

# Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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## CONTENTS.

Notes by the Way ... .. 25	Passion and Progress ... .. 30
A Christmas Tree for the Children of Two Worlds ... 26	From the Lighthouse Window ... 31
Is Spiritualism Dangerous? ... 27	The Baylis Mediumship ... .. 32
"Miracles that Happen To-Day" ... 28	An Inspiring Message ... .. 33
"Mediums I Have Known" ... .. 28	Rays and Reflections ... .. 33
Letters to the Editor ... .. 29	Make-Believe Moods ... .. 34
	Sir Frank Benson at Grotrian Hall ... 34

## NOTES BY THE WAY.

### TREASURE-SEEKING BY THE DIVINING-ROD.

Lately the *Times* had a leading article dealing with a gold-diviner, concerning whom "tidings come from the Spanish Main." He is engaged in a search for pirate's treasure, and, according to the account, his industry has been rewarded by the discovery of a gold altar two feet high, and a number of silver objects. He has visited Puerto Bello in search of any treasure that might have been left after the visit from Morgan, the pirate, who sacked the town in 1688. This fact lends an additional interest to the matter because, as many of us know, Katie King, the spirit that materialised in the presence of Sir William Crookes, claims to have been the daughter of Morgan, the pirate, and gave some account of her career in a book which has been long out of print. The leader-writer waxes eloquent on the opulent possibilities opened by the divining-rod when used in quest of buried treasure. But it is very clear that many of his remarks are to be taken only in a Pickwickian sense, because it is quite obvious that the power, whether it results in the discovery of water or of metals, resides *not* in the rod but in the person who wields it. We are not unfamiliar with this matter of the quest for metals by means of the divining-rod, having met several persons who were keenly interested in the subject from the commercial point of view. But we never heard that any of them succeeded in discovering buried treasure of any kind. Perhaps they *did* find treasure, but were discreet enough to keep quiet about it, for we observe that the *Times* writer refers to stories of "very discreet Scotsmen" amongst the treasure-seekers who, "while professing disappointment, have been observed to blossom later into fantastic opulence."

### CAUSES AND EFFECTS.

The study of ectoplasm, like the study of anatomy and physiology, is rather a study of the machinery by which certain results are produced than of the results in themselves. The great majority of us are naturally (and very rightly) more concerned with the results—we are more interested in a thing than with the long and often complicated processes by which it was brought into existence, whether the thing is a telegraph or a wireless concert, or (in the psychic region) an apport or a materialisation. That the reality of ectoplasm is disputed by many is not surprising because they dispute the reality of all psycho-physical

phenomena. If they were familiar with the phenomena they would not be so sceptical of the machinery by which these are produced. But then, of course, psychic manifestations are not so plentiful as telegrams or radio transmissions. And that seems to be the key to the whole problem. If only half-a-dozen people had seen and reported the existence of flying fish and as many thousands had witnessed and testified to the existence of materialised spirits, then probably materialisations would be accepted as reasonably established, while the flying fish would be laughed at as a superstition. In short, a thing must be established "in the mouths of many witnesses." The method—or at any rate an important method—in the propaganda of Spiritualism must be the multiplication of cases and of witnesses. Ectoplasm, as we know, is a part of the machinery by which a supernormal effect is produced. It is a minor question, and should be so regarded. For the mass of mankind results are more important than methods, since we live in a world of effects and the study of causes is a study for the few.

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### THE SOUL OF THE ANT.

Our friend Mr. Robert Blatchford has called our attention to a new book, "The Ant People," by Dr. Hans H. Ewers (The Bodley Head. 8s. 6d. net). It is a remarkable description of ant-life by one who has studied this insect people for many years. The accounts of the various tribes of ants, their work, their colonies, fortified cities, their battles, their sports, their agriculture, their weddings and other tribal customs, are fascinating in the extraordinary likeness these bear to human ways. He tells of tribes that keep slaves, grow food, maintain cattle and entertain guests from other colonies, and these and many other features of ant-life seem almost incredibly human. But the part of the book which specially impressed Mr. Blatchford was the chapter which deals with the soul of the ant, and which, as he points out, bears out the theory of Hudson in "The Divine Pedigree of Man." Dr. Ewers penetrates deeply into this question, and he finds the secret of ant activity and intelligence in the *psychical*. That is "the sole determinant." He admits that we cannot say what this psychical principle is—this power which directs every atom of life. "Nevertheless, the soul, that mysterious something which is the urge of all life, is the same in the buttercup as in the infusorium; in Man as in the Ant." Dr. Geley, as we know, reached a similar conclusion. What is the nature of that power which, not being itself physical, controls, organises, and directs life we may never know. But it is a great thing that to-day it is being recognised and studied.

A NEW SOCIETY has been formed in Vienna under the title of "The Austrian Society for Psychical Research," of which Dr. Hans Thirring is the President. The Society numbers amongst its members many well-known students of Psychical Research. LIGHT extends its best wishes to Dr. Thirring and his co-workers, and confidently trusts that every success will attend the new venture.

# A CHRISTMAS TREE FOR THE CHILDREN OF TWO WORLDS.

BY R. H. SAUNDERS.

Our simple service has increased in interest, if I may judge from the letters I have received from many parts of the world. I was not surprised to hear from Austria, Germany and Sweden, but letters from Chili, the Malay States and Siam did astonish me. My correspondent (a native) from the last-named country wrote in perfect English, and said that psychic forces were well known and used there, but mostly for fortune-telling.

Throughout the year references were made to the Christmas Tree, and information of great interest was given at times. A new wonder of psychic power has been revealed to us this year. Every year we have seen exhibited some unusual feature, and to this year has been added an extraordinary aspect, viz., the ability of spirits to sense "intention" as distinct from achievement. This appears to be possible where the links of love, sympathy and interest are strongly welded, as is the case with our spirit friends in all that concerns the Christmas Tree.

There is a spirit child who has never failed to manifest at our gatherings the past five years, and we have witnessed little Isabelle increase in stature, strength and wisdom, her only drawback being her inability to pronounce certain words correctly. At the end of November she told me a lady in Austria would be writing to me, and sending a toy for the Christmas Tree. A fortnight went by and no letter came, so I said to Isabelle at a sitting, "That letter from Austria hasn't come yet." "Oh," said the child, "it isn't written yet!" "But how can you know it will come?" I asked in astonishment. "Because we know," said Isabelle. An older spirit, realising that in this explanation something was lacking, said, "We spirits can read the intention quite readily—that lady has in her mind the intention to write, and although we do not sense the actual words she will use, we know it will be respecting a toy for the tree. You will receive the letter shortly." True enough, in a few days the letter and toy came.

At another sitting this child said, "I see a boat, such a big one! There's a toy—no, a doll—for the tree. Oh! the boat's gone!" in a tone of dismay. "What do you mean?" I asked. "Is it sunk?" "No—it's vanished—but I saw the doll." "What sort of doll, Isabelle?" "It's a funny dolly, brown face and hands, and white clothes—a big doll." I had received no intimation that I could connect with its coming, but one hour before our sitting a parcel was delivered from America, and, when unpacked, disclosed a large negro baby doll. The child had been vouchsafed a vision of the steamer bringing it!

It is really astonishing how closely these spirit children follow every detail of everything connected with "Our Christmas Tree," as they claim it to be. They know the letters written concerning it, and will even indicate the kind of toy coming. I have long known their deep and abiding interest in our little function, but this year has shown me more clearly than ever before how absorbing it is to them. On many occasions when I have received a letter I have taken it to a sitting, and, quite unknown to Mrs. Blanche Cooper (to whom I never reveal the fact of having received it or its contents), I place it upon the floor, and mentally direct attention to it. Never once has the manifesting spirit failed to say, "Yes, I have read it, and So-and-so (mentioning some spirit child) saw it written."

