

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,076 —VOL. XL.

[Registered as]

SATURDAY, OCTOBER 23, 1920.

[a Newspaper.]

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PROGRAMME OF MEETINGS.

TUESDAY, 26TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Marriott.
THURSDAY, 28TH, AT 6.30 P.M.—Devotional Meeting. At 7.30 P.M., Address 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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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 and Wyman's bookstalls.

NOTES BY THE WAY.

Our friendly contemporary, the "Merthyr Express," from which we quote occasionally, has, we see, come into great prominence by a very frank obituary notice of a local Rector. It seems very probable that, as the Editor of the "Merthyr Express" is a convinced Spiritualist, the unnatural solemnity which surrounds the idea of death in the unenlightened mind is quite absent in his case, and he finds it unnecessary to take up the usual attitude of gloomy respect for a great mystery, coupled with what we fear is a too-frequently insincere glozing over facts. Many things have been said by fearless writers on the subject of the "lying epitaph," and to-day there is a general feeling—it is expressed by a London newspaper—that biographies of the dead should be *true*. We know nothing of the facts in the case of the Welsh vicar. We are only concerned with general principles, and it is worth remembering that many of us are too much in the habit of reserving our sympathies for the "dead," and withholding them from the living—those who, although still in the flesh, are just as truly spirits as the departed.

A recent discussion in the general Press on Religion and Science has produced a side controversy on Darwinism, and in the "Sunday Times" recently we saw with interest the name of Professor Henslow amongst the list of scientists who, it is claimed, have "disproved" the Darwinian theory. What precisely is the alternative theory does not concern us here. It is sufficiently obvious that it does not involve the literal acceptance of the Biblical story, which is clearly symbolical. It was becoming apparent that the Darwinian idea was not only greatly misunderstood, but also pressed to extremes in such forms as the "survival of the fittest"—the "fittest" being understood to be the strongest, the most cunning, and most rapacious. Hence we had the "struggle for life" and other barbarisms representing life as a fight for survival. The doctrine, which was a gross libel on Darwin, and which was often opposed by clear reasoners who discerned in Nature a principle of mutual helpfulness as well as of rivalry, may be said to have reached its acme in the

great war. It is now beginning to be seen, however, that the "survival of the fittest" is a phrase that means something quite different from the meaning it originally bore. Let us think, for instance, of human survival of death, and see what vast new meanings the phrase carries.

We have more than once in these columns indicated our view that the intellect, if not an over-rated faculty was at any rate a misunderstood one. It is not exactly the same as intelligence, although often so regarded. There are many highly intelligent people who are not highly intellectual ones. It is probably the case that the province of intellect, as a non-moral faculty, is in the world of material facts; that, as an able writer on Spiritualism put it, it is the function of the intellect to deal with matter. It is not that we would under-rate the importance of the intellect, especially as in many matters its absence leads to much misdirection and sometimes right-down foolishness. Intellectual criticism and revision of the results of psychic experience, for instance, would certainly tend to accuracy and right judgment. But a brilliant intellect, as we often see, may go with a very perverted moral nature, just as on the other hand a man of fine moral qualities but low intellectual power may hold foolish notions and do foolish things, for the intellect is very necessary in dealing with the practical work of this world whatever may be its place in the next.

A valued correspondent tells us of a friend of his, a medical man, who ought surely to be accompanied by a Boswell, to record some of his sayings. Our correspondent has acted the part himself to a small extent, and we publish a few of his friend's *obiter dicta*, premising that he is not a Spiritualist but an intelligent observer of the subject:—

"As a prescription for the human race, Spiritualism is good, whether it be false or true."

"A new commandment, 'Thou shalt be alive.'"

"When the 'cosmic mind' is done up into suitable chunks, it becomes a personality."

"The chief duty of man should be to die worth something, even though he does not leave a penny."

"Business is business"—that is the first verse of the first chapter of the Gospel according to the Devil."

"Science seeks only laws of appearances; it attempts only the regulation of phenomenal affairs."

"Many a man dies thirty years before he is put into his coffin."

"When in doubt play the subconscious or the subliminal!"

"It is the business of the Church to provide an adequate theory of life, which includes a good deal beyond life."

PRAYERS FOR THE DEPARTED.—Miss Dallas writes that applications for the loan of the MS. of the manual referred to on p. 323 will be dealt with in rotation; each applicant's name and address being noted, and the MS. forwarded in due course. Postage will be 2d., not 2d., as previously stated. Miss Dallas will be obliged to Mr. Chambers, who wrote to her from Devonshire asking for the MS., if he will send her his address, as it has been mislaid and forgotten.

MEETINGS AT 6, QUEEN-SQUARE.—Many meetings are held in the hall of the Art Workers' Guild, 6, Queen-square, which have no connection with the London Spiritualist Alliance, the hall being the property of the Guild. The Alliance was in no way associated with the meeting held in that hall on the 12th inst., to which adverse allusions appeared in some of the newspapers. We make this statement in reply to many inquiries from members of the Alliance.

ANIMAL SURVIVAL.

Having noticed from recent numbers of *LIGHT* that there is a growing interest in regard to animals and what happens to them on the death of their physical bodies, a correspondent, who adopts the pen-name of "Arnite," offers, with assurance of its truth, the following solution of the problem. We cannot, of course, take responsibility for his statements. Borrowing a phrase from Sir Oliver Lodge, we might perhaps class them as "unverifiable matter":—

In the first place, if we keep in mind the saying of the great Egyptian teacher Hermes, "As above, so below; as in great things, so in small," it will help us to a better understanding of this and all other physical and super-physical problems.

Speaking generally, what happens to animals is similar to what happens to man, *viz.*, each goes to his own place in the super-physical realms, the place being determined by the stage of evolution or development which has been reached and the character which has been formed. There is an appropriate place for every one and every thing. Consequently, flowers, trees, etc., as well as animals, are appropriately provided for. What we see as the withered dead flower is simply the physical body of the flower which has died, but its etheric, or non-physical counterpart, has gone to its proper place, no less than that of man or lower animals.

But to return to animals. Those which have reached high stages of development owing to their having enjoyed the friendship, loving care, and companionship of human beings, have formed ties of affection which death does not and cannot sever. They will continue to see their masters or mistresses or human friends from time to time, when these latter are away from their sleeping physical bodies—during the night especially. The degree to which this is done will be determined largely by the strength of the mutual ties of affection and the thoughts of the human being concerned. Our actions during the sleep of our physical bodies are largely influenced by our thoughts and desires during the hours of physical activity, and especially by those we send forth shortly before going to sleep. It is also the case that when we become aware that it is not only possible, but easy, for us to see and enjoy the companionship of our departed animal friends during sleep, even although on awakening we have no recollection of it, as is still the case with most men and women, still that very fact will cause us to think about them more often and in a different way, and cause better results.

It may be asked, where do our animals live and who takes care of them during the time we are not with them? Well, no doubt, this will vary in detail, but to take as an instance dogs whose human friends are still incarnate, many, if not all of them, go when sufficiently evolved to suitable homes, where they are well cared for. When the incarnate human friend to whom they are specially attached leaves his physical body during sleep, a thought will be sufficient to summon his old animal friend to him, and no obstacle is put in the way of doggie obeying the summons. Later, something like regular habits of attendance may be formed, and when finally the dog's friend passes over and gets settled in his new sphere of life, the animal will join him or her and become once more a beloved inmate of his home.

