

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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We are interested in some remarks by the "Yorkshire Post," quoted by the "Evening Standard" under the title, "Meddling with Spiritualism." They are remarkable if only by way of illustrating the progress we have made during the last few years. We read, with approval, that—

The study of Spiritualistic phenomena should never be undertaken save with the care, patience and sober impartiality that are necessary for any investigation where unknown forces are liable to be encountered. Unqualified persons should no more meddle with table-turning, let us say, than persons ignorant of electrical science should experiment with high voltage currents.

NOTES BY THE WAY.

No shadow but its sister light,
Not far away must burn.
No weary night, but morning bright
Shall follow in its turn.

—HAVERGAL.

A NEW DOCTRINE OF SPIRITS AND DREAMS.

"The Press" (Christchurch, N.Z.), recently published a remarkable article headed "A Thinker in Trouble," by Arnold Wall, touching upon the work of Professor Macmillan Brown, "the best living writer on the prophecy of the future," and dealing rather fully with a book by an Icelandic writer, Dr. Pjeturss. Of this book, "Nvall," Mr. Wall says: "The title of the book should mean simply 'all new,' and it is intended to convey that the book is as a whole original, and propounds some entirely novel doctrine." Without questioning the "originality" (or independence) of the work to us, the claim for novelty seems ill-founded. Mr. Wall says the doctrine is summed up thus: "That which thousands of millions have thought to be life in the 'spirit world' or 'world of gods' is life in other worlds." Unless the summary is defective, the other worlds in the quotation may (hypothetically) be of a spiritual, or of a physical, constitution. Against the latter interpretation there are obvious objections. As for the former, we of course concur with the continuation of the excerpt: "This thought, which can thus be so succinctly expressed, is going to be the beginning of a greater improvement in the state of mankind than has occurred in all ages." The main doctrine is further expounded under thirteen heads, conclusions of researches for seventeen years. The first of the thirteen points is sleep, which is curtly described as "a condition of consciousness." The second and others deal with the dream-life. Here it would have been perhaps good for the book had the originality of it suffered reduction. According to "Nvall," in the dream life there is the dreamer or dream-receiver and the dream-giver, the latter living in another world: "Our dream-world is the same as the spirit-world of the medium." Of the varieties of dream and dream-world Dr. Pjeturss seems to have nothing to say, nor of the distinction between what may be called auto-dreaming and the "dream intercepted by a spirit." The translator, however, says he cannot guarantee that the translation gives the exact sense of the original in every phrase and word.

Amongst "unqualified persons" we include those who are lacking in good sense and good feeling—not necessarily in science, which may merely mean the ability to do murderous things in an efficient way. Further, we read that the point of view indicated in the article "has been consistently advocated by many leading Spiritualists," and it is "hoped that its wisdom will be increasingly recognised." Certainly if the lesson is not learned by precept it will be taught by experience. None the less we are assured that no greater mischief results from foolish tampering with the "forces" of the spiritual realm than by trifling with the forces of the world in which we now live. Mischief may be done in either case, but both worlds are under intelligent direction, and in the last resort the Universe may be said to be "fool-proof." There are impassable limits, and invincible powers of adjustment and rectification.

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THE SURE GUARDIANSHIP.

A young man who had come under Evangelical influence knew that his mother was greatly interested in all matters connected with psychical research, and wrote urgent and very painful letters to warn her to flee from the wrath to come. "At the Last Day," said he, "the true believers will be caught up to Heaven, and the others will be left behind!" To which she replied, having long outgrown this exciting prospect, that she could not in any circumstances be "left" outside the guardianship of God. It is a good thing always to end an argument of this sort with something clinching, which leaves, as it were, nothing for the opponent to aim at. Of course, downright mis-statements as to the Satanic nature of all séances, and so on, can be denied direct, though some books and articles are so full of it that it would take a whole summer to do that effectually; and denial will never convince those who have no will to do us justice.

FALSE MESSAGES: THEIR SOURCE AND EXPLANATION.

BY THE REV. WILLIAM A. REID, M.A. (GLASGOW).

I was asked recently to give an address on the above subject, to be followed by a discussion, at the "Scottish Mediums' Union," Glasgow. It was felt by those who know there are veridical messages that an attempt ought to be made, both for the sake of mediums and of psychic inquirers, to explain messages that are false. The discussion was remarkably able, well-sustained, and entirely free from bitterness. It struck me that the readers of LIGHT might find it profitable to learn the reasons assigned, and possibly could contribute something towards the solution of this rather vexed subject.

Let it be clearly understood that the admission of false messages does not imply that there are no true ones. In the discussion one person said there were no false messages; but this claim obtained no support. We did not discuss deliberately faked messages for gain or for some ulterior motive, though these do a great deal of harm and drag Spiritualism into disrepute.

We should not hastily conclude that even the faked messages are always given by deliberately wicked people. Many are given by kind-hearted people who don't wish to send their consultants away "with a sore heart." Indeed I heard a scientific palmist assert in a public lecture that she "often saw one thing in the lines and told another, in order not to unduly depress clients." The Prophet Hananiah in Jeremiah, ch. 28, who said that Jerusalem was to be freed from the yoke of Babylon in two years, may have been deceived by his own patriotism. The proved falsity and futility of most of our war prophecies during hostilities may have been due to patriotic bias of mediums or of the spirits. Personal prepossessions, or sub-conscious wish, make spirit messages either in favour of Reincarnation or against it.

As I have said, we ought not to be too hard on the givers of fake messages. They may be only in part deliberately faked. Almost certainly they are a response to the age-old demand, familiar to us in the Old Testament, that our prophets should "prophecy unto us smooth things." The rôle of the prophet who tells the naked truth is often rather hard. Jeremiah and Jesus of Nazareth illustrate this only too clearly.

"False prophets," "false Christs," "wolves in sheep's clothing," seem always to be with us. Apparently we cannot escape them. They would not be there if there were not true prophets, real Christs, and harmless sheep. The false is a tribute to the true. The situation demands that we have our wits sharpened to test the messages. In Deut., ch. xviii., v. 22, two simple tests for messages are given: "Are the messages righteous?" and "Do the prophecies come true?" This is similar to the New Testament advice to test the spirits to see whether they be of God, and if they call Jesus Christ Lord.

Yet despite repeated warnings we are all the victims of false messages, and we wonder why, and we ask how we can protect ourselves. So let me, with the help of "The Mediums' Union," attempt to analyse the situation in the hope of getting substantial guidance. I purposely ignore intentionally false messages.

Unintentionally false messages may be divided into personal and impersonal messages. Many consult mediums regarding a personal matter only to obtain a welter of contradictions. I recall asking about a missing friend at a table tilting. The street name and number in Glasgow were given. Three of the sitters, separately, went to verify this next day. It was a pure fake. Now there are hundreds of such messages which can easily be demonstrated to be false. Why are they given?

Impersonal false messages are in a way even more

inexplicable. We wonder why they came, and whence, if we can often easily disprove them. I would recommend those who wish to study impersonal true messages to study "Voices from Another World," by Guthrie. He refuses the Spiritistic hypothesis, and posits ancestral memory. One wonders if the ancestral memory, if it exists in the form Mr. Guthrie asserts, can lie, or fabricate, or forget.

As is well known, many impersonal messages obtained by different kinds of automatism, especially by automatic writing, can neither be proved nor disproved. With such I am not for the moment concerned. I wish to seek an explanation of impersonal messages which can with small trouble be shown to be quite false.

A STRIKING INSTANCE.

I give a fairly good example herewith of an impersonal false message. A ministerial friend was asked to my house to meet a medium. They had never seen each other before, nor did they know of each other's affairs. They sat down to work the ouija board together; and amongst other things this was spelt out. The italics are my questions or remarks, the words in inverted commas were spelt out.

Date: 31/3/24.

Three names were spelt out in succession.
"Isabella Martin, Elizabeth Brown, Kate Campbell."

Have you a message?

"Kate Campbell. Ireland. Bray. Manor House Farm. Two miles from Dublin."

Anything more?

"Two months drowned."

Where drowned?

"Near Lower Powers Court. Near Lord Powers Court."

Lower or Lord?

"Lord Powers Court."

Did you fall into the water?

"Accident."

Were you married?

"No."

What was your age?

"17."

Had you father, mother? To both questions,

"No."

Had you brothers?

"One. William. Half-brother."

Sisters?

"No."

What did you work at? At home?

"No. Lord Powers Court. Nurse."

Had you a middle name?

"Luttrell."

Your half-brother's name?

"William Luttrell."

Where did he live? This after reply that she did not know his address,

"Coatbridge near Glasgow. In Navy last word. Cold dark night."

Was it a cold dark night when you were drowned?

"No."

Is that your state now?

"No. Lonely. Only one here."

Do you mean that you have found no friend to welcome you?

"Alone. No other."

Why don't you pray to God, and He will send you a friend?

"I pray often."

But how do you pray? Do you ask God?

"No. Telling my beads."

Beads are no good now. Throw them away. Ask God or Jesus, and they will send you a friend.

"Dumb and Blind."

Who is dumb and blind?

"The angels deaf and inconsiderate."

(To be continued.)

"ETHER AND REALITY."

BY LILIAN WHITING.

I believe . . . that our real bodily manifestation is through the ether primarily. . . . I wish to make the hypothesis that it is the ether which is really animated, and that this animated ether interacts with matter; I suggest that the true vehicle of life and mind is ether and not matter at all.—SIR OLIVER LODGE.

Sir Oliver Lodge's latest book, "Ether and Reality," is the "missing link" between spiritual theories and intuitional convictions and the facts of science. Is it not a far greater book than we have quite realised? Is it not, indeed—I will not say *revolutionary*—but marvellously *evolutionary* to the intelligent thinker? Revolution implies something too violently sudden to be quite applicable to the deep and serene mental processes of thought. The flash of intuitive perception often comes in an instant; but this is of value chiefly in the sense of illumination which gives the condition for thoughtful study and approach. One may be perfectly (and inevitably) convinced, all in a second, by his own flash of intuition; but for a non-scientific person to project his flash of intuition on the screen serves little purpose in any serious quest. And even for one's self as well as others one must seek some reason for the faith that is in him. An unsupported statement from someone possessing no claim to lofty thought, to scientific knowledge, or a high range of scholarship is, practically, of no value. Of late years some of our friends have been tracing out, in modern science, certain affirmations, or discoveries, that are quite in the line of support to some of the announcements made by Andrew Jackson Davis, three quarters of a century ago; and it is this support that enables those statements to be regarded as significant. Unquestionably, Dr. Davis, as a natural seer, reported truly as to conditions in what he called "the Summerland," and what we know as the Ethereal Realm. But the value of these reports is, at least enhanced, if not, indeed, supplied by the scientific proof. It is true that Clerk Maxwell and others, in the generation preceding that of Sir Oliver Lodge, had offered scientific suggestions of the ether; in fact, if one likes to "trundle his soul backward," he can find, from Plotinus on, an almost unbroken chain of evidential suggestion.

In the decade of 1890—1900, Professor Dolbear (of Tufts College, in the suburbs of Boston) produced a remarkable book entitled "Matter, Ether and Motion." It was an intensely suggestive work, and perhaps even more valuable in its richness of speculative suggestion than in its actual records. There followed that brilliant and inimitable little book by Sir Oliver, "The Ether of Space," in which the great scientist gave, in a form as condensed as it was clear, the results of his researches into the nature of the ether. Out of all the accumulations of scientific data and of intuitive spiritual questionings it was not difficult to see, as a speculative possibility, that the Ethereal world was the world of reality; the world in which we are, essentially, now living; that we are spiritual beings, now and here; clad in the ethereal body, which is encased in the physical body, relating us temporarily to the physical world; that the actual world in which we thought and acted, loved, planned, and realised the experiences of life, was not the visible, but the invisible world; not the world of the physical, but the ethereal universe. And now we read in Sir Oliver's latest publication:—

Mind may always need a vehicle, a body, a habitation; but it need not be made of matter. If what I have suggested is true it is not really made of matter now. It belongs to the insensible world, the world beyond our senses. Only for purposes of transmission and communication do we need the world of matter; our real existence is elsewhere and otherwise.

Is not such a statement as this of tremendous importance, coming, as it does, with the authority of science? Then, again, we find Sir Oliver saying:—

The Ether is a permanent vehicle, probably adapted to the utilisation of something still more beyond our senses than itself.

How that accords with the intimation that we know not what we shall be; but that we go on "from glory to glory!"

How all this marvellous and infinite outlook invests every day's experience with its significance and its place in the constant expansion of our infinite life; that Future which we are creating, and whose quality we are determining, hour by hour, as we go on. And how this thought invests the days with a new aim, intense interest, and transmutes the daily living into an Enchanted Pilgrimage!

One recalls Walt Whitman's words: "This is not my true country; I live banished from my true country!" Who of us has not felt all the while the actual reality of this sense of banishment? We "function," as our friends, the Theosophists, are fond of saying, on this visible and tangible plane; but we are conscious of drawing our energy from ethereal reservoirs; we are conscious of pressing on with more direct access to these ethereal resources.

The Brunswick, Boston, U.S.A.

RELATIVE VALUES.

BY H. A. DALLAS.

"Be ye skilful money-changers" is one of the best authenticated of the uncanonical sayings of Christ. It is quoted or referred to more than 60 times by the Early Christian writers. It is characteristic or quite in keeping with the terse and arresting sayings recorded in the New Testament. Its parabolic nature is obvious; it is intended to prompt reflection, not to be a substitute for thought.

The money-changers were a familiar sight to those who frequented the Jewish temple. The Roman coins, tokens of subjection to the Gentile, foreign rulers, had to be changed into Jewish money before they could be used in the service of the God of Israel. Bad money was, doubtless, in circulation sometimes, and the skill of the money-changer was shown in the accuracy and rapidity with which he could discern between the true and the false; from long habit he could quickly detect the true value from the weight of the coin in his hand and from minute marks upon it. "Be ye skilful money-changers" therefore meant "Learn to estimate relative values quickly and accurately."

The lack of discernment lies at the root of many evils. Right judgment can be cultivated; human beings are not automata; the faculty of discernment can be cultivated; it is latent in mankind and it can be used, although not always instinctively. The sense of values is essential to the artist, and he knows that it must be carefully trained. In the art of living it is of paramount importance not only to enable a man to distinguish between right and wrong, but also to enable him to see things in true proportion and thus to obtain a healthy balanced mental outlook, free from puerile anxieties and ambitions, with a clear vision of the realities, and the capacity to recognise the minor significance of things material. Spiritualism at its highest level is of great value, for it should force upon the attention of all who really accept it the futility of merely material gains. It puts a new and different kind of value upon life. But, of course, Spiritualists are not always "skilled money-changers." On one occasion when I had been giving an address on Psychical Research someone approached me, saying that only *seeing* objects move without contact would make him believe; immediately afterwards another person told me that only the mental phenomena interested her, she cared not at all for the physical phenomena. Both positions are easy to understand, but in both cases there was a lack of the sense of values, or the personal equation had a blinding effect on the speaker, who failed to see facts in their proper relation to the whole subject.

We must, of course, exercise this discerning faculty as much in connection with principles enunciated from the Other Side as when they are presented by someone still incarnate. The experience of death having occurred makes no difference in the obligation of so doing.

For instance, when the spirit called Johannes ("Towards the Stars," pp. 239-260) tells us that the "root law" which governs spirits who have passed on is "self-realisation" we are bound to compare this with the Christian principle of self-sacrifice, and, carefully weighing the two principles against each other, to ask ourselves which is the worthiest and most beautiful.

Johannes presents the principle thus:

"The ultimate end is to realise oneself. It is not to help others. Be quite sure: a completeness of your own spirit is what is required of you. . . . We do help each other, but our fundamental reason is that we get mutual benefit from each other's minds. That is the root law which governs us" (p. 258).

The great apostle Paul sets before us a different principle when he exclaimed, "I could wish that I myself were anathema from Christ for my brethren's sake" (Rom. ix. 3).

We are bound to consider which of these two root principles is the more divinely noble. Self-realisation is reconcilable with self-sacrifice, but only for those who find in sacrifice the true principle of human evolution. The two cannot be reconciled by an ego-centric life which regards service to God and the universe chiefly as a means of self-realisation. The deo-centric life will find in self-giving for the benefit of the whole the highest joy and ultimate perfection, because joy and perfection must inevitably be attainable along the line of Divine Purpose. If the Divine Purpose for the individual is service and sacrifice, then by service and sacrifice the individual will necessarily find self-realisation. If we make the aim of life self-realisation we invert the principle of Christ, for His root law was undeniably service and self-sacrifice.

Our hope for the future is that under the conditions of a freer life self-sacrifice and service will become more complete, that of those who have passed into the higher life it may truly be said in the words of the poets:—

"Evermore

For sacrifice they die—through sacrifice
They live, and are for others, and no grief
That smites the humblest, but reverberates
Through all the close-set files of time."

—L. Morris,

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XIX.—BIRD-GHOSTS.