Vast as the spheres are and occupied by untold millions of spirits, yet this idea of the Christmas Tree links all in bonds of brotherly and sisterly sympathy, for the Guides of other mediums have been attracted to it. On November 9th, 1927, I was sitting with Mrs. Roberts Johnson, and David Duguid (her control) remarked, "Aye, yon was a pretty idea, and quite unusual. I was there last year. Somebody was remembered, and that pleases them"; and Joe Griffiths, the Lancaster lad so well known to all Mrs. Johnson's sitters, butted in with "Eh, by goom, 'twas a bobby dazzler—quite a crowd o' childer there."

A gentleman in the Isle of Wight wrote me that he proposed sending some toys, with labels attached, giving the initials only of children who had passed over, and asked if, as a test, I would find out the full names. As usual, I put out the letter in the dark, and instantly the voice of Isabelle came, "We know all about it, but what the gentleman did 'feats his object. Thousands of children here have the same initials, and all will claim the toy." "But those they are for will know," I said. "'Course," said Isabelle, "but that doesn't stop the others asking for it, and then there's 'fusion, for we have to 'splain, and that takes power. This is a 'spicious occasion." "'Spicious!" I exclaimed, "what do you mean?" "'Portant." "Oh, you mean auspicious." "I know the meaning, 'cos I'm going to be a Guide, and I have to learn" (this in quite a dignified tone). Here the soft sweet voice of a spirit known as Auntie Mary came. "It is true, we foresee a use for this child, who is endowed with certain qualities which, with careful cultivation, will qualify her in time for a Guide—although still in the kindergarten of the spheres, I am giving her lessons of a higher grade. She knows the meaning of the words, but at present is weak in her pronunciation."

Now as to the sitting. Mrs. Blanche Cooper, although far from well, again volunteered to supply that subtle and marvellous force which permits mortals to hear and see our spirit visitors. The hubbub was as we have for several years been accustomed to hear, and the first child's voice to emerge clearly was that of a girl—"There's no toy with my name, 'cos my mummie thinks I'm dead-ed, but I'm to have one." "Poor little thing," we said in commiseration. Instantly the voice of Auntie Mary came, "No, no—not poor—rich in the treasures of the spheres. The parents of this child know nothing of this subject, and cannot realise that their little one lives happily in God's own beautiful country. Many are like this—it is sad. Oh, the joy we should feel if all mothers knew their dear ones were in safe keeping here, yet linked in bonds of love to those on earth!"

Another childish voice arose above the din. "Annie—that's my name now." "Then did you have another when on earth?" we asked. "Yes, my name was Eva, but I got another one when I came here." We remarked among ourselves that, regarded as a test, it would be awkward, when an adult voice broke in: "When that name was conferred upon this child, for reasons you know nothing of, the idea of 'test' was not contemplated. There is a child here whose brightness is such that she radiates happiness to all around her—we call her Sunbeam now."

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indeed, it seemed possible, for the toys rattled, and the tree swayed ominously, and it should be noted that the tree was *outside* the circle, and we had no control over it.

A dear little childish treble piped up, "While shepherds watched," more or less in tune, and we were told the child, a boy, was nearly four years old. A strange voice came now: "I'm Jack, there's no toy for me, because my daddy and mummy didn't know—but the guide says I'm to have one—I should like the engine." Then several spirit voices spoke at the same moment, amongst themselves, not to us. "Oh, my toy's on the top—look at it." Another voice, "And my name's on the one under it—I think it's pretty." Then a slight pause in the chatter, and we heard the toys rattling. The guide's voice (Nada's) was heard: "Now, children, speak up," and to us, "The little ones are so occupied in handling the toys they forget to speak." We got too many voices, then, to understand what was said, and the guide said, "Sing the carol you did last year." None of the sitters could recollect which it was, when a sweet spirit voice started, "Hark the Herald Angels sing," and, when we joined in, the spirit voice accompanied us in a beautiful warbling harmony, and then said: "The light dancing in the eyes of these dear children shows the happiness they feel. One child may want a toy which another child desires. There may be a friendly dispute, but never a quarrel. The consideration for others engendered here bears fruit, and it is yielded up. You cannot imagine what this room holds at this moment. Thousands of children—ah, and many adults—are present, but the poor condition of the medium prevents us giving you all the phenomena we should like. We ask for the Great Spirit of All to bless those here—spirits and mortals alike."

As though to illustrate and emphasise this spirit of "give and take" prevailing in the spheres, the next incident showed the relinquishing on the part of Isabelle, of the important post of "spokeswoman" for the children. A clear little voice said, "I'm to be spokzum (i.e., spokeswoman); Isabelle says so—an' I wants to say we like the booful tree, and we give [a pause, and an older voice prompted with 'thanks']—we thanks all. I'm Florrie." Quite a baby voice then came; it was indistinct, and obviously that of a very young child, but we gathered it wanted a toy hung on the further side of the tree. Isabelle's vigorous tones were heard, "Oh, you dear! I'll carry you," and we heard the voices moving away from the circle. Again a child's voice arose clear above the others. "That's my toy—I saw'd my daddy buy'd it," and an older voice was heard: "You have put the motto just where we wanted it, on the top of the tree." (This was a card with "Suffer little children" on it, and could not be seen by anyone in the room without using steps.)

Several pairs of knitted bed-socks had been placed on the tree, and these were taken away and deposited on the laps of the sitters. A spirit who had passed over recently said, "I impressed you to get those socks. I am taking the spiritual counterpart of a pair with me as a pattern to work here." "But you don't need them in the spheres," we said. "Oh, no, but I so liked knitting, and I find any wholesome recreation that gave us pleasure on earth can be indulged in here, and I so love the work."

All this time spirit-lights were floating about the room, and materialised hands, both of adults and children, were not only visible, but brought toys from the tree and left them on our knees, and touched our faces and hands. For the most part these hands were materialised to just beyond the wrist, and the spirit drapery pendent from the wrist could be seen and felt.

A deep masculine voice came singing in rollicking tones, "A life on the ocean wave," and greeted Mr. Morris. It was his brother, a sailor drowned at sea many years ago. "I just greet you," he said, "for

I can't stay. I'm busy with those fellows in the American submarine." (Fruitless efforts had been made to raise this vessel, and now hope was well-nigh abandoned, the papers reported to-day.) "Then they have passed over?" we said. "It must have been dreadful." "Not at the end," said the spirit, "we are taking them over now. Good-bye."

Then a child chanted in the quaintest manner imaginable, "My mummie-sent-a-toy-for-the-Christmas-Trees." And another voice, "My toys come from the Island." "Oh!" I exclaimed, "yours have initials on. What is your name?" The child several times attempted to give it, but we could only gather "A." Auntie Mary said, "Every name on this tree is represented by the child here, and many, many more who have not been named, yet they will share the happiness of those who are."

There were spirits there who, at our first service, were in charge of older spirits, but who this year had themselves little ones to look after.

In the hour and a quarter the seance lasted we had nearly every phase of psychic phenomena, materialisations, voices, levitations, lights, detachments of firmly placed toys, with scarcely a pause. Nada, the control, said little, giving up every ounce of the power to the children, and the old Egyptian control, Abid, who so rarely says anything, wound up the sitting with:—

"May the blessings of this night  
Turn the darkness into light.  
God Bless all here."

Thus was concluded our sitting for Christmas, 1927.

