or against. I commend this suggestion to the consideration of my Spiritualist comrades.

* * This discussion is now closed.

THE MEDIUMSHIP OF MRS. ANNIE BRITTAIN.

I have lost both my sons in the war, and soon after the youngest was killed, in February, 1918, someone lent me Sir Arthur Conan Doyle's "New Revelation" to read, which gave me new life, and wonderful happiness, and I was most anxious to get in touch with my boys, who had once come to me in a very lovely and comforting dream. So I wrote to a mother, whom I did not know personally, but only that she was in constant touch with a son whom she had lost in the war, and who was at school in the same house as my eldest son, and she strongly recommended me to go to Mrs. Annie Brittain. I had never had anything to do with Spiritualism, or been to any clairvoyant before, but since then have had wonderful sittings with this medium.

I was staying with a sister in London when one of her daughters passed over to the other side; she was like a sister to my sons. The first time I went to Mrs. Brittain was the day before that niece's funeral. Mrs. Brittain knew nothing whatever of me, or with whom I wanted to get in touch, and would not let me say a word about myself. She just shaded her face with her hand and in a very short time gave me a correct description of the younger of my two sons, saying that he looked to be all mixed up in an aeroplane (he was killed by a "crash" in an aeroplane). Then she described the elder boy. She gave the name of one, but had some difficulty over the other. I will now give a few instances of what she said to show that telepathy from the living can have had nothing to do with it.

She gave the names of several of the boys' uncles and aunts, who are still on this side, and other names were given of those that I knew had passed over, but one, "Eric," I did not know, and thought it was a mistake. Afterwards I found out it was the Christian name of a school friend of one of my sons. This boy, who was generally called by his surname, was in my son's house. I knew he had lately passed over.

Mrs. Brittain said there was a young girl with my boys, and she described my niece to whose funeral I was going on the following day, and from whom I certainly did not expect to get a message. She said, "Tell mother I am so glad they thought of violets." (We had all included violets in our floral offerings for the grave; one of her sisters had a large cluster of nothing but violets.) They said they were very happy together, and did not want to come back.

ALICE L. CROSBY.

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THE PLANCHETTE AND THE SUB-CONSCIOUS MIND.

SOME STRANGE EXPERIENCES.

Under the title "Some Problems of the Subconscious" in the current issue of the "Quest," L. M. Corry relates a number of curious experiences in planchette experiments.

The accounts given refer chiefly to the results gained by two persons who were related to each other, and much in sympathy, although temperamentally different. They discovered that the planchettes they used showed distinct personalities, but not of such a kind as to suggest the influence of discarnate spirits. One planchette, it was found, could work out arithmetical problems, another produced verse. The experimenters had many interesting conversations with living people, but never received anything from deceased persons.

One of the planchettes objected to being addressed as "planchette" on the ground that "planchette" was a general term. It was as though a lady were called "woman"! All the planchettes showed this peculiar self-consciousness; they gave themselves Christian names, taking the surnames of their owners, and giving messages that displayed many of the characteristics of some human mind.

The planchette which did sums commenced with easy additions and subtractions, and finally "did sixth root sums, giving the answers instantaneously to problems that took us [the experimenters] some time to work out." Its arithmetic was beyond the range of the planchette experimenters concerned; and, "I think," the narrator remarks, "that when the sixth root sums were done a mathematician was present."

The planchette cancelled fractions in the neatest way, and did some elementary Euclid and algebra, the answers being invariably correct. One or two of the planchettes have written bars of music, which they insist on hearing played on the piano, and show great appreciation of their own productions!

Other feats of these wonderful planchettes mentioned were the writing out of the names of nineteen cards in the order in which they occurred in a pack which had been shuffled and put away in a drawer, no one having seen the cards, and the "forging" of the signatures of various people whose signs-manual were reproduced with great accuracy. Then there was the poetry which, in this case, seems to have been real poetry, and not doggerel rhymes—several of the verses were quotations from modern poets, although their various origins were not always known at the time, and the lines were never poems which any of the experimenters could have repeated accurately; indeed, in some cases they were unknown to the people concerned, "although generally someone present might have read them."

That is as far as we need go in dealing with the experiments, which are not altogether unique, since other planchette experimenters have had rather similar experiences, and have fallen back tentatively on the subconscious theory. We could fill many pages with reflections and theorising on such occurrences. But life is short. Let us say for the present that these puzzling matters form a sort of general framework to cases innumerable which disclose evidences of personal identity that stand every test, and of which it may be said that if they are fictitious, then we have no evidence of self-conscious personality at all, even in this world. The metaphysical professor in the story conceived the existence of a tree, that should be wholly illusory, but in describing its qualities as reproducing the idea of a tree he enumerated so many that one of his class remarked, "Why, professor, if it had all those characteristics it *would* be a tree!" The professor had over-

shot the mark as some of our subconscious theorists are apt to do.

