

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—I'ani.

No. 2,075 — VOL. XL.

[Registered as]

SATURDAY, OCTOBER 16, 1920.

a Newspaper.]

PRICE TWOPENCE.
Post free, 15s. per annum.

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

PROGRAMME OF MEETINGS.

TUESDAY, 19TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. E. A. Cannock.
THURSDAY, 21ST, AT 7.30 P.M.—Address by Mr. P. R. Street.
FRIDAY, 22ND, AT 3 P.M.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

For further particulars regarding the work of the Alliance apply to the Secretary.

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SUNDAY EVENING NEXT, AT 6.30, MR. H. W. ENGHOLM.
Subject: "The Angelic Ministry in the Vale Owen Scripts."

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At 11 a.m. ... MR. PERCY STREET.

At 6.30 p.m. ... MR. PERCY STREET.

TUESDAY, OCT. 19TH, AT 7.30 P.M. ... MRS. JEFFREYS.

"Mental Training." (Members.) Fourth Lecture.

WEDNESDAY, OCT. 20TH, AT 7.30 P.M. ... MR. ROBERT KING.

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SUNDAY, OCT. 17TH, AT 11 A.M. ... MRS. M. E. SUTTON.

" " AT 3 P.M. ... LYCEUM.

" " AT 6.30 P.M. ... MR. FRANK J. HIGHETT.

Subject: "Biblical Interpretation and the Second Coming."

WEDNESDAY, OCT. 20TH, AT 7.30 P.M. ... MRS. S. D. KENT.

THURSDAY, OCT. 21ST, AT 7.30 P.M. ... MRS. WORTHINGTON.

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Hon. Principal ... J. Bkwat McKENZIE.

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Friday, Oct. 15th, at 8 p.m.—Clairvoyance by MRS. ANNIE BRITAIN.

Tuesday, Oct. 19th, at 3.30 p.m.—Clairvoyance by MISS FLORENCE MORSE.

Friday, Oct. 22nd, at 8 p.m.—Clairvoyance by MISS PETERSON (Yorks).

Wednesday, Oct. 20th, at 8 p.m.—

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LONDON, W.C. 1, Tel., Museum 5106.

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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NOTICE.

As some misunderstandings have arisen, it seems necessary to repeat that the price of the new and enlarged edition of "Light," commencing with the issue of the 30th inst., will be 4d., post free 5d. Commencing with that issue "Light" will consist of 20pp. illustrated, and will be obtainable at all Messrs. W. H. Smith & Son's bookstalls.

NOTES BY THE WAY.

We referred in a recent Note to Canon Wilson's objection to the idea that a material (*i.e.*, substantial) form is necessary to personality beyond the grave. In his little book, "Life after Death," he maintains that human personality has no form. On this point we may appropriately quote from Mr. W. P. Swainson's monograph on Swedenborg (p. 41):—

At death, Swedenborg tells us, man enters the spirit world, when he finds himself in a body similar in form to the one in which he dwelt while on earth, and which appears to him to be just as solid, real, and tangible, being composed of an astral, or spiritual, instead of a material, or earthly substance. He writes: "That the form of man's spirit is the human form . . . is evident from the fact that man is man from his spirit and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form." Elsewhere he says: "When man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He carries with him natural memory, for he retains everything which he has heard, seen, read, learned, and thought in the world, from earliest infancy to the end of life."

* * * *

Swedenborg, in the passage quoted above, bears the same testimony to the reality of the spiritual body as is borne by all clairvoyants before and since. It would be quite easy—too easy—to go into the metaphysical side of the question, as to the meaning of form, but we have to be definite in these matters. We do not expect to arrive at absolutes and root principles. It is sufficient for us to know that to the emancipated spirit the human form he wears is as real, tangible, objective, as his physical body was (or appeared to be) when he dwelt on earth. He loses his physical body but he has another vehicle analogous to it and far more serviceable. Argument as to the true nature of this body is apt to degenerate into hair-splitting. We know very

little about spirit intrinsically, but we are warranted in saying that whenever it expresses itself it is always associated with external form of some kind. As we have before said, there is a type of theologian (as well as mystic) who is so exceedingly transcendental that he ignores all the lessons to be drawn from the natural world and sees a great gulf between the life here and the life hereafter. The latter he regards as being entirely a matter of interior experience. So it is, but only relatively to this world. For wherever the spirit goes it must always have an outer as well as an inner life, an external form as well as an internal consciousness.

* * * *

Under the choice heading, "The Coyness of the Spooks," Mr. Hubert Wales, the well-known novelist, contributed an article to the "Sunday Pictorial" of the 3rd inst., in which the public is informed that Mr. Wales is not the arch-sceptic he is popularly supposed to be. He is "certain there is something in Spiritualism." The only thing he is doubtful about is "whether there is enough in it to amount to proof upon the all-important question of survival of personality after death." He finds further "that science treats life after death as an impossibility, and that the scientific verdict is buttressed by the tacit attitude of humanity at large." The movements of furniture, he tells us gravely, have no bearing whatever on the question of survival. Still there is a "small pilule" in the way of evidence. It is contained in the records of the Society for Psychical Research; but even this "pilule" suffers from "energizing influences on its flank" by which Mr. Wales means the repeated failures of "the sealed envelope test." We give these points from Mr. Wales' article more for the amusement of our readers than for their edification. Incidentally it shows how the Press is waking, although it is still very much bemused with sleep. Presently the "Pictorial" will discover, as some of its contemporaries are doing, that as it is necessary to go to an astronomer—and not to a distinguished novelist—for information regarding astronomy so it is equally desirable to resort to a Spiritualist for reliable information on the questions with which Spiritualism is concerned.

A PERPLEXING PROBLEM.

C. E. B. (Colonel) writes:—

One of the many perplexing things connected with communications through a medium is the fact that in any séance so little reference is ever made to a former séance or to the contents of such a séance. There appears to be a tendency for each sitting to be self-contained, in a water-tight compartment, so to speak. It is not absolutely so, of course, as the "cross correspondences" prove, and I, myself, have had reference made to a good "test" given a long time before through automatic writing by another psychic. Still, there appears to be a curious lack of continuity, and this is most marked in sittings with *different* mediums when the same communicator has come, and has in each case given good proofs of identity.

If I go to-day to a psychic "A," getting through to a certain person, and ten days hence go to a psychic "B," and the same person communicates, it would be natural to expect a spontaneous allusion to the previous sitting, and references to what was said at it.

I raise the point in the hope of arousing a discussion, and of evoking an explanation or a reasonable theory from those who have a wider experience than I.

THE first business of the philosopher is to part with self-conceit.—EPICETUS.

SOCIAL MEETING OF THE L.S.A.

A RECORD GATHERING.

As is customary, the opening of the autumn session of the L.S.A. was signalled by the holding of a Social Gathering, which took place on the evening of Thursday, October 7th.

Long before the hour at which the proceedings were announced to commence the hall was packed to its utmost capacity, and we fear many of the later comers were unable to find even standing room. Every item in the programme of the evening was received with enthusiasm—the opening speech by Mr. H. W. Engholm, the beautiful address given by Dr. Ellis T. Powell, and the other items, which included the singing of a new song entitled “The Return,” which is likely to become, as someone put it, “the Armistice Anniversary Anthem of the country.” The beauty of this song so appealed to Lady Molesworth, who was present, that we understand she has written a charming dedication which is to appear on the cover of each copy.

During the course of the evening Mr. Engholm, who presided, told the assembly of the many progressive steps which were being taken to make the L.S.A. the most up-to-date society of its kind in this country. He also referred to the reconstruction of *LIGHT*, which is to take place with the new issue on the 30th inst. His remarks were received with a degree of enthusiasm which showed how close to the heart of everyone was the well-being of the L.S.A., and what pleasure is provoked by the greater and wider influence which is now to be exerted by a journal which has been so dear to its readers and friends.