Those animals which have not risen and evolved to the stage of being of the "friend of man," have appropriate places to which they go, and the ferocious and less evolved ones never can come near the peaceful homes where the more highly evolved ones live, nor to the abodes of human beings, who have developed their love nature. Nothing that is not of a kindly and loving nature can enter their "garden of the soul," and spoil the peace and harmony which reigns there.

I may add that many of us who are still far removed from living lives of peace and harmony here on earth, much as we should like to do so, are the happy possessors of beautiful gardens to which we go during sleep, and where peace and harmony reign. But that is another story.

Let us, then, try to realise more and more to what an extent our treatment of the dumb animals, our fellow creatures, affects them and ourselves, and that we can and do accelerate their evolution by being wisely loving to them, and by so being also accelerate our own—or *vice versa*.

THE LATE DR. W. J. CRAWFORD.

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

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A TABLE MESSAGE.

SOME EVIDENCE FOR EXTERNAL INTELLIGENCE.

The following experiment in "table-tilting" took place in my house on February 15th last in the presence of my wife, a young lady (Miss N.), and myself. The first named sat apart from the table, and the second had never seen any "table turning." After we had received some messages of no evidential value the table spelt out in the usual way that the communicating intelligence had something to give us. We asked for it, but could only obtain the word "Otto," which was repeated several times. Miss N. suggested that perhaps the spirit did not understand English. We then put the following questions: I asked: "Are you a foreigner?" Answer: "Yes, a Russian." "Do you know either of us?" "No." "Do you know any of our friends?" "Yes; Mr. A. W." "Where did you know him?" "St. Petersburg." "What is your name?" "Igor." "What was your business?" To this enquiry we obtained the letters Toymak, and concluded it meant toy maker. The table then again spelt out the word "Otto," and as this seemed to lead to nothing we closed the séance. A few days later I wrote to Mr. A. W. and, without saying a word about the table-tilting, asked him these three questions: (1) Did you ever know anyone of the name of Igor? (2) If yes, where? (3) What was his business? In reply Mr. A. W. wrote to me on February 21st, 1920, as follows:—

"I knew an 'Igor,' a Russian, in Paris and Nice—a little used Christian name. His business was merely that of an ordinary Russian landed proprietor. But he is dead. How in the name of fortune should you know that I knew an 'Igor'? I probably knew him better than anyone else. From whom did you hear about this 'Igor'?"

In my answer to that letter I told Mr. A. W. all about the table-tilting séance, and therefore about St. Petersburg, Toymak and Otto, and on February 29th, Mr. A. W. replied, "The statement about St. Petersburg is certainly half true. I do not know St. Petersburg other than on the merest of flying visits, but nevertheless a flying visit with Igor. The toymaker statement I find incomprehensible, but it may have been a Russian word badly spelt. I rather fancy that Igor had a brother (now dead) of the name of Otto." Upon receiving this I discovered from a Russian dictionary that there is a Russian word beginning with the letters Soymak, which means "a plotter," one who schemes with others (as a conspirator), and I wrote to Mr. A. W. and asked him if such description of Igor's occupation would apply to his Russian friend, and in answer to this he said, "Very curious about Soymak, for no doubt Igor did dabble in politics, but it does not follow that he was a schemer."

The following points should be noticed: (1) Miss N. says that she thought that A. W. had been in Russia, but did not know it as a fact. I, on the other hand, had not the slightest grounds for thinking that he had been there. (2) Neither Miss N. nor I knew that A. W. had a friend of the name of Igor. (3) In Igor's lifetime Petrograd was called St. Petersburg.

There is no doubt in my mind that in the ordinary table-tilting phenomena the movements are due to unconscious muscular pressure. But what intelligence regulates the pressure? In the above experiment it would (it seems to me) be difficult to attribute it wholly to the unconscious cerebration of the sitters.

Inner Temple.

M.A. (CANTAB.).

"A NOTE ON W. T. STEAD."

Miss E. Katharine Bates writes expressing her high appreciation of Sir Oliver Lodge's note on Mr. W. T. Stead (on page 322). She says:—

In Stead's last Christmas letter to me (Christmas, 1911) he thanks me for "twenty years of loyal friendship and comradeship." Yet I can neither add to Sir Oliver's words nor alter one that he has said—a record almost "uncanny" except in the case of old and tried friends.

I have always known that Sir Oliver Lodge had unusually keen discrimination in character; but with regard to W. T. Stead I am sure many will agree with me in saying that it is a masterpiece of intuition, as well as discrimination, for Stead had not only *les défauts de ses qualités*, but what is still more rare, he possessed qualities which are seldom found in the same personality. Herein, I think, lay the secret of his wonderful power in appealing to men or women—the power of reaching their higher selves and making them feel bound to act upon his conception of their souls as well as their brains.

We all owe thanks to Sir Oliver Lodge for his splendid portrait of our friend.

THE LATE CECIL HUSK.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., informs us that although with the decease of Mr. Husk the fund for his maintenance naturally comes to an end, she is receiving donations with a view to making a gift of money to Miss Simpson for her faithful services as his nurse. Towards this object she has contributed the sum of £5 and has collected other sums, the total amounting to £10.

A PROBLEM IN PSYCHIC COMMUNICATIONS.

Lieut.-Colonel writes:—

The point raised by C. E. B. (Colonel) on the lack of continuity in communications through a medium (page 329) appears capable of explanation if we consider the curious resemblance to ordinary dream conditions.

This resemblance will be found very marked in every way, for not only do they exhibit the "watertight compartment" effect, but a hazy uncertainty of conditions and a tendency to ignore physical laws.

A few salient points are reasonable, but the connection is usually a jumble of absurdities from which no sense can be evolved.

Similarly a large average of communications show a medley of nonsense and unreasonable assertions, with a vein of consistency and intention occasionally breaking through.

This has been explained by communicators themselves as due to the fact that they find it necessary to enter a sort of dream or trance state before communication is possible, and it can be understood that their thoughts—for the communication is by thought, call it telepathy if you like—are not under normal control; in fact, it is only by intense effort that any intention can be included in the communication.

There are, however, cases in which continuity and a greater control of dreams has been found possible, though this power has probably not been investigated to any great extent; similarly some communicators can give much clearer and more definite results.

The case of controls is somewhat different. Whether they have obtained greater power and efficiency by experience, or whether they can dispense with the dream condition and use direct telepathy is not evident, nor does the cause seem to have been ascertained by direct enquiry.

The assumption of dream conditions on both sides of communication explains nearly all the difficulties and inconsistencies, as for instance, the error in a sitter making suggestions to the communicator, and thereby influencing the reply. So a dreamer will often reply to an oral question, not rationally, but according to suggestion.

I do not know of any alternative explanation, but possibly another reader may supply one.

Mr. W. Copeland Trimble, of Enniskillen, the well-known Irish newspaper proprietor and editor, writes that he has had actual experience of continuity in psychic communications—an experience which, by the way, has fallen to our own lot several times. Mr. Trimble writes:—

A few weeks ago when in London I had a sitting with Mrs. Wreidt, when my first communicator was Dr. Crawford (of Belfast). He desired me to remember him to a particular friend, and spoke of several personal matters. Others followed him in order. At my sitting next day with Mrs. Brittain, who has always been reliably helpful to me, my (deceased) son conveyed through her explanations regarding the sitting on the previous day and how it was I did not receive some of the voices as distinctly as I had expected, and as might have been the case.

This is the first experience I have had of a reference to a previous sitting; but a few years ago I was told by Mr. Vout Peters that I would have a sitting with Mrs. Leonard. Certain things, I apprehend, are obtained from the subconscious, others by telepathy, and others by spirit communication; and all seem to be interwoven, there being no boundary mark to one or other.