We have to take account of the possibility of an impersonal region of thoughts, ideas, images. In psychic photography we get definite results, indicating conscious, intelligent, preconcerted action, side by side with occasional random images—results so bizarre and apparently meaningless as hardly to suggest intelligent purpose. The wiser Spiritualists of the past recognised the existence of "thought spheres," which might at times inspire a sensitive—not a personal form of control. They knew the scope of their subject far better than some of the present-day theorists, who are often mere dabblers as regards practical experience. All the same, there is a problem to be faced and solved. We shall face it and solve it without fear. It is one of the "marginalia," and does not affect our main issue.

We have not dealt with all the cases mentioned by L. M. Corry, but it seems necessary to add in regard to the messages purporting to come from domestic animals, that in some of these instances there are fairly clear indications of unseen practical jokers at work. We take such cases as the barnfowl, which referred to its daughter Olga, explaining that it was so named "after my husband's sainted aunt," and of the dog who "came and conversed in rather ponderous Johnsonian English"—a pompous bore who "attributed his grand manner and his learning to the fact that he was a spaniel!"

Here the indications seem to point to would-be humorists "on the other side" rather than to merely subconscious activities.

"THE CROSSING."

A NEW PSYCHIC PLAY AT THE COMEDY THEATRE.

Mr. Algernon Blackwood, master in the art of suggesting in words strange, weird, and beautiful effects, has essayed a new medium. He seeks—doubtless encouraged by the success of Barrie's "Mary Rose" and the prevailing interest in psychic things—to create on the stage a like atmosphere to that produced so remarkably in his books. Hence his play, "The Crossing," written in collaboration with Mr. Bertram Forsyth, produced at the Comedy Theatre on September 29th before a crowded and enthusiastic house. The authors have achieved a notable result, and the play is one which must command attention. It is ambitious, and strangely moving in parts.

Antony Grimshaw, an idealist, makes a pact with his daughter Nixie that whichever of them first passes over will "come with the wind" as a method of manifestation. Antony goes out shopping on Christmas Eve to get presents for the other members of the family. He fails to return. Soon, Nixie, who is a sensitive, detects his presence in the room, and shortly afterwards news comes of his death in a street accident. Next we are shown, on a dimly lighted stage, Antony meeting his son who had been killed in the war; then his dearest friend, Roger Blair, and finally his mother. It is a daring and difficult scene to pourtray on the stage, and especially with just that air of *vraisemblance* necessary to make it completely effective.

In the Epilogue we see Antony's family radiantly happy in the assured faith of his intimate presence among them. So strong is this faith that when another of the characters—previously a thorough sceptic—brings to them proofs of communications with Antony, obtained through a medium by means of automatic writing, he finds that they do not need such proof—they "know." They are abundantly satisfied without such material evidence.

The play was magnificently acted. Mr. Herbert Marshall in the chief part of Antony Grimshaw, gave a remarkably fine delineation of the idealist, with leanings towards psychic studies. Miss Marjorie Gordon as Nixie, his daughter, presented a wonderfully charming and effective picture of an exalted nature attuned to finer vibrations. Hers was the most convincing part in the play.

In his bewilderment in his new sphere of existence, Antony exclaims, "Something has happened, something very wonderful and very lovely." The words may serve, if not as an exact description of the play, yet as indicating some of its essential characteristics. It has an added interest as, indicating the change of atmosphere which makes such a production possible, and is doubtless the *avant courier* of many more such dealings with the subject of spirit intercourse, whether in Drama, Literature, or Art.

LIFE is full of opportunities. The man who says he "never had a chance" is generally the man who never saw the chances **when they came**.

FROM THE LIGHTHOUSE WINDOW.

Under the title, "Spiritualism: Its Ideas and Ideals," the Editor has published a selection of articles, sketches and other items contributed to *LIGHT* during the last few years. The book is issued by Mr. John M. Watkins, and copies may be obtained at the office of *LIGHT* for 2/-, post free 2/2.

Sir Arthur Conan Doyle opened his Australian tour in Adelaide with a highly successful meeting. The special correspondent of "The Times," cabling on September 27th, says, "There was an overflowing attendance at Sir A. Conan Doyle's opening lecture in Australia. Many doctors, professors, scientists, and clergymen were in the audience, which was critical and frequently demonstrative. Sir A. Conan Doyle, who was warmly cheered at the end of the lecture, said he had an important message for Australians, and, by God's help, he hoped to get it across." When Sir Arthur left London he expected to open in Perth, but other arrangements have evidently been made.

A momentous event in psychic annals is the publication in English for the first time of Baron von Schrenck-Notzing's famous book on Materialisation phenomena. It is translated by Dr. Fournier d'Albe under the title of "Phenomena of Materialisation: A Contribution to the Investigation of Mediumistic Teleplastics," and is issued by Messrs. Kegan Paul, Trench, Trubner and Co., Ltd. The first edition is limited to 3,000 copies. We hope to give a review of the work later.

"Thomas Edison, the great inventor, announces to-day that he has perfected a mechanical instrument by which he expects to establish free communication with the dead" was the startling announcement made in the "Weekly Dispatch" last Sunday in a message from New York, dated October 2nd.

No details of the mechanism employed are given, but it is stated vaguely that it consists of a supersensitive instrument so responsive to spirit impulses as to register and transmit them to mortals.