This title, like "Abracadabra," or a Christian Science formula, can be read either backwards or forwards correctly. I do not really know whether "Ghost-birds" is not more applicable. Whichever way we take it, they are a mystery, and have long puzzled me. In some cases one can see that a vision, for instance, in which a bird figures, is simply symbolical, as when Miss Katharine Bates saw two swallows with a baby swallow between them, and understood that it was meant for herself and her parents; or when a dove figured in what has been called Lord Lyttelton's warning, three days before his death. This is not the sort of thing I mean. Neither is that strange beating of wings and whirring which one hears of sometimes in haunted houses, and sometimes in savage séances. If all forms of life pass into the unseen, of course birds are included, although we hear very little about them on the other side. One or two parrots have come back, to Direct Voice séances, but that is all, and there are stories of materialising love-birds—not on good authority. All this is intelligible enough if one grants the premiss.

But in the three cases which I select, something invisible but with the feet of a bird in two of them, and something more in the third, are the unexplained features. The first I take from the account of her automatic scripts given by Mrs. A. W. Verrall, and forming a complete volume of the "Proceedings" of the S.P.R. (Vol. XX.). Writing in the dark between eleven and twelve on the night of May 11th, 1901, after entertaining some friends for the evening, she received a short script of mixed English, Latin and Greek, some of it unintelligible, and none of it particularly relevant, ending with the outline of a bird with a human face. She says, "I showed the script to my husband next day. We could make nothing of it and were much amused at the drawing of what we often referred to in the next few days as the 'cockyoly bird.'" One of the Latin sentences was: "Chalk sticking to the feet has got over the difficulty." Now on that night, two young men in London were keeping watch in certain rooms in one of the Inns of Court close to the Law Courts. The occupant had left them empty on account of "uncanny happenings," and the better to discover anything that passed the two smaller rooms had been sprinkled with powdered chalk. Seven times did doors open or close without touch, the exact time being noted in each case, so the watchers were not asleep! After two a.m. they found the chalk marked with "clearly defined bird's footprints in the middle of the floor," measuring $2\frac{3}{4}$ inches in size, showing three toes and a short spur behind. Three were in one room and five in the other, and the observers had certainly no expectation of anything of the kind. It was not until an account appeared in the papers that Mrs. Verrall remembered the script of five days before, but she received this script some hours before the footprints were made.

The second case involves not only the footprints, but the vision of, apparently, a spiritual turkey, or something worse! It is a warning against having anything to do with physical phenomena, for I gather that the "abnormally big black bird," with great talons and a fierce expression which made the clairvoyant turn white, really represented Spiritualism, trying to capture a victim. She had been doing a little table-turning, and wrote to Miss Jessie Middleton, in whom she confided, that "it was with a feeling of the greatest horror that I awoke one morning in January, 1910, to find the counterpane of my bed covered with vivid black prints, unmistakably those of the foot and claws of a very big bird." Full of worry and dread, she went to a doctor friend, who must also have been, fortunately, of a rare type himself, for he told her that she had been visited "evidently" by an Elemental, as a result of "dabbling in Spiritualism"! Whether by this extraordinary statement he put the idea into her head, or confirmed it, since she says that she "quite well knew the demoralising effect of Elementals" (how?) one cannot be sure. The only thing one is sure of is that the footprints were made, and that there was no way of accounting for them normally.

Finally, I recall a curious old German case of supposed "possession," but what we should nowadays call a "poltergeist," persecuting a good pastor and his wife. As in some similar Scotch cases, the prayers of the Church were asked for, but afforded no relief. In the midst of the commotion the wife perceived a black bird, from time to time, which they believed to be the Enemy in person. On one occasion she caught up a spit and attacked it. The bird vanished, but drops of blood were found upon the ground, and the molestations ceased for a short time, and the cats, dogs, and doves, which had been "crying aloud and tearing about" quieted down. Pastor Schupart was a Professor in the University of Giesing in 1721, and dictated a long account to one of his pupils, printed in his biography in the "Allgemeine Deutsche Biographie."

THE MAGIC OF THE FAKIR.

A fakir has been astonishing Paris with some of those rather gruesome exhibitions of the power of mind over matter, of which we have heard several times before. Later in earlier days published stories of the kind which we never knew whether to take seriously or not.

The Paris correspondent of the "Daily News" tells how the fakir in question plunged a murderous looking dagger into his throat, having undertaken that no blood should flow until the jury of doctors should ask for it:—

When the word was given it flowed to order, and so copiously that the Frenchman next to me, after trying to leave, flopped forward, and had to be laid out to recover on the floor.

Tahra Bey is the name of the fakir; a young man of 28, he is described as "looking like a Bible prophet in a coloured print." He states that his science is shared by many others of his kind. He maintains the reality of his powers, and apparently wishes the scientists of the Western world to examine and pronounce upon them.

There were nine doctors on the platform, who are "still in the stage of wonder" and although detecting no trickery are not quite persuaded of the genuineness of the performance.

They watched Tahra while he skewered his cheeks and throat, without blood-let, or wound that survived the exercise of his own will to heal it.

They saw him extended corpse-like and rigid, his only support a sharp blade mounted on trestles at his ankles and neck, while a lusty fellow with a sledge hammer smote in two a huge block of flint placed on his abdomen.

They helped to place him, stripped to the waist, on a frame from which 200 sharp spikes reached upward to rend him, and, like the audience, they held their breaths when a man sprang on to his chest and pressed him down upon the points.

Examination revealed no trace of blood or appearance of torture.

Another experiment was tried when three of the doctors retired, and returned with a letter. This contained a message to the fakir. To make the test stronger the letter was wrapped in a paper, sealed in an envelope and not given to the magician, but held up to him at a distance of a yard or so.

It asked him, as we found later, to take a watch from the pocket of a journalist on the platform, and to carry it to a lady sitting in the audience.

This he succeeded in doing, but only after wandering about vaguely for ten minutes or more. The journalist, who did not know that he was cast for a part, had complicated his task by changing his place two or three times during the experiment. At no time was the fakir in physical contact with the author of the letter.

The performance concluded by the fakir being put into a coffin and buried alive under a ton of sand. After 24 minutes he is exhumed and steps out pale but apparently unharmed. This feat of being buried alive and surviving is of course, a traditional marvel of the Eastern magician, and in some tales the interment lasts for days or weeks. But 24 minutes is sufficiently sensational.

We have now to hear from the conjurers who always seem to have an explanation of "occult" wonder-working. They are always desirous that the world should not "lapse into superstition," which is really noble of them. But it may be that there are things which even Houdini does not know.

THE COMING AGE.—The constant assertions of a readjustment, even a cataclysmic revolution, whereby the West is bound to fall and the East "come into its own," appearing as they do in the war prophecy of 1911, and continuing down to the script of June, 1918, are to be taken, it would seem, in a sense other than that of political, racial or social supremacy. The doctrine that is enunciated is that man, being compounded of matter and spirit, there are two driving forces in the process of material redemption, intellect and intuition, the first being of the West and liable to degeneration into sheer materialism, the other of the East and subject to no such danger, but liable to isolation and abandonment whenever the first balance is lost. The West has abandoned itself, through the prostitution of intellect, to materialism, and only through the war could its false standards be broken down, its evil motives be purged away, and the gate opened for the re-entrance of that vitalising spirituality that is of the East and is of the soul of the East. The restoration of this balance through the new coming of this Eastern spirituality is clearly predicted as the result of the war, and as its very reason for being, and by this the readjustment is to be effected that will make possible the "Great Days of Christ" wherein a new civilisation will be born—a civilisation that is given promise of indefinite continuance; since this is the last time that matter will triumph even temporarily over intellect and spirit.—From "The Hill of Vision," by F. BLIGH BOND.

LETTERS TO THE EDITOR.

A DOG'S PSYCHIC POWERS.

Sir.—As a regular subscriber to your magazine LIGHT and a great admirer of your writings and your conduct of the magazine, I venture to intrude for a few moments on your valuable time.

A medical man with a large consulting practice, I have been kept pretty hard at it for the past twenty-five years or so, and it was when my dear father passed away some eight years ago that my wife and I became convinced that the Spiritualists had "the right end of the stick."

I hope, some time soon, if acceptable, to let you and your readers know just why we became such staunch adherents to the cause.

With regard to a small paragraph which appeared in LIGHT some two weeks ago, telling us about the strange behaviour of a pet dog, you may be interested to know that we had a very similar occurrence here.

We had a Sealyham terrier some time ago, a nice animal, devoted not only to us but to my wife's mother—a dear old Highland lady of the old school, a type non-existent now.

The dog was devoted to the old lady, and a few days before she passed over it became restless and very strange in manner.

He took no food, roamed around the house in a restless and irritable fashion, and we could not quite diagnose the trouble.

Our old lady, my wife's mother, had been staying with us at the coast here for a fortnight and had greatly benefited by her stay.

She left us on the Saturday morning, my wife driving her to the station to entrain for Glasgow and she never looked better.

That same evening my wife was busy upstairs putting our young hopeful to bed, when all of a sudden I heard a cry. I was reading in the billiards room at the time, and ran upstairs, the dog following, highly excited. I found my poor wife in a terrible state.

On enquiring what was wrong, I was informed that whilst putting the child in bed, my wife heard a very distinct sigh, the tone being that of her mother; then when preparing to come downstairs again, she distinctly saw her mother walk round one of the upstairs passages and disappear.

I saw at once that this was not a case of hallucination or delusion—call it what you please. We had barely got downstairs again when the telephone bell rang, and we were informed that the old lady had had a very bad heart seizure and was not expected to recover. This was the beginning of the end and she passed over not long afterwards.

Now for another very strange thing. The old lady's favourite chair in the billiards room was a very "comfy" one, after the Berkeley type, and we always saw that she was propped up with cushions and with a footstool while she was reading or knitting.

After she had passed over, the terrier would repeatedly sit up on his hind legs in front of that chair, waving his paws at nothing so far as we could see.

Time and again I cuffed the animal, but all to no purpose; back he would come and do his performance to the old lady's chair.

We were convinced that the dog really saw something or somebody, and had also noticed that when I sat in that chair myself, I felt the influence, it is difficult to explain, but always with a very cold draught at the back of the neck—no matter what the temperature was otherwise.

Possibly had my wife and I been better developed at the time, we would have learned more; however, we have learned just what has happened to us, and have had what were, to us, wonderful revelations.

Our dear ones came through and convinced us that they had progressed but had certainly not died.—Yours, etc.,

PAGE ROBERTSON, M.S.

"WHAT HAPPENS AT DEATH."

Sir.—The Rev. E. R. Sill's little book of this title (noticed in LIGHT, August 15th, p. 388) is not new, for I have a copy of the third edition published in 1897. It was originally delivered as a lecture, and the evidence referred to was "modern" then. The deductions from Bible teaching are quite sound, and in accordance with those of our own day, as set forth by the Rev. Arthur Chambers, the Rev. C. L. Tweedale, the Rev. G. Vale Owen, and others. The old-fashioned theological dress makes it a good little missionary book to people inside the Churches.—Yours, etc.,

F. E. LEANING.

THE PROBLEM OF RE-IMBODIMENT.

Sir.—Frequent references in your columns to the matter of Re-incarnation seem to indicate quite a deal of interest in the subject, whilst the seemingly frivolous attitude of some of your correspondents concerning it is, to say the least of it, regrettable. They tend to brushing the matter aside with just the suspicion of fear for investigation regarding it!

In its more popular aspect, Re-incarnation is a fascinating subject with almost everyone, whilst to the serious student-reader it is a matter of deep concern. Theosophy says that it is so! And although I have carefully studied the affirmation I cannot quite accept the statement that I have functioned on this earth plane before. The doubt is occasioned, primarily, by the vastness of the Universe, for there seems ample room for the individual to function on many other material planes, without the necessity for returning here. And yet the disparity of the Prince and the Pauper is so wide that the accumulated experiences of earth lives in such varied circumstances would of necessity result in much wisdom. At the same time, the Adepts or Masters, so often quoted in Theosophical literature, command so much of my esteem that I am reluctant to argue with them.

That discarnate entities take no part in the discussion is not to be marvelled at. For there is no reason to suppose that spirit communicators should know every universal truth. It seems that those spirits of the more advanced planes of activity could enlighten us on this subject, although, of course, the Adepts, yet in earth life, are credited with the power and right of walking with angels and to learn the entire truth of all things. Would the statement of the discarnate seer be more convincing than the evidence of Adepts or Masters? Given through the Direct Voice, I believe it would!

The Great Occult Masters are credited with their cognisance of my perplexity. Is there any undiscovered law that can bring the answer into the columns of your journal? And I feel that if this important tenet were authoritatively affirmed there would be some explanation to why we should endure so much suffering in this life. That each one of us deserves all each has to suffer I am quite prepared to admit. But to understand definitely that we deserve it and to know just where we erred in the far-distant past would necessarily make us particularly careful not to consciously err again!—Yours, etc.,

PUZZLED.

PSYCHIC PERFUMES.

Sir.—During the winter months of 1920 and 1921, my brother and I were regularly attending a series of weekly séances which were held at the home of Mr. and Mrs. F. Bailey, 17, Railway Terrace, Caerau, South Wales. During a sitting, a sister of mine, who had passed from the body three years previously, manifested. Proof as to her identity being given, she promised us some flowers at the following séance, but did not state what kind we were to expect. On the evening of the séance it happened to be raining, necessitating my wearing a mackintosh. Through a difference in the time between my watch and Mr. Bailey's clock, we were somewhat later than usual, arriving. Being the last to enter, I was instructed to lock the street door. Divesting myself of my mackintosh, hanging it up in the passage, and entering the séance-room, I was instructed to lock the door and sit with my back to it. My sister did not manifest as was expected. After the séance I felt somewhat disappointed, but on unlocking and opening the door I was met (figuratively speaking) with a cloud of perfume—violets and lilies of the valley. Wondering as to the cause of it, I entered the passage and reaching for my mackintosh found it to be saturated with the perfume; so much so that all present remarked as to its strength. No one present ever used scent, and I simply loathe anything in the way of such for personal use. Arriving home, having carefully folded the mackintosh, I put it away with the purpose of preserving the perfume as long as it was possible. I truthfully assert that the perfume was far more exquisite than any I had ever come across, and that there was a trace of it for more than three months afterwards. At a later séance we were informed by my sister that the conditions not being suitable for materialisation, both herself and co-operators did the next best thing, and brought the spirit-essence instead.—Yours, etc.,

WM. G. JONES.

Smith Medical Ward, Poplar Hospital, E.14.

"MAN'S SURVIVAL AFTER DEATH," by the Rev. C. I. Tweedale, has just made its appearance in a new edition (Grant Richards, 10/6 net). It is in every way a remarkable book, a storehouse of evidences of almost every variety touching the question of psychic phenomena and human survival. We shall give a more extended notice of it in a later issue.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

THE RELIGIOUS QUESTION.

We have read many times statements by Rationalistic writers to the general effect that Religion has been at the root of many wars, massacres and barbarities of all kinds. It was Religion, we were told, that so frequently set men at each others' throats. We do not accept such statements. It was clearly not Religion, but a lack of Religion, that was accountable for these things.

Even when the statements were narrowed down to an attack on some special form of Religion the argument struck us as absurd. The creed is the outcome of the man, the man is never the outcome of the creed. No thinking person can have failed to observe how very little creed has to do with conduct, or how slightly it affects the essential man or woman. To the extent that it does not express the character of the person who holds it, it is purely artificial—a label and nothing more. A creed may be ignorant and atrocious—as in the case of some savage races—but the ignorance and atrocity are always those of the people themselves. If they grew wise and humane they might continue nominally and formally to follow the same form of religious belief, but it would have become a dead letter. They would ignore it so far as it required them to act contrary to their instincts, just as civilised races ignore legal enactments that are out of harmony with the general state of feeling which prevails amongst them. There are several examples of this in our national code of laws. Some enactments have become obsolete, without the necessity of repeal. They still remain parts of the legal code, but have become atrophied by disuse.

We hear much of Christian Spiritualism and Anti-Christian Spiritualism, and while preserving the view that Spiritualism in itself is neither one nor the other, we have seen the justification in each case. To put the matter into a few words, in earlier days Spiritualists were persecuted by Churchmen in the name of Christianity. They were expelled from their religious communities. Now man is a religious creature, and must have a religious faith and practice of some kind. So these Spiritualists quite naturally set up their own religious communities. It was very human, and equally human that they should feel strong and bitter resentment against their persecutors. They carried on a campaign against the theology which had treated them in this fashion, and as all social and religious evolution in the present stage of mankind is a matter of action and reaction, it is not surprising that the

Anti-Christian movement was carried to such lengths as to offend the devout and well-disposed Spiritualists who remained in the Christian Church. Their feelings were outraged by attacks on things which they held sacred, and the counter-movement came in the form of "Christian Spiritualism." Nothing here to excite astonishment in the mind of any philosophical observer. There were many rancorous disputes over the question amongst those who had not mastered the whole of it, and saw only their own sides of the case. It was not to us either a matter of Christianity or of Spiritualism, but only another example of the way in which the essentially human principle over-rides every other, and of the fact that it is very dangerous to trample on human feelings—whether in the name of Religion or anything else. This touches the very springs of life.