THE SIDERIC PENDULUM AND ANCIENT FLINT IMPLEMENTS.

Major R. A. Marriett (Exeter) writes:—

For the last few years I have been interested in the forming of a collection of flint implements of a new and peculiarly interesting type connected with the famous Pitdown skull of Sussex. The evidence of their human origin had become so convincing that a meeting was arranged by the Oxford University Archaeological Society in May this year for an exhibition of some of these specimens. The leaders of thought in this science, who were present, pronounced them to be natural products unconnected with man. This is, of course, the usual reception that all new ideas meet with. They are of extreme interest as marking the transition from man the vegetarian to man the hunter, and it is a thousand pities that the door is for the present closed against them.

Some time afterwards the sideric pendulum was applied to them. The result was an almost immediate response in an *elliptic* motion around them, while, on the other hand, natural flints extracted from the chalk exhibited no movement whatever, after patiently waiting a quarter of an hour.

I am afraid to invoke this arbiter of the truth before my friends at Oxford, as it would probably convince my opponents of my total unfitness for any such research, but I hope that the incident may prove interesting to your readers. On submitting one of these flints to a local clairvoyante, I obtained, even before it was unwrapped from the paper, an astonishing revelation of the use to which the implement was put, and the accompanying "memories" attached to the stone were extraordinarily pertinent, though not what I expected.

THE LORE OF FAIRY RINGS.

Referring to the origin of Fairy Rings, as described in a Note in *LIGHT* recently, *i.e.*, that they are the effect of the spawn of a particular fungus, Lady Blake sends us some interesting items of folk-lore on the subject. She writes:—

The explanation given in *LIGHT* is, I believe, the one usually accepted, but the idea connecting the rings with the dances of "fairies" or "witches" seems a very old one.

Dr. Plot, in his "Natural History of Staffordshire," a quaint seventeenth century document, discusses at considerable length the supposed origin of these circles "which they commonly call 'fairy circles'; whether they are caused by lightning or are indeed the dancing places of those little pigmy spirits they call elves or fairys?"

The painstaking doctor had examined several of these rings, one in the grounds "between Handsworth Church and the Heath being near forty yards diameter," and had heard of another from "that ingenious gent (one of the most cordial encouragers of the work), Sir Henry Gough, Knight, that there was one in his grounds near Pury Hall, but few years since (now, indeed, plowed up) of a much larger size, he believed near fifty, whereas there are some of them not above two yards diameter, which perhaps may be the extreme of their magnitude."

After elaborately considering the question of their size, he continues, "Now the wizards and witches have sometimes their field conventicles, and that they dance in such rings, we have ample testimony from divers good authors, some of them judges, who received it in confession from the criminals themselves condemned by them, all agreeing (if it be believed) that their dances were always circular, but that as they served a different master, so they performed this exercise in a different manner from other mortals."

After quoting several ancient authorities on circular and other dances, Dr. Plot continues, "But to come close to the business, let us return again to the forecited Remigius, who was a Judge in Lorraine, and perhaps the best skilled in matters of this nature that the world has yet known (having had the examination, confessions and condemnations of no less than nine hundred wizards and witches in fifteen years' time) who, to omit many others of the like kind, gives us a most remarkable relation of such a conventicle, and no less suitable (if true) to our present purpose."

"On the eighth of the Calends of August, 1590, one Nicolea Lang-Bernard, having been grinding at a quern not far from Assenuncuria, and returning about noon, as she walked by a hedgo-side, saw in an adjoining field, an assembly of men and women dancing in a ring, but in quite a different manner from the usual practice of others."

"Viewing them more attentively, she perceived some among them to have cloven feet like oxen and goats at which being sore astonished and almost dead with fear, and calling upon the auxiliary name of Jesus to help her well home they forthwith vanished except one Petter Gross—Petter, whom quickly after she saw snatcht up in the air and so let fall his maulkin (a stick they make clean ovens before they set in their bread) and her self was also driven so forcibly with the wind that it made her almost lose her breath, and when she was got home to keep her bed no less than three days."

The story spread quickly through the village and reached the ears of Petter, who proceeded to bring an action for slander against Dame Nicolea, but he withdrew it, "knowing his own guilt." This aroused suspicion in the mind of the judge, who caused Petter to be arrested and examined, whereupon the unhappy man not only confessed his own guilt but named his accomplices, and they also acknowledged having "danced intermixt with those cloven footed creatures what time Petter was amongst them."

A Herd who had accompanied the dance playing "upon his crooked stick" seated "upon a high bough of an oak" was also implicated, and the evidence was thought to be clinched when "there was found in the place where they danced a round circle, wherein there were manifest marks of the treading of cloven feet as plain as are made by horses that run the ring."

Plot admits that "some men perhaps may think it probable enough, that some few of these circles (especially the bare ones that have but little grass) may sometimes be made by the forementioned mixt dances of devils and witches, and others by those little dwarf spirits, we call elves and fairies," but he altogether disclaims the probability of the existence of a race "of black men called pygmies." For my part though my faith be but weak," he writes, "in this matter (notwithstanding it cannot be deny'd but the bad as well as good angels may be ministering spirits and converse with mankind) yet if I must needs allow them to cause some few of these rings, I must also restrain them to those of the first kind, that are bare at places like a path-way, for to both the other more natural causes may be probably assigned." Amongst these latter he cites the agency of moles, cattle and fallow deer, or lightning, his own view being they were caused by "the effects of lightning exploded from the clouds most times in a circular manner."

The principle underlying mysticism . . . is a becoming something, not simply a knowing about something that has already become.—C. J. BARKER.

London Spiritualist Alliance, Ltd.,

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

SPIRITUALISM AND ART.

The "Times Literary Supplement," which is generally markedly unsympathetic to psychic books, shows gleams of enlightenment occasionally, and in a notice of Lady Gregory's "Visions and Beliefs in the West of Ireland" expresses the view that "our mediums and occultists are so dull and ugly not because they are charlatans but because they are not artists and have no clearness either of vision or expression." This is a distinct concession, although it has taken the "Times" writer a long time to find it out. Many of us could have told him much the same thing long years ago, speaking from the inside of the subject but none the less as impartial observers.

Even as it stands, however, the statement is not wholly true, for as we have good reason to know some "mediums and occultists" are not only "not charlatans" but have a fine artistic nature, clear perception and a good reasoning faculty. And as time goes on the tendency in this direction is increasing.

Lately we heard a leading Spiritualist deplore the lack of art in the Spiritualist movement. He would have had even more reason to deplore it a generation ago. The fact is that in those days and, to a lesser extent in our own, artistic sensitiveness, which is often allied with a fastidiousness that reminds one of the æsthetic craze of the 'eighties, is not adapted for the rough and coarse or, at least, "homely" conditions which belong to pioneering work. It needs a certain obtuseness, a mind that does not see too much. Hence we noted that many of the old pioneers, with splendid qualities of courage, endurance and self-devotion, were oddly deficient in the sense of humour and those little delicacies of mind which make up "good taste." It was absolutely necessary. With too many fine susceptibilities they could not have done the work assigned to them. The iconoclast must have had a certain rudeness of nerve and a mind not easily distracted by punctilios of feeling and sentiment. In earlier days we knew men of fine artistic sensibilities who went a certain way into the subject, but had to withdraw from it; there were too many coarse and repellent elements in it. A few persevered courageously and to-day are finding their reward by the entry into the movement of many like-minded, who find the conditions much more congenial than they were. We hope they think gratefully of the tough-fibred veterans who went through the struggle like men and prepared the way for the more sensitive souls to follow.