Edison is reported as saying, "If those who have left the form of life we have on earth cannot use or affect the apparatus I am going to give them, then the chance of there being a hereafter of the kind we think about and imagine disappears. On the other hand, it will cause a tremendous sensation if the apparatus is successful."

The "Evening News," commenting on the above, remarks that in spite of negative results from the most sensitive machines ever invented people will go on believing in a future life. "After all," it adds, "is it not possible that there are things not only beyond human knowledge, but beyond human comprehension?"

Mr. J. S. Jensen returned to Copenhagen at the end of last week. During his stay in London he met many prominent people in the movement.

Mr. Horace Leaf reports that he has held successful meetings in Belfast, in spite of the prevailing unrest and the renewal of the curfew law.

Messrs. Thornton Butterworth, Ltd., announce that the publication of "The Highlands of Heaven," being the messages from "Zabdiel" in the Vale Owen scripts, has been postponed until October 25th. The first edition of "The Lowlands of Heaven" has been exhausted.

Miss Maud MacCarthy announces in our advertising columns the particulars of the autumn session of the School of the Mysteries. At the outer School of Instruction, 81, Lansdowne-road, Holland Park, lectures will be given on Fridays at 7 p.m., beginning on October 15th, when Miss MacCarthy will lecture on "The Temple of Labour," being teachings from the Beyond on Labour problems and their solution.

J. E. Y. refers to the fact, mentioned in *LIGHT* (p. 309), that Mr. C. O. Pounder, who was associated with the late Dr. Crawford in his work as a lecturer in engineering, while admitting the reality of the results at the Goligher circle, does not regard them as proving spirit agency. J. E. Y. pertinently remarks that it would be helpful if we could know what Mr. Pounder believes *was* at the back of the phenomena. We will try and get Mr. Pounder to explain. Possibly he is in the position of Sir William Crookes, who, at an early stage of his own investigations, was similarly unconvinced.

It was rather an odd coincidence that when at a Hendon Church the other Sunday the preacher was inveighing against Spiritualism all the electric lights suddenly went

out! We are not credulous enough to see any psychic significance in the matter, especially as there was a general failure of electricity in the locality at the time. But it might suggest a parable.

"Vale Owen: The Man and the Messages," forms a remarkably interesting contribution to the "Weekly Dispatch" (October 3rd). In answer to the frequent inquiry in what likeness Mr. Vale Owen "sees" Zabdiel, Arnel, and others who have communicated with him, we are told that, "He knows them as distinct, as unmistakably different personalities. He feels their presence as closely as he does that of a friend with whom he may be walking; the inter-communion of minds is as quick and as easy."

In reference to the vagaries of the planchette, about which mention is made in our leading article this week, it is interesting to recall the case quoted by Sir Oliver Lodge in his book "The Survival of Man." The sitters asked the control, who purported to be a Senior Wrangler, to write the equation to its own curve, in other words, to express mathematically the outline of the heart-shaped board.

An equation was given which, when worked out, gave the outline of a planchette. The result was checked by taking the equation to a Mathematical Master, who, without knowing its source, drew the same sort of curve.

Sir Oliver Lodge speaks of this case as "rather a striking example of the fact that the intelligence operative through unconscious or subliminal processes is superior to that of the normal intelligence of the persons concerned; so that just as people occasionally seem able to become cognizant of facts or events by means ordinarily closed to them—a phenomenon which appears akin to the water-dowsing faculty and to the homing instincts of animals—so sometimes they can write poetry or solve problems beyond their normal capacity."

Sir William Barrett delivered an address on "The Soul and its Destiny" at the Salem Chapel, St. Saviourgate, York, on September 26th, the Lord Mayor of York presiding. Sir William, in the course of his remarks (as reported in the "Yorkshire Herald," September 27th), said that all spiritual truths had their analogy in the natural world, and he gave many instances which lent high probability to the belief that the mind and the soul can survive the dissolution of the brain. The conditions of success in psychical phenomena were exactly the same as the conditions of success in spiritual things, but it must be borne in mind that the psychical order was not the spiritual order.

Dealing with the question of the dangers of psychic research, Sir William held that abnormal conditions of mind if unduly pressed were dangerous. It was a great mistake to say that lunatic asylums were filled with Spiritualists, because there were as many people suffering from religious mania as from spiritualistic mania. Spiritualism had been the stepping stone to higher things; it had been the preamble to religion, but it was not religion itself.

"The Message of Life" (Christchurch, New Zealand) announces in its issue of July 1st that it enters upon its eighteenth year. Our congratulations to our sturdy little contemporary.

In this issue of the "Message," Mrs. Margaret M. Stables (President of the National Association), in the course of an "Appeal to all earnest Spiritualists throughout New Zealand," says, "I firmly believe that our movement will make no real progress in organised effort until such time as the supporters of it eliminate entirely the giving of readings as a means of a livelihood by those who take our platforms. If we are not firm enough believers in our cause to act together and establish a national fund to pool between all our churches, making the wealthier ones give towards the poorer ones, and find clean and honest workers, who, having gifts, will not be expected to prostitute them for gain, then the time is not yet come to play our part in the religions of the world."