Any religion—no matter what—which does not require reverence, kindness, tolerance, amongst its followers is unworthy of the name. All the dissensions in religious matter, as we have noted, turn on purely intellectual questions—the truth of doctrines, the meanings of terms. But as even the intellect cannot be divorced from the emotions, all the discussions eventually result in rancours. The disputants usually begin by politely calling into question points of faith and doctrine, and end by abusing each other in round terms, because the feelings are touched. Now Religion is not an intellectual matter at all, and to the extent that it is intellectualised it becomes the less Religion. It is because Religion is a concern of the emotions that we have all those deplorable exhibitions of inhumanity for which the Rationalist or the sceptic blames Religion instead of merely indicting its followers.

Everything in the end comes down to the human question. That should be by now a truism. But it is nearly always overlooked, so much are men over-ridden by things—faiths, doctrines, codes and conventions. Is Spiritualism a religion? It depends on the man. Is it Christian or anti-Christian? It depends on the man. Every question of the kind can be answered only in that way, in the final analysis. If a professing Christian in a non-Christian Spiritualist community reviles their doctrines, it is not because he is a Christian, but because he is not. If a non-Christian Spiritualist holds up to derision the things that the Christian deems sacred, it is not because he is a Spiritualist, it is because he is not. The prime question in every case is not whether a man is a good Christian, a good Spiritualist or a good Rationalist, but whether or not he is a good man. That takes us beyond all secondary divisions of creed, caste or colour, and seems to us the only basis of world-unity. Man is a Spirit. That is the foundation idea. The particular order of spirits to which he belongs is a very important matter, but not of the first importance. Religion has been described as a matter of the relations between a man and his Creator. It is more. It is a question also of the relations between a man and his fellow-men. That equally is a spiritual and religious matter. The higher the man the higher will be the relationship—that is to say the religion—in each case. That is why no religion can ever be a finality, and why religious quarrels are not so much an evidence of human depravity as of human growth.

THE UPWARD ROAD.

LET me but live my life from year to year,
With forward face and reluctant soul,
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that gladly pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill, or down,
Through rough or smooth, the journey will be joy!
Still seeking what I sought when but a boy—
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—H. VAN DYKE.

FROM THE LIGHTHOUSE WINDOW.

Miss Evelyn Underhill, in the "Daily News" (5th inst.), reviews "The Psychology of Religious Mysticism," by James H. Leuba, and makes some forcible observations on Professor Leuba's work. She asks what we are to say of his power of psychological discrimination exhibited in a sentence that begins: "A similarity of temperament and education make moral replicas of Susa, St. Catherine, of Genoa, Madame Guyon, and St. Teresa. They all pursued, and by the same method, the satisfaction of the same fundamental cravings." Then Miss Underhill says:—

One hardly needs to be an uncritical admirer of Christian sanctity in order to perceive the distinction between that constructive greatness which crowns St. Teresa's evolution, and the holy flirtations which disfigure that of Madame Guyon; between Teresa desiring "no experience in prayer which should not make her a better woman," and Madame Guyon claiming a form of inspiration which once broke her corsets in two places. This almost amounts to an inability to see any distinction between the original and the caricature; between the awed penitence of the saint and the scrupulosity of the pious fidget. Professor Leuba seems to have a particular affection for Madame Guyon; and no wonder, since she is one of the few mystics who can be relied on to prove the inherent silliness of the type.

* * * * *

"The Journal of the American Society for Psychical Research" (July) contains an article by Mr. Harry Price on "New Light on the Abrams Reactions?" and another on "The Psychic Exhibition." The rays of the "New Light" extend over a dozen and more pages of "The Journal," nearly a hundred substances having been experimented upon and tabulated. In an editorial note to the article we read: "If Mr. Price's results are not explainable, in the end, through ordinary electrical plus physiological theory, they are necessarily in the psychic field; but I attach the utmost emphasis to the question mark of his title. My present judgment would be that he has thrown new light on something quite other than the Abrams claims." In concluding his article Mr Price says:—

An important part of future research will be the testing of the reactions on persons (especially psychic mediums) of both sexes, and all ages—both in good and ill-health. . . . I should not be surprised if it is found that the "waves," "rays," "vibrations" or reactions which can be felt are similar to those which Abrams exploited for so many years. . . . I do not suggest that there is any money in "etheric reactions," but it is within the bounds of possibility that they may prove beneficial to health, useful to science, or of service to us in our pursuit of information relating to the laws governing psychic phenomena.

* * * * *

The article on the recent Psychic Exhibition at Caxton Hall, Westminster, is illustrated, and gives a remarkably comprehensive account of what was there collected. As we all know, "Crowds from the Metropolis and the provinces flocked to see the many thousands of exhibits illustrating the history, literature, and development of Spiritualism and psychical research."

* * * * *

The following paragraph is from the "Daily Sketch":—

Since Sir Arthur Conan Doyle opened his psychic book shop in Victoria Street, American and provincial visitors who have heard of it go there to have a look at the only famous author in London who may be seen serving in a shop. The other day I saw a group of them peeping through the window, trying to get a glimpse of Sherlock Holmes; others expected to see something psychical. Many expressed surprise at the fine physique of the author. "He looks more like a gentleman-farmer than a writer," they said.

* * * * *

From an article in "The Daily Chronicle" on "Witchcraft," as exemplified by the village "Wise Woman," we take this bit:—

A point to be remembered is that many of the "wise women" have a quite valuable knowledge of the virtues of certain herbs. I know of one who has repeatedly cured the worst symptoms of whooping cough by giving mothers of afflicted children a thin slice of garlic to wear between their foot and their sole. A great Harley Street specialist told me only a few years ago that this cure has an undoubted efficacy.

It is a fact that many simple disorders of cows, calves, pigs and dogs are cured by these unauthorised practitioners.

"The Observer" (9th inst.) under the heading "A Venerable Myth," has a review of Lewis Spence's "Atlantis in America," by "Viator," who concludes that the decisive word on the question of Atlantis as history or legend lies with the geologists, thus:—

Sir Charles Lyell and Sir Wyville Thompson hold that the present form of the Atlantic basin dates from the Secondary Period, and that its bed has had an unbroken continuity of life from the cretaceous till now. M. Rivet's views are entirely corroborative. Unless Mr. Spence can controvert these authorities by adducing sure proof of a populated Atlantis enduring far into the Tertiary, his reasonings are futile, and the venerable myth must even drown with the ancient Atlantis; for mankind does not yet ante-date the pliocene, nor did men as cultured as the Maya evolve till many a millennium later.

* * * * *

"The Daily Express" (11th inst.) prints an interesting communication from its special correspondent, at Berlin, on Germany's "new gods"—"occultism, mysticism, weird creeds and cults."

Directly after the war Germany was flooded with occult literature of all kinds—books on palmistry, divination, fortune-telling, and especially astrology, of which the most famous exponent is a Frau Ebertim, of Munich, who boasts an enormous following. . . .

Charlatans reaped a golden harvest, and these studies at the time almost entirely took the place of the religious revivals apparent in other war-ridden countries, although now there are certain indications of a return to orthodoxy.

At the other end of the scale, Rudolf Steiner's "School of Anthroposophy" teaches a cult, a religion combining the philosophy of Goethe and medieval German mysticism. Steiner, who died recently at the age of sixty-five, endeavoured to unify certain Eastern doctrines with Western civilisation. Starting with theosophy, he ended with anthroposophy, of which the chief centre is a kind of church called the "Goetheum."

While Steiner preached religion, Count Herman Keyserling preached philosophy in his "School of Wisdom" at Darmstadt. He took the philosophy of the East as a basis and combined with it a scientific philosophy, summed up in the theory that our present culture is doomed to destruction, not by the degeneration and obliteration of mankind, but by change and regeneration. . . .

According to Keyserling, we are on the brink of an undreamed mighty and splendid civilisation.

* * * * *

In "The Occult Review" for August, G. Baseden Butt, author of "Modern Psychism," has an impartial article on "Alternatives to the Spirit Hypothesis." A footnote acknowledges his indebtedness to Podmore's "History of Modern Spiritualism" for many of the facts used in the article, which for nine pages sets forth many varieties of alternatives to the postulate of survival. On his tenth page he says:—

Having considered every available alternative, it has to be admitted that the only theory which covers all the facts and is in the least adequate is that of spirit-survival. "The explanation which best fits the facts," says Professor Hyslop in Volume XVI. of the *Proceedings of the Society for Psychical Research*, "and the only explanation so far adduced that fits them all, is that of spirit-communication," and this is admitted even by Professor Richet. . . . One by one the theories of the "rational" scientists—fraud, dissociation, telepathy, clairvoyance, have been found inadequate, and abandoned even by the scientists themselves. The spirit hypothesis, undoubtedly, is the only theory yet put forward which really could account for the facts; it is the most reasonable and probable explanation of their meaning yet conceived.

* * * * *

It is a striking commentary on Miss May Walker's article, "Psychical Research in Austria," in our last issue (p. 394) that the Austrian Government is now reported to be taking strong action against the investigation of psychic phenomena by prohibiting the formation of Societies formed for the purpose. This was rather foreshadowed by Miss Walker's remarks at the commencement of the article in question.

ERRATUM.—In "The Storm Song," by Ethel Knott, in last week's LIGHT (p. 393) an unfortunate printer's error appeared in the seventh line of the fourth paragraph where "night's dusky breast" was turned into "night's dusky beast." But doubtless many readers read into the line the right word.

THE SPIRITUALISTS' CONGRESS AT PARIS.—We direct attention to the announcement by George Lunn's Tours, Ltd., in the advertisement page, where it will be seen that they have made special travelling and hotel arrangements for the Congress.

IN THE HARMONIAL LIBRARY.

MIND AND MATTER.

By W. BUIST PICKEN.

The world's thought concerning the nature of Mind and Matter is much in need of clarification. John Stuart Mill says:—"We are told that 'Force viewed separately from matter is nothing.' I think it more correct to say that matter viewed separately from force is nothing, because we know that force passes into or changes into mind, as heat into light, and we thus include both sides of creation—Matter and Spirit." Allowing all that is claimed for the clarifying power of the modern scientific concepts energy and force, the false antithesis of Matter and Spirit remains as in the quotation from Mill. It is notorious that science has not yet produced a satisfactory definition of Matter. Many definitions offered amount to nothing more than saying that matter is just matter. A distinguished French scientist owned that he could not tell what it is—that it vanishes when pressed in his hands. Crookes confessed that he did not know whether there is any such thing. The Harmonial Philosophy alone, so far as I know, explains correctly what matter is. This explanation, however, is not to be accomplished for the uninitiated in a phrase.

The movement of modern thought to what is known as "psycho-physical parallelism" leaves the psychical and the physical utterly apart on parallel lines, which never meet. Mill's view was truer, his mistaken correlation of Matter and Spirit notwithstanding, because he saw the progression of force into mind—no parallelism. *The true antithesis of Matter is Mind.* According to the Harmonial philosophy,

The Universe is essentially dual; and the manifestations of force are only different forms or modes of a persistent and indestructible materiality, or the varying changes of an eternal substance, which is negatively, MATTER, and, positively, MIND—the two forms or conditions of the one unitary central Reality.

Hence the concept of dual-unity as a fundamental category in human thought. From the above excerpt the materialist may say that Mind in its slowest motion and lowest condition is just Matter; and conversely, that Matter at its highest is Mind. The seer replies:—

But this is not our meaning; nor is it true, in any logical sense. Our philosophy is, that the Universe is a two-fold unity—two eternal manifestations of two substances, which, at heart, are One, but eternally *twain* in the realms of Cause and Effect. In the absence of better words, these two substances we term Matter and Mind—interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces. . . . In a finer analysis it will be more correct to term matter and mind "Spirit," with two forms of manifestation; thus relieving "matter" of the epithet of "grossness," and reclaiming "mind" from its long exilement in the awful solitudes of unapproachable immateriality.

On this subject of matter and spirit our author quotes "the words of an immortal":—

The spiritual body is a substance; and yet it is not what you term "matter." Spirit bears the same relation to earthy matter that light sustains to the element of water—the same as the form to the ground which enlivens it. The spiritual body is "matter" spiritualised; as the flower is the earth refined.

After analysing and testing this communication from a spirit, quoted from "The Present Age and Inner Life," Davis repeats the question: Now, what is "matter"? and answers:—

It is a word which ought not to be applied to the original substratum of things, but only to the *form* or *body* of things. It is a misuse of the word to apply it to the primordial and eternal elements of the Universe. It is a word derived from the action of the senses upon the phenomena of body only. It, therefore, relates only to body. But what is body? Gross material? No. Heat a granite rock in your retort; analyse it; what do you get? Gases. Put anything through a chemical analysis, and what do you get? Not body, but a gaseous substance. And the more critically and thoroughly you carry out your analysis, the less do you see of what you call "matter." Your granite rock is so changed that, instead of having gravitation, it ascends and escapes outward into the universe. Its specific gravity is changed into specific levity. The significance, therefore, which you attach to "matter," is unphilosophical. It is a word derived from the experience of the senses. Original elements are eternal, and cannot, therefore, be known by the senses, for these are limited by space and time. How can faculties limited by space and time reveal the existence of elements which know neither space nor time? *Only Pure Reason can know Pure being, for Pure Reason alone is conscious of Pure Being. Pure Intelligence is Pure Being knowing itself. Sensation knows only phenomena. . . . Body is*

the phenomenon miscalled "matter." The word "matter," therefore, derived only from the action of the senses, means only phenomena. Pure intelligence is the only primordial stuff of things—the one eternal substance at the basis of all bodies. This I call pure Spirit. By inductive science this pure spirit can never be reached, for it is an infinite distance (in time) removed from the phenomena of mere body. . . . But man is Spirit in his inmost, hence pure being is revealed directly, at once, in consciousness itself.

The foregoing Harmonial excerpts are all taken from one little book, "A Stellar Key to the Summer Land." Other Harmonial volumes deal extensively with the subject, from root to flower. In this series of articles the subject-matter of each will, as far as possible, be confined to one volume of the Harmonial Philosophy, the better to assist the student with references to originals of quotations. The next article will be a continuation of this one, carrying the subject more into the sphere of Spirit and the Spirit World.

THE GATES AJAR.

AN EPISODE OF THE FRENCH REVOLUTION.

In her book, "From Matter to Spirit," Mrs. De Morgan refers to the fact that the spiritual senses are sometimes awakened just before bodily death. Hearing she considers usually precedes vision in these cases, and she alludes to the last hours of the little lad, Louis XVII., when a captive in the Temple during the French Revolution, as described by Beauchesne:—

Gomin, seeing the child calm, motionless, and mute, said to him, "I hope you are not in pain just now?"

"Oh, yes! I am still in pain, but not nearly so much. The music is so beautiful!"

Now there was no music to be heard, either in the tower or anywhere near. No sound from without could reach the room where the young martyr lay expiring. Gomin, astonished, said to him, "From what direction do you hear this music?"

"From above."

"Is it long that you have heard it?"

"Since you knelt down. Do you not hear it? Listen! Listen!" And the child, with a nervous motion, raised his faltering hand, as he opened his large eyes, illuminated by ecstatic delight. His keeper, unwilling to destroy this last sweet illusion, listened also, with the pious desire of hearing what could not possibly be heard. After a few moments of attention, the child again started, his eyes sparkled, and he cried out, in intense rapture, "From amongst all the voices I have distinguished that of my mother."

That word, as it left the orphan's lips, seemed to relieve him of all suffering; his knitted brows relaxed, and his look lighted up with that calm brightness given by the certainty of deliverance or victory. His eye fixed on an invisible object, his ear attentive to the far distant sound of one of those concerts that human ear hath never heard. A new existence seemed to break in upon his young soul.

A moment after, the brightness of that gleam was gone. His arms were crossed upon his breast, and an expression of sad discouragement was visible in his countenance. Gomin looked close at him, and followed all his motions with a troubled eye. The child's breathing was not more powerful, but his eye was wandering slowly and confusedly, and from time to time it turned to the window. Gomin asked him what so interested him in that direction. The child looked at his keeper a few moments, and then, as if he had not understood the question, though it was asked him again, made no reply.

Lasne came upstairs again, to relieve Gomin, and the latter went out of the room, his heart very heavy, but not more uneasy than he had been the day before, for he did not even yet anticipate so sudden a close. Lasne sat down near the bed, and the prince looked at him long with a fixed and dreamy eye. On his making a slight movement, Lasne asked him how he felt, and what he would like. "Do you think my sister could have heard the music?" said the child. "How much good it would have done her!" Lasne could not answer. The anguished glance of the dying boy turned eagerly and suddenly towards the window. An exclamation of joy escaped his lips; then he said, looking at his keeper, "I have something to tell you!" Lasne came close to him and took his hand. The prisoner's little head leaned on the keeper's breast, who listened, but in vain. All was said. God had spared the young martyr his last mortal convulsion of anguish. God had kept to Himself the knowledge of the last thought. Lasne put his hand on the child's heart; the heart of Louis XVII. had ceased to beat.

"STUDIES IN PSYCHICAL RESEARCH."—Referring to the letter from Miss Dallas under this title in our last issue, she desires to correct the figures there given. She has now arranged to publish her pamphlet at the price of 4d., with a discount of 1/- on 25.

1925.
August 22, 1925.

PROGRAMME OF THE INTERNATIONAL SPIRITUALISTS' CONGRESS.

RAYS AND REFLECTIONS.

PARIS, SEPTEMBER 6-13, 1925.