But it may be objected that mediums are highly sensitive creatures. So they are psychically, but that is not the same kind of sensitiveness which belongs to the mind of the artist, who is shocked by many things which in no way incommode the average medium. For it is to be remembered also that as with most humane movements Spiritualism commenced amongst the people—poor, uncultured, undisciplined of mind, but full of life and fire, simplicity and devotion. There was no deficiency in them of the deep things of the soul. They were only lacking in the more superficial graces, which to a certain class of critics are all-important. Hence the complaint that mediums and occultists are "dull and ugly" which we, of course, interpret in an impersonal sense.

The late Sir William Vavasour expressed in his own fashion the view of most of us when he pleaded that Spiritualism should be "kept on a pedestal." We are all for upliftment of our subject, but it must be the right kind of exaltation. We have often found amongst groups of homely, uncultured Spiritualists more of the genial current of the soul than in assemblies of highly intellectual folk of immaculate manners.

Doubtless it is, as Burns sang, that the heart is the really important thing. It is at least more central

than the head. But comparisons are proverbially odious. We must take a comprehensive view and admit the almost equal importance of the guiding brain. There are still artistic minds who are offended by some phases of Spiritualism as a movement, just as they are out of sympathy with scientific psychical research, as being cold and rather dull. Let them be patient. More beautiful things will come and are coming. The useful must come before the beautiful. The dull clay has to be dug and wrought and baked before we can have the enamelled and painted vase.

NEXT WEEK'S "LIGHT."

We are preparing to begin with the next issue of *LIGHT* the publication of our journal in an enlarged form. We have entered on the Great Adventure, and are making an appeal for a vastly larger publicity, so that the true message of Spiritualism may be made known far and wide. We intend to have the subject set forth in its most important aspects by some of the best minds in our great Spiritual Fellowship.

DR. ELLIS T. POWELL will treat of "The Higher Spiritualism and Social Reconstruction."

MR. STANLEY DE BRATH ("V.C. Desertis") will deal with the scientific aspects of the subject in connection with the problems of psychical research.

THE REV. C. L. TWEEDALE will tell us "What Spiritualism can Teach the Churches."

MISS FELICIA R. SCATCHERD will, in a special contribution, relate a remarkable story of a psychic photographic test at the Royal Photographic Society.

In addition to these there will be other notable contributions and features of interest.

MR. W. T. STEAD ON PSYCHICAL INVESTIGATION.

When meditating the formation of Julia's Bureau, Mr. W. T. Stead, writing of his project, expressed with such clearness and force some of the ideas which inspired his action that we think them worth quoting here. They put the case "in a nutshell":—

The question whether it is possible to bridge the grave and open communication with those who have passed to the other side, is one which most people have answered in the negative. But in all ages there have been some who have answered not less positively in the affirmative, and as the latter class, although in a minority, include the founders of the religions and the writers of the Bibles of the world, it can hardly be regarded as unreasonable to ascertain the truth by a series of carefully-conducted experiments, with carefully-selected subjects, on certain clear and well-defined lines. Who are the persons with whom such experiments should be conducted? They should be selected exclusively from those who with single-souled sincerity desire to communicate with those whom they love, from whom they have been divided by death; they should not be those who despair or who mourn as those who have no hope.

When so many long to hear again a word of greeting from lips that have been closed in death, it is absurd to waste time upon those who have no such desire. But it is not enough that the desire should be there. Its existence should be demonstrated by action. Many people say they desire this or that, but if they refuse to raise their hands in order to grasp it or to make inquiry as to how they can secure it, no one can regard them as serious. What test can be imposed to demonstrate the sincerity of the suggested subject? Fortunately, the answer is not far to seek. If any one earnestly desires to communicate with those he loves in another world, he must be anxious to hear something of the testimony of those who claim to have succeeded in establishing such communications. In other words, one test of sincerity in this quest is a determination to read the best works that have been written by those who have made the question a subject of earnest study and patient investigation. Amongst such books may be mentioned: "The Letters of Julia," the writings of Stainton Moses, Mr. Myers' "Human Personality," the writings of Lombroso, Flammarion, Wallace, and Crookes.

THE SUSTENTATION OF "LIGHT."

In addition to donations already recorded in *LIGHT* we gratefully acknowledge the receipt of the following:—

	£	s.	d.
J. A. Francoe	105	0	0
Rev. Stanley Gordon	10	0	0
Mrs. Leaning	0	10	0

FROM THE LIGHTHOUSE WINDOW.

At the Church Congress at Southend-on-Sea at the beginning of this week, several papers relating to our subject were read and discussed. We hope to give an account of them next week.

The remains of Mr. Cecil Husk were cremated at Norwood last week.

The "Harbinger of Light" (September) just to hand refers with enthusiasm to the coming visit of Sir Arthur Conan Doyle. He is stated to be opening his season in Sydney on October 26th, and proceeding to Brisbane early in November. Tasmania and Western Australia will follow, and January and February will be spent in New Zealand.

The Paris correspondent of the "Morning Post," speaking of the prevailing interest in psychic things, says that M. Camille Flammarion's new book, "Avant la Mort," which appeared recently, has already passed its thirtieth thousand, and the fortieth thousand is in the press. The book records an enormous number of phenomena that have occurred prior to, at, or after, the moment of death.

The correspondent adds that another suggestive indication is the appearance on the Paris boulevard kiosks of a popular edition in French of the prophecies of Joanna Southcott, the English mystic, while articles by Sir Oliver Lodge, Sir Arthur Conan Doyle, and other leading English apostles of Spiritualism have recently formed features of some of the French monthly magazines and reviews.

A series of lectures, under the title of "The Mind of the Anglican Church on Great Problems" is to be delivered at the Church of St. Martin-in-the-Fields. The first, by the Archbishop of Canterbury, on "The Lambeth Conference," will take place at 6.30 p.m. on the 25th inst. On the 18th prox. at the same hour, the Bishop of Oxford will speak on "Spiritualism, Christian Science and Theosophy." We select these two out of the rest as having a bearing on the subjects to which LIGHT is devoted.

Referring to the paragraph on Hymns of Healing (p. 336), E. P. P. writes expressing her pleasure at the announcement. She adds: "In order to show one's imagined superior altitude it seems unnecessary to tamper with the inspiration of others. Are those who would eliminate Jesus conscious of a spiritual lagging? It needs a brave convinced spirit to follow in His steps."

The Golden Jubilee of the Victorian Association of Spiritualists was celebrated in Melbourne on August 1st. Over two thousand people were present at what is described as the largest meeting ever held in the city in connection with Spiritualism. Mr. E. O. Jones, the president, was in the chair, and was supported by Mr. Bloomfield, Mrs. Knight McLelland, and Mrs. Askew. A warm tribute was paid to the memory of Mr. W. H. Terry, the founder of Spiritualism in Australia.

The "Evening News" reports a story of what it terms "apparently unexplainable happenings," but found to be supported by reliable evidence, concerning the chapel of a philanthropic institution in North London. The chapel is decorated with carved oak of beautiful design, the work of two monks in the 17th century. These two monks are seen, usually in an attitude of prayer. A lady who used to play the organ in the chapel often saw them in the gallery, and she has seen them move to make room for worshippers.