The Society of Friends, in a pamphlet entitled "A Word to All Who Seek Truth" (published at 136, Bishopsgate, price 2d.), setting forth the message which the Society is seeking to give to the world at the present moment, state that "A religion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries. The mysteries of nature are continually being unveiled before the patience and perseverance of those who devotedly search them out and loyally follow the laws they discover. So it is in the things of the spirit. A vista of infinite progress opens before us."

THE NEW ATTITUDE OF THE CHURCH

LECTURE BY MR. BLIGH BOND.

At the Theosophical Lodge, Bath, on Sunday, the 25th ult., Mr. Bligh Bond lectured to a large audience on "The New Attitude of the Church to the New Thought." He said the title of his lecture really implied the new attitude of the bishops of the Established Church to the various new activities, which they had for convenience grouped under the three heads of Spiritualism, Christian Science, and Theosophy. This new attitude was fully defined in the report just issued of the Lambeth Conference, which contained an Encyclical letter of the greatest importance, subscribed to by two hundred and fifty-two bishops, representing the whole Anglican community and some affiliated Churches. It had for some time past been painfully evident that the Church had lost ground with the educated as well as with the mass of the people, and the fundamental reasons for this had been firstly her lack of intellectual appeal and of an interpretation of Christian dogma acceptable to the awakened and critical faculties of the educated, and secondly her lack of touch and power of response to the broader needs of human life. Within the ranks of the clergy a type of rationalism had made great advance. At the same time, evolutionary forces had been in process of energising through individuals and in human society at large, forces coming into action as a rebound from the gross materialism of past centuries, and the Church had been unprepared, so far, to assimilate these.

Were she able to do so and make herself mistress of these movements, intellectual, and mystical, they might see in these islands a Church representative of the soul of the nation, the guardian of psychic science and capable of training the masses in sound psychological lines and of developing the soul of the nation on true evolutionary principles. These new forces were constructive, but also inevitably disruptive in proportion to the resistance of old and crystallised formulæ of thought. They were evolutionary where there was scope for their self-expression; they were revolutionary where that scope was denied. Hence they might see how wisely the Bishops had been guided in yielding, at the most critical moment, scope for the impact of those forces which had been battering at the gates of the Churches.

The lecturer was one of those invited by the Committee of Bishops to give evidence from his experience on the psychological side, and he was invited to state his views as to what should be the attitude of the Church towards these new movements. He submitted that in his opinion the principal need of the Church was that she should regain the understanding and use of the spiritual gifts on which the Apostolic Church was founded, including, more especially the gift of Gnosis (or inspired knowledge), the gift of prophecy and the gift of discrimination (or the discerning of spirits), the gift of tongues and of healing. He suggested the necessity of at all times keeping a rigid intellectual control in judging the merits of all communications received from psychic sources and accepting nothing claiming to come from any high source unless it agreed with the dictates of commonsense as well as the spiritual judgment. Where possible all should be brought to the test of fact, such as was offered in the discovery of the two chapels at Glastonbury. These opinions, combined with those of other psychologists, were received with sympathy. Another factor tending to define the outlook embodied in the conference report had been the recent evidence of spiritual communication actually received by clergy of the Church.

During their work the bishops admitted that they felt they were being drawn by a power greater than themselves in a general agreement, and their conclusions were accepted by the Conference under the same sense of a compelling influence.

RETIREMENT OF MR. B. D. GODFREY.

However much we may regret them, and however painful the wrench with which they may be accompanied, we have to reconcile ourselves to the fact that the passage of time brings inevitable changes. This reflection is by way of preliminary to the announcement that a certain genial and long-familiar presence will henceforth be missing from the rooms of the L.S.A. Mr. Bernard Deane Godfrey, late senior librarian, having grown old in the service of the Alliance—he has discharged the duties of his office for some thirty-four or thirty-five years—has well-earned the retiring pension which he will now enjoy. He takes with him into his retirement the warm esteem and affection of his former fellow-workers, and we believe that he will leave with them something of the atmosphere of kindness and inexhaustible patience which they have been accustomed to breathe in his society—qualities occasionally put to severe test in the position Mr. Godfrey occupied.

Mr. Godfrey's amiable character was well summarised at a literary gathering at which he was present some years ago, when he was referred to as the member of the party who "exuded the spirit of good-fellowship."

We understand that Mrs. Roberts Johnson is visiting London for a week on the 1st prox.

THE LATE DR. W. J. CRAWFORD.