THE ALLIANCE: ITS POSITION AND PROSPECTS.

MR. HENRY ENGHOLM, on behalf of the Council, welcomed the company and offered his apologies for the fact that the hall was not twice the size. The occasion, he remarked, was a very important one in the history of the Alliance. They were starting on a new era when the Alliance had to step to the front rank in giving the world the knowledge for which it was asking. In the old days the world was not anxious for knowledge on their subject at all; the few people who did want it came to their rooms. But to-day they, as a representative body, were being looked to for information. The whole country was anxious to know what Spiritualism was—what was the great message it had to proclaim. In his association with the Vale Owen Script he had received a vast number of letters regarding the messages, from people anxious to know. He was sure those who had been long associated with the Alliance and who had a deep and wide knowledge of the subject were anxious to help in diffusing that knowledge. The Council were going to keep the members well informed regarding the steps they were taking or proposed to take for the benefit of the Society, but this could not be a one-sided matter. Every member must be an active member, and do everything in his or her power to help the Alliance to grow into the biggest organisation of its kind in this country and to set an example to other countries. The knowledge he had of certain phases of the movement in other countries enabled him to assure his hearers that their example was appreciated. America, in particular, looked to Great Britain for sound judgment on these matters. They could therefore understand what an important position their Society occupied to-day. It was looked to also by the Church. Clergy of all denominations came to them for enlightenment and guidance regarding the facts and teaching of Spiritualism. The desire to give their great message to the world had been stimulated very largely by the wonderful, quiet, steady work the Alliance, with other organisations, had done in the past. The Alliance held a position of the highest character regarding its aims and methods, and that was largely due to the noble manner in which Mr. H. Withall had conducted its affairs. (Applause.) For a long series of years he had handled the rudder of the ship and steered it through perilous seas. Before he retired from his active work he gave certain suggestions as to what could be done. Knowing that he had not the activity and strength to bring them to fruition, he yet had the foresight to anticipate them, and the Council were going to see that the wishes he had expressed were carried out. The introduction of new methods, and reorganisation of office arrangements to bring the work of the Alliance up to date had of course drained its coffers to a large extent, but he (the speaker) was sure that his hearers would stand by them and see that the Society prospered not only in fame, name and good work, but also from a pecuniary point of view. They were under the watchful eyes of the Press, and everything they did must be reasonable, right and truthful in every respect.

The Council had appointed Mr. Howard Mundy Secretary of the Alliance. Mr. Mundy had been president of a large Society at Bournemouth, and was thoroughly well versed in their subject. He (the speaker) had been daily in close association with Mr. Mundy for some time past and was sure he would render members every possible help. Mr. Engholm then introduced Mr. Mundy.

MR. HOWARD MUNDY said: “I feel somehow that I have been trotted out before you for your inspection, and I hope you like the look of me. (Laughter.) Now I am a man of very few words, but what little I do say I try to make to the point. The London Spiritualist Alliance has had a great and useful past over a long series of years, but its future has got to be greater than its past, that is to say that it has to rise to the needs of the day. Realising this I shall endeavour to do all in my power to increase the roll of membership and to get you to realise that the Alliance is a home and meeting place, where you can gather together and discuss those problems in which you are interested. I shall do all I can to widen the sphere of its influence and increase its activities, and you will find me at all times approachable. I must not, however, be taken to be a walking encyclopedia, but apart from that anything I am able to do I shall be willing to do. I am conscious that I am called upon to follow in the footsteps of one who for years has endeared himself to every member and who gave the best years of his life to the Alliance (applause); and the thought humbles me somewhat, but with your help I hope to come through. Before I sit down I want to say this—your duty as members does not begin and end when you pay your subscription. It includes that (laughter), but membership of the Alliance is going to mean more than that in the future, if it has not done so in the past. I cannot stand alone; I must have the help, support and comradeship of every one of you, and, somehow, I don't think I am going to ask for them in vain. (Applause.) As time passes you and I will get to know one another better, and with that deeper understanding may there follow a mutual trust and help.

Mr. Mundy's brief address was followed by an exquisitely rendered violin and piano duet by Miss Walenn and Mr. Weismann, after which the audience were favoured by Miss Ena Toler with the first public rendering of a new and very striking psychic song entitled “The Return,” composed by Mr. Herman Darewski. The words, which are by the well-known song-writer, Mr. Boyle Lawrence, are so beautiful that they well deserve to be printed—especially for the benefit of those who were unable to be present:—

“THE RETURN.”

There came a strange, dim silence in the night,
And yet a murmur as of flutt'ring wings,
A soft dear fragrance, and a sweet delight—
And something in my heart awakes, and sings.
Despair has fled, and gone the agony,
And all the bitter loneliness and fear,
There through the curtain 'twixt the moon and me
A Shadow passes, and a Voice I hear.

“No longer suffer; ah, no longer weep!
This is no dream, dear heart; you do not sleep;
I did not leave you that one year ago,
I have been with you, sweet, did you but know.
I saw your tears—but why, dear, why?
There is no death . . . and I am I.”

And then my love came close, and oh, 'twas true,
And spoke dear words, and called me by my name;
This was no empty wraith—I knew! I knew!
My love was here, the same, the very same.
“We do not pass away, we just pass by,
Our life is your life, though 'tis sweeter far;
We love as you love, laugh as you, and sigh,
'Tis never that we have been, but we are.

And when we leave you, oh, take heart of grace,
We will come back to you, back through the space,
Love gives the trumpet-call, serene and clear,
Love—and your prayers—are all that we can hear.
Each to his own we shall reply—
“There is no death . . . and I am I.”

The CHAIRMAN then referred to the presence amongst them of Dr. Ellis T. Powell, newly returned from Canada, and called upon him to address the meeting.

THE SPIRITUALISATION OF TOIL.

DR. ELLIS T. POWELL, in the course of an eloquent speech, alluded to his recent tour through Canada as a delegate of the Press Conference. Describing one of the main aspects of Canadian inventiveness and resource, he referred to the many wonderful devices for using natural forces in the service of man—particularly water power, which was made to supply electrical energy for operating innumerable machines. His account of some of these was truly surprising. It seemed to him to betoken a general human ambition to abolish the drudgery of life and thus to leave larger scope for the expression of man's spiritual activities. It was part of a general world-movement illustrating the increasing power of spiritual forces now coming into human life and all tending to the same end, although it was no doubt the case that many of the inventors and artificers were not fully conscious of the end towards which they were working. In a glowing picture of the activities of the unseen world he expressed his conviction that all the various occupations

* We understand from the Darewski Music Publishing Company that this song will be on sale by the 25th inst. Copies will be obtainable at the offices of *LIGHT* on and after that date.

followed here in this world as part of the true vocation of workers were continued in higher grades in the next. Alluding to the well-known text, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them," he said that it was a beautiful thought as it stood, but became more profoundly significant when the true translation was known—"that they may rest from their irksome toils but their congenial activities follow them." All the corroding care, anxiety and worry that arose from fitting square pegs into round holes would pass away; and only the devotion to congenial activities remain.

Twelve months ago he addressed a great audience in York and told his hearers that he had not the least doubt that some of their boys who had left the engineering shops and had fallen in the war were among the engineers of the great stellar system because the Great Contriver had called them to Him and given them their proper work in the vast operations of the cosmic scheme. That was the doctrine that would put new life, new energy, new joy, into an out-worn world. (Applause.)

Mrs. Musgrave then gave a very amusing recitation, and Miss Walenn and Mr. Weismann delighted the audience with another lovely duet for violin and piano.

THE FUTURE OF "LIGHT."