### IS SPIRITUALISM DANGEROUS?

Certainly, Spiritualism is dangerous! So are steam, inflammable gases, explosives, electricity, and lethal bacilli. If scientists had preferred their own comfort and safety to the amelioration of our human lot, no doubt they would have left these things severely alone. As we know, they continued to take risks, and in the end triumphed.

No mature Spiritualist denies that he is dealing with forces the nature and power of which he, as yet, only dimly comprehends. He knows, however, that these forces are not all malevolent, that they have an intelligent place in the Divine plan, and that they are in some way associated with his very being. He feels as free to investigate them as to inquire into any other natural phenomenon. Much of the Christian message, indeed, insists on the necessity of communion with the departed. The superstition that stands in the way of progress in this matter is the same that has stood in the way of human advancement always. Electrical experiments were at one time considered the very extreme of impiety. So, by the way, was the use of chloroform.

The anti-Spiritualist may retort, "We do not object to Spiritualism because it is physically dangerous, but because it is *spiritually* so."

Here, of course, there is an assumption. It is based on an earlier and most unwarranted assumption that our departed friends have been removed to a region far beyond human ken, and that the beings who occasionally manifest themselves to us are fiends out of the Pit. The argument also ignores the fact that earnest Christians have from the very beginning incurred even spiritual dangers in a good cause, and that these dangers are around us everywhere. Before an immoral book is placed on the Index Expurgatorius some holy man has to read it!

There are, indeed, many spiritual perils more serious than that incurred by an earnest, well-intentioned person who refuses to ignore the unseen multitude that presses almost palpably about us.

I need hardly say that such dangers as exist in Spiritualism will automatically diminish with wider knowledge. It is just faintly possible that intercourse with embodied beings is attended with certain perils for the disembodied, and that, nevertheless, many brave souls among them are daring these for the common good; but, so far, I have never yet known of a communicator from the hither-hereafter who supported this theory.

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## "MIRACLES THAT HAPPEN TO-DAY."

Address by MR. HANNEN SWAFFER.

As recorded in last week's issue of *LIGHT*, Mr. Hannen Swaffer addressed a meeting of the *Bookman* Literary Circle at Sion College, Victoria Embankment, on Saturday afternoon, 7th inst. There was a full attendance of members and friends, and many persons well known in the literary world were present.

MRS. PHILIP CHAMPION DE CRESPIGNY, who presided, said, in the course of some felicitous introductory remarks, that the subject of Spiritualism with which Mr. Swaffer's address was concerned presented two aspects—on the one hand, the intellectual and scientific; on the other, the religious and emotional. But the ideal way of approach to the question was by the combination of both—the union of head and heart. Personally she had been unable to accept the view that Spiritualism was in itself a religion, although she admitted its religious implications. It had given us nothing of a religious import that could not be found in the Bible; but it had not given us a new religion. It did not prove immortality, but it did prove man's survival of bodily death—the continuity of mind, memory and personality beyond the grave. It brought us into contact with a new world—a world of subtler matter, and finer and higher forms of life, and governed by natural laws, laws which we are only beginning to understand through our investigation of the etheric realm, as exemplified in the discovery of wireless telegraphy.

MR. HANNEN SWAFFER commenced his address by alluding to the excessively sceptical and critical spirit which had grown up in the world; he thought it was a result of the great war. Everything was subjected to a fierce analysis—there was altogether too much analysing. As a member of the Church of England, and one who, like many others, had pursued a study of the supernormal evidences of Spiritualism, his experiences during the last four years had made him more and more a believer in the Biblical records of marvels and miracles. He had observed that all the great religions and religious movements were associated at their beginnings with psychical happenings. Signs and wonders attended their founders, and he instanced, amongst others, Buddha, Mahomet, Swedenborg, John Wesley, also Madame Blavatsky, whose career had begun with the performance of so-called miracles. Such events also marked the lives of some of the saints—for example, St. Theresa and St. Joan.

He had observed that in some of the histories of these famous people the miraculous element in their lives was disregarded. The supernormal portion was deliberately left out of the story.

Yet miracles happened—they were happening to-day and were testified to by living witnesses, people well known to the world.

The speaker then gave some astonishing examples of supernormal events in his own experience, happening in his family circle and amongst his friends at home and elsewhere. He gave accounts of spirit-communications made in the direct voice or by mysteriously written or signalled messages, which had correctly predicted future events, given information and help invaluable to the recipients—some of them people well-known in literature, music and the drama. He told the story of William Archer and his play, *The Green Goddess*, that remarkable melodrama which was so unlike his other work. That play, William Archer said, had been given to him in a dream by his departed son; at a seance with Valiantine, Archer held a conversation with his son, and thanked him for giving him the idea.

Mr. Swaffer, who spoke with great conviction, and drove home his points with many graphic descriptions

and pungent comments, was listened to with intense interest by an audience which obviously contained many people who were ignorant of the strange facts he narrated. He asked if they realised that there were in this country five hundred Spiritualist Churches and probably between 500,000 and 1,000,000 people who accepted the truth of human survival on personal evidence. These people were all around us, although many of them kept silent about their knowledge.

An animated discussion took place at the close, and many questions were asked, including that time-honoured and irresistible conundrum so amusing to Spiritualists, "Why are seances always held in the dark?" a question to which, by the way, the speaker responded that all the seances at his own home were held in bright light, sometimes in the sunshine. Other questions of a captious nature provoked some lively sallies from the lecturer, who, having testified to facts in his own experience and that of many credible witnesses, acutely refused to be placed in the position of having to explain exactly how and why these things happen. He was not a scientist nor a philosopher, but a journalist, whose work it was to observe, and to record what he saw. Amongst the speakers who followed, Mr. Arthur St. John Adcock, the editor of the *Bookman*, and Mr. George Burgin, the veteran author, testified to some experiences of their own which led them to appreciate the importance of the subject of Mr. Swaffer's address. The formal portion of the proceedings closed with a vote of thanks, moved by Mr. Adcock, to the speaker, and it was generally agreed that the occasion had been one of especial interest and a fruitful variation in the usual order of meetings in the *Bookman* Literary Circle, which numbers several people well-known in Spiritualism and Psychical Research.

## "MEDIUMS I HAVE KNOWN."

Mr. H. Denis Grinling's address at the London Spiritualist Alliance on Thursday last, which opened the winter session, was a particularly interesting record of phenomenal happenings he had witnessed in the presence of many of the best known mediums of to-day.

Mr. Grinling said that the first medium he visited was Mr. Alfred Vout Peters, and the startling evidence he then received much impressed him. He pursued his inquiries, and from 1919 up to the present time he had witnessed almost every phase of psychic phenomena. He deprecated the taking up of the valuable time of mediums by people who appeared to make it the one object of their life to attend as many seances as possible—with the result that genuine inquirers were often unable to obtain interviews with well-known mediums by reason of their services being booked far in advance by phenomena-hunters.

"Surely," said the speaker, "Spiritualism should be allied to two other 'S's'—Service and Selflessness—and Spiritualists should show, by their interest in their less fortunate brethren, that their knowledge had given them an increased desire to serve their fellows."

Mr. Grinling then referred to the efforts being made by several well-known Spiritualists to lighten the hardships of the London poor by promoting a scheme whereby a ship might be chartered, and food provided therefrom for the unfortunate "down and outs" who frequent the Thames Embankment night after night.

At the conclusion of Mr. Grinling's address, Mrs. Kelway Bamber, who presided, made some interesting points concerning issues raised by the speaker, and Mr. Vout Peters and other members of the audience gave accounts of some remarkable experiences of their own.

A hearty vote of thanks to Mr. Grinling concluded the meeting.

LETTERS TO THE EDITOR.