In addition to the sums already acknowledged, and which amount to £50 18s., the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	50 18 0
P. C. Denson	1 1 0
Mrs. C. E. Simmonds	5 0 0
Rev. Ellis G. Roberts, M.A. (Oxon.)	0 10 0
Montague Rust	1 1 0
W. Appleyard	25 0 0
W. E. Benton	2 2 0
Andrew MacKellar	1 0 0
Mme. De Steiger	0 7 6
Mrs. Edith Towers	5 0 0
Mrs. F. M. Sellon	5 0 0
Mrs. P. G. Graham	1 1 0
F. G. R. Lovett	0 2 6
In Memory of H. A. B.	3 0 0
P. K.	1 0 0
F.	25 0 0
Mrs. Mills	10 0 0
Colonel Pilleau	1 0 0
Alfred Strickland	2 2 0
C. E. Milnes Hey	1 1 0
A. J. Ellis	1 0 0
Philip Holland	6 6 0
Mrs. Scott-Moncrieff	2 2 0
M. Couchman	0 10 6
M. W. O.	1 1 0
Mr. and Mrs. J. Hewat McKenzie	3 3 0
Ben Davies	1 1 0
Lady Glenconner	10 0 0
Mr. and Mrs. Vout Peters	1 1 0
Mary, Duchess of Hamilton	3 0 0
C. Havre	0 10 0
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Several amounts since received will be acknowledged in our next issue.

A SOUTH AFRICAN GHOST STORY.

Mr. Frederick S. Thacker, of 105, Mortlake-road, Ken, Surrey, writes to us regarding the reported apparition of the Rev. John Phillips at the Training College for Coloured Students at Hankey, an account of which appeared in several South African papers, notably the "Cape Times," and was dealt with in *LIGHT* of 10th July last. Mr. Thacker tells us that he was particularly interested in the matter owing to the fact that his brother is in charge of the Coloured Churches at Hankey. He accordingly sent his brother a copy of *LIGHT* containing the story, and received a reply from which he makes the following extracts:—

"The cutting on the Hankey ghost business belongs to this place. I was not in it, thank God! Greater piffle one cannot imagine. All the people who were in it are a lot of irresponsible, imaginative persons. The second, third, fifth and sixth signatories are children. The last ought never to have been there; he is totally opposed to the whole business. Further, Dr. Philip [sic] was never a missionary here; he came for two or three years in his old age with his son, but never had anything to do with Hankey. The coloured people (all the signatories are coloured except the first) are of a highly imaginative nature, always seeing ghosts and dreaming dreams. Many a time they have been to me for interpretation of their so-called visions. Friend of mine, amongst them a fellow-minister and a school inspector, have spent (and wasted) time in the room where the ghost was supposed to be seen; but they saw nothing. How can you see a man dressed wholly in black in a room absolutely darkened? I understand that Miss Townsend has asked clairvoyants to come and see the affair, but they refuse. Those of us who know the people look upon the whole business as 'rot.'"

Mr. Thacker admits that his brother is hostile to the subject of Spiritualism, which is sufficiently apparent; but as we believe in giving, as far as possible, both sides of a question, we print his communication.

O, I see now that life cannot exhibit all to me—as the day cannot. I see that I am to wait for what will be exhibited by death.—WALT WHITMAN.

SPIRITUALISM AND ESPERANTO.—On Wednesday, September 29th, the Brighton Spiritualists' Church held a special service to which was invited the local Esperantist Group. Mr. A. J. Howard Hulme, a member of the British Esperanto Association, gave an address, entitled "The Passing of Babel," in which he referred to the Pentecostal inspiration speaking, to modern parallels, and to the spiritual side of the international language movement. Short addresses by the President, Mr. H. J. Everett, and the speaker, and a reading from the New Testament, were given in Esperanto, the last-named being translated phrase by phrase.

ANOTHER "EXPLANATION" OF SPIRITUALISM.

In his latest book, "Spiritualism Explained" (C. A. Pearson, 2/-), Mr. Elliot O'Donnell, whose playbooks of occultism have provided us with many pleasant thrills in the past, comes forth in the guise of a serious exponent of the subject. But he cannot so easily change his spots. The ghost-hunter of twenty years, whose temperament in his early childhood peopled the unseen world with "vice" and "disease-elementals," whose pages are sown so thickly with malignant, demoniacal, and "awfully malicious" haunting entities that they even become monotonous, is not exactly the author that one would expect to find quipped with either sound historical knowledge or the deductions of truth and soberness based on it.

Both of these are indispensable foundations to even the lightest and most popular of handbooks for enquirers, as he announces itself to be. The absence of the first is indicated here and there by positive misstatements (as that the earliest "spirit photograph" was taken by W. H. Harrison in 1873) but more usually by a vagueness of allusion that veils the actual authorities and sources of information. The habit of applying his vivid Celtic imagination and literary ability to the shifting sands of hearsay and tales of the supernatural, does not comport with the mental attitude assumed; there is an uneasiness in it, like that of a duck walking on dry land.