Before the meeting closed Mr. ENGHOLM took occasion to refer to a matter which had been much in the minds of the Council—viz., the future of their weekly paper, *LIGHT*. That journal had been wonderfully handled from its earliest days. Mr. Edmund Dawson Rogers, to whom it owed a large measure of the success which it achieved, was a great newspaper man. A week or two ago he (Mr. Engholm) was at a séance with Mr. Evan Powell at Merthyr Tydfil, in the course of which a strong voice addressed him, and, giving the name of "Edmund Dawson Rogers," bade him make the paper a great one, and told him two or three things showing how deeply Mr. Rogers was still interested in the work with which he had so long been associated. On October 30th *LIGHT* would come out in a new and enlarged form and with an attractive cover on which the contents would be announced. It would be necessary to double its price, for the paper for which they had been paying 2d. a copy had sometimes cost 2½d. to produce, but he felt sure that his hearers would willingly help to make *LIGHT* not only the greatest journal of its kind but the paying proposition which it ought to be, and the very backbone of their Association. If any of them were in the position of having a few thousand pounds to spare to aid this object, let them write out a cheque he would not mind how large the amount! Few papers had dealt with their subject as *LIGHT* had done, but now in addition to its high literary quality, the continuance of which, under the present editorship, would be fully assured, the journal would become a good advertising medium.

A smile went round the assembly as the speaker, pressing home the duty of every member of the Alliance to support its journal, exclaimed: "No face should dare venture to show itself at our meetings whose owner doesn't take it in! Your subscription to *LIGHT* is as important as your Income-tax and should be earmarked in your necessary expenditure every year."

Mr. Engholm closed by thanking all who had helped to make the meeting a success and assuring his hearers that an even more attractive programme would be provided for the next social gathering.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	176	5	6
F. Lederer	20	0	0
A. W. T.	10	0	0
Ray Knight	5	5	0
Lady Dewar	5	0	0
Lieut.-Colonel	4	0	0
Anonymous	3	0	0
E. and M. L. C.	2	2	0
Nano	2	0	0
Lady Mosley	1	1	6
Mrs. Louise Berens	1	1	0
Miss S. Gregory	0	5	0
	£229	19	6

Do not require the spiritual fruitage until the period of ripening is passed. The physical beginnings may be long and difficult, but they are necessary and their spiritual results are assured. The soul requires the conditions and experiences of a temporal and physical life as a seed requires soil. The physical and natural help forward the beginnings of the spiritual.—"THE MESSAGE OF MARY."

MR. COULSON KERNAHAN'S LATEST.

In one of the night actions of Nelson's day Captain Saumarez drove his ship between a French and a Spanish man-of-war, delivered a double broadside at pistol range, and extinguishing all his lights, passed on, leaving his two opponents shrouded in smoke and furiously cannonading each other, to the great amusement of the English sailor. Not unlike this is the spectacle of Mr. Kernahan, in his latest book,* declaring Spiritualism to be genuine but diabolically cunning to ensnare, and Mr. McCabe declaring it a fraud and too silly for words. The arguments are mutually destructive, our ship passes on unscathed. Mr. Kernahan's position is one with which we are very familiar: it is that of the literalist Churchman, who takes his stand on the well-worn and often-answered texts of Deuteronomy and Leviticus, which he quotes as Divine authority. That he hates Spiritualism he continually reiterates; that he does not understand it is obvious. He seems to think that it consists in séances, and is apparently quite unaware that many Spiritualists dislike séances not held for definite purposes. His previous book told us that he had scarcely any first-hand knowledge, having in his life attended only one séance; and in this he collects all that he can find against it, ignoring such matters as the gift of healing, which is not to his purpose.

Spiritualism, according to him, "has in view the destruction of Christianity." "The Church has endured 2,000 years, Spiritualism came into being seventy odd years ago." "It destroys belief in the Atonement." "Mr. Vale Owen must know that it denies Christ." "God has shut and locked the door between the two worlds," and it is impious to "force that door." (This seems to mere Spiritualists an impossible feat against Omnipotence.) Browning's "Sludge" is, of course, brought in, and the alleged recantation of the Fox sisters. He takes the Lyceum movement to be "the initiation of children into the mysteries of occultism" and stands aghast. "The gravest word of all" that he has to speak is as follows:—"Knowing that it is to the promise of, and by the sacrifice of the Saviour that men and women look for a life to come, the Powers of Dark set out, so it seems to me, by means of Materialism, to undermine man's faith in immortality; and then, by the equally materialistic means of so-called Spiritualism, sought to restore man's faith in an immortality in which there shall be no Cross and no Christ." The many books by sincere Christian Spiritualists he has, of course, not read, or he would be guilty of deliberate suppression of the truth; nor, of course, does he see *LIGHT* or "The Two Worlds," or he would know that much writing in both papers testifies to the real belief in Christ, which makes many heartily desire to get back to Himself without the later theological complications. Some of Mr. Kernahan's warnings may be useful, there is no doubt that evil-minded persons may misuse the highest truths—*Corruptio optimi pessima*—ecclesiastical history supplies many instances. Logically, of course, Mr. Kernahan is at issue not only with Mr. McCabe and the materialist school, but with Biblical learning also. He "firmly believes that 98 per cent. of the phenomena are fraudulent" (why exactly 98?) and the rest are diabolical. The Lambeth Conference, with vastly more personal and written evidence before it, came to a different conclusion. He distinguishes between Spiritualism and the ideas of Spiritualists, whom he says (p. 14) he has found "absolutely honest," but Spiritualism produces "a chemical change" in their faculty of judgment, which causes them to "see black as white." God has "sent them a strong delusion that they should believe a lie." In short, denunciation, not logic, is Mr. Kernahan's strong point; and to answer his theological points is pouring water into a sieve.

V. C. D.

"PRAYERS FOR THE DEAD."—A Harrogate reader kindly informs us that the leaflet to which attention has been directed may be obtained from Messrs. Mowbray, Ltd., 28, Margaret-street, Oxford Circus.

THE SPIRITUAL MOVEMENT AT NEWPORT (MON.).—In a letter just received from Mr. George MacLachlan, a member of a family long associated with Spiritualism in Scotland, he tells us of the progress of the movement in Newport (Mon.). He writes:—"We are going along satisfactorily in our new premises, taken over from the Unitarians last February, and are endeavouring to raise the purchase price of £1,300, but still require nine-tenths of the amount! On the 6th inst., we had an absorbing address from the Vicar of St. John's Parish Church, Maindee, the Rev. Llewellyn Jones, who took the chair when Sir Arthur Conan Doyle gave his lecture here. We look forward to a successful winter, and have commenced busily with five evenings this week. The town could support half a dozen small halls were they judiciously placed in the various localities. Speakers with fiery enthusiasm to arouse the aimless crowds on the streets have a rich field waiting for development here, as in most towns."

* "Black Objects." (Religious Tract Society, London, 1920.)

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

THE GREAT MESSAGE.

HOW THE PRESS IS DELIVERING IT.

At the Conference of Bishops held at Lambeth Palace in July and August, the prelates appointed to consider the claims of Spiritualism were told by the editor of *LIGHT* that a life after death was a fact in the natural order—a "fact in Nature"—and therefore in itself possessed no special theological significance; and that it was one of the purposes of Spiritualism to proclaim that fact. That has long been the attitude of *LIGHT*, which, however, has never lost sight of the tremendous spiritual significance of man's survival of death, *i.e.*, that he survives because he is a spiritual existence. The universe, regarded as an expression of Spirit, would have had no meaning but for the fact of human survival. That Nature, like some vast machine, should have worked ceaselessly for millions of years to produce the flower of her creation—man—only to drop him into the grave, extinct, would have been mere futility. It would, indeed, have marked complete failure, unthinkable where infinite Intelligence is concerned.