THE BAYLIS CASE.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

EVIDENCE OR COINCIDENCE?

Sir,—At a family circle held at Ipswich on Sunday, December 18th, a child-control asked that a bunch of fresh violets might be sent as a Christmas gift, with the words "From Ruth," to her mother, Mrs. S., of Heywood, Lancs. It was found impossible to procure these flowers locally, and the writer perforce fell back upon an artistic reproduction of violets upon a Christmas card, accompanied by an explanatory letter. The mother writes that she received the violets after all, for a friend called in on Christmas Eve with a bunch of fresh violets as "from Ruth." My letter reached her the following morning. The happy mother considers the facts justify her in concluding that her child is still able to exercise a loving influence that brings her very near. Does not the long arm of coincidence here bear indications of a mind and purpose behind it?

Yours, etc.,  
W. R. BRADBROOK.

36, Broom Hill Road,  
Ipswich.

"WHEN DID MAN BECOME IMMORTAL?"

Sir,—May I briefly comment on the article in your issue of January 7th by B. M. Godsall on "When did Man become Immortal?" The theory advanced by your contributor seems to indicate that all life was imbued with "in-bound spirit," i.e., that the primordial germ-cells started on the same level of potential evolution. In paragraph 3 he states, however, that "man alone has not yielded to complete specialisation," but he does not tell us how or why the particular cells which eventually evolved into man became differentiated from those which were destined to evolve into other "animals." There seems to be no reason why any particular cell should eventually turn into man or some other animal unless there was some root-cause, and it is not clear from his article why some cells should have specialised and thus become drawn into a horizontal development, when others should have declined specialisation and developed vertically into man. The only conclusion seems to be that, as stated in a previous letter of mine, in LIGHT of September 17th, 1927, those cells destined to be man were "imbued with a small spark of spirit life."

If we grant that man is a superior animal, that he commenced his life in exactly the same way as all other animate life, the fact that he reached a higher step in evolution surely points to some primal superiority; in other words, that Providence decreed his destiny, and through all the vicissitudes of his life that destiny was manhood.

Yours, etc.,  
F. C. L.

ANIMAL SURVIVAL.

Sir,—May I give an example of thinking, and what I regard as reasoning, in dogs? I have practised as a veterinary surgeon for fifty years and had thousands of dog patients, and I sincerely hope that if they do survive death they may not dwell in the same sphere as I shall, for I should be ashamed to meet some of them whose cases I had failed to diagnose, or with whom I had shown impatience or less than the kindness they deserved. I could fill a long letter with stories of animals' intelligence, but one will be sufficient. I was practising in Brighton, England, and a dog was brought to me in distress, owing to the scapula of a hare being fixed against his palate. I removed it and thought no more of the matter, and did not see the dog again for about a year, and did not recognise him when found at my surgery door, but I recognised the symptoms of a foreign body lodged in the mouth and removed it, tied him up and waited to learn whose dog it might be. A few minutes later, two maids came up the road and said that they had accompanied the dog half-way, and he had then run away and they had lost him. I opened the door and said "Is that dog like him?" It was the animal that had run in front of them and already been relieved of a bone similar to the first-mentioned. Did the dog think of the place where he had been previously relieved, or did he hear the order given to the maid-servants to take him there?

As I am writing this in America, it will be rather late as a reply or comment on the correspondence in your paper, which is regularly forwarded to me and greatly valued.

Yours, etc.,  
HAROLD LEENEY,  
Capt., R.A.V.C. (R.), M.R.C.V.S.

Sir,—I would suggest that there is no possibility of reconciling the protagonists in the Baylis affair, for the reason that the parties have different conceptions of what is evidentially satisfying. For instance, some of us by nature and experience immediately become partisans of Mr. H. Dennis Bradley. We are impressed by the fact that only by his vigour, and concrete presentation of phenomena and survivalist implication, has conviction been carried in circles which would never otherwise have been reached. His value as a propagandist is enormous, but this is only because he convinces us that he stands for all that is thorough and logical in the realm of investigation. A dark public seance without test conditions is stupid enough and should be discouraged, but when the medium has her husband present such absurdity appears to invite condemnation. One has a feeling that these dark seances, where friendly entities are always "on tap," are mainly supported by cranks who go their almost daily jaunt from one medium to another, and by their chattering and leading questions obstruct serious examination. Further, one understands that mediums have to be protected, particularly in view of past history, yet the consistency with which all are supported is becoming wearisome, particularly when one reflects that most of the rebutting evidence comes from the aforementioned easily satisfied people. The dictum should be laid down that no support will be forthcoming unless some degree of light is permissible. As the permissibility of light is stated to be a matter of education, any medium through whom phenomena are unable to be produced in some degree of light should be viewed as being insufficiently developed for public work.

Yours, etc.,  
F. J. CRAWLEY.

31, Eslington Terrace,  
Jesmond,  
Newcastle-on-Tyne.

HORNSEY PSYCHIC EXHIBITION.

From Mr. H. J. Osborn we learn that a psychic exhibition, held by the Hornsey Spiritual Fellowship on January 9th, 10th and 11th, was an unqualified success. Included in the exhibition, numbering over 350 items, were the Garscadden collection of enlarged spirit pictures lent by Sir Arthur Conan Doyle, and some interesting spirit photographs belonging to Mr. Henry Saunders, which were shown to the public for the first time. Mr. Osborn's own collection of pictures bearing psychic effects were also included, also curios lent by Mrs. Smedley, among them being French spirit photographs dating back to the 'eighties, and spirit writings going back to the year 1872. A prominent feature of the exhibition was a mummified hand belonging to Mr. Arthur Adams, which was the subject of a discourse by Miss Lilian Smedley (Mrs. H. J. King), who, in a trance condition, stated that the hand had formerly belonged to a young woman who lived in Egypt some 4,800 years ago, and had possessed healing powers.

THE PSYCHIC BOOKSHOP.—We understand that, following the flooding of Sir Arthur Conan Doyle's Bookshop during the recent Thames inundation, a sale of some of the damaged stock, including many valuable books, at low prices, will take place at the Psychic Bookshop, Abbey House, 2, Victoria Street, Westminster, on Friday and Saturday, 20th and 21st inst.

THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—Mr. Harry Price will deliver a lantern lecture on Tuesday next, the 24th inst., at 8 p.m., at Queen's Gate Hall, Harrington Road, South Kensington (one minute from the Laboratory), dealing with the tricks resorted to by famous "Mediums" of the past. Members free on production of Current Pass. Non-members 2s. 6d.

A NEW BOOK entitled "The Either-Or of Spiritualism," by Mrs. St. Clair Stobart, will be published early in February by Messrs. Rider & Co.

## LIGHT.

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## PASSION AND PROGRESS.

"Whatever Mr. Gladstone sees is distorted and  
refracted by a false medium of passion," was the  
remark of Disraeli in some observations on one who  
was in later years to become his great political  
antagonist.

Looking back on the careers of the two great men,  
it becomes clear that Mr. Gladstone's passionate ten-  
dency meant zeal, sincerity and moral force, even if  
it may occasionally have warped his thinking. It gave  
him a greater hold on the hearts of his followers than  
had he been a clever, calculating cynic, seeing every-  
thing clearly but feeling nothing deeply, avoiding the  
perils of passion, but making no appeal to the human  
heart.

It is probable that Disraeli saw the point later in  
life, for it is said that when a friend warmly recom-  
mended to him for his secretary a young fellow who  
was described as singularly free from bias in any  
direction, "Dizzy" drily remarked, "I see, you want  
me to employ a man without convictions!"