An effort to be judicial, however, is perhaps apparent in the frequent use of the word "alleged." It is well understood to be used by psychic students merely as a protection against committing themselves to one view more than another in recounting any experience open to more than one interpretation. But when Mr. O'Donnell says of the photographing of Katie King that "no less than five cameras are alleged to have been employed simultaneously" he is on quite other ground. For the statement that "five complete sets of photographic apparatus were fitted up for the purpose" is Sir William Crookes' own, and may be found on page 108 of his "Researches," as well as in his original letter to the "Spiritualist" of June 5th, 1874. It is to be supposed that the word of the great scientist who laid down that "the supremacy of accuracy must be absolute," even to the millionth of an inch or the thousandth of a grain, may be accepted when he tells us how many cameras were used in his study. The use of "alleged" in such a connection, and from such a source, may indeed charm us to a smile, if it does not move us to a tear. For it must be remembered that Mr. O'Donnell does not use this word when he is asking us to believe in his phantom ships upon a nameless coast, or in a staircase which attacked the tenant of the house, or in a grandfather clock which developed feet at midnight and chased a clergyman over the grounds, and many like wonders and horrors. But as soon as the genuine phenomena of Spiritualism are in question, he can provide himself with a fine range of incredulities; and the usual fringe of warning against insanity, obsession, and so on. In short, "if there be any virtue and if there be any praise," he would almost seem to prefer not to think on these things, but to pick out their opposites; for which reason the book is to be recommended, not to enquirers whom it might mislead, but to the well-informed who wish for further exercise in discrimination and tolerance.

F. E. L.

MR. H. W. ENGHOLM IN SOUTH WALES.

Mr. H. W. Engholm returned to London on Wednesday (September 29th), after a very interesting visit to Merthyr and other towns in South Wales. On Sunday, the 25th, he addressed crowded audiences in the Spiritualist Church, both in the morning and in the evening. His evening address was principally devoted to the story of the origin of the Vale Owen Scripts, and he tells us how pleased he was to find that the whole Spiritualist community down there has been following these scripts very closely as each instalment has appeared in the "Weekly Dispatch."

On the Monday evening a pleasant function took place, when some three or four hundred Spiritualists assembled in the Hall at Merthyr to present Mr. Evan Powell, the famous medium, with a testimonial and a substantial cheque in recognition of his long and faithful services to the cause in the Merthyr Valley. An account appears on page 322.

Mr. Engholm has promised to give us very shortly some details of a very remarkable séance that was held on the Sunday evening, at which Evan Powell was the medium. He states that Spiritualism in South Wales is, from all accounts, in a very healthy condition. In Merthyr particularly, townsmen of the highest standing take an active interest in the doings of the movement, and there is not that general scepticism amongst those outside it that is prevalent in other parts.

Mr. Engholm believes there is a possibility next year of arrangements being made for Mr. Evan Powell to hold séances in London. This simple miner, he says, is undoubtedly one of the greatest mediums of modern times.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Mrs. Ritchie, £2; Anon., £1; R. Salvesen, £1.

PSYCHIC PHOTOGRAPHY.

A MERTHYR TYDFIL PHENOMENON.

It is very seldom that a psychic emanation has been recorded photographically in the open air; and we are indebted to Mr. H. W. Engholm for the accompanying illustration of a psychic cloud as it appeared on a negative taken by him with a small Kodak on Sunday morning, the 26th ult., when he was visiting South Wales. The circumstances in which the photograph was taken he describes as follows:—

After the service on Sunday morning at the Temple, Merthyr Tydfil, on coming out of the church some of the prominent members of the Spiritualist church, who were standing by the door, suggested that I should take a snapshot of them with my small Kodak. This I did, giving an exposure of one twenty-fifth of a second, with a full open aperture. I developed this negative myself with the other eleven that were in the film pack, late on Tuesday night. Early on Wednesday morning I took a rough proof of all the photographs, and found, to my astonishment, a cloudy appearance at the corner of the photograph of the group.

I happen to have a very intimate knowledge of all forms of photography, and, after carefully investigating every possibility of the cloudy effect being caused by some photographic error or some mistake in developing on my part, I was forced to the conclusion, after consulting other experts, that this cloud in the corner of the photograph was nothing less than a psychic emanation proceeding from the group of persons near it.

To those who have an intimate knowledge of this occurrence in connection with psychic investigation, the reason for this phenomenon will be very clear, for standing in the right hand corner of the group is Mr. Evan Powell, the famous Welsh medium (his head can be seen just above that of the man wearing a soft hat). One or two other mediums are also close by him, and it suggests to me that if I had given a longer exposure, it is likely that some further phenomena would have been observed, as the psychic cloud could then have had an opportunity of becoming stronger and probably developing a spirit extra.

What singles this photograph out from the majority of psychic photographs is that there was no desire at the time it was taken that anything of this nature should happen; in fact it was the last thing in my mind that such a thing was likely to occur.

It was just a case of a friendly snapshot of a few of my Merthyr friends, taken in ordinary sunlight in congenial conditions.

MEDIUMSHIP AND BUSINESS.

On this question, which was the subject of some remarks in Notes by the Way a few weeks ago, "Clairaudient" writes:—

"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you," is as true now as when the words were first spoken. It is the atmosphere in which we live—our common-sense and business abilities being saturated with the higher spiritual forces—that helps us in times of physical, mental, and spiritual stress. If we are ever in correspondence with the higher planes of spirit life we can be intuitively warned, strengthened and even picked up when pushed down by inimical physical forces. Personally, in business affairs, I rely on the "promptings" (as the old Quakers used to say), and never find such impressions lead me astray. On the other hand, I never think of using my "guides" in place of my stockbroker, banker or solicitor. Indeed, the guides often say, "Use your common-sense, with prayer." As regards medical advice, they have often sent me to a doctor. The higher guides warn us against imagining that there is any infallibility of judgment in the regions beyond the grave. If all Spiritualists would realise this the state of psychic knowledge and practice would not be so often degraded as it is now.