In this matter we take a very wide view. We hear authority quoted against authority on some question of doctrine—what the parson said, what the medium said, what the spirit communicator said as to some particular question relating to the future life. But in the end all comes down to individual experience. We are told sometimes that Spiritualism is anti-Christian. How can it possibly be? Jesus taught the reality of the Spirit, the guidance of the Spirit, the fellowship of the Spirit, and Spiritualism bears witness to the truth of His words. So far as the Church has forgotten or ignored His teaching in this regard, to that extent it may find in Spiritualism something antipathetic to itself. But if it takes up certain dogmas and points of doctrine on which there are differences of view amongst even its own members, and places the opinions of a section of these in opposition to those of a section of Spiritualists and on that opposition bases a complaint that Spiritualism is anti-Christian it is clearly in the wrong. We must look at the central truths, not merely at side-issues.

We were greatly impressed by a letter in a daily paper recently on this central truth of Spirit, in which the writer, Mr. Samuel Pollard, a graduate of Trinity College, Cambridge, avers "that neither the Bible nor Science is endowed with the voice of final authority." He points out that both the Bible and the findings of Science are liable to constant revision, and then observes:—

The fact is that there is only one authority sufficiently equipped to speak with finality on any matter, namely, the active, able Spirit of God whom the Bible also terms the Spirit of Truth.

That is a remarkable declaration, and so also is his concluding sentence in which he tells us that "all the error and confusion that has crept into the minds of men, to their great damage," is due to "the neglect of that important factor, the Spirit, whose duty it is to lead humanity into the truth."

Never before, in the secular Press at least, have we seen a statement so vital and momentous on the religious side.

It represents Spiritualism and its message in their religious aspect, just as the Bishop of Birmingham's recent declaration at Mansfield touches on our subject on what may be called its secular side. The Bishop is reported to have said that "the last thing any reasonable being should do was to stamp on Spiritualism altogether. There was nothing unreasonable in the quest of these people [Spiritualists]."

These two deliverances are both instructive—they

show the trend of later-day thought, and reveal a dawning recognition of the fact that Spiritualism is both reasonable and religious, for while it is true that Mr. Pollard was not writing of Spiritualism he was moved to express the very essence of that teaching of Jesus which is at the core of the message of Spiritualism to the world—the reality of the Spirit as the Guide and Helper of humanity, working as we know It works through unnumbered instruments as Its ministers and messengers. As to the Bishop, he has gone as far as we can reasonably expect in the circumstances. We may admire valour, but we equally admire what has been described as its "better part"—discretion.

"SPIRITUALISM: ITS IDEAS AND IDEALS."*

By DR. ELLIS T. POWELL.

[It should be explained that the article which follows was originally written as an Introduction to the book, but owing to Dr. Powell's absence in Canada, it was too late to be inserted. It will probably be included in a later edition.]

It is the fate of all great movements to be exploited on the one hand by charlatans and hampered on the other by ignorant and emotional enthusiasts. The movement is the more likely to suffer from these allied embarrassments if it be concerned with the lofty and the materially intangible part of man's environment. That is the reason why, of all the influences operating upon man and shaping his destiny, religion has been discredited by concerted exploitation as well as by mischievous emotionalism, occasionally blossoming into religious mania.

If religion itself, one of the primary and peremptory needs of humanity, be thus subject to misuse and abuse, we may be certain that its contributory factors—or rather, perhaps, its basic sciences—will suffer in the same way. And since an essential factor of religion is the belief in the survival of human consciousness after bodily death, it follows that charlatanism and instability of intellect are likely to manifest themselves in association with any systematic endeavour at the exploration of those mysterious planes of consciousness which lie beyond the grave. Their intrusion is no reproach to the explorers, but only an excrescence on their work.

But both exploitation and emotionalism will be restricted in their orbit if the leading exponents of the science be men of solid and balanced intellectuality. It has been the happy fortune of psychic research to possess, in the editorial chair of its leading organ, a personality endowed with a singular measure of common sense, a knowledge and experience of the world, and a shrewd, incisive judgment, in combination with the widest psychic learning, arising both from natural gifts and from wide experimental research. The brilliant work of David Gow, contributed to an epoch-making movement at the most critical moment in its history, will leave indelible traces upon its whole future evolution.

For that reason the present essays may be unreservedly commended to the thoughtful student of psychic research. The commendation does not involve the writer of this introduction in an endorsement of every argument, nor yet in an intellectual unison with every sentiment, in Mr. Gow's volume. What it does mean is that every line may be taken as proceeding from an acute and balanced mind, and as possessing an indisputable claim upon the consideration of the reader. He may accept or repudiate; but he will never be compelled to say (as he might occasionally have to do where certain factors of the literature of Spiritualism are concerned) that the reasoning makes no appeal to the virile and untrammelled intelligence.

If the use of a hackneyed expression be not repugnant one may say that this book makes its appearance at the psychological moment, for this is the time when the Spiritualist movement is expanding in all directions, attracting the attention even of those who five years ago had scoffed at its very name. Such open-minded enquirers, prepared to be convinced if the evidence for conviction be supplied, become the most sincere of all converts, and the most effective of all propagandists. They speak of what they know. Their affirmation springs from knowledge, not from traditional acquiescence. To no volume could such enquirers turn with so full an assurance of finding skill, experience and sanity combined, as to the book which it is my privilege to preface with these few lines, themselves the testimony of a profound personal appreciation, the fruit of a long, intimate, and valued friendship.

SIR OLIVER LODGE has done more than any other living person to forge the link of understanding that the material and non-material worlds are bound in one inseparable whole. DR. J. H. HYSLOP.

* "Spiritualism: Its Ideas and Ideals," by DAVID GOW, Editor of *LIGHT*. (John M. Watkins, 2/- net.)

FROM THE Lighthouse WINDOW.

We have to record the passing of Mr. Cecil Husk, the blind medium, which occurred in the early hours of Monday morning last, at his residence, Peckham. We intend to give particulars of his remarkable career in our next issue.

We received a visit last week from Dr. Sydney Alrutz (of Upsala University). On October 4th Dr. Alrutz read a paper before the Society for Psychical Research on "Problems of Hypnotism. Experimental Investigations on Nervous Effluence and Telepathic Influence." He illustrated his remarks with lantern slides made by Ochowicz. The Doctor returned to the Continent on Saturday last.

Mr. H. W. Engholm will speak on Sunday evening (October 17th) at the Steinway Hall before the Marylebone Society on "The Angelic Ministry in the Vale Owen Scripts." In conversation with Mr. Engholm on the subject of his address he tells us that he is going to make some references to matters which have hitherto been unpublished.

The Rev. C. Drayton Thomas gave an address on Spiritualism on Sunday afternoon last at the Leysian Mission, City-road, before a large audience of men, who displayed the utmost interest in the subject. Mr. Thomas gave an interesting summary of the tests from "The Times," which he has already described in *LIGHT*.

Mr. Thomas prefaced his remarks by stating that he was in the curious position that, having read everything against Spiritualism which he could find, he had never met anything to which there was not, in his opinion, an obvious answer. The chairman said he had received protests against the use of their platform for the advocacy of Spiritualism. He added that if Spiritualism was true—and on that subject he preserved an open mind—then it was a thing they wanted to know about. It was significant that this liberal view was received with applause by a large Methodist audience.

In Sir Algernon West's "Contemporary Portraits," just published, the following story is told. Sir Henry Taylor, a mandarin at the Colonial Office and at one time of some fame as a poet, "was a vain man and so pleased by the scarlet robes of his D.C.L., which had been bestowed on him by the University of Oxford, that he used to wear them at his own dinner table, whereby hangs a tale. Years after his death a resident at Bournemouth, going to her room, saw in the passage a man in a scarlet robe disappear through a door." She afterwards heard that Sir Henry had lived and died in the house.

Commenting on this case in a leading article, the "Daily Mail" writes: "Has anyone else seen this scarlet ghost? A good many years have passed since the real old-fashioned ghost had the distinction of being scientifically investigated. In fact, the domestic ghost has been rather passed over lately in favour of the more fashionable emanations which Spiritist séances have made so familiar. The time seems ripe for a fresh and really thorough test of the ghostly phenomena in the haunted house."