The truth is that passion, or emotion, is a driving  
force without which the world's work could not pro-  
ceed. It leads to errors, excesses and abuses of all  
kinds, of course. That is the price to be paid for the  
energy supplied. And it is a price we should be willing  
to pay.

Looking back on the past of this great and con-  
stantly growing movement of ours, we see how much  
it owes to its "passionate pilgrims," its apostles,  
filled with fiery zeal, who braved the laughter and  
mockery of generations of sceptics and scoffers, and  
the condemnation of those philosophers who would  
have men reason without "heat."

Of course, the passion was not all on one side. It  
seized on some of the opponents of the movement, or  
we should not have had to listen to or read raving  
denunciations of Spiritualism and Spiritualists in which  
every term of contumely and abuse—"devilry," "rot,"  
"drivel," "lunacy," and the like—was freely em-  
ployed. It was clear that the emotions on both sides  
were touched, and this was of excellent augury. Cold  
reason and the counsels of moderation never go far in  
any popular movement. Whether passion is excited  
for or against a cause, it is always helpful. So we  
would not have had our opposition abate one jot of  
their fury. It would have been better, perhaps, if the  
battle had been conducted on more reasonable lines, on

both sides—if the passionate opponent had refrained  
from painting Spiritualists in the blackest possible  
colours, and if the fervent Spiritualist had not de-  
nounced those who opposed his beliefs as altogether  
gross and vile—enemies of the truth. But the heart  
was at work, and the head was not allowed much  
scope. After all, as Pascal said, "The heart has its  
reasons of which the Reason knows nothing."

To-day we can contemplate a phase in which the  
hot fighting of the past has brought about a measure  
of tranquillity. Spiritualism has now arrived at a  
stage when passion can no longer serve the useful  
purpose it fulfilled in the old days. It has been  
brought to the front in a way that could only have  
been achieved by passionate fighting on both sides.

We observe that a leading London journal, when  
recently reviewing the events of the last fifty years,  
made the following comment on the present position  
of our subject:—

Psychic research, regarded in 1877 as the  
refuge of cranks and fools, has advanced with  
giant strides, and it is no longer possible to  
dismiss its results as the products of delusion  
or fraud. It is an enormous step that the  
"something" has been proved to exist, although  
it may well be that we shall have to wait for  
another fifty years before we learn what that  
"something" is.

Of course, there is always a certain number of  
people who are fifty years behind the times. They are  
those who are destitute of the passion for discovery,  
for achievement, for world-betterment. Many of us  
proved the true nature of that mysterious "some-  
thing" long ago. So far as it relates to passion, it  
is the passionate desire of two worlds for union, sym-  
pathy and co-operation; especially is it the passion of  
humanity beyond the veil to make known its continued  
life to the humanity on earth. That great emotion  
which links the two worlds suffices to batter down  
obstructions of every kind far more effectually than the  
most scientific calculation, the coldest and calmest  
reason, could ever do.

## MAGIC AND MAGICIANS.

We have been asked several times whether there  
is such a thing as Magic—*real* Magic—and we have  
replied, "Yes"; adding, however, that, when  
analysed, it revealed itself as simply the scientific  
application of psychological principles. Another ques-  
tion sometimes put is as to whether there is any basis  
for the stories (occasionally to be found in books) con-  
cerning the existence of men with magical gifts, adepts  
and wonder-workers. We have reason to believe there  
is; we believe there are magicians who move amongst  
us with powers unknown and unsuspected by all except  
their exclusive circle of intimates. The explanation is  
that some people—a very few—have great natural  
psychic powers which are cultivated by study and  
training, but are never paraded as a spectacle for the  
public. In short, the possessor of these powers always  
protects them jealously from vulgar curiosity, and  
never talks about them except to the initiated. If,  
therefore, any person is heard boasting of gifts of  
magic raising him above the common herd, the wise  
will know what to think; for it is observable that the  
more a man knows, in whatever department, the less  
are his pretensions. There are deeper regions and  
deeper activities underlying the affairs of our daily  
existence, but we are never brought into touch with  
them or the persons familiar with them until we have  
earned the right by growth in soul-development, and  
especially in those two qualities most to be prized in  
connection with the quest of the more advanced forms  
of psychical knowledge—humility and discretion.

## FROM THE LIGHTHOUSE WINDOW.

In the *Sunday Express*, Sir Arthur Conan Doyle forcibly replies to Mr. H. G. Wells, who, in the preceding issue of that newspaper, had aired his opinions on matters psychic, with particular animadversion on Sir Arthur himself, and Sir Oliver Lodge. Remark- ing that the latter can very well take care of himself, after some appreciative expressions regarding Mr. Wells, Sir Arthur writes:—

But he has lost all sense of proportion, and persuaded himself that these gifts make him an expert on everything under the sun. He is never weary of sneering at generals for their ignorance of war, at statesmen for their alleged follies in peace, at sociologists who do not happen to agree with his own social fads, and so on, *ad infinitum*. . . .

I try to grasp Mr. Wells' objections to Spiritualism, but they all crumble into mere pre- judice and conventionality as I touch them. He resents the fact that fixed laws have to be obeyed before certain phenomena can be obtained.

\* \* \* \*

Dealing with the psychic experiences of Dr. Geley, Dr. Schrenck-Notzing, Sir William Crookes and Professor Richet, Sir Arthur pertinently asks:—

Who is worthy of credence—Mr. Wells, who was not there, or these high authorities who carried out the experiments and have left records, photographs and moulds to show their results? Mr. Wells breaks every law of science when he puts his prejudiced a-priori objections against the actual results of such researchers. . . .

Mr. Wells' general objections are mere grumblings and scoldings, depending largely upon his own distorted view of the subject.

Sir Arthur concludes:—

No, Mr. Wells, your mere assertions cannot weigh down the actual facts which we have encountered. Every new great truth has been met by the cheap sneer of the obscurantist.

In spite of all your scientific veneer, you are still in the exact position of the cardinals who jested at Galileo's telescope even as you jest at our mediums.

\* \* \* \*

The articles in *The Referee* by the Rev. G. Vale Owen are naturally as interesting to Spiritualists as to the outside inquirer. His latest contribution, en- titled "Nero and Spiritualists," founds its argument irreproachably on accepted history, going back nine- teen hundred years.

When about two-thirds of Rome had been burned, and the people were pointing to Nero as the instigator of it, the Christians (whom the élite of Rome detested) were adjudged as guilty. They were punished osten- sibly for an alleged "hatred of human-kind," because they claimed to work miracles and communicate with spirits:—

Thus, when a scapegoat was needed to bear Nero's iniquity, it was found ready to hand in the Christian sect. It was a safe thing.

Mr. Vale Owen adds a personal confession that will interest the believer and the inquirer alike:—

Now let me be frank about this. I myself am a priest of the Anglican Church. I confess that when I first came up against it, Spiritualism was to me an abomination. Then I had an experi- ence. One Sunday afternoon a member of my Men's Bible Class put to me a question on behalf of the others. It was: "Are the pheno- mena of Spiritualism true?"

My answer was immediate and emphatic: "Yes, I believe many of the phenomena are true. They are also devilish, for they are wrought by the powers of evil. Leave it alone."

But when I was sitting in my study later on I asked myself by what right I had given that answer. I had no doubt that answer was right. But how did I *know*? I had not investigated. I decided that I had made a fool of myself. Never- theless, this evil must be combated, and the only way to do it successfully was to investigate and prove its iniquity for myself.

The world knows well how the combat ended.