Mr. Stanley De Bruth gave his first lecture on "The Social Bearings of Spiritualism" at the British College on Thursday, 14th inst. He covered briefly the various aspects of Spiritualism, which we may regard as scientifically proved, illustrating each phase by lantern slides, specially prepared for the lecture. Mr. De Bruth is essentially a teacher, and all who wish to equip themselves should make a point of attending the last of the course on Thursday, 28th, at 5.30, or the evening public lecture on the 27th, at 8 p.m., on "Some Scientific Aspects of Spiritualism."

An interesting exhibition of paintings of Japanese life has been shown for a week at the British College. The artist, Miss Blackmore, of Southsea, left the East when a child, and has visited it for a short stay, but otherwise, though a portrait painter, has made no study of Japanese art. A large number of the paintings have been sold to visitors. Mrs. Jennie Walker and Mr. J. H. Osborn were responsible for bringing this beautiful inspirational work before the public.

In the 1920 revision of the constitution and by-laws of the American National Spiritualists' Association, there appears the following:—"The third Sunday in November in each year shall be known as Gratitude Day, on which all auxiliaries, and societies chartered by them, shall hold a special service in honour of the mediums who have devoted their lives to the cause, and shall take up a special collection for the Mediums' Relief Fund." In this country the S.N.U. has its Fund of Benevolence Day, and this was observed on Sunday last.

Dr. Ellis T. Powell, who is well-known to all our readers, has announced in the Press that he has severed his connection with the "Financial News," of which he has been the Editor for many years. Dr. Powell is a Fellow of the Royal Historical Society and the Royal Economic Society.

In the last issue of the "Weekly Dispatch" (October 17th) extracts are given from letters received from brother clergymen in reference to the Vale Owen scripts. It is stated that "A noteworthy feature of recent letters has been the absence, almost complete, of the spirit of antagonism very marked a few months ago."

Mr. Thomas Blyton writes:—"Having been associated with the late Mr. Edmund Dawson Rogers, Rev. Wm. Stainton Moses, M.A. (Oxon.), and others in starting LIGHT in 1881, and as a regular reader throughout its eventful career, it seems a fitting opportunity for a hearty expression of approval and very best of good wishes for its future welfare and progress under the new régime and improved conditions. With increased pages and illustrations, its usefulness and attractiveness will be very greatly appreciated by all classes of readers both old and new; while the enhanced price, however necessary, will, it is to be hoped, admit of equal, if not better, style of production. Hitherto, it has been unequalled in the Spiritualist Press of our own or any other country in the world."

Our optimism of a few weeks back has been justified, for we have received from a number of subscribers contributions to cover the extra amount due to the increased postage rate for LIGHT. There are, however, some who may not have read the original paragraph.

Mr. S. Pollard, in his book, "In Unknown China," comments on the fact that the belief in Spiritualism is universal in China. He says, "One often hears about the three religions of China, but the Chinese themselves sometimes speak of four religions, and the fourth is the most powerful of all. If Confucianism, Buddhism, and Taoism are religions, then Spiritualism is also one of the religions of these people living in China, and it holds tremendous sway. It is practically all-powerful in Nosuland; it rules among the Nosus south of the Yangtse who have submitted to the rule of the Mandarins; it is very prevalent among the other tribes; and almost every Chinese family that is not Christian believes in it."

Mr. Pollard adds, "There is one feature about all these séances which is a mystery to me. In all the visits paid to the land of the shades the mediums describe the places they visit and the spirits they meet in the terms of everyday life. I mean that they speak of them as they are ordinarily spoken of by the inquirers at the oracle. To the Chinaman Hades is just another world, a replica of China, a subterranean celestial Empire."

As an illustration of the possession of a sixth sense a correspondent of the "Yorkshire Observer," Bradford, tells an incident which he states he has verified. Some years ago a Bradford man, who had always enjoyed the best of health, was sitting on a seat in one of the parks when he was joined by a stranger who, after a little conversation, suddenly said to him: "Pardon me, but I must tell you something. You are on the eve of a serious illness. You will have a painful time of it, I fear, and your complaint will be wrongly diagnosed at the outset. You will be told that you are suffering from a growth in the stomach, but it is not so. You will eventually recover." The stranger left, and the other man, after recovering from his surprise soon forgot the incident.

Three months afterwards he was taken seriously ill, and, for a time, was in a most precarious condition. The disease was at first believed to be cancer. Later it was discovered not to be so serious, and the man recovered to some extent, although his health is even now poor. A long time afterwards he encountered the mysterious stranger and asked him how he had been able to peep into the future. The reply was that he possessed a peculiar "sense," which led him to know when people of his acquaintance—even casual acquaintance—were going to be ill, what shape the illness would assume and what the prospects of recovery were. He had, he said, no command over this extra "sense," and could not account for it in any way. The knowledge floated, as it were, into his mind, but he was invariably right.

CECIL HUSK.

A REMARKABLE MATERIALISING MEDIUM.

By the passing of Mr. Cecil Husk on October 11th we have lost a gifted psychic better known to the previous generation than to this. For many years now Mr. Husk has been bedridden and has suffered from blindness. Devoted friends have softened his remaining years, and among them Mrs. Etta Duffus stands prominent.

Mr. Husk's materialising sésances began about 1875, and during his career as a medium he has given sittings to thousands of people who, through his gifts, have witnessed wonderful phenomena. Miss Florence Marryat, the famous novelist, in her book, "The Spirit World," gives particulars of many sésances with Husk. She writes (p. 195):—

In 1892 I sat with about a dozen friends at twelve sittings with Mr. Husk. They were held every Thursday under very strict conditions, and all the sitters were men and women of education and social position. The sésances were cabinet ones, i.e., the medium went into a cabinet formed of a dark curtain drawn across one corner of the room with a chair placed inside it, and the materialisations were all fully formed. As soon as Mr. Husk had taken his seat within the cabinet, you would hear the subordinate controls talking together on all sorts of subjects, but directly John King arrived a dead silence ensued. These subordinate spirits consist of five spirits who call themselves by the names of "Uncle," "Christopher," "Ebenezer," "Tom Hall," and last, though not least, except in size, my dear old friend "Joey," who used to manifest through William Eglinton in the olden days, and who followed me to the New World and showed himself there.

Miss Marryat says that these controls are employed in gathering the materials with which John King works, so that there may be no delay when he arrives. When he comes, his commands are heard, such as, "Make those passes more to the right," or "Keep his head up," or "Two of you raise his shoulders," and the other spirits reply, "All right, John," or "I've done it, John." Describing the procedure, Miss Marryat writes, "Mr. Husk has a number of sheets of millboard painted with luminous paint and exposed during the daytime. As the forms leave the cabinet they take up two of these sheets and hold them tent-wise over their heads, by which means they are as fully illuminated for the person they come for, as if they were standing under a lamp."

Miss Marryat adds:—

Sometimes, when he feels that he is among friends, John King gives the most remarkable tests at Mr. Husk's sésances of his own power and that of his medium. I have often seen him walk out of the cabinet, fully formed, and place one illuminated board above his head and another beneath his bare feet, to show his height, which is considerably over six feet. I have seen him hold a slate so that both hands were visible, and then let one hand dematerialise till it was no larger than a doll's, whilst the other remained the normal size.