Mr. Albert Chevalier, the popular actor, whose entertaining reminiscences are now appearing in the "Evening News," is described in that journal as being an inquirer into Spiritualism.

"Joy here—more light on earth" was the message received lately by one of our leading workers. The tenor of the message has been confirmed from other quarters, and the statement is made that there are "great rejoicings on the other side" in connection with special attempts now being made, with great success, to demonstrate the reality of spirit existence. Much that is happening and, as we have reason to know, will yet happen before long, lends support to the idea. A glance through recent issues of *LIGHT* well illustrates the point.

In connection with the Edison experiments referred to in last week's "Lighthouse," a correspondent, A. W. T., is struck by the fact that Benjamin Franklin is said to have been one of the group of guides associated with the late Rev. W. Stainton Moses ("M.A. (Oxon)"). Franklin was keenly interested in the technique of communications and assisted Mr. Moses in psychic photography. In Volume XXIII. of his MS. Notebooks, pp. 19-29, Mr. Moses relates that on one occasion he had a vision of an assemblage over which Franklin presided, called to discuss the subject of control. Franklin explained the subject to him later and gave instructions for the constitution of circles and the

harmonising of the members. "If," our correspondent remarks, "he is not now at the back of Edison's experiments he may be cognisant of and interested in them."

In the "Evening News," A. M., writing in reference to the withdrawal of the psychic play, "The Crossing," from the Comedy Theatre, says that some people will draw the inference that the public are sick of "all this psychic business," but A. M. (who is doubtless Mr. Arthur Machen) comments, "But this is 'stuff.' The Other Side is a matter of permanent interest to humanity. The war underlined a question that men had always asked and always will ask." He adds that the drama, to be effective, must be dramatic, and it was from that aspect that "The Crossing" failed.

Mr. F. Britten Austin has a story in the October "Strand Magazine" entitled "She Who Came Back," in which skilful use is made of the fact of apparitions of deceased persons appearing at or near the moment of death. A man who has been separated from his wife receives a visit from her at eleven o'clock at night. After a long and friendly conversation she insists on leaving, and shortly after he is rung up by the police to say that his wife died at eleven o'clock in a boarding house, the husband being traced by a letter with his address found on the wife.

We have received from Paris the first number of the "Bulletin de l'Institut Metapsychique International." Among the interesting contents is an address by Professor Richet on Premonitions. We note the appearance of an abridged edition in French of Sir Oliver Lodge's "Raymond." The account of Mr. Fred Barlow's investigations with Mr. Vearncombe, the medium for psychic photographs, is reproduced from *LIGHT*. A review is given of Camille Flammarion's new book, "La Mort et son Mystère."

The French newspapers report that M. Camille Flammarion does not consider that Edison's proposed apparatus for receiving spirit messages is likely to succeed. In his opinion the human brain is the best instrument.

The Paris correspondent of the "Morning Post" quotes the opinions on this subject of a number of scientific men. Professor Maquenne, of the Natural History Museum, dismisses the whole matter as "humbug." Professor Laveran, of the Pasteur Institute, says: "I don't believe a word about this alleged invention, any more than I believe in spirits. Every so-called 'Spiritualist' phenomenon has proved, when it has been closely studied, to be trickery. There can be no two opinions on the subject." Professor Robin, of the Faculty of Medicine, asserts that "there is nothing to lead to the belief that there is any such thing as *post mortem* existence under another form," and counsels that such day dreams should be left alone.

M. Lippmann, professor of physics at the Sorbonne, says he hopes, for Edison's own sake, that he has never made the statements put into his mouth by his interviewer. Professor Branly, Professor of Physics at the Catholic Institute, whom the French acclaim as the inventor of wireless telegraphy, says: "If Edison really made the statements attributed to him, all I can say is that he is deluding himself. Even if his apparatus works it will not follow that its action is due to spirits. Certain natural forces may have this influence, as often happens in connection with wireless telegraphy."

A new film play, "Earthbound," a dramatisation of Basil King's remarkable story of the Unseen World, is to appear on the cinematograph screen before long. It is a photodrama of intense and powerful interest in which one of the characters—after a tragic death—returns to right the wrongs he has done on earth in connection with a guilty love. One of the lessons taught in the play is that "Love misused puts all creation wrong." It is a play with a purpose—a spiritual rather than a merely psychic drama, for in it the psychic element, which is its main feature, is kept throughout on a high plane and the lessons taught are entirely pure and true.

From the "Lyceum Banner" (October) we quote the following beautiful tribute sent by Mr. H. W. Engholm in acknowledging the receipt of the membership card and badge of the Lyceum Guild. In expressing his appreciation Mr. Engholm writes:—"The future is in the souls of the children of to-day, and the Lyceum Guild with its spiritual foresight is to my mind engaged on the most important of all work in carrying out God's purpose in the training of little children to understand the true meaning of the term 'guardian angel.' God bless you and your workers for the vital work you are doing to bring up the little ones to a proper understanding of the greatest desire mankind can express—'Thy will be done on earth as it is in heaven.'"

OUR PSYCHIC SELVES AND THEIR POWERS.

By F. E. LEANING.

We were told recently by Dr. McDougall that the reason why so few professional psychologists have concerned themselves with psychic research was their sense of responsibility towards the public. Give them an inch, say the scientists, and we fear they will take an ell. What proportion of the thinking public are patiently waiting for the inch we cannot say, but certainly large numbers have, without waiting, already taken not an ell, but an acre, and are camped out happily, but in the most promiscuous manner, over the whole area. They are the same section who, in earlier days, produced the fashion of table-turning, reading mottoes in nuts, getting handkerchiefs tied up like cockatoos, and so on, down to the planchette tables which we are told are in use in some women's clubs from morning to night just now. To such, as sheep having no shepherd, Mr. Carrington's newest book* is intended as a guide; his sense of responsibility being of such an opposite kind to that referred to before, that it appears his duty as a psychic researcher to rush in where the scientific fear to tread, and to tender 358 pages of advice on every kind of mediumship; for, as he assures us in the very first paragraph, as everybody has psychic faculties, however latent, everybody is a medium of some sort, if he can only find out which sort.

The Preface, it is true, betrays more than a strong suspicion of how such an attempt may look to serious observers—who may bring developed powers, other than psychic, to bear upon it. For after stating that the book is "decidedly positive and spiritistic in tone," which it certainly is, he deprecates any criticism of it as "spiritualistic," on the ground that the views are not the author's own, but only those generally accepted. "I have merely endeavoured," he says, "to state the traditional and accepted theories, without in all cases endorsing these views myself." Where, then, are his own views, thus carefully separated and shielded? For that we turn to the other side of the page, to be assured and re-assured—three times, in all, to make sure that we really believe it at last—that the author accepts survival "tentatively, and for the sake of argument"; in spite of a previous declaration that the book "does not attempt to defend the statements made by any show of argument." Quite a wire entanglement!