- First DAY.—Sunday, September 6th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
Reception of Congressists. Distribution of Cards.
Constitution of Committees and registration of names of Delegates wishing to participate in the work of the Committees.
11 a.m. Inauguration of the Spiritualist Exhibition.
HOTEL DES SOCIETES SAVANTES, 8, Rue Danton.
2 p.m. General Meeting. Welcome by M. Leon Denis, Chairman and Senior. (Doyen d'age).
6 p.m. Speech and Introduction of Delegates by Mr. Berry, President of the Federation Spirite Internationale.
8.30 p.m. General Meeting of Delegates of National Federation (F.S.I.).
Deliberations on the Order of the Day.
Nomination of Chairman of the Congress.
Public Conference with projection of Lantern Slides of supernormal pictures by Sir Arthur Conan Doyle, Honorary President of the Executive Committee of the F.S.I.
- Second DAY.—Monday, September 7th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
Division of the Communications classified by the Organisation Committee.
3 p.m. Committees.
- Third DAY.—Tuesday, September 8th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m. Committees.
3 p.m. Committees.
9 p.m. Musical Evening Party (Reserved for Congressists), with Psychometrical Experiments by M.P.F.
- Fourth DAY.—Wednesday, September 9th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m. Committees.
3 p.m. Deliberation of Committees for the Presentation of Reports to the Congress.
9 p.m. PUBLIC MEETING.—Exhibition of Lantern Slides from the Collection of the METAPSYCHICAL INSTITUTE.
- Fifth DAY.—Thursday, September 10th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m. Committees.
3 p.m. SOCIETE DES SAVANTES, 8, Rue Danton.
Presentation of the President of the Congress by Mr. Berry, Chairman of the F.S.I.
Speech of the President of the Congress.
Reading of Reports and Discussion.
- Sixth DAY.—Friday, September 11th.
9 a.m. MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m. Reading of Reports and Discussion.
SOCIETE DES SAVANTES, 8, Rue Danton.
3 p.m. Reading of Reports and Discussion.
8.30 p.m. MAISON DES SPIRITES, 8 Rue Copernic.
Paper by Mr. Alfred Kitson (of the British Spiritualists' Lyceum Union), "Spiritualism in Relation to the Child."
- Seventh DAY.—Saturday, September 12th.
9 a.m. SOCIETE DES SAVANTES, 8, Rue Danton.
3 p.m. General Meeting. Discussion. Report of M. Ripert, General Secretary.
Conclusion and Closing of the Congress.
- Eighth DAY.—Sunday, September 13th.
Afternoon. EXCURSION TO VERSAILLES.

In a recent newspaper discussion on Spiritualism it was asked what occupation a hairdresser would follow in the next life. A correspondent of LIGHT has given one answer to the question by narrating the case of a barber, a man of superior intelligence, who after his death sent a message to the effect that he had become the librarian of one of "the libraries of heaven."

Supposing, however, that the man had been "nothing but a barber?" Perhaps then his occupation in the next world might at first be very similar, as the people of that life have hair and beards. Pursuing the matter along mental lines, it might be suggested that he would trim the beard of Insolence and cut the locks of too luxuriant Fancy!

It is not, however, a question that need trouble us much: the next world being a real world of real men and women, we may be sure that Nature will adjust everything satisfactorily. We are too apt to make our own world the centre, the paragon, the test and the touchstone of all possibility as regards any future existence. We ought rather to reverse the process and realise that everything we know here has an interior element or principle of which we deal only with the outer husk. We should "take first things first." We do not really understand our own world yet; if we did we should have less difficulty in interpreting the next one.

"Beachcomber," the humorist of the "Daily Express," took occasion the other day to give a comic account of a seance at which "Napoleon" communicated, describing himself as the great Napoleon, and explaining that he spoke in English because he was using an English trumpet.

This piece of facetiousness provoked a letter from Mr. John Lewis, of the "Psychic Gazette," who inquired the name and place of the alleged seance, as he wished to investigate the matter to discover what substance (if any) there might be in the story, which was "obviously intended to ridicule Spiritualism."

"Beachcomber" (who may be either Mr. D. B. Wyndham Lewis or Mr. J. B. Morton) replied that the seance took place on Thursday, July 23rd at the town house of Mrs. Bolton (36a, Upper Smythe Street, London, W.), that the medium was "the well-known Oriana Fallow (who sits for Sir Geoffrey Gourd) and the chairman was Mr. Ralph Tamleigh, author of 'Half Hours in the Dark.'" It was Mr. Tamleigh, we learn, "who first heard Eleanor of Vacquitaine through an ear-trumpet made by the well-known firm of Snatchett and Dogge."

Some further drolleries followed and the nature of the jest was made sufficiently apparent, almost to the extent of being beaten out a trifle thin. ("Eleanor of Vacquitaine" may be a joke, too—we do not usually "spell it with a v.") There is so little laughter in Fleet Street in these days, that one can hardly grudge it some additional merriment, even at the expense of Spiritualism, which has its humorous side, as all old Spiritualists know. The old-time monarch kept his jesters who occasionally made their master the butt of their witticisms. So why should we complain?

I would far rather see Spiritualism attacked in this way than by the deadly dull method of argument and solemn denunciation. It has managed to survive both, and does not at all mind being laughed at, for so far it has shown that it is likely to have the last of the laughing.

There is nothing so good but that it will have its detractors and nothing so bad but that someone somewhere may be found to defend it. The first test, whether one is blamed or praised, is the kind of people who blame or praise—is their blame or their praise of real importance? The question then is not so much "what people will think" as "what people?" But even here the personal element is not of main importance. The impersonal law comes in. The good thing lasts, whoever condemns it. The bad thing perishes in spite of all its champions. And that is the only true test.

D. G.

LIFE'S TAPESTRY.

Pleasure and pain,
Sunshine and shade;
Were Life all pleasure
No pattern were made.
Marvellous colours the pattern perfects,
This deepening shadow,
That radiance reflects.
Each fresh experience
A new colour brings,
And the colours all blending,
True Harmony rings.
Then looking back
When Life's sun is setting,
And the glory illumines the soul,
We shall see that our weaving,
Has wrought, past believing,
A Tapestry, perfect and whole.

JESSIE FARRELL.

Cambridge, C.P.,
South Africa.

"FIRES DIVINE," the mystical and psychic play by Miss Rosaline Valmer, with music by Mr. John Foulds, is to be produced at the Scala Theatre on September 15th.

INTERVIEW WITH GERTRUDE O. TUBBY.

BY LESLIE CURNOW.

Miss Gertrude Ogden Tubby, who is now on a visit to England, is a member of the English and American Societies for Psychical Research, and as private secretary to Professor James H. Hyslop, and Secretary of the A.S.P.R., she had experimented with a number of first-class American mediums. In a recent interview she expressed many interesting views.

"I have had sittings with five prominent mediums in England. One of them worked blindfold. A symbol I received in the United States I also received here, and it purported to be from the same individual. The symbol was not known to anyone in England but myself, and it had never been made known in America."

How does the quality of mediumship in England compare with that in America?

"There is just about the same diversity here as there. For instance, in this country I had two sittings in which there was a good deal of 'wander talk,' but at the same time high spots of correct evidence, sufficient to give value to the sittings. I also had two sittings that were highly evidential, with a minimum of waste. An example of psychometry was specially good, and it compared well with similar tests in America, in fact all the psychic work here stood well in comparison. In some ways yours is superior and in other ways ours excels."

How is that?

"Your mediums are not, as a rule, trance mediums, while in America I am accustomed to work with trance mediums. The trance leaves one freer to pursue a point, and one can raise a question without feeling that the mind of the psychic is addressed. That I've not been able to do here."

"It appears from information I am given, that you have a psychic photography group with which your competent observers are satisfied. We have no such professional group."

"My first work in Psychical Research was to take notes of a series of thirty-seven sittings with Mrs. Chenoweth, of Boston. This was Dr. Hyslop's first series with this medium, after he had made a brief preliminary investigation. That was in 1907. In that series he followed his usual custom. He brought a total stranger to the medium, introduced him under a pseudonym, and then allowed the seance to proceed, without himself offering any information or making any suggestion."

"I should have said that the psychic was always entranced before the sitter was brought into the seance room and I left before she was restored to normal consciousness. As far as I am aware, you do not work that way over here. Mrs. Chenoweth does not care to meet sitters. She is only concerned with obtaining results, and does not wish to have those results discussed. She is so thoroughly trained along scientific lines that she prefers to work by such methods, which were those of Dr. Hyslop and Dr. Hodgson."

"Often the sitter was almost a total stranger to Dr. Hyslop. He introduced him as 'Mr. Jones' or 'Mr. Brown,' and after seeing that, with the note taker, he was able to handle the situation, he left him to go on with it unaided."

"Each of those sitters, and Dr. Hyslop in his own private sittings, got entirely distinctive material. There were no repetitions, few stumblings, a minimum of what Sir Oliver Lodge calls 'medium stuff,' but much that was highly evidential. That was enough to convince me that there was value in the work. No one could have made such a series of correct guesses. However it was done, I think it was by a supernormal process."

"From that time on, I did special work for him occasionally, and in 1911 I became definitely associated with the American Society for Psychical Research as his secretary, later becoming Assistant Secretary and then Secretary of the A.S.P.R. Since 1907 I have had experiences with many psychics."

"You wish to know what is the feeling abroad in America with regard to psychic research? Well, both scientific and religious prejudices are slowly ebbing, and the religious prejudice is disappearing faster than the scientific. The attitude of the laity is having a more immediate effect on the ecclesiastical than it is upon the academic mind."

"There is an increasing appetite for literature on the subject, and that leads to a desire for investigation of phenomena of some sort, either in circles or in private interviews with mediums. The interest usually focusses in that way."

Is this subject gaining ground in America?

"Yes, it is gaining ground. It is spreading in little groups scattered over the country, who are experimenting and studying on their own account. There is, for instance, a little group at Everett, Washington, on the Pacific coast, who have been experimenting in automatic writing through the mediumship of one of their members. They have been going on for some years, and have secured some remarkably interesting, non-evidential script. Then in Washington, D.C., on the East Coast, and in New York City, and Boston,

as well as in Cleveland in the Middle West, there are larger groups conducting public meetings, lectures and discussions on the subject. People seem more determined to find out the truth for themselves than to scoff at it. The best proof I can give you of the popularity of the subject is that we get into the funny papers. That, you know, is a sure sign of popularity."

"The Spiritualist movement in America is not, on the whole, as dignified as it is in England. Of course, there are exceptions."

What about public clairvoyants?

"I do not know sufficient to make a statement about that. I know one or two public clairvoyants in New York who are sincere and successful in their work, but I have no idea regarding the country at large, it is too extensive."

Can you speak of the visitors to America from England?

"The lecturers who have come from England have been of different types. Sir Oliver Lodge, Sir Arthur Conan Doyle, and the Rev. G. Vale Owen have each found response from sections of the community, varying with the varying appeal presented by the speaker. There is no doubt that they assisted in opening the windows of many minds. Where the appeal of one would fail, the appeal of the other would find response."

What of your own work?

"I have been giving lectures to clubs of students and study groups since 1912, on the scientific aspects of Psychical Science. I find that people who attend such lectures are better informed and better read on the subject than they were ten years ago. They do not ask foolish questions in the discussion that follows the lecture. The old stereotyped objections that one used to hear are not so prevalent."

"A written question was passed up to Dr. Hyslop after one of his lectures in Boston many years ago. It was, 'Why do mediums talk insane drivel and lose their mental poise and end their days as insane patients?' He solemnly read the question aloud and then simply said, 'They do not. Next question, please.'"

Miss Tubby is enthusiastic about her former "Chief."

"There is one thing I should like to say about Dr. Hyslop. He was very conservative, and every step of progress he made was a permanent one. He never announced a conviction that he had to retract. He often discussed the pros and cons of an hypothesis that in the end did not prove tenable, but he never made a mis-step in this subject in all the years he was connected with it. That is a noteworthy fact, and a decided distinction for any man of science."

"And when anyone says to me that we must take into account the telepathic theory and the subconscious theory, in weighing mediumistic material, before allowing any lee-way for the Spiritistic theory, I feel that such a man has not made a thorough study of the Hyslop literature. In it he has been answered before he spoke."

"How many of the readers of LIGHT do you think have read his study of the subconscious? It is a masterly psychological study of the subconscious by an eminent psychologist. It is to be found in Vol. VII. of the 'Proceedings of the American Society for Psychical Research.' Anyone who is going to argue about the subconscious and telepathy should know his Hyslop first. I would like to say that most emphatically."

When she came to speak of Dr. Hyslop's personal characteristics Miss Tubby was full of admiration. He was the soul of good nature, and never bore a particle of enmity or animosity towards any opponent. His shafts were only directed against mistaken ideas. Miss Tubby summed him up as "a fine soul."

Has Hyslop communicated since his passing?

On this subject Miss Tubby was reticent. She would only say, "There are those in America who feel that Dr. Hyslop has been heard from evidentially," adding that she herself had had from him, through Mrs. Chenoweth, these words: "I find it hard to assume that I am dead," to which she had promptly replied, "I should think you would."

THE HAUNTED RECTORY.

[The Rectory is in County Dublin.]

Within this Rectory where I live,
An old dead Rector too abides.
I do not know his name or face,
For from my gaze he always hides;
But at a time of grief, or fear,
He lets me know that he is near.

My predecessors say the same,
In pain or illness, they perceived,
Though not by any earthly sense,
One who rejoiced because they grieved.
He was a priest he makes us feel,
But that is all he will reveal.

But why this strange malignity,
Why hate us, harmless men, who too
Live in the home where once he lived,
And do the work he used to do?
Poor bitter soul, may you be blessed
With kinder thoughts and final Rest.

—THE PRESENT RECTOR.

SPIRITUALISM IN DENMARK.

Mr. A. V. Peters writes:—

Arriving on the 19th July at Esbjerg we were met by a group of Spiritualists who live in that town, amongst them our well-known friend Mr. J. S. Jensen, of Copenhagen. I need not say that the welcome was hearty, and although I had not gone over for Spiritualistic work but purely for a holiday, yet during the evening the conversation turned on Spiritualism and the progress it was making in our own country. Questions were asked and a very pleasant evening was spent.

During the following week we spent most of our time at Esbjerg. A solitary Spiritualist who knew that I was in the town came one evening to talk to me, asking me again questions about our work at home.

At Aarhus again we were met by some Spiritualists, who were very kind and entertained us. The next day we had a public mutual séance at the house of Mr. Thomson, who is the President of one of the societies in the city. Amongst the guests at his house was Mrs. Nora Jensen, who is a very good medium. I gave some clairvoyance in German which was translated into Danish. Mrs. Jensen then gave us some excellent clairvoyance in Danish, which was translated into German, and I re-translated it into English for my wife. It contained some information of which we knew nothing, but were able to substantiate when we came back.

In Copenhagen we met some of the old friends who have been Spiritualists for many years. As it was mid-summer, we had no chance of a public meeting there, everybody being away. They told me that the inquiry for Spiritualism is deeper and broader amongst the more educated classes, but that Spiritualism is suffering from an attack of "twin-spiritualism!"

On our way home we stayed for a little while at Esbjerg and held a large meeting there, endeavouring to encourage the people in the work. Everywhere we found a spirit of earnest inquiry after real spiritual things, and many questions were asked regarding the Society of Friends. Altogether I found there is a deep interest in Spiritualism in Denmark and Scandinavia, as the philosophy of Materialism has failed to satisfy the people.

Miss H. A. DALLAS, who is shortly visiting Cromer and Felixstowe, will give addresses in both places, namely, at the Adult Sunday School, West Runton, on Sunday 23rd, and at Felixstowe on the 28th inst. Her subject will be "Death in the Light of Science and Psychical Research."

LONDON SPIRITUAL MISSION.—Reference was made at the close of the evening service at the London Spiritualist Mission, Pembroke Place, Bayswater, on Sunday, to the seriousness of Mr. George Prior. Mr. Prior was an ever-welcome speaker at Pembroke Place, and prayers were offered on his behalf. There was a full audience, and the Rev. George Ward spoke on "From Materialism to Spiritualism," tracing the evolution of thought during the last fifty years.

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GARDEN MEETINGS.

By kind permission of MRS. HENRY WITHALL, Garden Meetings will be held at her residence, Oakwood, Hendon Avenue, Church End, Finchley, on the last Saturdays of the Summer Months, August 29th, September 26th, from 3.30 to 6.30 p.m. Music, Tea.

Free to Members. Non-Members will be charged 2/-, the usual visitor's fee to the Society's meetings.

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 1.30 p.m. ... MRS. CHARNLEY.
 Wednesday, August 26th, at 7.30 p.m. ... MRS. CHARNLEY.
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 Wednesday Concentration 3.30 p.m. (Members only).

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 " " 3 p.m. Study Class. Open to All.
 " " 6.30 p.m. ... MME. A. de BEAUREPAIRE.
 Trance Address.
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 Monday, August 24th, at 8 p.m. ... MRS. FILLIMORE.
 Clairvoyance.
 Other meetings during the week as usual.

Worthing Spiritualist Mission, Mansfield Hall, Liver-
 pool Rd., Aug. 23, 11 & 6.30, Mr. Boddington. Aug. 27, Mrs. Jamrach.