\* \* \* \*

The *Stratford-upon-Avon Herald* gives an account of addresses by Sir Frank Benson, the well-known actor, and J. Cuming Walters, editor of the *Manchester City News*, at the Ardwick Picture Theatre, Man- chester. Mr. Walters, the chairman, remarked that Sir Frank, in his address, would refer to "Shake- speare and the Resurrection of the Dead." He (the chairman) thought that "in the truest sense Shake- speare was a pioneer of Spiritualistic beliefs in his time." The *Herald* says:—

On rising to address the meeting, Sir Frank Benson was given an enthusiastic reception by an audience of over 1,800 people. "I have to explain that I cannot stand before you as a registered member of any Spiritualistic church," he said; "but I do realise as deeply and as fully as anyone in this room that there is no religion that has ever lightened the pathway for the pil- grims of men in their wayfaring, cheered them in their loneliness, encouraged them in their weariness, lifting them along in their dark- ness, unless it be the Spiritualistic ideals which the Spiritualistic community hold true.

\* \* \* \*

From the "Foreign Chronicle" by M. Pascal Forthuny, in the *International Psychic Gazette*, we extract a passage regarding the action of the drug peyotl, a small Mexican cactus, the experimenter being an English painter:—

I noted that any casual movement—of my hand, for example—immediately induced a vision in colour of the part of the body put in action, which became transformed by an apparently natural transition into something different. I happened to be lifting a spoonful of coffee to my lips, and as I raised my arm in front of my closed eyes there suddenly appeared, with all the colours of the rainbow, the vision of this arm separated from my body, and after serving me with coffee it appeared to pass into sombre and undefined space. While holding a biscuit it seemed sud- denly surrounded by a blue flame. I held the biscuit near my leg, and my clothes immediately appeared to catch fire. Then the whole right side of my body, from the shoulder to the foot, was enveloped in a flood of blue flame. This was a spectacle of marvellous beauty. The light one admires in an azure grotto is not so blue!

## THE BAYLIS MEDIUMSHIP.

BY FRANK HAWKEN (Hon. Secretary, Marylebone Spiritualist Association).

Being responsible for the introduction of Mr. and Mrs. Baylis to the Council of the Marylebone Spiritualist Association, and as the executive officer in charge of the arrangements of all seances held under the auspices of the Council, I believe the following statement by me may be of interest to your readers.

All mediums are entitled to lay down the conditions under which they are prepared to work. It is for those who engage them, and for those who attend as sitters, to accept or refuse the conditions laid down. But, having accepted, they are in honour bound to abide by the conditions. If they do not, one is entitled to question any statement they may make in connection with their investigations.

The conditions laid down by Mr. and Mrs. Baylis were that Mrs. Baylis should be left unbound; that she should determine the position of the sitters; that the sitters should pledge their word not to flash a light, kick out with their feet, grasp manifesting hands, or in any way interfere with the phenomena.

To justify such conditions, it is, of course, necessary that the phenomena produced should be in themselves evidential in order to satisfy the inquirer.

It was claimed by the Baylises that there would be materialisation of hands, which hands would execute simple mental requests, and that materialised faces would appear, some of which would be recognisable. These faces were to be illuminated by two phosphorescent plates. Further, that "direct" voices would be heard, and names and messages of an evidential character given; and that a luminous slate and a trumpet would be lifted by supernormal means.

Faced with the responsibility of investigating these claims and under the conditions imposed, I had to seek methods of checking the phenomena applicable to the circumstances.

I arranged with the other sitters to call out "Touched" whenever, and at the precise instant, they felt themselves touched. At one seance, during which Mr. Baylis's hands were controlled by an experienced sitter, I, personally, had one large hand on my head, another in my partly closed hand, a third hand stroked the outside of the same hand, the trumpet meanwhile tapping my left shoulder, while three other sitters were claiming to be touched—all at the same instant.

This would seem to argue that more hands than those of the medium were operating.

With regard to the claim that the invisible hands could execute simple mental requests, the account I gave of a sitting with the Baylises, published in *LIGHT* some months ago, furnished good proof. On another occasion a gentleman of considerable experience in Spiritualistic phenomena asked, *mentally*, that a piece of chalk should be taken from his hand, and that the name of his first wife and that of his daughter should be written on the back of his coat. This mental request was complied with.

I may mention that Mrs. Baylis weighs nearly seventeen stone, which makes it unlikely that she could reach over the gentleman in question, to write on his back, without his being conscious of it. To have left her chair and walked behind the circle without detection would be difficult. Even so, it would have to be assumed that the names were known to Mrs. Baylis, and that she had the power of reading his unspoken thoughts—a matter of extreme doubt.

We next come to the "faces." In the early days of my connection with this medium the question that these might be in reality merely the face of Mrs. Baylis never arose, as they seldom exceeded four inches

in length. It was a face of this description that I recognised as a perfect miniature likeness of my mother, sufficient evidence to me of the genuineness of Mrs. Baylis's mediumship. I am not one of those persons who blindly accept phenomena at face-value without careful scrutiny, for I have refused recognition of sixteen faces that have materialised within twelve inches of my face; but, when one secures a perfect likeness, it is beyond dispute.

Later on, as her mediumship improved, there was a gradual, but notable increase in the size of the faces, and further and continual checking became necessary. I confined my attention at one seance to observing profile only, and I have seen three distinct types of profile pass before my eyes, all recognised by the sitters to whom they were presented. I estimated that as high as 65 per cent. of the sitters reported that they had recognised faces as those of friends or relatives, and on many occasions a single sitter would report as having had two or three distinctly recognised faces at the same seance.

A member of our Council was present at a seance shortly after the passing of the late Leslie Curnow. Curnow materialised and spoke in the direct voice, asking that his library might be divided (this has since been done); all the sitters in turn had their hands grasped at the wrist, and lifted, passed over his waistcoat with its slight evidence of rotundity, up to a wing collar, rubbed against the chin, carrying a few days' growth of beard, up over his slightly aquiline nose, and then over his forehead to his slightly bald spot. One sitter, a lady, had her hand kissed in a certain peculiar way exactly as Leslie Curnow had kissed it on a special memorable occasion during his earth-life. His face was illuminated by the plate, and distinctly recognised by all present. Mr. Baylis wore that evening a woollen "pull-over" and a soft collar. The chins of all the men present were examined at the close of the seance and found to be clean-shaven.

I must here point out that at seances held under the auspices of the M.S.A., mediums have no knowledge with whom they are going to sit.

In the direct voice, Christian and surnames were constantly and correctly given. Messages of great evidential value embodying cross-tests with other mediums were of frequent occurrence, and German, Dutch and Hindustani have been spoken.

In conclusion, I have no hesitation in recommending investigators to take advantage of every opportunity of sitting with this exceptionally gifted medium, who during the past year has given consolation and proof of survival to so many sincere inquirers into Spiritualism, and this advice I claim is based on far greater evidence than the one abortive seance attended by Mr. Bradley.

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## SPIRITUALISM IN NEW YORK.

The Presidency of the General Assembly of Spiritualists of New York State has passed into the hands of Dr. John Heiss, a highly intelligent and courageous leader, through whose vigorous efforts the movement in New York has been assisted on to a well organised and dignified basis. He was closely associated with the founding of the United Spiritualists' League, and has been active in exposing fraudulent mediumship. Dr. Heiss is the head of an important publishing firm and the founder of the magazine *Immortality*, which, we are told, he started as a gesture of gratitude for benefits received from spirit healing. Mr. Arthur Ford, who paid us a visit last summer, is associated with him, and under the guidance of these two gentlemen the magazine is becoming one of the most widely read of its kind in the United States. Both are identified with the First Spiritualist Church, Dr. Heiss as president and Mr. Ford as minister.