With a further remark, however, that "Psychical Research seems to be tending more and more towards an acceptance of the spiritistic interpretation of the facts," most will be in agreement. It shows also, however, a twin tendency: to pay more and more attention to marking out the boundary of our own powers, groping for the actual limits, if they can be found, of that new dimly-lit world of the sub-conscious which our forefathers knew not. Abercrombie, Galton, De Boismont, Ferrier, and the "Animal Magnetism" school, in the light of their day, made such attempts; and the history of that tendency, carried down to the present, and cleared of side-issues, would have been a work very well worth doing, and of permanent value. One could wish Mr. Carrington had confined himself to the first part of his title, and given us a well-weighed study on such lines: for only a writer of long experience and wide reading could do such a thing adequately. Or, at least, we might expect at the outset some definition and enumeration of "our psychic powers," such as Mr. Coates gives, for instance, in his "Seeing the Invisible." But, as the Laird of Cool said to the minister who asked if he had not received Judgment when he died, "No such thing! No such thing!" The reader may enter upon the course of the forty-one chapters almost anywhere, except the last, where he learns to breathe psychically, and pronounce the Sacred Word; and there is no particular reason why he should not "cure" a haunted house before he pays a short visit to the asylum (chap. xxiii.), or exercise his "magnetic gaze" on friends at hand before he takes to terrifying the absent with visions of himself in unexpected places. Little method seems to be observed, or needed, among the bristle of "how's" with which the book abounds; but whoever perseveres to the end will find himself rewarded in the favourite "occult" fashion by the power to bear himself masterfully towards all vampires, hypnotic suggestions, photographic plates, the evil eye, and the weaknesses of his own mortal mind. It is a little late, however, after studying eight different kinds of clairvoyance, experimenting with the trance, healing the sick, speaking inspirationally, and learning "How Spirits Talk," and walk, to enquire (Chap. xxxiv.) if it is "right to investigate psychic phenomena"! It must not be thought that there is any general advocacy of the policy of casting oneself headlong into the psychic crucible, and trusting to "the traditional theory" to see you through. Warnings are abundant, except the one essential warning as to the kind of motive underlying all such efforts; many injunctions as to the value of sound health, restrained diet, sleep, avoiding dark séances and solitary development, and attending a circle on the top of a high mountain for preference, are quite wholesome. But of no kind of book is it truer than of this kind that "one man's meat is another man's poison,"

*"Your Psychic Powers and How to Develop Them," by HERREWARD CARRINGTON, Ph.D. (Kegan Paul, 12/6 net).

and the author's responsibility would be much heavier than it is if he had not revealed himself in several places, but notably in chap. xxiv. (on Prayer, Concentration, and Silence) as being ignorant still of the first elements of spiritual life. So that the reader must do as one who holds a magnet over a heap of dust, that it may draw to itself its own: let him bring to it the magnet of discrimination, and a life already set to the true pole, and all that he may rightly and wisely accept will make itself apparent to him.

AN EXPERIENCE IN A HAUNTED HOUSE.

"IMPRESSIONS ON THE AIR."

That many events in the past—especially those in which violent emotions were called into play—have left a lasting record on their surroundings, has been abundantly proved. Here is an instance sent us by one of our old subscribers, a lady residing at Nice:—

Not long ago my husband and I were house-hunting. We saw a good many flats, but none seemed to suit. Finally I discovered a board bearing the announcement "louer" on a nice-looking house, and we went in, and asked to be allowed to visit the flat, which was empty. We went over it, and liked it, the size and number of rooms suiting us. While my husband was going round the rooms measuring them, I wandered about, inspecting the place generally. Suddenly, in one of the rooms, a most awful sense of despair and anguish came over me. I felt as though the world was at an end for me; a choking, breathless sensation took my throat, I gasped for air, and felt dying. I had just strength to call for my husband, who came at once, opened the window, and tried to bring me round. But the feeling at my throat was awful, just as though I were choking with blood. I begged my husband to take me away from that house, as nothing would ever induce me to set foot in it again. The sensation was so acute that it lasted for several days. Some time afterwards, in talking to an old resident, I mentioned the difficulty of finding suitable abode, and casually said, "I saw a flat in Villa A but it did not do at all." I gave no reason. She once remarked, "But you could not possibly live there! A dreadful case of suicide occurred there many years ago: a man cut his throat after losing his money at gambling and I'm told the place is haunted by him. A friend of mine, a Scotch lady, who was staying there with friend saw him, and was quite ill with fright."

I may add that this is not the first time such an experience has happened to me, as I am very sensitive to surroundings as well as people's auras, whether bad or good.

THE SUSTENTATION OF "LIGHT."

As our readers know, we have made this a matter of donations from our friends, partly to enable us to maintain our old price. Now that a change is unavoidable in order that we may be self-supporting, we have only to ask for sufficient funds to aid us to meet the necessarily heavy initial expenses entailed in enlarging LIGHT and making not only an independent, but an important journal that shall carry the message of Spiritualism to the forefront and supply a great public need. We look to those who are sympathetic with us to strengthen our hands. Meanwhile we acknowledge, with thanks, the following donations:—

Lieutenant-Colonel	£ s.
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L.S.A. MEMORIAL ENDOWMENT FUND.

The Council of the London Spiritualist Alliance acknowledge, with thanks, the following donations:—

F.	£ s.
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RECIPROCAL PRAYER.—The result of the war has been awaken a wide-spread demand for a prayer for the dead our services; and we hope that, ere long, it may be given us. But I confess to a certain amount of dread as to the form such a prayer may take: such collects as we had in our published War-prayers lacked the all-essential note of simplicity, and they distressed many by references to souls at rest in Paradise and so forth. But if it be lawful at right to pray still for your dead friend, is there anything to prohibit you from asking his prayers on your behalf? Every boy knows that his mother has prayed for him every day of his life, and the knowledge is a strength and stay to him. She dies; may he no longer say to her, "O mother, pray for me"? Once more, instinct answers "Yes." What not?—"Death and Beyond," by C. T. Wood.

SOME NOTES ON SPIRITUALISM IN COPENHAGEN.

BY HORACE LEAF.

In Copenhagen my work lay with an independent body standing midway between organised Spiritualism and psychical research. Its object, as expressed in its name, *sykisk Oplysningsforening* (Society for the Promotion of Psychical Knowledge), is to promote as widely as possible knowledge of psychic phenomena and all that depends upon it from a philosophical and scientific point of view.

To conduct twelve public meetings in fourteen days is no light task, and reflects favourably upon the optimism of the promoters. It is obvious that only good organising could carry the effort through successfully, especially at so unfavourable a season as September. My previous engagements made it impossible for me to leave England at any other time.

More effective organisation I have never experienced. The greatest credit is due to Mr. J. S. Jensen, President and organiser, and his co-workers, for the way in which they took Copenhagen by storm and made Spiritualism for several days the principal topic of the town. Every daily paper was recruited to their service, and without exception they were favourable to Spiritualism. This is regarded as one of the outstanding features of my visit. For the first time the Press showed a desire to treat the subject seriously.

Lecturing and giving clairvoyant descriptions through an interpreter would seem at first sight to be attended by insurmountable difficulties; in practice it worked exceedingly well. The keenest attention was always shown throughout the whole of the proceedings and the recognitions of the descriptions were excellent. The following extract from one of the leading Spiritualist journals, the "*Lys over Landet*," describes how well this part of the meetings went:—

"Concerning the clairvoyant descriptions, they flowed forth with great ease and were accompanied by so many details that the persons described might have been human beings in the body instead of out of it. In most cases the spirits were recognised at once. Only when the spirit was a distant relative or friend of the person in question was it necessary for Mr. Leaf to add further information for recognition to be established."

I was able to converse with considerable freedom with many of the people, as most Danes know a little English. It is the principal foreign language taught in the schools. The high regard in which the British are held in Scandinavia was a pleasant surprise to me.

The more progressive Danish Spiritualists look to England for instruction and help. "So many great men in your country have investigated the subject," said more than one person to me. Eminent British scientists and thinkers are as much respected in Denmark as in their own country. It must be gratifying to Sir Arthur Conan Doyle to know that he has already in Denmark a strong and enthusiastic following, who look hopefully forward to the day when he will visit and lecture to them.

Spiritualism is the same in its effect all over the world. Its consoling influence has been felt in Scandinavia as elsewhere. Many people told me how much it had helped them when all seemed dark and hopeless. Wherever there is bereavement Spiritualism can carry consolation.