SUNDAY'S SOCIETY MEETINGS.
 Lewisham.—Limes Hall, Limes Grove.—August 23rd, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. J. M. Mathias.
 Wednesday, August 26th, 8, Mrs. M. Clempson.
 Croydon.—Harewood Hall, 96, High-street.—August 23rd, 11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.
 Camberwell.—The Central Hall, High-street, Peckham. August 23rd, 11, Service; 6.30, Mr. T. W. Ella. Wednesday, 7.30, at 55, Station-road.
 Shepherd's Bush.—73, Becklow-road.—August 23rd, 11, open circle; 6.30, Mrs. Bloodworth. Thursday, August 27th, 8, Mrs. Ure (of Liverpool).
 Peckham.—Lausanne-road.—August 23rd, 7, Mrs. E. ... Thursday, 8.15, Mrs. M. Maunder.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side)—August 23rd, 11, Mr. Pateman and Mr. Brett Martin; 7, naming ceremony by Mrs. Edith ... Wednesday, August 26th, 8, Rev. J. M. Mathias.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—August 23rd, 7, Mrs. Brownjohn. Thursday, August 27th, 8, Mrs. Anderson.
 Central.—144, High Holborn, W.C.1.—August 21st, address and clairvoyance. August 23rd, 7, Mrs. Maunder.
 Richmond.—Free Church, Ormond-road.—August 23rd, 7.30, Mrs. S. D. Kent, address and clairvoyance. August 26th, 7.30, Mr. C. Glover Botham, address and clairvoyance.
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. P. Potter. August 23rd, 3.30, Clairvoyance in the Hall, after the Evening Service, Medium: Madame Bishop Peterson; 6.30, Service, Holy Communion and Address. August 26th, 7 p.m.

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A CHANGE OF ATTITUDE.

We are interested in some remarks by the "Yorkshire Post," quoted by the "Evening Standard" under the title, "Meddling with Spiritualism." They are remarkable if only by way of illustrating the progress we have made during the last few years. We read, with approval, that—

The study of Spiritualistic phenomena should never be undertaken save with the care, patience and sober impartiality that are necessary for any investigation where unknown forces are liable to be encountered. Unqualified persons should no more meddle with table-turning, let us say, than persons ignorant of electrical science should experiment with high voltage currents.

Amongst "unqualified persons" we include those who are lacking in good sense and good feeling—not necessarily in science, which may merely mean the ability to do murderous things in an efficient way. Further, we read that the point of view indicated in the article "has been consistently advocated by many leading Spiritualists," and it is "hoped that its wisdom will be increasingly recognised." Certainly if the lesson is not learned by precept it will be taught by experience. None the less we are assured that no greater mischief results from foolish tampering with the "forces" of the spiritual realm than by trifling with the forces of the world in which we now live. Mischief may be done in either case, but both worlds are under intelligent direction, and in the last resort the Universe may be said to be "fool-proof." There are impassable limits, and invincible powers of adjustment and rectification.

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NOTES BY THE WAY.

No shadow but its sister light,
Not far away must burn.
No weary night, but morning bright
Shall follow in its turn.

—HAVERGAL.

A NEW DOCTRINE OF SPIRITS AND DREAMS.

"The Press" (Christchurch, N.Z.), recently published a remarkable article headed "A Thinker in Thule," by Arnold Wall, touching upon the work of Professor Macmillan Brown, "the best living writer on the prophecy of the future," and dealing rather fully with a book by an Icelandic writer, Dr. Pjeturss. Of this book, "Nyall," Mr. Wall says: "The title of the book should mean simply 'all new,' and it is intended to convey that the book is as a whole original, and propounds some entirely novel doctrine." Without questioning the "originality" (or independence) of the work to us, the claim for novelty seems ill-founded. Mr. Wall says the doctrine is summed up thus: "That which thousands of millions have thought to be life in the 'spirit world' or 'world of gods' is life in other worlds." Unless the summary is defective, the other worlds in the quotation may (hypothetically) be of a spiritual, or of a physical, constitution. Against the latter interpretation there are obvious objections. As for the former, we of course concur with the continuation of the excerpt: "This thought, which can thus be so succinctly expressed, is going to be the beginning of a greater improvement in the state of mankind than has occurred in all ages." The main doctrine is further expounded under thirteen heads, conclusions of researches for seventeen years. The first of the thirteen points is sleep, which is curtly described as "a condition of consciousness." The second and others deal with the dream-life. Here it would have been perhaps good for the book had the originality of it suffered reduction. According to "Nyall," in the dream life there is the dreamer or dream-receiver and the dream-giver, the latter living in another world: "Our dream-world is the same as the spirit-world of the medium." Of the varieties of dream and dream-world Dr. Pjeturss seems to have nothing to say, nor of the distinction between what may be called auto-dreaming and the "dream interjected by a spirit." The translator, however, says he cannot guarantee that the translation gives the exact sense of the original in every phrase and word.

FALSE MESSAGES: THEIR SOURCE AND EXPLANATION.

BY THE REV. WILLIAM A. REID, M.A. (GLASGOW).

I was asked recently to give an address on the above subject, to be followed by a discussion, at the "Scottish Mediums' Union," Glasgow. It was felt by those who know there are veridical messages that an attempt ought to be made, both for the sake of mediums and of psychic inquirers, to explain messages that are false. The discussion was remarkably able, well-sustained, and entirely free from bitterness. It struck me that the readers of LIGHT might find it profitable to learn the reasons assigned, and possibly could contribute something towards the solution of this rather vexed subject.

Let it be clearly understood that the admission of false messages does not imply that there are no true ones. In the discussion one person said there were no false messages; but this claim obtained no support. We did not discuss deliberately faked messages for gain or for some ulterior motive, though these do a great deal of harm and drag Spiritualism into disrepute.

We should not hastily conclude that even the faked messages are always given by deliberately wicked people. Many are given by kind-hearted people who don't wish to send their consultants away "with a sore heart." Indeed I heard a scientific palmist assert in a public lecture that she "often saw one thing in the lines and told another, in order not to unduly depress clients." The Prophet Hananiah in Jeremiah, ch. 28, who said that Jerusalem was to be freed from the yoke of Babylon in two years, may have been deceived by his own patriotism. The proved falsity and futility of most of our war prophecies during hostilities may have been due to patriotic bias of mediums or of the spirits. Personal prepossessions, or sub-conscious wish, make spirit messages either in favour of Reincarnation or against it.

As I have said, we ought not to be too hard on the givers of fake messages. They may be only in part deliberately faked. Almost certainly they are a response to the age-old demand, familiar to us in the Old Testament, that our prophets should "prophecy unto us smooth things." The rôle of the prophet who tells the naked truth is often rather hard. Jeremiah and Jesus of Nazareth illustrate this only too clearly.

"False prophets," "false Christs," "wolves in sheep's clothing," seem always to be with us. Apparently we cannot escape them. They would not be there if there were not true prophets, real Christs, and harmless sheep. The false is a tribute to the true. The situation demands that we have our wits sharpened to test the messages. In Deut., ch. xviii., v. 22, two simple tests for messages are given: "Are the messages righteous?" and "Do the prophecies come true?" This is similar to the New Testament advice to test the spirits to see whether they be of God, and if they call Jesus Christ Lord.

Yet despite repeated warnings we are all the victims of false messages, and we wonder why, and we ask how we can protect ourselves. So let me, with the help of "The Mediums' Union," attempt to analyse the situation in the hope of getting substantial guidance. I purposely ignore intentionally false messages.

Unintentionally false messages may be divided into personal and impersonal messages. Many consult mediums regarding a personal matter only to obtain a welter of contradictions. I recall asking about a missing friend at a table tilting. The street name and number in Glasgow were given. Three of the sitters, separately, went to verify this next day. It was a pure fake. Now there are hundreds of such messages which can easily be demonstrated to be false. Why are they given?

Impersonal false messages are in a way even more

inexplicable. We wonder why they came, and whence, if we can often easily disprove them. I would recommend those who wish to study impersonal true messages to study "Voices from Another World," by Guthrie. He refuses the Spiritistic hypothesis, and posits ancestral memory. One wonders if the ancestral memory, if it exists in the form Mr. Guthrie asserts, can lie, or fabricate, or forget.

As is well known, many impersonal messages obtained by different kinds of automatism, especially by automatic writing, can neither be proved nor disproved. With such I am not for the moment concerned. I wish to seek an explanation of impersonal messages which can with small trouble be shown to be quite false.

A STRIKING INSTANCE.

I give a fairly good example herewith of an impersonal false message. A ministerial friend was asked to my house to meet a medium. They had never seen each other before, nor did they know of each other's affairs. They sat down to work the ouija board together; and amongst other things this was spelt out. The italics are my questions or remarks, the words in inverted commas were spelt out.

Date: 31/3/24.

Three names were spelt out in succession.

"Isabella Martin, Elizabeth Brown, Kate Campbell."

Have you a message?

"Kate Campbell. Ireland. Bray. Manor House Farm. Two miles from Dublin."

Anything more?

"Two months drowned."

Where drowned?

"Near Lower Powers Court. Near Lord Powers Court."

Lower or Lord?

"Lord Powers Court."

Did you fall into the water?

"Accident."

Were you married?

"No."

What was your age?

"17."

Had you father, mother? To both questions,

"No."

Had you brothers?

"One. William. Half-brother."

Sisters?

"No."

What did you work at? At home?

"No. Lord Powers Court. Nurse."

Had you a middle name?

"Luttrell."

Your half-brother's name?

"William Luttrell."

Where did he live? This after reply that she did not know his address,

"Coatbridge near Glasgow. In Navy last word. Cold dark night."

Was it a cold dark night when you were drowned?

"No."

Is that your state now?

"Now. Lonely. Only one here."

Do you mean that you have found no friend to welcome you?

"Alone. No other."

Why don't you pray to God, and He will send you a friend?"

"I pray often."

But how do you pray? Do you ask God?

"No. Telling my beads."

Beads are no good now. Throw them away. Ask God or Jesus, and they will send you a friend.

"Dumb and Blind."

Who is dumb and blind?

"The angels deaf and inconsiderate."

(To be continued.)

"ETHER AND REALITY."

BY LILIAN WHITING.

I believe . . . that our real bodily manifestation is through the ether primarily. . . . I wish to make the hypothesis that it is the ether which is really animated, and that this animated ether interacts with matter; I suggest that the true vehicle of life and mind is ether and not matter at all.—SIR OLIVER LODGE.

Sir Oliver Lodge's latest book, "Ether and Reality," is the "missing link" between spiritual theories and intuitional convictions and the facts of science. Is it not a far greater book than we have quite realised? Is it not, indeed—I will not say *revolutionary*—but marvellously *evolutionary* to the intelligent thinker? Revolution implies something too violently sudden to be quite applicable to the deep and serene mental processes of thought. The flash of intuitive perception often comes in an instant; but this is of value chiefly in the sense of illumination which gives the condition for thoughtful study and approach. One may be perfectly (and inevitably) convinced, all in a second, by his own flash of intuition; but for a non-scientific person to project his flash of intuition on the screen serves little purpose in any serious quest. And even for one's self as well as others one must seek some reason for the faith that is in him. An unsupported statement from someone possessing no claim to lofty thought, to scientific knowledge, or a high range of scholarship is, practically, of no value. Of late years some of our friends have been tracing out, in modern science, certain affirmations, or discoveries, that are quite in the line of support to some of the announcements made by Andrew Jackson Davis, three quarters of a century ago; and it is this support that enables those statements to be regarded as significant. Unquestionably, Dr. Davis, as a natural seer, reported truly as to conditions in what he called "the Summerland," and what we know as the Ethereal Realm. But the value of these reports is, at least enhanced, if not, indeed, supplied by the scientific proof. It is true that Clerk Maxwell and others, in the generation preceding that of Sir Oliver Lodge, had offered scientific suggestions of the ether; in fact, if one likes to "trundle his soul backward," he can find, from Plotinus on, an almost unbroken chain of evidential suggestion.

In the decade of 1890—1900. Professor Dolbeare (of Tufts College, in the suburbs of Boston) produced a remarkable book entitled "Matter, Ether and Motion." It was an intensely suggestive work, and perhaps even more valuable in its richness of speculative suggestion than in its actual records. There followed that brilliant and imitable little book by Sir Oliver, "The Ether of Space," in which the great scientist gave, in a form as condensed as it was clear, the results of his researches into the nature of the ether. Out of all the accumulations of scientific data and of intuitive spiritual questionings it was not difficult to see, as a speculative possibility, that the Ethereal world was the world of reality; the world in which we are, essentially, now living; that we are spiritual beings, now and here; clad in the ethereal body, which is encased in the physical body, relating us temporarily to the physical world; that the actual world in which we thought and acted, loved, planned, and realised the experiences of life, was not the visible, but the invisible world; not the world of the physical, but the ethereal universe. And now we read in Sir Oliver's latest publication:—

Mind may always need a vehicle, a body, a habitation; but it need not be made of matter. If what I have suggested is true it is not really made of matter now. It belongs to the insensible world, the world beyond our senses. Only for purposes of transmission and communication do we need the world of matter; our real existence is elsewhere and otherwise.

Is not such a statement as this of tremendous importance, coming, as it does, with the authority of science? Then, again, we find Sir Oliver saying:—

The Ether is a permanent vehicle, probably adapted to the utilisation of something still more beyond our senses than itself.

How that accords with the intimation that we know not what we shall be; but that we go on "from glory to glory!"

How all this marvellous and infinite outlook invests every day's experience with its significance and its place in the constant expansion of our infinite life; that Future which we are creating, and whose quality we are determining, hour by hour, as we go on. And how this thought invests the days with a new aim, intense interest, and transmutes the daily living into an Enchanted Pilgrimage!

One recalls Walt Whitman's words: "This is not my true country; I live banished from my true country!" Who of us has not felt all the while the actual reality of this sense of banishment? We "function," as our friends, the Theosophists, are fond of saying, on this visible and tangible plane; but we are conscious of drawing our energy from ethereal reservoirs; we are conscious of pressing on with more direct access to these ethereal resources.

The Brunswick, Boston, U.S.A.

RELATIVE VALUES.

BY H. A. DALLAS.

"Be ye skilful money-changers" is one of the best authenticated of the uncanonical sayings of Christ. It is quoted or referred to more than 60 times by the Early Christian writers. It is characteristic or quite in keeping with the terse and arresting sayings recorded in the New Testament. Its parabolic nature is obvious; it is intended to prompt reflection, not to be a substitute for thought.

The money-changers were a familiar sight to those who frequented the Jewish temple. The Roman coins, tokens of subjection to the Gentile, foreign rulers, had to be changed into Jewish money before they could be used in the service of the God of Israel. Bad money was, doubtless, in circulation sometimes, and the skill of the money-changer was shown in the accuracy and rapidity with which he could discern between the true and the false; from long habit he could quickly detect the true value from the weight of the coin in his hand and from minute marks upon it. "Be ye skilful money-changers" therefore meant "Learn to estimate relative values quickly and accurately."

The lack of discernment lies at the root of many evils. Right judgment can be cultivated; human beings are not automata; the faculty of discernment can be cultivated; it is latent in mankind and it can be used, although not always instinctively. The sense of values is essential to the artist, and he knows that it must be carefully trained. In the art of living it is of paramount importance not only to enable a man to distinguish between right and wrong, but also to enable him to see things in true proportion and thus to obtain a healthy balanced mental outlook, free from puerile anxieties and ambitions, with a clear vision of the realities, and the capacity to recognise the minor significance of things material. Spiritualism at its highest level is of great value, for it should force upon the attention of all who really accept it the futility of merely material gains. It puts a new and different kind of value upon life. But, of course, Spiritualists are not always "skilled money-changers." On one occasion when I had been giving an address on Psychical Research someone approached me, saying that only *seeing* objects move without contact would make him believe; immediately afterwards another person told me that only the mental phenomena interested her, she cared not at all for the physical phenomena. Both positions are easy to understand, but in both cases there was a lack of the sense of values, or the personal equation had a blinding effect on the speaker, who failed to see facts in their proper relation to the whole subject.

We must, of course, exercise this discerning faculty as much in connection with principles enunciated from the Other Side as when they are presented by someone still incarnate. The experience of death having occurred makes no difference in the obligation of so doing.

For instance, when the spirit called Johannes ("Towards the Stars," pp. 239-260) tells us that the "root law" which governs spirits who have passed on is "self-realisation," we are bound to compare this with the Christian principle of self-sacrifice, and, carefully weighing the two principles against each other, to ask ourselves which is the worthiest and most beautiful.

Johannes presents the principle thus:

"The ultimate end is to realise oneself. It is not to help others. Be quite sure: a completeness of your own spirit is what is required of you. . . . We do help each other, but our fundamental reason is that we get mutual benefit from each other's minds. That is the root law which governs us" (p. 258).

The great apostle Paul sets before us a different principle when he exclaimed, "I could wish that I myself were anathema from Christ for my brethren's sake" (Rom. ix. 3).

We are bound to consider which of these two root principles is the more divinely noble. Self-realisation is reconcilable with self-sacrifice, but only for those who find in sacrifice the true principle of human evolution. The two cannot be reconciled by an ego-centric life which regards service to God and the universe chiefly as a means of self-realisation. The deo-centric life will find in self-giving for the benefit of the whole the highest joy and ultimate perfection, because joy and perfection must inevitably be attainable along the line of Divine Purpose. If the Divine Purpose for the individual is service and sacrifice, then by service and sacrifice the individual will necessarily find self-realisation. If we make the aim of life self-realisation we invert the principle of Christ, for His root law was undeniably service and self-sacrifice.