AN INSPIRING MESSAGE.

SIR OLIVER LODGE ON THE FUTURE OF MANKIND.

From the article, "The Outlook for Humanity," by Sir Oliver Lodge in *Cassell's Magazine* for December, we are permitted to reproduce the following, giving Sir Oliver's "Three Reasons for Optimism" concerning the future of mankind:—

First, because of the social revolution that has occurred during my own lifetime, which may be spoken of as the emancipation and increasingly welcomed co-operation of a previously partially suppressed half of the human race in the management of the affairs of this planet. Do we think it likely that the emancipated moiety will make no mistakes? Not for a moment. Wisdom is the growth of time and experience. But freedom and power are good things, and enlightened activity will follow; for corporate intelligence and power are now gradually going to be associated with intuitive sympathy and goodness, to an extent more widespread and deep-seated than ever before.

Secondly, I look forward to human destiny with hope because of the innate goodness and self-sacrificing spirit of the quite ordinary man. That spirit is not often called out by circumstances, but when called for it is forthcoming; witness the heroes of fire, shipwreck and colliery disaster, and the response to many another stringent and sudden call on common humanity. The summons is by no means limited to the destructive episode of war, though heroic deeds constitute the one bright spot amid its horrors.

My third reason for optimism is because humanity is at last beginning to realise, even through the ministrations and investigations of an at present nascent and unpopular branch of science, that it is not isolated in the universe, but is a temporarily materialised portion of a great spiritual world, wherein are powers and affections and intelligences innumerable; intelligences outside the ken of our material senses, but watchful and helpful to the utmost of their permitted power. We are beginning to get into touch with them; they have always been more or less in touch with us. Human history has been guided more than we know; even national blunders have in the long run been overruled for good. Doubtless our unruly wills and affections have caused trouble, and been responsible for many failures; but the more we realise the effort that is being made on our behalf, the more we appreciate the importance with which they regard this temporary episode of our own planetary existence, the less obstruction they will meet with, and the more willing we shall be to co-operate with them in furtherance of the age-long scheme. The help is mutual; it is not one-sided. We can help them a little, as they can help us much. They without us are not perfect and complete; we are all one family, and will gradually get to know each other better.

In *Pearson's Weekly* of the 14th inst. appears an able article by Mr. E. P. Hewitt, K.C., who, as one of several distinguished lawyers who are Spiritualists, gives his opinions on the question of capital punishment, dealing with the principal arguments against it, and taking in the objections frequently urged by Spiritualists.

**THE FLOOD**

There will be a sale on Friday and Saturday January 20th & 21st from 10 to 6 of ruined stock below cost price at The PSYCHIC BOOKSHOP, 2, Victoria Street, S.W.

RAYS AND REFLECTIONS.

A friend remarked the other day that the psychic region is a kind of testing-place. A man who comes into Spiritualism from the outside world finds himself under a powerful searchlight, and his strong and weak points are quickly disclosed. This is true enough, and I have often observed it. The psychic atmosphere acts sometimes like a high-power microscope, revealing virtues and flaws with vivid intensity.

\* \* \* \*

The news editor of a London daily once told me in a friendly way that the only matter about Spiritualism which he cared to print was anything relating to the exposure of mediums. He detested the subject, and would have liked to destroy it. I enjoyed his candour. It was as though some journalistic Judge Jeffreys had said that he would believe everything that could be said against the accused, but would on no account listen to anything in his favour. That spirit still exists in some newspapers; but they are very few to-day—a dwindling minority, and they know it. I am not anxious to see it altogether expire. A little opposition keeps us up to the mark.

\* \* \* \*

An electrical journal, commenting upon Professor Theremin's demonstration of wireless music, refers to Sir Oliver Lodge's statement that the effect was not a new thing, but simply a development of principles already understood and utilised in wireless telephony. The journal suggests, in humorous vein, that all "oscillators" should immediately endeavour to learn how it is done in order that they may "howl" melodiously instead of giving imitations of a battleship's syren. It was rather a relief to some of us to hear how the effect was actually produced, because there had previously been so much wild talk about the effect being "psychic," an explanation that, with the more enthusiastic followers of Spiritualism, is rather apt to be overdone.

\* \* \* \*

All Sir Oliver Lodge's observations are marked by singular clarity of mind. In his popular addresses he is never misunderstood, even by the simpleminded, and when it is possible to speak definitely he always does so. One may note his recent statement on telepathy when, referring to investigators, he said: "They assert, and, indeed, I myself assert, that it is possible to get into telepathic communication with those who have survived the death of the body."

\* \* \* \*

During the prosecution of a West London fortune-teller (who was heavily fined), it was stated that some of her clients had become ill as the result of fear induced by her predictions. To any sensible person this might appear strange, for most of the prophecies given out by professional fortune-tellers are the sheerest flabdoodle—stuff that should not deceive an intelligent child. And yet there are some adult people so absurdly gullible that they not only believe in the prophecies but are frightened by them. It has often been said that fortune-tellers do little harm, and should be left alone by the police, and that if people choose to be fooled there should be no law to prevent them. But it looks as though some of the fortune-telling tribe are trying to justify the bad reputation they have acquired.

D. G.

MAKE-BELIEVE MOODS.

BY ARTHUR BUTCHER.

"I don't know what made me—I just felt like it," we say to friends when they express astonishment at the efforts we have made to accomplish a particular purpose.

We are apt to overlook the influence of moods upon our actions and behaviour. The mood of the morning is not that of the afternoon, and those of the night have a character peculiar to themselves. One lies awake, the victim of a too active brain that distorts and exaggerates things in a way that appears extraordinary to the matter-of-fact mind of the daytime.

Just what determines a mood is difficult to say. Physiologists teach that temperaments are due to a combination of mental and physical factors intimately connected with the nature of our food and the secretory activity of certain obscure glands in our bodies. Disturb those subtle relationships, increase or diminish the secretory activity, and a change of mentality, or, in extreme cases, a change of personality, may result.

Many men of sedentary habits who were conscripted for the war returned to their homes with altered temperaments. The stress and strain of the fighting had brought about a readjustment of their mental and physical forces, and a new attitude towards life had been established. The war, it was said, had changed the man.

But while we are all more or less swayed by our moods, we need not necessarily be dominated by them. If we cannot command a particular mood at will, we can at any rate simulate it, and act as if we were directly under its influence. We can deliberately set out to attain a certain end, no matter how great our disinclination or distrust of our ability. We should visualise our task as ideally complete, and ourselves as endowed with the power to accomplish it. If this conception, this usurpation of a mood be resolutely maintained throughout the long or short progress of the work, it will go far towards bringing about its realisation.

This practice can be applied to everything, whether it be the writing of a book, the driving of a golf ball, or the organising of a business. It can even be employed with advantage in an effort to escape from the thralldom of an undesirable habit.

THE PSYCHOMETRIST WAS RIGHT.

A correspondent—a frequent contributor to LIGHT, and in whose bona-fides we have every confidence—sends us the following:—

"I heard to-day another case of verified prediction which may be worth recording. Some weeks ago a colleague of mine, knowing nothing, or next to nothing, of psychic matters, told me that he had received a message from a psychometrist to the effect that he would shortly be transferred to another post, where he would be associated with a magazine having a blue cover. The psychometrist, a lady, was an advertiser in LIGHT, and he was unacquainted with her except for the fact that they had exchanged some correspondence. My colleague was slightly amused; I was somewhat incredulous; we both knew there was no indication of my friend leaving his position. However, knowing that psychic predictions are fulfilled on occasions, I said 'Wait and see!'—and the matter was dropped.