Admiral Osborne Moore, in "The Glimpses," describes a number of sittings he had with Husk in 1905-6 in St. John's Wood and in George-street, Portman Square. He testifies to hearing twelve languages spoken at different sésances, and tells of one at which some thirty-five to forty spirits showed themselves in form. He says of the phenomena (p. 94):—

They generally came in the same order and in the same convincing way: (a) The greetings and blessings of Cardinal Newman; (b) singing by the circle with spirit voices joining in; (c) playing on the zither (fairy bells); (d) journeys of the zither, always playing a definite tune, to parts of the room far beyond the reach of the medium; (e) arrival of John King; (f) materialisations; (g) singing of solos; (h) more gyrations of the zither, playing all the time; (i) its rush through a wall, a floor, or a door, and its return; (j) often the chanting of Greek priests; (k) a final hymn with spirit voices again joining in.

In an interesting interview with Mr. Cecil Husk which appeared in "The International Psychic Gazette" (February, 1916), an account is given of the medium's early development. Mr. Husk says:—

Quite early I had the gift of prophecy. I used to say that certain things would occur about the house, and as I foretold so they would happen. During the latter part of the Crimean War certain victories to our arms were predicted through my mediumship, and sure enough they came about. I was not then in trance. It did not seem to me that there was anything peculiar about it; everything seemed natural and normal.

I knew nothing of the phenomena of materialisation until I was about fifteen or sixteen. Then I noticed on several occasions that persons I did not recognise would open the door, walk into the room where I happened to be sitting, and without a word would just walk out again. They were like ordinary persons, and my wonderment was not even excited. Later they would melt away before my eyes, and then I knew that they did not belong

to the earth-plane. They did not speak to me directly, but I seemed to know intuitively what they wanted.

Mr. Husk, like his father, was a professional singer, and was a member of the Carl Rosa Opera Company. He toured with Charles Kean and played musical parts in Shakespearean pieces at the Princess Theatre. He also sang in the Greek Church, and to this fact he attributes the presence of the Greek Priest who so often manifested at his sésances. One of the first public men to take an interest in his mediumship was Bulwer Lytton, who used to attend sittings with Husk in the latter's house. It is interesting to hear a medium's description of his sensations. Mr. Husk says: "When going into trance one's sensations are not very pleasant. They are, I should think, very much like the feelings of someone who is going to faint, though I have never fainted myself. When coming back, I felt as if I was passing through another state, as it were, not of this world."

Friends of Mr. Husk are aware that for many years he has had on his wrist an iron ring of so small a diameter that it could not possibly have been passed over his hand. This was placed there by spirit operators at a sésance at which the iron ring was first placed on the table. At the time Mr. Husk's hands were held by sitters on each side of him. Recording his experiences, Mr. Husk says:—

"I have been very close to death at times—my guides have said so—through the foolish tricks of unbelievers. My arms have been pricked with pins and needles during the sésance to see if I was really in trance, but I only discovered what had been done afterwards, through finding the stains of blood on my clothes. I was also laid up for days on one occasion by the light being suddenly turned on during a materialisation. I was once weighed in the presence of a large number of scientific men at Great Russell-street, some time during the 'seventies. Mr. Harrison, the Editor of 'The Spiritualist,' arranged the affair, and it was discovered that I had lost over half my weight while the materialisations were going on. I believe there is some record of that in existence."

Mr. Cecil Husk was one of a little band who might well be described as the pioneers and martyrs of the new dispensation. Probably there is no more bitter lot in the world than that of the materialising medium in the present conditions. Many have succumbed to the temptations by which they are surrounded, the victims of indifference, or inquisitiveness and the well meaning but utterly foolish offices of supposed friends who, when forces flagged, allowed or persuaded the medium to whip them into artificial activity by the use of the stimulant of alcohol. They were bribed, flattered, cajoled, persecuted and ignored in turn. The fact that Mr. Husk survived for so many years the painful ordeals of his mission is testimony alike to his own integrity and the care and devotion of true friends on both sides of the veil.

THE GULF STREAM OF SPIRITUALISM.

Spiritualism comprehends Man and the Universe, all their varied relations—physical, intellectual, moral and spiritual. It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created; for even then man the immortal was foreseen, and the forces of nature worked only in one direction—that of his evolution. It reaches into the illimitable future borne inward by man's immortality. Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phenomena. Yet they are not to be spoken of lightly. They are the tests of spirit identity of which the world has so long stood in need; accidents of the mighty gulf-stream of Spiritualism sweeping past the promontories of the ages, an accumulating flood of ideas and principles.

Spiritualism is the philosopher's highest conception of his relations to the spiritual universe, his fellow-men and spirits; the living thought of the age. . . . Man needs not an external revelation, but an interior illumination, whereby he can understand the relations he sustains to himself, his brother-men and the physical world. Such an illumination is bestowed on, though not perceived by all. The myriad hosts of the angel world are around us. Their atmosphere is an exhaustless fount from which we draw our thoughts.—From "The Arcana of Spiritualism," by HUDSON TUTTLE.

EDISON AND SPIRIT COMMUNICATION.—We cordially endorse the following statement in the leading article in the "Two Worlds" of the 15th inst.:—"If Mr. Edison's wonderful inventive faculty can give us a mechanical apparatus which will produce reliable communications with the minimum of psychic power, we shall be delighted to pay tribute to his genius; but we are of opinion that if he is looking for an instrument which can be acted upon directly by spirits without a psychic nexus, then he is searching for the equivalent of perpetual motion."

INVENTIONS OF THE ENEMY.

PROFESSOR HYSLOP'S REPUTED POSTHUMOUS LETTER.

Mr. Theo. Flammer, in a recent number of "The Progressive Thinker" (Chicago), alludes to a statement published in the "San Francisco Examiner," and accompanied with sensational illustrations, that somewhere in New York, in a carefully locked steel safe, is a letter left by Prof. Hyslop, the contents of which are unknown to any living being, and that the Professor died without having revealed the safe's whereabouts. The "Examiner" added that "beside that letter probably are those written by Professors James and Munsterberg," and commented on the fact that neither of these letters has ever been mentioned in any of the messages received by Spiritualistic mediums. With reference to the report, published widely at the time of Professor James' death, that he had left a posthumous letter, the contents of which he would endeavour to transmit, Mr. Flammer quotes what Professor Hyslop said about it in the May number of the Journal of the American Society for Psychical Research for 1912 (p. 326):—

"A thorough investigation showed that there was no evidence whatever anywhere known to the family or anyone else that such a letter had ever been written. It was probably this piece of newspaper lying that gave rise to public expectations. I have no doubt, also, that the story affected many an alleged message about it. In any case, it was perhaps fortunate that no such letter existed, because the wily sceptic would escape the force of such a message quite as easily as any other supernormal facts, and the public will have to learn that the real evidence is the collective experience of the human race."

From this experience Mr. Flammer regards it as perfectly logical to assume that the "Examiner" has simply again manufactured, with malicious intent, a lot of sensational stuff in which there is no truth. It is clear, he thinks, from the above quoted remarks, that Professor Hyslop certainly would not offer such a test, and that the letter "somewhere in New York in a carefully locked safe" does not exist. He adds:—

"We can rest assured that Prof. Hyslop will continue his labours in a higher realm of vibration, and that in due time he will give evidence of his existence through such proper channels of communication as afford the congenial conditions needed for the expression of his particular mentality, just as Professor James did. We read on page 291 of the work above mentioned: 'In other words, the question in this summary is whether Professor James has adequately proved his personal identity. With the theories of telepathy on the one hand, and of impersonation on the other, out of the way I think he has proved it.' Professor Hyslop here states that Professor James has proved his identity to his satisfaction. It is well known that Professor Hyslop was very cautious in reaching a conclusion and I believe that any one reading his 'Summary of Experiments since the death of Professor James,' will find his opinion wholly justified, and that a letter scheme such as the newspapers invented was wholly unnecessary."