Our hope for the future is that under the conditions of a freer life self-sacrifice and service will become more complete, that of those who have passed into the higher life it may truly be said in the words of the poets:—

"Evermore
For sacrifice they die—through sacrifice
They live, and are for others, and no grief
That smites the humblest, but reverberates
Through all the close-set files of time."

—L. Morris.

FOR THE KNOWLEDGE SEEKER.

THE MAGIC OF THE FAKIR.

CONDUCTED BY F. E. LEANING.

XIX.—BIRD-GHOSTS.

This title, like "Abracadabra," or a Christian Science formula, can be read either backwards or forwards correctly. I do not really know whether "Ghost-birds" is not more applicable. Whichever way we take it, they are a mystery, and have long puzzled me. In some cases one can see that a vision, for instance, in which a bird figures, is simply symbolical, as when Miss Katharine Bates saw two swallows with a baby swallow between them, and understood that it was meant for herself and her parents; or when a dove figured in what has been called Lord Lyttelton's warning, three days before his death. This is not the sort of thing I mean. Neither is that strange beating of wings and whirring which one hears of sometimes in haunted houses, and sometimes in savage séances. If all forms of life pass into the unseen, of course birds are included, although we hear very little about them on the other side. One or two parrots have come back, to Direct Voice séances, but that is all, and there are stories of materialising love-birds—not on good authority. All this is intelligible enough if one grants the premiss.

But in the three cases which I select, something invisible but with the feet of a bird in two of them, and something more in the third, are the unexplained features. The first I take from the account of her automatic scripts given by Mrs. A. W. Verrall, and forming a complete volume of the "Proceedings" of the S.P.R. (Vol. XX.). Writing in the dark between eleven and twelve on the night of May 11th, 1901, after entertaining some friends for the evening, she received a short script of mixed English, Latin and Greek, some of it unintelligible, and none of it particularly relevant, ending with the outline of a bird with a human face. She says, "I showed the script to my husband next day. We could make nothing of it and were much amused at the drawing of what we often referred to in the next few days as the 'cockyoly bird.'" One of the Latin sentences was: "Chalk sticking to the feet has got over the difficulty." Now on that night, two young men in London were keeping watch in certain rooms in one of the Inns of Court close to the Law Courts. The occupant had left them empty on account of "uncanny happenings," and the better to discover anything that passed the two smaller rooms had been sprinkled with powdered chalk. Seven times did doors open or close without touch, the exact time being noted in each case, so the watchers were not asleep! After two a.m. they found the chalk marked with "clearly defined bird's footprints in the middle of the floor," measuring $2\frac{3}{4}$ inches in size, showing three toes and a short spur behind. Three were in one room and five in the other, and the observers had certainly no expectation of anything of the kind. It was not until an account appeared in the papers that Mrs. Verrall remembered the script of five days before, but she received this script some hours before the footprints were made.

The second case involves not only the footprints, but the vision of, apparently, a spiritual turkey, or something worse! It is a warning against having anything to do with physical phenomena, for I gather that the "abnormally big black bird," with great talons and a fierce expression which made the clairvoyant turn white, really represented Spiritualism, trying to capture a victim. She had been doing a little table-turning, and wrote to Miss Jessie Middleton, in whom she confided, that "it was with a feeling of the greatest horror that I awoke one morning in January, 1910, to find the counterpane of my bed covered with vivid black prints, unmistakably those of the foot and claws of a very big bird." Full of worry and dread, she went to a doctor friend, who must also have been, fortunately, of a rare type himself, for he told her that she had been visited "evidently" by an Elemental, as a result of "dabbling in Spiritualism"! Whether by this extraordinary statement he put the idea into her head, or confirmed it, since she says that she "quite well knew the demoralising effect of Elementals" (how?) one cannot be sure. The only thing one is sure of is that the footprints were made, and that there was no way of accounting for them normally.

Finally, I recall a curious old German case of supposed "possession," but what we should nowadays call a "poltergeist," persecuting a good pastor and his wife. As in some similar Scotch cases, the prayers of the Church were asked for, but afforded no relief. In the midst of the commotion the wife perceived a black bird, from time to time, which they believed to be the Enemy in person. On one occasion she caught up a spit and attacked it. The bird vanished, but drops of blood were found upon the ground, and the molestations ceased for a short time, and the cats, dogs, and doves, which had been "crying aloud and tearing about" quieted down. Pastor Schupart was a Professor in the University of Giesing in 1721, and dictated a long account to one of his pupils, printed in his biography in the "Allgemeine Deutsche Biographie."

A fakir has been astonishing Paris with some of those rather gruesome exhibitions of the power of mind over matter, of which we have heard several times before. *LIGHT* in earlier days published stories of the kind which we never knew whether to take seriously or not.

The Paris correspondent of the "Daily News" tells how the fakir in question plunged a murderous looking dagger into his throat, having undertaken that no blood should flow until the jury of doctors should ask for it:—

When the word was given it flowed to order, and so copiously that the Frenchman next to me, after trying to leave, flopped forward, and had to be laid out to recover on the floor.

Tahra Bey is the name of the fakir; a young man of 28, he is described as "looking like a Bible prophet in a coloured print." He states that his science is shared by many others of his kind. He maintains the reality of his powers, and apparently wishes the scientists of the Western world to examine and pronounce upon them.

There were nine doctors on the platform, who are "still in the stage of wonder" and although detecting no trickery are not quite persuaded of the genuineness of the performance.

They watched Tahra while he skewered his cheeks and throat, without blood-let, or wound that survived the exercise of his own will to heal it.

They saw him extended corpse-like and rigid, his only support a sharp blade mounted on trestles at his ankles and neck, while a lusty fellow with a sledge hammer smote in two a huge block of flint placed on his abdomen.

They helped to place him, stripped to the waist, on a frame from which 200 sharp spikes reached upward to rend him, and, like the audience, they held their breaths when a man sprang on to his chest and pressed him down upon the points.

Examination revealed no trace of blood or appearance of torture.

Another experiment was tried when three of the doctors retired, and returned with a letter. This contained a message to the fakir. To make the test stronger the letter was wrapped in a paper, sealed in an envelope and not given to the magician, but held up to him at a distance of a yard or so.

It asked him, as we found later, to take a watch from the pocket of a journalist on the platform, and to carry it to a lady sitting in the audience.

This he succeeded in doing, but only after wandering about vaguely for ten minutes or more. The journalist, who did not know that he was cast for a part, had complicated his task by changing his place two or three times during the experiment. At no time was the fakir in physical contact with the author of the letter.

The performance concluded by the fakir being put into a coffin and buried alive under a ton of sand. After 24 minutes he is exhumed and steps out pale but apparently unharmed. This feat of being buried alive and surviving is of course, a traditional marvel of the Eastern magician, and in some tales the interment lasts for days or weeks. But 24 minutes is sufficiently sensational.

We have now to hear from the conjurers who always seem to have an explanation of "occult" wonder-working. They are always desirous that the world should not "lapse into superstition," which is really noble of them: But it may be that there are things which even Houdini does not know.

THE COMING AGE.—The constant assertions of a readjustment, even a cataclysmic revolution, whereby the West is bound to fall and the East "come into its own," appearing as they do in the war prophecy of 1911, and continuing down to the script of June, 1918, are to be taken, it would seem, in a sense other than that of political, racial or social supremacy. The doctrine that is enunciated is that man, being compounded of matter and spirit, there are two driving forces in the process of material redemption, intellect and intuition, the first being of the West and liable to degeneration into sheer materialism, the other of the East and subject to no such danger, but liable to isolation and abandonment whenever the first balance is lost. The West has abandoned itself, through the prostitution of intellect, to materialism, and only through the war could its false standards be broken down, its evil motives be purged away, and the gate opened for the re-entrance of that vitalising spirituality that is of the East and is of the soul of the East. The restoration of this balance through the new coming of this Eastern spirituality is clearly predicted as the result of the war, and as its very reason for being, and by this the readjustment is to be effected that will make possible the "Great Days of Christ" wherein a new civilisation will be born—a civilisation that is given promise of indefinite continuance; since this is the last time that matter will triumph even temporarily over intellect and spirit.—From "The Hill of Vision," by F. BRIGH BOND.

LETTERS TO THE EDITOR.

A DOG'S PSYCHIC POWERS.

SIR.—As a regular subscriber to your magazine LIGHT and a great admirer of your writings and your conduct of the magazine, I venture to intrude for a few moments on your valuable time.

A medical man with a large consulting practice, I have been kept pretty hard at it for the past twenty-five years or so, and it was when my dear father passed over some eight years ago that my wife and I became convinced that the Spiritualists had "the right end of the stick."

I hope, some time soon, if acceptable, to let you and your readers know just why we became such staunch adherents to the cause.

With regard to a small paragraph which appeared in LIGHT some two weeks ago, telling us about the strange behaviour of a pet dog, you may be interested to know that we had a very similar occurrence here.

We had a Sealyham terrier some time ago, a nice animal, devoted not only to us but to my wife's mother—a dear old Highland lady of the old school, a type non-existent now.

The dog was devoted to the old lady, and a few days before she passed over it became restless and very strange in manner.

He took no food, roamed around the house in a restless and irritable fashion, and we could not quite diagnose the trouble.

Our old lady, my wife's mother, had been staying with us at the coast here for a fortnight and had greatly benefited by her stay.

She left us on the Saturday morning, my wife driving her to the station to entrain for Glasgow and she never looked better.

That same evening my wife was busy upstairs putting our young hopeful to bed, when all of a sudden I heard a cry. I was reading in the billiards room at the time, and ran upstairs, the dog following, highly excited. I found my poor wife in a terrible state.

On enquiring what was wrong, I was informed that whilst putting the child in bed, my wife heard a very distinct sigh, the tone being that of her mother; then when preparing to come downstairs again, she distinctly saw her mother walk round one of the upstairs passages and disappear.

I saw at once that this was not a case of hallucination or delusion—call it what you please. We had barely got downstairs again when the telephone bell rang, and we were informed that the old lady had had a very bad heart seizure and was not expected to recover. This was the beginning of the end and she passed over not long afterwards.

Now for another very strange thing. The old lady's favourite chair in the billiards room was a very "comfy" one, after the Berkeley type, and we always saw that she was propped up with cushions and with a footstool while she was reading or knitting.

After she had passed over, the terrier would repeatedly sit up on his hind legs in front of that chair, waving his paws at nothing so far as we could see.

Time and again I cuffed the animal, but all to no purpose; back he would come and do his performance to the old lady's chair.

We were convinced that the dog really saw something or somebody, and had also noticed that when I sat in that chair myself, I felt the influence, it is difficult to explain, but always with a very cold draught at the back of the neck—no matter what the temperature was otherwise.

Possibly had my wife and I been better developed at the time, we would have learned more; however, we have learned just what has happened to us, and have had what were, to us, wonderful revelations.

Our dear ones came through and convinced us that they had progressed but had certainly not died.—Yours, etc.,

PAGE ROBERTSON, M.S.

"WHAT HAPPENS AT DEATH."

SIR.—The Rev. E. R. Sill's little book of this title (noticed in LIGHT, August 15th, p. 388) is not new, for I have a copy of the third edition published in 1897. It was originally delivered as a lecture, and the evidence referred to was "modern" then. The deductions from Bible teaching are quite sound, and in accordance with those of our own day, as set forth by the Rev. Arthur Chambers, the Rev. C. L. Tweedale, the Rev. G. Vale Owen, and others. The old-fashioned theological dress makes it a good little missionary book to people inside the Churches.—Yours, etc.,

F. E. LEANING.

THE PROBLEM OF RE-IMBODIMENT.

SIR.—Frequent references in your columns to the matter of Re-incarnation seem to indicate quite a deal of interest in the subject, whilst the seemingly frivolous attitude of some of your correspondents concerning it is, to say the least of it, regrettable. They tend to brushing the matter aside with just the suspicion of fear for investigation regarding it!

In its more popular aspect, Re-incarnation is a fascinating subject with almost everyone, whilst to the serious student-reader it is a matter of deep concern. Theosophy says that it is so! And although I have carefully studied the affirmation I cannot quite accept the statement that I have functioned on this earth plane before. The doubt is occasioned, primarily, by the vastness of the Universe, for there seems ample room for the individual to function on many other material planes, without the necessity for returning here. And yet the disparity of the Prince and the Pauper is so wide that the accumulated experiences of earth lives in such varied circumstances would of necessity result in much wisdom. At the same time, the Adepts or Masters, so often quoted in Theosophical literature, command so much of my esteem that I am reluctant to argue with them.

That discarnate entities take no part in the discussion is not to be marvelled at. For there is no reason to suppose that spirit communicators should know every universal truth. It seems that those spirits of the more advanced planes of activity could enlighten us on this subject, although, of course, the Adepts, yet in earth life, are credited with the power and right of walking with angels and to learn the entire truth of all things. Would the statement of the discarnate seer be more convincing than the evidence of Adepts or Masters? Given through the Direct Voice, I believe it would!

The Great Occult Masters are credited with their cognisance of my perplexity. Is there any undiscovered law that can bring the answer into the columns of your journal? And I feel that if this important tenet were authoritatively affirmed there would be some explanation to why we should endure so much suffering in this life. That each one of us deserves all each has to suffer I am quite prepared to admit. But to understand definitely that we deserve it and to know just where we erred in the far-distant past would necessarily make us particularly careful not to consciously err again!—Yours, etc.,

PUZZLED.

PSYCHIC PERFUMES.

SIR.—During the winter months of 1920 and 1921, my brother and I were regularly attending a series of weekly séances which were held at the home of Mr. and Mrs. F. Bailey, 17, Railway Terrace, Caerau, South Wales. During a sitting, a sister of mine, who had passed from the body three years previously, manifested. Proof as to her identity being given, she promised us some flowers at the following séance, but did not state what kind we were to expect. On the evening of the séance it happened to be raining, necessitating my wearing a mackintosh. Through a difference in the time between my watch and Mr. Bailey's clock, we were somewhat later than usual, arriving. Being the last to enter, I was instructed to lock the street door. Divesting myself of my mackintosh, hanging it up in the passage, and entering the séance-room, I was instructed to lock the door and sit with my back to it. My sister did not manifest as was expected. After the séance I felt somewhat disappointed, but on unlocking and opening the door I was met (figuratively speaking) with a cloud of perfume—violets and lilies of the valley. Wondering as to the cause of it, I entered the passage and reaching for my mackintosh found it to be saturated with the perfume; so much so that all present remarked as to its strength. No one present ever used scent, and I simply loathe anything in the way of such for personal use. Arriving home, having carefully folded the mackintosh, I put it away with the purpose of preserving the perfume as long as it was possible. I truthfully assert that the perfume was far more exquisite than any I had ever come across, and that there was a trace of it for more than three months afterwards. At a later séance we were informed by my sister that the conditions, not being suitable for materialisation, both herself and co-operators did the next best thing, and brought the spirit-essence instead.—Yours, etc.,

WM. G. JONES.

Smith Medical Ward,
Poplar Hospital, E.14.

"MAN'S SURVIVAL AFTER DEATH," by the Rev. C. L. Tweedale, has just made its appearance in a new edition (Grant Richards, 10/6 net). It is in every way a remarkable book, a storehouse of evidences of almost every variety touching the question of psychic phenomena and human survival. We shall give a more extended notice of it in a later issue.

LIGHT,

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

THE RELIGIOUS QUESTION.

We have read many times statements by Rationalistic writers to the general effect that Religion has been at the root of many wars, massacres and barbarities of all kinds. It was Religion, we were told, that so frequently set men at each others' throats. We do not accept such statements. It was clearly not Religion, but a lack of Religion, that was accountable for these things.

Even when the statements were narrowed down to an attack on some special form of Religion the argument struck us as absurd. The creed is the outcome of the man, the man is never the outcome of the creed. No thinking person can have failed to observe how very little creed has to do with conduct, or how slightly it affects the essential man or woman. To the extent that it does not express the character of the person who holds it, it is purely artificial—a label and nothing more. A creed may be ignorant and atrocious—as in the case of some savage races—but the ignorance and atrocity are always those of the people themselves. If they grew wise and humane they might continue nominally and formally to follow the same form of religious belief, but it would have become a dead letter. They would ignore it so far as it required them to act contrary to their instincts, just as civilised races ignore legal enactments that are out of harmony with the general state of feeling which prevails amongst them. There are several examples of this in our national code of laws. Some enactments have become obsolete, without the necessity of repeal. They still remain parts of the legal code, but have become atrophied by disuse.