"A week or two afterwards my friend announced that he was leaving; he had just been transferred to an important post on a well-known magazine—but alas! the cover of it was not blue.

"This morning, however, he looked in to see me, with the announcement that the cover of the magazine had just been changed—to blue. Not a very staggering tale, perhaps!—but I can vouch for its truth."

SIR FRANK BENSON AT GROTRIAN HALL.

Sir Frank Benson, speaking at the Spiritualist Community Service on Sunday evening last, said that Shakespeare was one of the master melodists of mankind. Shakespeare had much to say of war, and suggested that probably it was one of God's blessings in disguise. It kept us facing the problem of death, and drew attention to the continuity of life. Spiritualism to-day was one of the voices whispering to our race, and telling us of the limitless opportunities it offered for peace and the brotherhood of man.

Sir Frank gave his experiences of the latter days of the war, and said that in spite of the horror and carnage he witnessed, the conviction was borne in upon him again and again that "There is no death."

His message to Spiritualists was: "Courage, courage, always courage!" The order is to advance. The deep melody of the war has changed to the lighter melody of peace. The message of those splendid boys who so freely and gallantly made the supreme sacrifice is: "Why are you so slow? Why have you not realised the purpose for which we died?"

Shakespeare, the genius of the race, gives to us to-day the promise of the new age, of a new world born in the agony of the war.

At the close of the meeting Mrs. Florence Kingstone was the clairvoyante, and gave many descriptions which were recognised.

E. C. C.

AN APPRECIATION FROM U.S.A.

An American reader of LIGHT writes as follows:—"We have no Spiritualistic periodical over here equal to LIGHT—nor in any other country; and since Spiritualism recognises no geographical or creedal boundaries, I should rejoice to see your splendid paper become the international organ of our cause, as indeed it deserves to do. (Eventually you may have to issue an Esperanto or Ido edition.)"

NEW BOOKS RECEIVED.

"LA FUSION DES ETRES." By Suzanne Max-Getting. (Librairie des Sciences Psychiques, 42, Rue St. Jacques, Paris. 5 francs.)

"LA LUMIERE PAR LES REVES." By Krimittel. (Librairie des Sciences Psychiques. 6 francs.)

"THE ANT PEOPLE." By Hans Heinz Ewers. (The Bodley Head. 8s. 6d.)

MRS. M. H. WALLIS has issued an enlarged edition of her little book of verse, "As They Came Thro'." They are cheerful, homely, and inspiring songs, likely to be appreciated by those who are not sticklers for high literary quality. At the price of 1s. 8d. for the paper-covered edition, or 2s. 8d. for the cloth-bound (post free), they can be obtained from the author, 83, Stanhope Avenue, Finchley, N.3.

"MESSAGES AND VERSES OF LOVE, HOPE, AND JOY" is the title of a little pamphlet issued by an old reader and contributor to LIGHT, who does not desire to sell the book, but to give it freely to all applicants on payment of the postage—2d. It can be obtained from "W. J.," 5, Ashurst Gardens, Tulse Hill, S.W.2.

OBITUARY.—We learn with deep regret of the sudden death from heart failure of Mr. George P. Young, the former President of the National Union of Spiritualists, and of the Glasgow Association. Mr. Young, who was a well-known figure in Spiritualism in the North, went to Canada some years ago. At the time of writing we are without fuller particulars; these we hope to obtain next week.

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**MEMBERS' MEETING.**

Lecture,  
 Tues., Jan. 24th, at 8.15 p.m. ... DR. WILLIAM BROWN, M.A.  
 "Mind and Brain." M.D., D.Sc.  
**GROUP CLAIRVOYANCE.**  
 Tues., Jan. 24th, at 4 p.m. ... MRS. JAMRACK  
**PUBLIC CLAIRVOYANCE.**  
 Fri., Jan. 20th, at 8 p.m. ... MRS. JAMRACK  
 Fri., Jan. 27th, at 8 p.m. ... MR. T. AUSTIN

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 Advice on Health, Vocation, Etc. ... MR. W. E. FOSTER  
 MISS C. HOLMES, B.Sc. (Psychologist & Mental Analyst)  
 Tuesdays, 3 p.m., Class for Psychic Development MRS. G. P. SHARPLIN  
 Wednesdays, 3 p.m., Circle or Clairvoyance, Jan. 25th ... MRS. ROUS  
 Thursdays, 3 p.m., Circle for Development ... MISS AIMEE EARLE  
 " 3 p.m., Instruction Class ... MR. W. E. FOSTER  
 Subject: January 26th, "Spiritualism."  
 " 6 p.m., Devotional Group, Absent Healing ... MISS STEAD  
 Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.  
**Public Meeting.**  
 CAXTON HALL, Victoria Street, S.W.1., January 25th, at 8 p.m.  
 Mr. STAVELLY BULFORD and MRS. ROUS.

**THE LONDON SPIRITUAL MISSION,**  
 13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, January 22nd, 11 a.m. ... Mr. R. DIMSDALE STOCKER  
 " " " 6.30 p.m. ... Mr. E. W. BEARD  
 Wednesday, January 25th, 7.30 p.m. (Clairvoyance) Mrs. FRANCES TYLER  
**Wednesday Services at 7.30 p.m.**

**Worthing Spiritualist Mission Church, Grafton Road.**

Sunday, January 22nd, 11 and 6.30, Mrs. Crowder. Thursday, Jan. 26th, Mrs.  
 Calway, 3 p.m., Members only, 6.30 p.m., for Public. Community Singing, 6-6.20

**SOCIETY MEETINGS.**

Lewisham.—Limes Hall, Limes Grove.—January 22nd, 11.15,  
 open circle; 2.45, Lyceum; 6.30, Rev. George Ward. January  
 25th, 8, Miss Smedley.  
 Camberwell.—The Central Hall, High Street.—January 22nd,  
 11, service; 6.30, Mrs. A. Jamrach. Wednesday, 7.30, public  
 circle, at 55, Station Road.  
 Peckham.—Lausanne Road.—January 22nd, 7, Mrs. E.  
 Edey. Thursday, 8.15, Mrs. A. Nutland.  
 Richmond Spiritualist Church, Ormond Road.—January 22nd,  
 7.30, Mrs. Glover Botham, address and clairvoyance. January  
 25th, 7.30, service.  
 Croydon.—The New Gallery, Katharine Street.—January  
 22nd, 3, Lyceum; 6.30, Mrs. E. A. Cannock.  
 Fulham.—12, Lettice Street (near Parsons Green Station).—  
 January 25th, 11.30, circle; 3, Lyceum; 7, Alderman Davis.  
 Thursday, 8, Mrs. A. Boddington.

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 Monday, 23rd, at 3. Psychometry ... MRS. CANNOCK  
 Tuesday, 24th, at 7.30, Clairvoyance ... MR. COOPER  
 Thursday, 26th, at 7.30, Clairvoyance ... MRS. KINGSTONE

**Seances for Trance and Normal Clairvoyance.**  
 Monday, 23rd, at 7.30 ... MRS. A. JOHNSON  
 Wednesday, 25th, at 3 ... MR. BOTHAM

**Seance for Trance and Direct Control.**  
 Thursday, 23th, at 7.30 ... MRS. A. ROBERTS

**Seances for Physical Phenomena and Materialisation**  
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Clairvoyant: Mr. T. E. Austin.

Jan. 29th, 11 a.m., Mr. Percy Scholey. 6.30 p.m., Mrs. St. Clair Stobart.

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January 26th. at 8 p.m., DR. HECTOR MUNRO on "The Practical Application of a Spiritualist's Knowledge." Chair: CAPT. NEIL GOW.

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