WELSH MEDIUMS:

A Kodak Snapshot of a Psychic Cloud.

THE MESSENGERS.

BY MARGARET H. IRVING.

It is a misfortune that many people who gain a little knowledge of Spiritualism, on receiving a communication from their loved ones, become too much obsessed with the desire to be constantly receiving messages. If the communication comes through a medium, then they task him or her powers to the uttermost; if they themselves are mediumistic, then they are constantly drawing their loved ones around them.

Spirit communication is more in demand now than ever. Many a parent is saying, "If only I could get a message or some sign of recognition from my dear boy, then I would know there was some truth in spirit return, and my heart would be comforted": many a sweetheart is wanting some message or some word of love from the one from whom she has been parted; many a sister seeks communication with her brother, and so on through all the scale of human relationship. It is after the first great joy of finding that the loved one still lives and can still speak with them, that danger lies. Parents seek, day after day, and sometimes all day long, to get their boy to communicate, forgetting that he is still in the school of life, and that had he lived on earth, and been away from home either at school or in some office, they could not be always telephoning to him, and keeping him speaking to them for an hour or more at a time.

It is still so in his spirit progression; he can and may be quite willing to give a little daily message of love and remembrance, just as when at school he wrote his daily letter home, but more than this is selfishness, and a sin on the part of parent, sister, wife or sweetheart.

Should there be something of deep moment, then the loved one will come and communicate in some way.

There is great need of progression on this side in developing the faculty of what I may call "the telegraph" between our departed friends and ourselves. When I say "telegraph," I mean the sudden quick message of importance that is conveyed to us when we are not standing, as it were, at the telephone waiting for the message.

Here, we have the ring of the telephone bell, or the double knock of the telegraph boy, but how are we to know when the unseen telegraph boy is at our door with his all-important message?

It is this that we need to develop—the method of wireless telegraphy that, in the midst of storm, can receive the message accurately, or feel immediately the presence of the messenger. The sensing of the presence can be more readily accomplished, but the mode of receiving a wireless message from the unseen is of vast importance, for it might be difficult for the loved one to come, even as it would be impossible for anyone to go from Scotland to London in an hour, under the present railway system. As life is here, so it is there, and according to the soul's progression and intelligence, does it understand the quickest method to communicate.

Again, many who get messages think that their loved ones are there to guide them all the time, but this cannot be, or their personal responsibility would be interfered with, and suffer accordingly.

Our friends may be so spiritually progressed that the Spiritual Self may give forth a light which may help to show us the way, but the searcher on this side must himself move the stones in his path, climb the rocks, and clear his way amid the thorns and briars in his road. The forest and jungle must be gone through, and the beasts of prey must be fought and conquered individually, though the light from heaven may still shine overhead.

There will come a time when even those nearest and dearest to us can no longer communicate, for Law inevitably rules in every sphere of Life, and on the other side they must, like us, abide by the rule. This brings us to the hour when we hear the command, "Stand still, and know that I am God." It also brings us to the crucial point of all, that the loved ones are His messengers, and communications should be taken always and constantly as from Him Who knoweth all things.

It is a safe passport for us to receive the Truth only.

Recognise God in all these things and then we need fear no evil; in the dark valley of despair or doubt the Comforter will be with us, and we shall yet emerge out of the darkness and shadow into the radiant light of the perfect day!

A FULL report of the social gathering at the L.S.A. on Thursday last will appear in our next issue.

We learn that Miss McCreadie has returned home, very much benefited by her holiday in Scotland.

We often pass through infatuation as ships pass through cyclones to come out in fair weather.—BASIL KING.

MR. STANLEY DE BRATH opens a course of addresses on "The Social Bearings of Spiritualism" at the British College on October 14th. Particulars will be found in our advertising columns. Last week at the College Mr. H. L. Fletcher, of Bradford, described to a very interested audience, his methods of work in the production of pictures and vase paintings.

"GRENADIER ROLF."

Communications from a son to his mother are given in much detail in this book.* After reading "Raymond" the mother concluded that similar consolation was open to her, and in sittings, first with Mr. Vout Peters, and afterwards with Mrs. Osborne Leonard, she obtained what she considered most evidential proofs. These are fully described. Those who object to a future life in which existence is very much the same as on earth will not take kindly to this portrayal. Rolf, a vigorous young man, still in his teens at the time of passing, gives many descriptions that will shock their sense of probability. For instance, he speaks of enjoying bathing there very much, and says "You don't have to bother to dry yourself here—the skin of the spirit body is a much closer texture—the pores are much closer together, for you don't feel the need to perspire—there are no nasty food juices and poisons to be worked out through the skin."

In reply to the mother's request to Feda (Mrs. Leonard's control) to describe what Rolf was wearing, she said, "He's got on a dark blue suit—like one he had on the earth plane, and he's got shoes on, brown shoes, not black ones, and the bottoms of his trousers are turned up, and pale blue socks—soft, thin ones, and he's got his hands in his pockets." We can imagine this painfully accurate description will prove the breaking point for many who prefer their long established ideas of golden harps and floating clouds.