We hear much of Christian Spiritualism and Anti-Christian Spiritualism, and while preserving the view that Spiritualism in itself is neither one nor the other, we have seen the justification in each case. To put the matter into a few words, in earlier days Spiritualists were persecuted by Churchmen in the name of Christianity. They were expelled from their religious communities. Now man is a religious creature, and must have a religious faith and practice of some kind. So these Spiritualists quite naturally set up their own religious communities. It was very human, and equally human that they should feel strong and bitter resentment against their persecutors. They carried on a campaign against the theology which had treated them in this fashion, and as all social and religious evolution in the present stage of mankind is a matter of action and reaction, it is not surprising that the

Anti-Christian movement was carried to such lengths as to offend the devout and well-disposed Spiritualists who remained in the Christian Church. Their feelings were outraged by attacks on things which they held sacred, and the counter-movement came in the form of "Christian Spiritualism." Nothing here to excite astonishment in the mind of any philosophical observer. There were many rancorous disputes over the question amongst those who had not mastered the whole of it, and saw only their own sides of the case. It was not to us either a matter of Christianity or of Spiritualism, but only another example of the way in which the essentially human principle over-rides every other, and of the fact that it is very dangerous to trample on human feelings—whether in the name of Religion or anything else. This touches the very springs of life.

Any religion—no matter what—which does not require reverence, kindness, tolerance, amongst its followers is unworthy of the name. All the dissensions in religious matter, as we have noted, turn on purely intellectual questions—the truth of doctrines, the meanings of terms. But as even the intellect cannot be divorced from the emotions, all the discussions eventually result in rancours. The disputants usually begin by politely calling into question points of faith and doctrine, and end by abusing each other in round terms, because the *feelings* are touched. Now Religion is not an intellectual matter at all, and to the extent that it is intellectualised it becomes the less Religion. It is because Religion is a concern of the emotions that we have all those deplorable exhibitions of inhumanity for which the Rationalist or the sceptic blames Religion instead of merely indicting its followers.

Everything in the end comes down to the human question. That should be by now a truism. But it is nearly always overlooked, so much are men over-ridden by things—faiths, doctrines, codes and conventions. Is Spiritualism a religion? It depends on the man. Is it Christian or anti-Christian? It depends on the man. Every question of the kind can be answered only in that way, in the final analysis. If a professing Christian in a non-Christian Spiritualist community reviles their doctrines, it is not because he is a Christian, but because he is not. If a non-Christian Spiritualist holds up to derision the things that the Christian deems sacred, it is not because he is a Spiritualist, it is because he is not. The prime question in every case is not whether a man is a good Christian, a good Spiritualist or a good Rationalist, but whether or not he is a good man. That takes us beyond all secondary divisions of creed, caste or colour, and seems to us the only basis of world-unity. Man is a Spirit. That is the foundation idea. The particular order of spirits to which he belongs is a very important matter, but not of the first importance. Religion has been described as a matter of the relations between a man and his Creator. It is more. It is a question also of the relations between a man and his fellow-men. That equally is a spiritual and religious matter. The higher the man the higher will be the relationship—that is to say the religion—in each case. That is why no religion can ever be a finality, and why religious quarrels are not so much an evidence of human depravity as of human growth.

THE UPWARD ROAD.

LET me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that gladly pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill, or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy—
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—H. VAN DYKE.

FROM THE LIGHTHOUSE WINDOW.

Miss Evelyn Underhill, in the "Daily News" (5th inst.), reviews "The Psychology of Religious Mysticism," by James H. Leuba, and makes some forcible observations on Professor Leuba's work. She asks what we are to say of his power of psychological discrimination exhibited in a sentence that begins: "A similarity of temperament and education make moral replicas of Susa, St. Catherine, of Genoa, Madame Guyon, and St. Teresa. They all pursued, and by the same method, the satisfaction of the same fundamental cravings." Then Miss Underhill says:—

One hardly needs to be an uncritical admirer of Christian sanctity in order to perceive the distinction between that constructive greatness which crowns St. Teresa's evolution, and the holy flirtations which disfigure that of Madame Guyon; between Teresa desiring "no experience in prayer which should not make her a better woman," and Madame Guyon claiming a form of inspiration which once broke her corsets in two places. This almost amounts to an inability to see any distinction between the original and the caricature; between the awed penitence of the saint and the scrupulosity of the pious fidget. Professor Leuba seems to have a particular affection for Madame Guyon; and no wonder, since she is one of the few mystics who can be relied on to prove the inherent silliness of the type.

"The Journal of the American Society for Psychical Research" (July) contains an article by Mr. Harry Price on "New Light on the Abrams Reactions?" and another on "The Psychic Exhibition." The rays of the "New Light" extend over a dozen and more pages of "The Journal," nearly a hundred substances having been experimented upon and tabulated. In an editorial note to the article we read: "If Mr. Price's results are not explainable, in the end, through ordinary electrical plus physiological theory, they are necessarily in the psychic field; but I attach the utmost emphasis to the question mark of his title. My present judgment would be that he has thrown new light on something quite other than the Abrams claims." In concluding his article Mr Price says:—

An important part of future research will be the testing of the reactions on persons (especially psychic mediums) of both sexes, and all ages—both in good and ill-health. . . . I should not be surprised if it is found that the "waves," "rays," "vibrations" or reactions which can be felt are similar to those which Abrams exploited for so many years. . . . I do not suggest that there is any money in "etheric reactions," but it is within the bounds of possibility that they may prove beneficial to health, useful to science, or of service to us in our pursuit of information relating to the laws governing psychic phenomena.

The article on the recent Psychic Exhibition at Caxton Hall, Westminster, is illustrated, and gives a remarkably comprehensive account of what was there collected. As we all know, "Crowds from the Metropolis and the provinces flocked to see the many thousands of exhibits illustrating the history, literature, and development of Spiritualism and psychical research."

The following paragraph is from the "Daily Sketch":—

Since Sir Arthur Conan Doyle opened his psychic book shop in Victoria Street, American and provincial visitors who have heard of it go there to have a look at the only famous author in London who may be seen serving in a shop. The other day I saw a group of them peeping through the window, trying to get a glimpse of Sherlock Holmes; others expected to see something psychical. Many expressed surprise at the fine physique of the author. "He looks more like a gentleman-farmer than a writer," they said.

From an article in "The Daily Chronicle" on "Witchcraft," as exemplified by the village "Wise Woman," we take this bit:—

A point to be remembered is that many of the "wise women" have a quite valuable knowledge of the virtues of certain herbs. I know of one who has repeatedly cured the worst symptoms of whooping cough by giving mothers of afflicted children a thin slice of garlic to wear between their foot and their sole. A great Harley Street specialist told me only a few years ago that this cure has an undoubted efficacy.

It is a fact that many simple disorders of cows, calves, pigs and dogs are cured by these unauthorised practitioners.

"The Observer" (9th inst.) under the heading "A Venerable Myth," has a review of Lewis Spence's "Atlantis in America," by "Viator," who concludes that the decisive word on the question of Atlantis as history or legend lies with the geologists, thus:—

Sir Charles Lyell and Sir Wyville Thompson hold that the present form of the Atlantic basin dates from the Secondary Period, and that its bed has had an unbroken continuity of life from the cretaceous till now. M. Rivet's views are entirely corroborative. Unless Mr. Spence can controvert these authorities by adducing sure proof of a populated Atlantis enduring far into the Tertiary, his reasonings are futile, and the venerable myth must even drown with the ancient Atlantis; for mankind does not yet ante-date the pliocene, nor did men as cultured as the Maya evolve till many a millennium later.

"The Daily Express" (11th inst.) prints an interesting communication from its special correspondent, at Berlin, on Germany's "new gods"—"occultism, mysticism, weird creeds and cults."

Directly after the war Germany was flooded with occult literature of all kinds—books on palmistry, divination, fortune-telling, and especially astrology, of which the most famous exponent is a Frau Ebertim, of Munich, who boasts an enormous following. . . .

Charlatans reaped a golden harvest, and these studies at the time almost entirely took the place of the religious revivals apparent in other war-ridden countries, although now there are certain indications of a return to orthodoxy.

At the other end of the scale, Rudolf Steiner's "School of Anthroposophy" teaches a cult, a religion combining the philosophy of Goethe and medieval German mysticism. Steiner, who died recently at the age of sixty-five, endeavoured to unify certain Eastern doctrines with Western civilisation. Starting with theosophy, he ended with anthroposophy, of which the chief centre is a kind of church called the "Goetheum."

While Steiner preached religion, Count Herman Keyserling preached philosophy in his "School of Wisdom" at Darmstadt. He took the philosophy of the East as a basis and combined with it a scientific philosophy, summed up in the theory that our present culture is doomed to destruction, not by the degeneration and obliteration of mankind, but by change and regeneration. . . .

According to Keyserling, we are on the brink of an undreamed mighty and splendid civilisation.

In "The Occult Review" for August, G. Baseden Butt, author of "Modern Psychism," has an impartial article on "Alternatives to the Spirit Hypothesis." A footnote acknowledges his indebtedness to Podmore's "History of Modern Spiritualism" for many of the facts used in the article, which for nine pages sets forth many varieties of alternatives to the postulate of survival. On his tenth page he says:—

Having considered every available alternative, it has to be admitted that the only theory which covers all the facts and is in the least adequate is that of spirit-survival. "The explanation which best fits the facts," says Professor Hyslop in Volume XVI. of the *Proceedings of the Society for Psychical Research*, "and the only explanation so far adduced that fits them all, is that of spirit-communication," and this is admitted even by Professor Richet. . . . One by one the theories of the "rational" scientists—fraud, dissociation, telepathy, clairvoyance, have been found inadequate, and abandoned even by the scientists themselves. The spirit hypothesis, undoubtedly, is the only theory yet put forward which really could account for the facts; it is the most reasonable and probable explanation of their meaning yet conceived.

It is a striking commentary on Miss May Walker's article, "Psychical Research in Austria," in our last issue (p. 394) that the Austrian Government is now reported to be taking strong action against the investigation of psychic phenomena by prohibiting the formation of Societies formed for the purpose. This was rather foreshadowed by Miss Walker's remarks at the commencement of the article in question.

ERRATUM.—In "The Storm Song," by Ethel Knott, in last week's LIGHT (p. 393) an unfortunate printer's error appeared in the seventh line of the fourth paragraph where "night's dusky breast" was turned into "night's dusky beast." But doubtless many readers read into the line the right word.

THE SPIRITUALISTS' CONGRESS AT PARIS.—We direct attention to the announcement by George Lunn's Tours, Ltd., in the advertisement page, where it will be seen that they have made special travelling and hotel arrangements for the Congress.

IN THE HARMONIAL LIBRARY.

MIND AND MATTER.

By W. BUIST PICKEN.

The world's thought concerning the nature of Mind and Matter is much in need of clarification. John Stuart Mill says:—"We are told that 'Force viewed separately from matter is nothing.' I think it more correct to say that matter viewed separately from force is nothing, because we know that force passes into or changes into mind, as heat into light, and we thus include both sides of creation—Matter and Spirit." Allowing all that is claimed for the clarifying power of the modern scientific concepts energy and force, the false antithesis of Matter and Spirit remains as in the quotation from Mill. It is notorious that science has not yet produced a satisfactory definition of Matter. Many definitions offered amount to nothing more than saying that matter is just matter. A distinguished French scientist owned that he could not tell what it is—that it vanishes when pressed in his hands. Crookes confessed that he did not know whether there is any such thing. The Harmonial Philosophy alone, so far as I know, explains correctly what matter is. This explanation, however, is not to be accomplished for the uninitiated in a phrase.

The movement of modern thought to what is known as "psycho-physical parallelism" leaves the psychical and the physical utterly apart on parallel lines, which never meet. Mill's view was truer, his mistaken correlation of Matter and Spirit notwithstanding, because he saw the progression of force into mind—no parallelism. *The true antithesis of Matter is Mind.* According to the Harmonial philosophy,

The Universe is essentially dual; and the manifestations of force are only different forms or modes of a persistent and indestructible materiality, or the varying changes of an eternal substance, which is negatively, MATTER, and, positively, MIND—the two forms or conditions of the one unitary central Reality.

Hence the concept of dual-unity as a fundamental category in human thought. From the above excerpt the materialist may say that Mind in its slowest motion and lowest condition is just Matter; and conversely, that Matter at its highest is Mind. The seer replies:—

But this is not our meaning; nor is it true, in any logical sense. Our philosophy is, that the Universe is a two-fold unity—two eternal manifestations of two substances, which, at heart, are One, but eternally *twain* in the realms of Cause and Effect. In the absence of better words, these two substances we term Matter and Mind—interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces. . . . In a finer analysis it will be more correct to term matter and mind "Spirit," with two forms of manifestation; thus relieving "matter" of the epithet of "grossness," and reclaiming "mind" from its long exile in the awful solitudes of unapproachable immateriality.

On this subject of matter and spirit our author quotes "the words of an immortal":—

The spiritual body is a substance; and yet it is not what you term "matter." Spirit bears the same relation to earthly matter that light sustains to the element of water—the same as the form to the ground which enlivens it. The spiritual body is "matter" spiritualised; as the flower is the earth refined.

After analysing and testing this communication from a spirit, quoted from "The Present Age and Inner Life," Davis repeats the question: Now, what is "matter"? and answers:—

It is a word which ought not to be applied to the original substratum of things, but only to the *form* or *body* of things. It is a misuse of the word to apply it to the primordial and eternal elements of the Universe. It is a word derived from the action of the senses upon the phenomena of body only. It, therefore, relates only to body. But what is body? Gross material? No. Heat a granite rock in your retort; analyse it; what do you get? Gases. Put anything through a chemical analysis, and what do you get? Not body, but a gaseous substance. And the more critically and thoroughly you carry out your analysis, the less do you see of what you call "matter." Your granite rock is so changed that, instead of having gravitation, it ascends and escapes outward into the universe. Its specific gravity is changed into specific levity. The significance, therefore, which you attach to "matter," is unphilosophical. It is a word derived from the experience of the senses. Original elements are eternal, and cannot, therefore, be known by the senses, for these are limited by space and time. How can faculties limited by space and time reveal the existence of elements which know neither space nor time? *Only Pure Reason can know Pure being, for Pure Reason alone is conscious of Pure Being. Pure Intelligence is Pure Being knowing itself. Sensation knows only phenomena. . . . Body is*

the phenomenon miscalled "matter." The word "matter," therefore, derived only from the action of the senses, means only phenomena. Pure intelligence is the only primordial stuff of things—the one eternal substance at the basis of all bodies. This I call pure Spirit. By inductive science this pure spirit can never be reached, for it is an infinite distance (in time) removed from the phenomena of mere body. . . . But man is Spirit in his inmost, hence pure being is revealed directly, at once, in consciousness itself.

The foregoing Harmonial excerpts are all taken from one little book, "A Stellar Key to the Summer Land." Other Harmonial volumes deal extensively with the subject, from root to flower. In this series of articles the subject-matter of each will, as far as possible, be confined to one volume of the Harmonial Philosophy, the better to assist the student with references to originals or quotations. The next article will be a continuation of this one, carrying the subject more into the sphere of Spirit and the Spirit World.

THE GATES AJAR.

AN EPISODE OF THE FRENCH REVOLUTION.

In her book, "From Matter to Spirit," Mrs. De Morgan refers to the fact that the spiritual senses are sometimes awakened just before bodily death. Hearing she considers usually precedes vision in these cases, and she alludes to the last hours of the little lad, Louis XVII., when a captive in the Temple during the French Revolution, as described by Beauchesne:—

Gomin, seeing the child calm, motionless, and mute, said to him, "I hope you are not in pain just now?"

"Oh, yes! I am still in pain, but not nearly so much. The music is so beautiful!"

Now there was no music to be heard, either in the tower or anywhere near. No sound from without could reach the room where the young martyr lay expiring. Gomin, astonished, said to him, "From what direction do you hear this music?"

"From above."

"Is it long that you have heard it?"

"Since you knelt down. Do you not hear it? Listen! Listen!" And the child, with a nervous motion, raised his faltering hand, as he opened his large eyes, illuminated by ecstatic delight. His keeper, unwilling to destroy this last sweet illusion, listened also, with the pious desire of hearing what could not possibly be heard. After a few moments of attention, the child again started, his eyes sparkled, and he cried out, in intense rapture, "From amongst all the voices I have distinguished that of my mother."

That word, as it left the orphan's lips, seemed to relieve him of all suffering; his knitted brows relaxed, and his look lighted up with that calm brightness given by the certainty of deliverance or victory. His eye fixed on an invisible object, his ear attentive to the far distant sound of one of those concerts that human ear hath never heard. A new existence seemed to break in upon his young soul.

A moment after, the brightness of that gleam was gone. His arms were crossed upon his breast, and an expression of sad discouragement was visible in his countenance. Gomin looked close at him, and followed all his motions with a troubled eye. The child's breathing was not more powerful, but his eye was wandering slowly and confusedly, and from time to time it turned to the window. Gomin asked him what so interested him in that direction. The child looked at his keeper a few moments, and then, as if he had not understood the question, though it was asked him again, made no reply.

Lasne came upstairs again, to relieve Gomin, and the latter went out of the room, his heart very heavy, but not more uneasy than he had been the day before, for he did not even yet anticipate so sudden a close. Lasne sat down near the bed, and the prince looked at him long with a fixed and dreamy eye. On his making a slight movement, Lasne asked him how he felt, and what he would like. "Do you think my sister could have heard the music?" said the child. "How much good it would have done her!" Lasne could not answer. The anguished glance of the dying boy turned eagerly and suddenly towards the window. An exclamation of joy escaped his lips; then he said, looking at his keeper, "I have something to tell you!" Lasne came close to him and took his hand. The prisoner's little head leaned on the keeper's breast, who listened, but in vain. All was said. God had spared the young martyr his last mortal convulsion of anguish. God had kept to Himself the knowledge of the last thought. Lasne put his hand on the child's heart; the heart of Louis XVII. had ceased to beat.