Reincarnation is very widely accepted by Spiritualists in Denmark. At least one humorous episode befell me through this fact. A gentleman who frequently thrust his company upon me finally agreed to take coffee with me at my hotel. He brought with him a number of letters written in foreign languages and a long list of inventions he had made, to read and explain to me. Evidently under the impression that I was as anxious for his company as he appeared to be for mine, he asked me whether I could account for the strong attraction I felt for him. On informing him that I could not, he solved the mystery for me by assuring me that I had been a younger brother of his on the planet Jupiter! The fact that I had no recollection of it seemed not to matter in the least. He knew, and I was obliged to extend my family connection. I think I would have preferred a rich uncle of a more earthly origin!

So far as the organisation under which I worked was concerned, I found nothing but sound common-sense, excellent business ability, and an earnest desire to forward nothing but the truth regarding Spiritualism. The officials evidently love their self-appointed task, which they do without thought of any other reward than that which comes from consciousness of serving their fellow-men.

Of all the pitiful ironies of history there is none greater than this: that He who flung away with contempt the thousand casuistic rules of the Pharisees, and brushed aside all their splendid and elaborate ritual, should see prescribed in His Church and in His Name minute schemes of dogma and codes of ritual and maxims for life as essentials to the salvation of His followers. "Death and Beyond," by C. T. Wood,

SPIRIT HELPERS.

No one who was present amongst the members and friends invited to the opening lecture session of the British College will readily forget the occasion. To be allowed to share the sacred experiences of another is a rare privilege, and this the audience were permitted to do by Mr. H. W. Engholm, when he related the powerful happenings and the deeply moving instances of spirit help given at séances attended by Sir Arthur Conan Doyle, the Rev. Vale Owen, himself and others, through the mediumship of the well-known sensitive, Evan Powell. Spirit return, which dries the mourner's tear, which instils hope in the disheartened, which assures a wife of her husband's near presence, a father of his son's living touch, which brings a child who reminds one that he is growing in beauty elsewhere, and this by voice and touch, is perhaps the greatest gift mankind can know. In moving language and with an earnestness which deeply touched his hearers, Mr. Engholm told his story. We were in the presence of the "mysteries" again so vital to early faiths, and yet it was the mystery not of occultism, but of warm, sweet human fellowship, sent to cheer the children of men. On one occasion, too, a messenger of another order came to inspire and encourage, and to remind that, given beautiful conditions, the spirit world may yet, if the instruments are faithful, send the message of the Highest to this troubled age. But we foolish ones want it as we hurry in from business, or as we are heavy and sleepy after a meal, or we sit down with anyone for the sacred intercourse. We get results of a kind, but for the best we must give the best, both in conditions and in ourselves, and wait in stillness and humbleness for the blessing.

B. MCKENZIE.

THE GIFT OF HEALING.

With one exception, little is added to our knowledge of spiritual healing by the New Testament outside the four Gospels. The beliefs of the Apostolic Age about its powers are summed up in the current ending of St. Mark's Gospel, where it is said that Christians were endowed with power to cast out devils, to speak with fresh tongues, to tread on serpents, to be immune from poisons, and to heal by the laying on of hands. Peter raised Tabitha from death through prayer, as earlier his word had committed to death Ananias and Sapphira. His shadow, even, was thought to have healing power, just as handkerchiefs or aprons carried away from Paul's body caused diseases to depart from the sick at Ephesus. It is difficult to say how much of the repeated statements in general terms in the Acts of the Apostles is due to rhetoric, how much is symbolic, and how much is based on specific acts of spiritual healing. But it would be carrying scepticism too far to brush aside the whole belief in supernormal powers exercised by the early Church as being due to credulity or superstition. The general picture of exaltation due to the possession of extraordinary powers must have some basis of fact, though the fact is not necessarily of the miraculous order. We must recollect that Christianity was the ending of the formal side of an older order, and was essentially the opening of the flood-gates of "æonian life," and that, therefore, the wonder would have been, not that it accomplished things which seemed miraculous, but that it did not. So far we may safely trust the narrative, even after all deductions have been made for bias, for the author's remoteness from the time of the history, and for imperfection of critical method.

What is given as history in the Acts of the Apostles appears as theory in the Epistles. Writing to the Corinthians, St. Paul refers to certain supernormal powers he calls gifts, which he speaks of almost as being normal in the Christian community. Among them he includes "gifts of healing." What their precise nature was, their limits or their frequency, he does not say. He is content to say that they were a gift from the same Spirit from whom all gifts come, and we are led to suspect that they were connected with the rite of laying on of hands, the original meaning of which seems to have been forgotten at a very early date.

—From "Spiritual Healing," by REV. DR. W. F. COBB.

"SPIRITUALISM: ITS POSITION AND PROSPECTS" gives a useful and interesting survey of the subject from the standpoint of an observer of long and intimate experience with the matter. Price 4d. (post free 5d.), from the office of LIGHT.

MR. FRANCIS GRIERSON, the literary mystic, in some of whose books the war and the other great upheavals and events of to-day were so accurately forecast, years before they took place, has been holding crowded and enthusiastic meetings in Seattle. In a recent letter from him from there, telling us of his activities, he writes, "The New Thought people have a large following here, with several teachers and speakers busy all the time in teaching and healing." Mr. Grierson tells us of his intention to visit Victoria, B.C., and return to his headquarters, Los Angeles, in November,

EVIDENCES OF IDENTITY.

A PLEA FOR MORE DEFINITE CLAIRVOYANT DESCRIPTIONS.

Identity is a difficult subject, one of the most crucial for Spiritualists. It has been proved by what must be considered good evidence that spirits of the so-called dead do communicate under certain conditions, but to prove persistence of personality is not easy.

I have been to one or two public lectures with clairvoyant descriptions, and it seemed to me that many of the descriptions were so vague that they would fit anyone. It is the same at private séances. I have heard the medium reel off descriptions of old ladies with shawls and brooches and caps, and of elderly men with hair turning grey and thin at the top, of medium height, and with no particular mark of distinction, no surname given, as a rule, only a Christian name which would be found in most families. The old lady *may* be my aunt Jane and the elderly gentleman cousin John, but it is hard to say . . . one wonders. It is as if the medium just saw the spirits he describes in a herd, and was unable to gauge their individuality. One knows how people look on entering a hotel dining-room the first day on arrival; unattractive and undistinguishable in the mass. After a week's stay under the same roof they have each their individuality and we could describe and distinguish them all. Still, to continue the metaphor, if two of these fellow guests at a hotel meet after an interval, having forgotten some of the names, it is difficult when discussing them to understand which is meant; outstanding features of appearance and manner or some peculiarity are the only clues.

It seems to me that descriptions are of little use unless the medium goes a little way below the surface; otherwise only the credulous are satisfied.

Recently I had proof of the value of diving below the surface. A medium described to me an elderly gentleman of good features which she catalogued fully. She got the letter C with him. My own surname begins with C, so I racked my brains for deceased relatives of my husband's family whom the description might fit. Then the medium added "he was given a public funeral." In a moment all was plain. The C stood for a relative on my side of the family who had had a large public funeral. None of my other relatives had been similarly honoured. The features, height and character were right. This relative had more than once tried to communicate with me through alphabet and pointer.

Another description which was vague until an illuminating detail was added, was given me by another medium. She described a short, pale-faced, elderly lady, whose appearance might have fitted many a one whom I have known. Then she added, "She was very psychic, had veridical dreams." At once all was clear, and I was able to understand who was sending me the message she was anxious should reach her children through me. I may add that the message, which conveyed little to me, was of a practical nature and was found helpful by the children.

Another rather amusing incident occurred to me where a medium was describing a young man; I was not quite sure who was meant, though I thought various points indicated a friend's soldier son who was killed in the war. While I was trying to make sure who was meant, the medium added: "The young man is just shouting Jimmy, Jimmy!" At once all was clear; it was the name his mother always called him.