THE CHURCH'S INTEREST IN THE VALE OWEN SCRIPTS.

At the invitation of the Vicar of St. Thomas's Church, Regent-street, and of the Rev. Clarence May, Mr. H. W. Engholm addressed a representative gathering of the congregation at a special meeting held in the Vestry Hall in Kingly-street, on Tuesday evening last, his subject being the Vale Owen Scripts. The address made a remarkable impression, and it is notable that as a great number of people were unable to obtain admission, an overflow meeting had to be held in an adjacent hall, both of which were addressed by Mr. Engholm. The questions put by the audience, amongst which were several clergymen, showed the intense interest and the earnest desire on the part of Church people to know more of the subject and to gain some first-hand knowledge concerning the genesis of the famous Scripts. We cannot but admire the broad-minded attitude of the Vicar of St. Thomas's and of the Rev. Clarence May, who now realise that they have many sympathisers amongst their fellow ministers.

HAPPINESS is not in strength, or wealth, or power, or all three. It lies in ourselves, in true freedom, in the conquest of every ignoble fear, in perfect self-government, in a power of contentment and peace.—EPICTETUS.

In vain do orthodox objectors pour scorn upon the "ghosts of clothes." They merely display their own ignorance. When Christ appeared after His resurrection He was clothed. Where did He get these clothes from? They were not ordinary material garments, for they vanished when He did. Have these objectors any sneers for the "ghosts of the clothes" of the arisen Christ?—"Man's Survival after Death," REV. CHARLES L. TWEEDALE, Vicar of Weston.

PHYSICAL SEANCE BY THE THOMAS BROTHERS.

At the British College last week the Thomas Brothers, the well-known mediums from Wales, conducted several successful physical séances.

At one of these, at which the writer was present (October 13th), there was about seventeen sitters. Mr. Will Thomas was securely bound with rope in his chair by Mr. Stanley De Brath and Mr. B. Torkildsen, and finally his thumbs were firmly tied with cotton. The knots were inspected by the sitters, who were thoroughly satisfied with them. The medium was soon controlled by White Eagle, and before long various members of the circle testified to being touched. Tapping on the trumpet as an accompaniment to a song followed, and various toys were deposited in the laps or at the feet of the sitters. A floating tambourine—that red-rag to the bull that has never browsed in these pastures—was plainly heard by all in its passage round the circle, and was felt by some.

The writer occupied a seat next to Mr. Tom Thomas, who indicated to White Eagle the fact of having a representative of LIGHT by him. Beyond asking "On which side of you?" and being told that it was on the left side, nothing more was said. Presently the writer felt a cloth article of some kind fall on his knees, whence it slipped to his feet. Later, when the light was restored, it was found to be the tweed coat of the medium. In the beginning this garment had been enmeshed in the cords which bound the medium to his chair. At the close the rope was still tightly knotted. In a description it is not possible to give an adequate idea of the nature of the bindings, but none who saw them doubted the impossibility of removing them and restoring them to their original state under the existing conditions. As a final feat the unseen operators brought a small table from a recess and deposited it in the middle of the room. The séance was held in the dark.

The sitters, who sat with hands joined, were convinced of the thoroughly genuine nature of the phenomena, and were greatly impressed by them. Mrs. Barbara McKenzie, who was among those in the circle, was congratulated on the success of the sittings she had arranged.

LESLIE CURNOW.

"SOME REFLECTIONS AFTER A SPIRITUALISTIC SEANCE."

Under the above title on a recent Sunday morning, Dr. Stanton Coit broke his long silence regarding psychical research with an account of a little circle, composed of six persons, all personal friends of his own, including a well-known physician. It was not stated, but I inferred, that a non-professional medium was present.

It was a very commonplace séance, no thrills, no sensational items; only some gentle taps on a breakfast table, quite inexplicable by any theory of trickery. But these gentle taps, which afterwards displayed intelligence and coherence, left the good doctor aghast, amazed. And yet, Dr. Coit's mother was a Spiritualist and a medium, and for the first twenty years of his life he was familiar with all phases of phenomena. Then he revolted, and for twice twenty years has studied physics and ethics, and has even refused to formulate a theory regarding psychic phenomena.

Now facts have met him, and he presents the theory that when a few people sit together in expectant attention, a kind of disintegration of mind takes place, the pieces begin to act separately, and anything, even to physiological effects, may happen. Continue the process, and out of the pieces a collective mind will be built up, and this mind may produce the intelligent answers. The theory is far from new, and Dr. Coit is welcome to it as a foothold if only he will not settle down upon it. In his audience was one of the greatest physical mediums of the day, and with him one who has played a great part in the development of physical mediums, and another who has made a long study of direct voice phenomena. Any of these could have given the doctor facts which might indeed have left him aghast. His detractors will call this venture of his atavistic, a recurrence to type, but we welcome all honest direct approach to our subject. With his closing words I certainly agree: that these investigations should be pursued in a reverent spirit, desiring truth and good. "Where two or three are gathered together in My name, there am I" is the finest keynote for the venture.

BARBARA MCKENZIE.

LET us rather raise a monument to the soldiers whose brave hearts only kept the ranks unbroken, and met death—a monument to the faithful who were not famous, and who are precious as the continuity of the sunbeams is precious, though some of them fall unseen and on barrenness.—GEORGE ELIOT.

PERHAPS most people will be able to feel that the records already in existence, though not furnishing absolutely knockdown proof, are nevertheless sufficient to render the old materialism an improbable hypothesis and to open the door to that belief in a spiritual world which is, as Myers said, the preamble of all religions.—J. ARTHUR HILL, in "Psychical Investigations."

A WONDER TALE FOR THE SORROWFUL.

THE SMILE OF GOD.

A book with a strange title, and what to many will be even stranger contents, is "God's Smile," by Julius Magnussen, translated by Daniel Kilham Dodge (Appleton and Co., New York and London, 7/6 net). The strangeness is not lessened by the fact that Mr. Magnussen tells us quite frankly that he is not religious, has never believed in a personal God, nor ever, even in his greatest distress, appealed to the help of Heaven. He starts his story, the chief incidents of which are of comparatively recent date, by making the reader as fully acquainted as possible with his personality and character as he himself conceives them. He is thirty-seven years old, a Dane, well known in his native country as a dramatist, and until a few years ago as a journalist on the Radical Press. He had rocked lightly on the surface of life without any great experiences. After five years of comparative rest from composition, during which time he had had a nearly fatal illness, he spent a long holiday in the country, and returned home in perfect health to settle down to the completion of a play on which he had been engaged. On an early day in last November he seated himself at his desk, reviewed his characters, and considered their speeches. The play had life in it, and with a little additional exertion he could finish it. He felt that he was himself again, and could face the new age. Then he describes most vividly the emotions which those three words awoke. The "new age" had not come. It seemed more distant than ever. What had he written? Was that new? It was trivial. He could not warm the cold heart of the world or teach it how to smile, for his own heart was cold and his smile was a grimace! He flung his manuscript into a cupboard. Next day his pessimism having abated, he sat down again at his desk and was about to begin in real earnest, when a friend called. The visitor, to Mr. Magnussen's very great amusement, told him he had had a remarkable experience. He had talked with a dead French soldier through the leg of a table! To his hearer's ridicule he replied by pulling a heavy table into the middle of the room, and suggesting they should sit on opposite sides with their hands on it. They did so, and after about half an hour movements were obtained, and the usual code was agreed upon. The first communication only caused the sceptic to laugh. Then came the name of his father, who had died in hospital twelve years before. With it Mr. Magnussen experienced an odd sensation in the back of his neck, and he rose from his chair unwilling to proceed. After a pause he reseated himself. His neck grew icy cold, and the table spelled out, "I am father. Learn that God lives. I love you. Farewell." Soon afterwards his friend left.