"STUDIES IN PSYCHICAL RESEARCH."—Referring to the letter from Miss Dallas under this title in our last issue, she desires to correct the figures there given. She has now arranged to publish her pamphlet at the price of 4d., with a discount of 1/- on 25.

PROGRAMME OF THE INTERNATIONAL SPIRITUALISTS' CONGRESS.

RAY'S AND REFLECTIONS.

PARIS, SEPTEMBER 6--13, 1925.

- FIRST DAY.**—Sunday, September 6th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Reception of Congressists. Distribution of Cards.
 Constitution of Committees and registration of names of Delegates wishing to participate in the work of the Committees.
 11 a.m. Inauguration of the Spiritualist Exhibition.
HOTEL DES SOCIETES SAVANTES, 8, Rue Danton.
 2 p.m. General Meeting. Welcome by M. Leon Denis, Chairman and Senior. (Doyen d'age).
 6 p.m. Speech and Introduction of Delegates by Mr. Berry, President of the Federation Spirite Internationale.
 General Meeting of Delegates of National Federation (F.S.I.).
 8.30 p.m. Deliberations on the Order of the Day. Nomination of Chairman of the Congress. Public Conference with projection of Lantern Slides of supernormal pictures by Sir Arthur Conan Doyle, Honorary President of the Executive Committee of the F.S.I.
- SECOND DAY.**—Monday, September 7th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Division of the Communications classified by the Organisation Committee.
 3 p.m. Committees.
- THIRD DAY.**—Tuesday, September 8th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Committees.
 3 p.m. Committees.
 9 p.m. Musical Evening Party (Reserved for Congressists), with Psychometrical Experiments by M.P.F.
- FOURTH DAY.**—Wednesday, September 9th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Committees.
 3 p.m. Deliberation of Committees for the Presentation of Reports to the Congress.
 9 p.m. PUBLIC MEETING.—Exhibition of Lantern Slides from the Collection of the METAPSYCHOICAL INSTITUTE.
- FIFTH DAY.**—Thursday, September 10th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Committees.
 3 p.m. Presentation of the President of the Congress by Mr. Berry, Chairman of the F.S.I. Speech of the President of the Congress. Reading of Reports and Discussion.
- SIXTH DAY.**—Friday, September 11th.
MAISON DES SPIRITES, 8, Rue Copernic.
 9 a.m. Reading of Reports and Discussion.
SOCIETE DES SAVANTES, 8, Rue Danton.
 3 p.m. Reading of Reports and Discussion.
MAISON DES SPIRITES, 8 Rue Copernic.
 8.30 p.m. Paper by Mr. Alfred Kitson (of the British Spiritualists' Lyceum Union), "Spiritualism in Relation to the Child."
- SEVENTH DAY.**—Saturday, September 12th.
SOCIETE DES SAVANTES, 8, Rue Danton.
 3 p.m. General Meeting. Discussion. Report of M. Ripert, General Secretary.
 Conclusion and Closing of the Congress.
- EIGHTH DAY.**—Sunday, September 13th.
 Afternoon. EXCURSION TO VERSAILLES.

LIFE'S TAPESTRY.

Pleasure and pain,
 Sunshine and shade;
 Were Life all pleasure
 No pattern were made.
 Marvellous colours the pattern perfects.
 This deepening shadow,
 That radiance reflects.
 Each fresh experience
 A new colour brings,
 And the colours all blending,
 True Harmony rings.
 Then looking back
 When Life's sun is setting,
 And the glory illumines the soul,
 We shall see that our weaving,
 Has wrought, past believing,
 A Tapestry, perfect and whole.

JESSIE FARRELL.

Cambridge, C.P.,
South Africa.

In a recent newspaper discussion on Spiritualism it was asked what occupation a hairdresser would follow in the next life. A correspondent of LIGHT has given one answer to the question by narrating the case of a barber, a man of superior intelligence, who after his death sent a message to the effect that he had become the librarian of one of "the libraries of heaven."

Supposing, however, that the man had been "nothing but a barber?" Perhaps then his occupation in the next world might at first be very similar, as the people of that life have hair and beards. Pursuing the matter along mental lines, it might be suggested that he would trim the beard of Insolence and cut the locks of too luxuriant Fancy!

It is not, however, a question that need trouble us much: the next world being a real world of real men and women, we may be sure that Nature will adjust everything satisfactorily. We are too apt to make our own world the centre, the paragon, the test and the touchstone of all possibility as regards any future existence. We ought rather to reverse the process and realise that everything we know here has an interior element or principle of which we deal only with the outer husk. We should "take first things first." We do not really understand our own world yet; if we did we should have less difficulty in interpreting the next one.

"Beachcomber," the humorist of the "Daily Express," took occasion the other day to give a comic account of a séance at which "Napoleon" communicated, describing himself as the great Napoleon, and explaining that he spoke in English because he was using an English trumpet.

This piece of facetiousness provoked a letter from Mr. John Lewis, of the "Psychic Gazette," who inquired the name and place of the alleged séance, as he wished to investigate the matter to discover what substance (if any) there might be in the story, which was "obviously intended to ridicule Spiritualism."

"Beachcomber" (who may be either Mr. D. B. Wyndham Lewis or Mr. J. B. Morton) replied that the séance took place on Thursday, July 23rd at the town house of Mrs. Bolton (36a, Upper Smythe Street, London, W.), that the medium was "the well-known Oriana Fallow (who sits for Sir Geoffrey Gourd) and the chairman was Mr. Ralph Tamleigh, author of 'Half Hours in the Dark.'" It was Mr. Tamleigh, we learn, "who first heard Eleanor of Vacquitaine through an ear-trumpet made by the well-known firm of Snatchett and Dogge."

Some further drolleries followed and the nature of the jest was made sufficiently apparent, almost to the extent of being beaten out a trifle thin. ("Eleanor of Vacquitaine" may be a joke, too—we do not usually "spell it with a v.") There is so little laughter in Fleet Street in these days, that one can hardly grudge it some additional merriment, even at the expense of Spiritualism, which has its humorous side, as all old Spiritualists know. The old-time monarch kept his jesters who occasionally made their master the butt of their witticisms. So why should we complain?

I would far rather see Spiritualism attacked in this way than by the deadly dull method of argument and solemn denunciation. It has managed to survive both, and does not at all mind being laughed at, for so far it has shown that it is likely to have the last of the laughing.

There is nothing so good but that it will have its detractors and nothing so bad but that someone somewhere may be found to defend it. The first test, whether one is blamed or praised, is the kind of people who blame or praise—is their blame or their praise of real importance? The question then is not so much "what people will think" as "what people?" But even here the personal element is not of main importance. The impersonal law comes in. The good thing lasts, whoever condemns it. The bad thing perishes in spite of all its champions. And that is the only true test.

D. G.

"FIRES DIVINE," the mystical and psychic play by Miss Rosaline Valmer, with music by Mr. John Foulds, is to be produced at the Scala Theatre on September 15th.

INTERVIEW WITH GERTRUDE O. TUBBY.

By LESLIE CURNOW.

Miss Gertrude Ogden Tubby, who is now on a visit to England, is a member of the English and American Societies for Psychical Research, and as private secretary to Professor James H. Hyslop, and Secretary of the A.S.P.R., she had experimented with a number of first-class American mediums. In a recent interview she expressed many interesting views.

"I have had sittings with five prominent mediums in England. One of them worked blindfold. A symbol I received in the United States I also received here, and it purported to be from the same individual. The symbol was not known to anyone in England but myself, and it had never been made known in America."

How does the quality of mediumship in England compare with that in America?

"There is just about the same diversity here as there. For instance, in this country I had two sittings in which there was a good deal of 'wander talk,' but at the same time high spots of correct evidence, sufficient to give value to the sittings. I also had two sittings that were highly evidential, with a minimum of waste. An example of psychometry was specially good, and it compared well with similar tests in America, in fact all the psychic work here stood well in comparison. In some ways yours is superior and in other ways ours excels."

How is that?

"Your mediums are not, as a rule, trance mediums, while in America I am accustomed to work with trance mediums. The trance leaves one freer to pursue a point, and one can raise a question without feeling that the mind of the psychic is addressed. That I've not been able to do here."

"It appears from information I am given, that you have a psychic photography group with which your competent observers are satisfied. We have no such professional group."

"My first work in Psychical Research was to take notes of a series of thirty-seven sittings with Mrs. Chenoweth, of Boston. This was Dr. Hyslop's first series with this medium, after he had made a brief preliminary investigation. That was in 1907. In that series he followed his usual custom. He brought a total stranger to the medium, introduced him under a pseudonym, and then allowed the séance to proceed, without himself offering any information or making any suggestion."

"I should have said that the psychic was always entranced before the sitter was brought into the séance room and I left before she was restored to normal consciousness. As far as I am aware, you do not work that way over here. Mrs. Chenoweth does not care to meet sitters. She is only concerned with obtaining results, and does not wish to have those results discussed. She is so thoroughly trained along scientific lines that she prefers to work by such methods, which were those of Dr. Hyslop and Dr. Hodgson."

"Often the sitter was almost a total stranger to Dr. Hyslop. He introduced him as 'Mr. Jones' or 'Mr. Brown,' and after seeing that, with the note taker, he was able to handle the situation, he left him to go on with it unaided."

"Each of those sitters, and Dr. Hyslop in his own private sittings, got entirely distinctive material. There were no repetitions, few stumblings, a minimum of what Sir Oliver Lodge calls 'medium stuff,' but much that was highly evidential. That was enough to convince me that there was value in the work. No one could have made such a series of correct guesses. However it was done, I think it was by a supernormal process."

"From that time on, I did special work for him occasionally, and in 1911 I became definitely associated with the American Society for Psychical Research as his secretary, later becoming Assistant Secretary and then Secretary of the A.S.P.R. Since 1907 I have had experiences with many psychics."

"You wish to know what is the feeling abroad in America with regard to psychic research? Well, both scientific and religious prejudices are slowly ebbing, and the religious prejudice is disappearing faster than the scientific. The attitude of the laity is having a more immediate effect on the ecclesiastical than it is upon the academic mind."

"There is an increasing appetite for literature on the subject, and that leads to a desire for investigation of phenomena of some sort, either in circles or in private interviews with mediums. The interest usually focusses in that way."

Is this subject gaining ground in America?

"Yes, it is gaining ground. It is spreading in little groups scattered over the country, who are experimenting and studying on their own account. There is, for instance, a little group at Everett, Washington, on the Pacific coast, who have been experimenting in automatic writing through the mediumship of one of their members. They have been going on for some years, and have secured some remarkably interesting, non-evidential script. Then in Washington, D.C., on the East Coast, and in New York City, and Boston,

as well as in Cleveland in the Middle West, there are larger groups conducting public meetings, lectures and discussions on the subject. People seem more determined to find out the truth for themselves than to scoff at it. The best proof I can give you of the popularity of the subject is that we get into the funny papers. That, you know, is a sure sign of popularity."

"The Spiritualist movement in America is not, on the whole, as dignified as it is in England. Of course, there are exceptions."

What about public clairvoyants?

"I do not know sufficient to make a statement about that. I know one or two public clairvoyants in New York who are sincere and successful in their work, but I have no idea regarding the country at large, it is too extensive."

Can you speak of the visitors to America from England?

"The lecturers who have come from England have been of different types. Sir Oliver Lodge, Sir Arthur Conan Doyle, and the Rev. G. Vale Owen have each found response from sections of the community, varying with the varying appeal presented by the speaker. There is no doubt that they assisted in opening the windows of many minds. Where the appeal of one would fail, the appeal of the other would find response."

What of your own work?

"I have been giving lectures to clubs of students and study groups since 1912, on the scientific aspects of Psychical Science. I find that people who attend such lectures are better informed and better read on the subject than they were ten years ago. They do not ask foolish questions in the discussion that follows the lecture. The old stereotyped objections that one used to hear are not so prevalent."

"A written question was passed up to Dr. Hyslop after one of his lectures in Boston many years ago. It was, 'Why do mediums talk insane drivel and lose their mental poise and end their days as insane patients?' He solemnly read the question aloud and then simply said, 'They do not. Next question, please.'"

Miss Tubby is enthusiastic about her former "Chief."

"There is one thing I should like to say about Dr. Hyslop. He was very conservative, and every step of progress he made was a permanent one. He never announced a conviction that he had to retract. He often discussed the pros and cons of an hypothesis that in the end did not prove tenable, but he never made a mis-step in this subject in all the years he was connected with it. That is a noteworthy fact, and a decided distinction for any man of science."

"And when anyone says to me that we must take into account the telepathic theory and the subconscious theory, in weighing mediumistic material, before allowing any lee-way for the Spiritistic theory, I feel that such a man has not made a thorough study of the Hyslop literature. In it he has been answered before he spoke."

"How many of the readers of LIGHT do you think have read his study of the subconscious? It is a masterly psychological study of the subconscious by an eminent psychologist. It is to be found in Vol. VII. of the 'Proceedings of the American Society for Psychical Research.' Anyone who is going to argue about the subconscious and telepathy should know his Hyslop first. I would like to say that most emphatically."

When she came to speak of Dr. Hyslop's personal characteristics Miss Tubby was full of admiration. He was the soul of good nature, and never bore a particle of enmity or animosity towards any opponent. His shafts were only directed against mistaken ideas. Miss Tubby summed him up as "a fine soul."

Has Hyslop communicated since his passing?

On this subject Miss Tubby was reticent. She would only say, "There are those in America who feel that Dr. Hyslop has been heard from evidentially," adding that she herself had had from him, through Mrs. Chenoweth, these words: "I find it hard to assume that I am dead," to which she had promptly replied, "I should think you would."

THE HAUNTED RECTORY.

[The Rectory is in County Dublin.]

Within this Rectory where I live,
An old dead Rector too abides.
I do not know his name or face,
For from my gaze he always hides;
But at a time of grief, or fear,
He lets me know that he is near.

My predecessors say the same,
In pain or illness, they perceived;
Though not by any earthly sense
One who rejoiced, because they grieved.
He was a priest he makes us feel,
But that is all he will reveal.

But why this strange malignity,
Why hate us, harmless men, who too
Live in the home where once he lived,
And do the work he used to do?
Poor bitter soul, may you be blessed
With kinder thoughts and final Rest.

—THE PRESENT RECTOR.

SPIRITUALISM IN DENMARK.

Mr. A. V. Peters writes:—

Arriving on the 19th July at Esbjerg we were met by a group of Spiritualists who live in that town, amongst them our well-known friend Mr. J. S. Jensen, of Copenhagen. I need not say that the welcome was hearty, and although I had not gone over for Spiritualistic work but purely for a holiday, yet during the evening the conversation turned on Spiritualism and the progress it was making in our own country. Questions were asked and a very pleasant evening was spent.

During the following week we spent most of our time at Horsens. A solitary Spiritualist who knew that I was in the town came one evening to talk to me, asking me again questions about our work at home.

At Aarhus again we were met by some Spiritualists, who were very kind and entertained us. The next day we had a little mutual séance at the house of Mr. Thomson, who is the President of one of the societies in the city. Amongst the guests at his house was Mrs. Nora Jensen, who is a very good medium. I gave some clairvoyance in German which was translated into Danish. Mrs. Jensen then gave us some excellent clairvoyance in Danish, which was translated into German, and I re-translated it into English for my wife. It contained some information of which we knew nothing, but were able to substantiate when we came back.

In Copenhagen we met some of the old friends who have been Spiritualists for many years. As it was mid-summer, we had no chance of a public meeting there, everybody being away. They told me that the inquiry for Spiritualism is deeper and broader amongst the more educated classes, but officially Spiritualism is suffering from an attack of "twin-soulism!"

On our way home we stayed for a little while at Esbjerg and held a large meeting there, endeavouring to encourage the people in the work. Everywhere we found a spirit of earnest inquiry after real spiritual things, and many questions were asked regarding the Society of Friends. Altogether I found there is a deep interest in Spiritualism in Denmark and Scandinavia, as the philosophy of Materialism has failed to satisfy the people.

MISS H. A. DALLAS, who is shortly visiting Cromer and Felixstowe, will give addresses in both places, namely, at the Adult Sunday School, West Runton, on Sunday 23rd, and at Felixstowe on the 28th inst. Her subject will be "Death in the Light of Science and Psychical Research."

LONDON SPIRITUAL MISSION.—Reference was made at the close of the evening service at the London Spiritualist Mission, Pembridge Place, Bayswater, on Sunday, to the serious illness of Mr. George Prior. Mr. Prior was an ever-welcome speaker at Pembridge Place, and prayers were offered on his behalf. There was a full audience, and the Rev. George Ward spoke on "From Materialism to Spiritualism," tracing the evolution of thought during the last fifty years.

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By kind permission of MRS. HENRY WITHALL, Garden Meetings will be held at her residence, Oakwood, Hendon Avenue, Church End, Finchley, on the last Saturdays of the Summer Months, August 29th, September 26th, from 3.30 to 6.30 p.m. Music, Tea.

Free to Members. Non-Members will be charged 2/-, the usual visitor's fee to the Society's meetings.

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