One of the most baffling things in research is that a medium may on one occasion go to the heart of the matter and give proofs of unmistakable identity, and on the next visit all that is given are vague generalisations which might fit anyone or are absolutely false. May I suggest that it would be well for mediums to take pains to get fuller descriptions giving more of the characteristics of the spirit friends rather than a great number of vague ones. Every human being has some characteristics which differentiate him from others. In the case of one woman I knew, the very absence of character, the total helplessness and ineptitude actually formed a characteristic personality. I have not ventured on the thorny subject of spirit clothing and how it can be like earthly garments. This must be left to the subtler intellects in the psychical movement.

But as Fosdick beautifully puts it: "Only one truth is adequate to crown our confidence in a purposeful universe, and to make it reasonable—*personality must persist*. . . . They are not mortal; they carry over into the eternal world the spiritual gains of earth; and all life's struggle . . . is justified in its everlasting influence on personality." M. L. C.

HUSK FUND.—Mrs. Elta Duffus, of Penniwells, Elstree, Herts. acknowledges, with thanks, the following donations:—Dundee Society of Spiritualists' Women's Guild, £5; Mrs. Green, £1; Mrs. Coghlan, £1.

MESSERS. W. RIDER AND SONS are issuing a useful little series of monographs of some sixty-four pages each, the first three of which are before us. These are "Roger Bacon," by H. Stanley Redgrove; "Franz Anton Mesmer," by R. B. Ince; and "Emanuel Swedenborg," by W. P. Swainson. The price is 1/6 each net. Others to follow are on Andrew Jackson Davis, by W. B. Picken, and on Occultists and Mystics by the Hon. Ralph Shirley.

CONDITIONS OF SPIRIT LIFE.

Varied though the conditions of our life are on this earth plane, and mingling though we do with all kinds and conditions of our fellow creatures, we are not thereby compelled to associate with others than those who are in more or less harmony with our individual aims and desires. It is to be remembered, too, that however divergent we may be in character, we are not so entirely separate as to possess no pleasures in common—that the most degraded types of humanity are not debarred from the light of day, or from enjoying, with us, if not so fully appreciating, many of the ordinary blessings of life. Now, in view of this generalisation, it may be safe to assume by analogy that the conditions of life in the spirit spheres will, at least in some respects, be somewhat similar. In no case of ordinary experience is it likely that the environment is of such a nature as to preclude the means of enjoyment of existence, or the opportunities for improvement and advancement if desired by the individual spirit. The infinite degrees of light and colour in the spirit spheres need not of necessity, even in the lowest states of these spheres, mean entire absence of the features common to our earth experience, the clearer and more brilliant effects depending on the progress of the inhabitant. However great the moral gloom may be there can be no entire absence of light, as it is scarcely conceivable that our Heavenly Father would permit any of His creatures to live in total darkness. The powers of perception in any sphere must be sufficient to allow of facilities for carrying on the duties appertaining thereto, so that "light, more light," must be an essential to existence if progress is to be made. Between the light and colours of the more advanced heavenly spheres and those of the less advanced spheres are innumerable gradations, adapted to the conditions of life therein, offering inducement and encouragement for advancement as urged on the ministering spirits of service to their fellow-workers. This may be taken as the lesson derived from spirit communion, giving hope and comfort to all.

The message of Spiritualism conveys a more rational conception of the continuity of life, and conditions thereof, than any previous revelation; and, at the same time, it has perhaps shown a catholicity of teaching more in tune with the needs of the age than has hitherto been vouchsafed. A realisation of the conditions of life indicates the unwisdom of over-venerating the character of individual teachers, and accepting unquestioningly the message conveyed through them, excepting, of course, where the teacher evidences the claim to veneration by life and teaching. Affinity will, in all probability, to a large extent control conditions of life in whatever sphere of being we exist, happiness and contentment dependent on our own choice. It may be postulated that light, colour, and affinity are essential conditions of life.

THOMAS BLYTON.

DR. WOOLLEY ON MOTOR AUTOMATISM.

Dr. V. J. Woolley, on October 6th, gave an interesting talk to the members of the Psychical Research Society of the Working Men's College, Crowndale-road, on the subject of "Motor Automatism." He described the various phenomena of table-tilting, ouija-board, planchette and automatic writing, the divining rod and sidereal pendulum, attributing the results obtained to unconscious muscular action. These movements, he said, were governed by the subconscious mind, and were, in fact, a phase of dissociated personality.

It was possible for the mind to become so pre-occupied or to be so concentrated upon a particular line of thought that a portion of the body, an arm for instance, could be shut off, as it were, from the active consciousness of the body. The dissociated part of the personality was then able to use the hand, and a message or writing was produced, quite independently of the waking conscious self. In this way it was possible for a sitter, gifted with the power of automatic writing, to ask questions and to receive written answers from the subconscious mind.

As a scientist he must assume that the subconscious mind was entirely responsible for all the phenomena produced, but where the subconscious mind obtained its knowledge he did not pretend to know. He advised those who felt that they had the gift to take up the study of automatic writing as an interesting branch of psychical research.

An interesting discussion followed in which many of the members took part. Mr. W. H. A. Dockerill, M.A., occupied the chair, and contributed an able summing up.

H. J. R.

TIMES of general calamity and confusion have ever been productive of the greatest minds.—COLTON.

Mr. J. J. Goodwin, the active leader in the Brighton Spiritualist Brotherhood, who called upon us the other day, has issued a little book, "Hymns of Healing," which is free from the objections urged by members of the Christian Churches against some other Spiritualist hymnals—that is to say the hymns have not been tampered with to suit the prejudices of the compilers. The name of Jesus is freely and devoutly acknowledged. It is published at 6d. (cloth cover, 1/-) by Mr. Goodwin at Brighton.

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.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Mr. G. Prior; 6.30, Mrs. Beaumont-Sigall.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Graddon Kent.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mr. Ford.

Peckham.—Lausanne-road.—7, Mrs. Annie Boddington; collections to F.O.B. 24th, Mr. H. Boddington.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mr. Caley. 21st, 8.15, Mrs. Edey.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Maunder, address and clairvoyance. Wednesday, 7.30, Mrs. Brittain.

Woolwich and Plumstead.—Invicta Hall, Crescent Road.
—11, circle; 3, Lyceum; 7, Miss Conroy. 21st, 8, Mrs. Crowder. President, Mr. W. Timberlake.

London Central Spiritualist Society, 3, Farnival Street, Holborn.—Friday, 15th, at 7, Miss Florence Morse, clairvoyance. 22nd, Mrs. L. Harvey.

Holloway.—Grove-dale Hall (near Highgate Tube Station).
—To-day (Saturday), 7.30 to 10.30, social and dance. Sunday, 11, Mrs. Mary Gordon; 7, Mr. H. J. Osborne, chairman of "Central Society." Farnival-street: special collections to F.O.B. 20th, Mrs. Jennie Walker.

Brighton.—Athenaeum Hall. 11.15 and 7, Mr. Percy Scholey, President, Croydon Spiritualist Church; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe.

MISS FELICIA SCATCHERD, presiding at the Stead Bureau on Tuesday last on the occasion of a clairvoyant demonstration by Miss Florence Morse, referred to the splendid work of that grand pioneer in the movement, Mr. J. J. Morse.

MR. OATEN AT STEINWAY HALL. Mr. Ernest Oaten, Editor of "The Two Worlds," was the speaker on Sunday evening last at the meeting of the Marylebone Society at Steinway Hall. There was an overflowing audience. In the course of an eloquent address he said: "The messages from the inner side of life for seventy years past have carried to us one direction amidst all the mass of communications which have come through. I have read thousands of automatic scripts, I have sat in thousands of sances. I have seen practically every phase of manifestation, and the burden of the messages every time is centred upon this statement, 'Unfold yourself, develop your hidden powers, bring out of you into practical use that which is enshrined within you.' If there is one idea which our Spiritualism puts into the mind it is that there is nothing hidden which shall not presently be revealed. The command has been given, 'Seek, and ye shall find, knock and it shall be opened unto you.' The man who seeks is the only one entitled to find anything."

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