A third November day dawned, and the author again placed his pile of paper on the desk. He sat musing with his pen on the sheet before him, when he felt a strange twitching in his fingers, and the pen began to glide over the paper. The first words purported to come from a child, and then a message followed in the strong handwriting of his father as it was in his prime—the opening message of many given in the book, unusual in character, strange in parts, and with much repetition, but full of yearning affection, and striking throughout the keynote of the purest optimism. The poet tried on one more occasion to continue his work, though he knew that it was not a real work of art at all, and that he was only being dazzled by the dream of worldly success, but the insistent power that had used his hand before would not let him. Here are a few disjointed sentences from what followed:—

"Your father's spirit comes from on high and disturbs and hinders you in your play-writing, and ruins your plans for the future. Your father's spirit does this, my dear boy, because he loves you. . . . Do you notice something trembling deep down in your mind? I feel it, and I see that your eyes are filled with tears, but you shall hear what I tell you.

"There will come a new age in the world, and no one will be able to understand that men could live in the age that has passed away. A new age will rise with the sun in all quarters of the earth, and God will smile to men.

"God's smile. Yes, my boy, that is the word that shall denote the new age of the world. God's smile! that is the word that shall bring men to raise their hands, and to turn their eyes blinded with tears, and see the new dawn, which is God's smile."

To the poet God had before been only a beautiful, remote poem written by men, but now he knew that no one is alone, but that God smiles on men though they do not know it.

Again and again the communications he received hark back to this thought—"People," they tell us, "have not yet discovered that God is the smile and the singing of the bird and the perfume of the rose."

"You believe that the world is chaos . . . that all is hideousness, helplessness, and horror, and that there is nothing beside this. But I tell you that God smiles to every little child that dies. God smiles to every single soul that leaves the body. Soon men all over the world will understand that there is nothing ugly, nothing evil except what men believe and invent and put into effect. And that is

nothing real. It is something that has the appearance of reality, but it does not exist. Man's real being is spirit. The spirit is divine, and God smiles upon it. Every single little child that dies is embraced and conducted to God, and lives eternally. All men live eternally, and are with God. There is no horror, and can be no horror, in the world."

So far there is nothing evidential to the outsider, and, all through the author's own native incredulity struggles with the conviction that the thing is true. But on the top of this experience comes another, which astonishes the members of his family. He is normally but an indifferent performer on the piano. His father was a splendid musician. Now he sits down at the instrument, the power comes into his fingers, and he plays with wonderful force beautiful compositions with some of which he is absolutely unacquainted. Indeed, the less he knows of the composition beforehand, the better he plays it. "Do you know what that was?" asks his brother, quite overcome after one of these performances. "No," is the reply. "That is Meyerbeer's 'The Huguenots.'"

This book is what one of the messages describes it, "A wonder tale to the sorrowing people of the world."

LEGEND AND REALITY.

"Visions and Beliefs in the West of Ireland" is a collection of legends and folklore, arranged by Lady Gregory, with two essays and notes by Mr. W. B. Yeats. It is in two volumes (Putnam, 22/6 net), and as regards its main portion is very much concerned with dreams and fairies. In his essays and notes, which form an admirable commentary to the Irish stories furnished by Lady Gregory, Mr. W. B. Yeats discusses the close connection between modern Spiritualism and the ancient and far-flung spiritual tradition, with its countless folk-tales. He remarks on the striking consistency between the old stories of psychic phenomena and the more modern records. Many others, of course, have noticed it—there are, indeed, similarities sufficient to prove a common origin for all the doctrines and practices that relate to the Unseen World, however far apart they may be in time or locality. High or low, reasonable or unreasonable, they all arise as a consequence of the actuality of a world of spirits. Mr. Yeats sees this clearly enough. Certain evidences, indeed, had come to him personally, which had given him conviction of the reality of "spiritual intelligences which can warn and guide us." Hence he can write with a certain definiteness and assurance, howbeit his general conception of the after-life seems to be of the twilight and phantasmal kind, ably and seriously as he seeks to prove its signs and wonders coherent, logical and valid. But Mr. Yeats is a poet, and cannot be expected to take literal and prosaic views, especially in a subject like this so full of the stuff of romance. So we even find him treating Andrew Jackson Davis (whom he describes as "an American shoemaker's clerk") as though that great seer belonged to the usual run of seers and visionaries. However, in their two volumes, Lady Gregory and Mr. Yeats give us many things of deep interest to those who love or study the lore of what used to be called the Supernatural, but is now known to be as much under law as this gross earth. In his concluding remarks in the Essay on "Swedenborg, Mediums and the Desolate Places," Mr. Yeats says something that lingers in the memory: "Our service to the dead is not narrowed to our prayers, but may be as wide as our imagination."

THE GREAT REDEMPTION.

There many pass all time, the hour of God,
In pure and sweet contentment. Others still
In ceaseless, boundless progress, as from star
To star, from bliss to bliss, pass, until all
Return to God, renewed like rays of light—
The all-attractive and delightful light,
Redeemed up to the sun. In one band there
Jew, Christian, Moslem, heathen, gracious live
In mutual forgiveness, blessing each
The other; what, too, in their several creeds
Is proven false each casts away; what true
All keep uniting and amending, for
In all was truth, though thrice the truth in one.

—BAILEY'S "Festus."

IN regard to disagreeable and formidable things, prudence does not consist in evasion, or in flight, but in courage. He who wishes to walk in the most peaceful paths of life with any serenity must screw himself up to resolution. Let him front the object of his worst apprehension, and his stoutness will commonly make his fear groundless.—R. W. EMERSON.

WE love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets.—DOUGLAS JERROLD.

WE see human heroism broken into units and say, this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments, and think that this and the other might be cheaply parted with.—GEORGE ELIOT.

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.

Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Miss Violet Burton.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. Marriott.

Croydon.—Harewood Hall, 96, High-street.—11, Mrs. P. Scholey; 6.30, Mr. Ernest Hunt.

Peckham.—Lausanne-road.—7, Mr. H. Boddington, address.

London Central Spiritualist Society, 3, Farnival St., Holborn.—Friday, 22nd, at 7, Mrs. L. Harvey, psychometry. 29th, Mrs. M. Gordon.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Graddon Kent, address and clairvoyance. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent Road.—11, circle; 3, Lyceum; 7, Mrs. Maunder. 28th, 8, Mrs. A. Boddington.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday). 7.30, whist drive, players pay 1/- each, proceeds in aid of Building Fund. Sunday, 11, Mr. Arthur Lamsley; 3, Lyceum; 7, Mr. Leslie Curnow (Asst. Editor of *LIGHT*) on "The Milestone of 1848." Wednesday, special engagement of Mr. W. R. Sutton, the well-known Sheffield clairvoyant; silver collection at the door. Friday, 8, healing meeting. Saturday, Grand Lyceum Concert.

Brighton.—Athenæum Hall.—11.15, Public Circle; 7, Mr. W. P. Swainson on "Religious Symbolism of the Great Pyramid"; 3, Lyceum. Wednesday, 8, Miss Scoggins.

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