These particulars, which by some will perhaps be understood to be subjective ideas absorbed by the medium and transmitted afresh to the sitter, will be read with a certain interest. They are harmless, if not veridical. The same cannot be said, however, of a gratuitous comment of the author to the effect that the teachings of Sir Arthur Conan Doyle are a blot on the history of Spiritualism. The comment is, rather, a blot on the book. What provokes this explosion is Sir Arthur's alleged attitude to certain religious doctrines.

MISS VIOLET BURTON AT GROVEDALE HALL.

Miss Violet Burton made a welcome re-appearance, on her return from her trip to America, at Grovedale Hall on Sunday evening last. In a trance address of singular beauty and power she held the very large audience in rapt attention.

A striking passage in her discourse was the following:

"We watch for those who show the light that comes from doing the Father's business. They are robed in the white aura of righteousness. We can see those who shine in this way. We behold the light, and are sent to find whence it comes, and we find it in the most unexpected quarters, this shining of the soul light, which is the vision of the true essence of what God made you. Such, though on earth, are living in the rhythm of a higher sphere; they are really living in Heaven while on earth. The white light which illumines them is the raiment of God."

L. C.

PRAYERS FOR THE DEPARTED.

Miss H. A. Dallas ("Innisfail," Crawley, Sussex) writes:—

Having seen the inquiry in *LIGHT* for a prayer for those who have passed on, it may be of some interest to your readers to know that some months ago a correspondent pointed out to me that there is a real demand for some manual which will guide the thoughts of those who, in praying for their friends, no longer think of them as "dead," or "sleeping," or "departed." I took some trouble, therefore, to compile a manual to meet this need, but I have not succeeded in finding any publisher willing to undertake the cost of publication, which is heavy at the present time; and I am told that small books are not remunerative.

I should be willing to lend the MS. to anyone who would like to see it and who could be relied on to return it promptly; I should like a reference if the application is made by a stranger. The cost of postage, 2d., should be enclosed with the application.

THE FLAME IMMORTAL.—"Rose of the Flame Immortal" is the title of a book of verse by Madam Rose M. de Vaux-Royer, president of the Cameo Club, New York, U.S.A. (The Cameo Press and Publishing Co., New York). Madame Vaux-Royer's muse is tender, imaginative, and highly spiritual, but we appreciate even more than the poems themselves the poetical thought, though expressed in prose form, of the following explanation of the book's title: "Who can gather again the scattered petals of a rose and re-charge it with fresh perfume? The soul is silent in the flower, but manifests itself in man. The flames with which the Greeks enveloped and consumed the bodies of the departed, die out and are lost; but the flame of life does not die—it is immortal—bestowed from the Divine treasure house." The author dedicates her book to the memory of her husband, Clarence de Vaux-Royer, of whom another poet, the well-known Edwin Markham, writes that he was "an artist, a violinist of exquisite touch," who "had the graces of a gentleman and the courtesies of a friend."

* "Grenadier Rolf," by HIS MOTHER. The Kingsley Press, Ltd., 10/6;

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 8d. for every additional line.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
 —11, Miss Smith; 6.30, Mrs. Crowther.
Lewisham.—Limes Hall, Limes Grove.—Third Anniversary, 6.30, Mr. Ernest Beard.
Peckham.—Lausanne-road.—7, Mr. R. Boddington. 17th, F.O.B. at 7, Mrs. Annie Brittain.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.
Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. and Mrs. Smith. Wednesday, 7.30, Dr. Vanstone.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, harvest thanksgiving. Thursday, 8, Mrs. Brown.
Woolwich and Plumstead.—Invicta Hall, Crescent Road.—11, circle; 3, Lyceum; 7, Mr. Prior. Thursday, 8, address and clairvoyance.
London Central Spiritualist Society, 3, Farnival Street, Holborn.—Friday, 8th, at 7, Mr. Punter, address and clairvoyance. 15th, Miss Florence Morse.
Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, trance address by Mr. T. W. Ella; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. L. Brookman. Every Friday, at 8, healing meeting. 17th, F.O.B. at 11, Mrs. Mary Gordon.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mrs. Cannock. Mr. Sutton, of Sheffield, will give clairvoyance at the following meetings: Monday, 11th, 7.30, Assembly Rooms, Surbiton; tickets, 2/6 and 1/3 (including tax); Tuesday, 7.30, Bishop's Hall, members only; Wednesday, 8, Polytechnic Club, Fife-road; tickets, 1/4 (including tax); Thursday, 7.30, Bishop's Hall. Tickets at the door or from the Secretary, 22, Clifton-road, Kingston Hill.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Alfred Punter; 3, Lyceum. Wednesday, 8, healing service. Messrs. J. W. Hoskins and A. Gocher.

MRS. GLADYS DAVIES, of South Africa, has been conducting successful meetings with the Long Eaton (Notts.) Society. On Sunday, September 26th, she performed the dedication service for the little daughter of the Hon. Secretary, Mr. J. Waterfall.

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