

No 25 29X

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SCIENCE AND THE SPIRITUALIST POSITION.

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NOTES BY THE WAY.

HEALING: A REMARKABLE PRONOUNCEMENT.

A remarkable pronouncement on the nature of healing and disease is made by Dr. H. P. Newsholme, M.A., Birmingham Medical Officer of Health, in his book, *Health, Disease and Integration* (published by George Allen & Unwin, 12/6 net). In the course of some observations summarising his conclusions, he says: "We have been led again and again, in this study of disease, to dig down to a fundamental disturbance of balance in the individual, which if penetrated to a sufficient depth, shows an impediment to the emergence of the spiritual through the barrier imposed by the material and physical." He goes on to suggest that the source of stress at the core of a variety of types of the mal-integration implied in disease is "obstruction of spirit", and further he says: "Medicine to be effective in its proper domain must be intimately interwoven with the art and science of religion." Medicine, he tells us, is only on the verge of its sphere of activity. It is a question of treating the individual "as an intimate moulding, not merely of body and mind in their delicate adjustment to each other, but of body and mind as the vessel for the reception and expression of the Spirit".

A SENSE OF THE FUTURE.

Henry James, "the novelist who wrote like a philosopher", left amongst his writings an unfinished essay entitled "A Sense of the Past". To-day we are more concerned with a sense of the future, judging by the increasing interest being taken in the possibility of prevision. Is it possible accurately to foretell coming events? is a question often asked. And our answer is, certainly, it has been done thousands of times. How is it done? So far as we can understand, it is done by tracing out a line of causes and effects—a "chain of sequences". But how can the clairvoyants, seers and dreamers do this, seeing that they get their knowledge of the future by sudden flashes, visions, pictorial representations of things yet to be? The difficulty is admitted, but equally the mathematical genius "sees" the answer to a problem without *consciously* working out all the figures involved. We think the principle in each case is very much the same.

Some spirit communicators tell us they have no power to see the future. But others have the gift; and a similar state of things prevails amongst ourselves where we have far-seeing people and others who, as it is said, can hardly see "an inch beyond their noses"; they have no sense of the future. But prophecy can never be an exact science, for the future is not fixed. There is a fluid element about it. On ninety-nine occasions a given set of causes will eventuate in the precise result to be expected from them. On the hundredth occasion some unforeseen factor will come in and the prediction will go wrong, partly or entirely. It is only the past that is fixed and unalterable.

"BIRTHLESS AND DEATHLESS AND CHANGELESS."

A shilling booklet, *When I am Dead—What Will Happen To Me?* by J. A. Baker, invites attention. In the chapter dealing with "First Conscious Existence" the author refers to the statement that we exist on earth for the first time as conscious entities, and the question that arises, "Have we then existed before?" To answer this fully, as he remarks, would necessitate a long and exhaustive treatise, but he deals with it in a brief and suggestive way. He points out that there was never a time when we did not exist, which in the deep mystical sense is true enough—"Birthless and deathless and changeless remaineth the spirit for ever"; but he brings the question down to a consideration of the cells which make up our bodies, infinitesimally small, yet all parts of the great Unity and apparently eternal. Each cell is self-contained and, while still retaining its individuality, forms an integral part of the whole. The cell, he claims, has its "material, astral [psychic?] and spiritual components", but these are inseparable. This is a suggestive idea; it explains why we cannot really separate life-expressions one from another—the divisions we make are purely arbitrary. And the statement that the Great Spirit or Source of Life is manifested in every cell illustrates Pope's line about that which "extends through all extent, spreads undivided, operates unspent".

SOVEREIGNTY.

Mark well!

As Heaven and Earth are fairer, fairer far
Than Chaos and blank Darkness, though once
chiefs;

And as we show beyond that Heaven and Earth
In form and shape compact and beautiful
In will, in action free, companionship
And thousand other signs of purer life,
So on our heels a fresh perfection treads,
A pow'r more strong in beauty, born of us
And fated to excel us as we pass
In glory that old Darkness; nor are we
Thereby more conquered, than by us the rule
Of shapeless Chaos.

KEATS ("Hyperion").

A Great Medium and his Message.

SUMMARY OF AN ADDRESS BY MISS CORDELIA GRYLLS.

I propose to speak concerning a medium of whom little is heard in these days, as his chief work was done between forty and fifty years ago. I allude to the clergyman who founded the London Spiritualist Alliance, William Stainton Moses, M.A. (Oxon).

He was born in 1839, and passed away after several years of ill-health in 1892. It is to be hoped that many here are familiar with the chief work he published under the title, *Spirit Teachings*. In the Memorial edition of that work there is a very interesting biography of Stainton Moses, written by Mr. Charlton Speer, a well-known musician, who had been his pupil as a boy, and had known him very intimately afterwards.

Stainton Moses won a scholarship for Oxford, but broke down from overwork on the eve of his final examination, and was ordered abroad. He was on the Continent about a year, and passed several months in the Greek monastery of Mount Athos, to which, as he afterwards learned, he had been led by his Guides, who were even then preparing him for his life-work.

He returned to England and was ordained to a curacy in the Isle of Man. While he was there, smallpox broke out, and we read how Stainton Moses endeared himself to all by his courage and unselfishness, visiting and tending the sick, and even digging the graves and burying those who lost their lives through this loathsome disease. Fortunately, he was preserved from harm. This unselfishness was the keynote of his character, and was remarkably manifested in his later life, when his mediumship had developed, and incessant calls were made on his time and strength.

After other curacies in Dorset and at Salisbury, throat trouble developed and obliged him to leave the ministry. He then devoted himself to teaching. He went to London and became tutor to the son of Dr. and Mrs. Speer; and it was by them his attention was first directed to Spiritualism through the reading and discussion of the book, *The Debateable Land*. They decided to investigate for themselves, and a circle was formed at Dr. Speer's house. Very soon Stainton Moses's mediumship developed, and we read of wonderful phenomena taking place—raps, lights, scents, jewels, musical sounds, direct writing, the movement of heavy bodies, and articles brought through the wall from other rooms. The most important phase of his mediumship, however, concerns the spiritual teachings given through him. These came in two ways. First, while Stainton Moses was in trance at the circle, and, secondly, by automatic writing. Those published in *Spirit Teachings* were given in this latter way, i.e., by writing. In addition to these, many other Teachings were published in early issues of *LIGHT*, both from his addresses given in trance and from his writings, and a selection of these has been made by a lover of his work, re-published as *More Spirit Teachings*, at a low price.

There may be differences of opinion concerning the relative value of communications coming in these days from the spirit world. There can be none concerning those received from Stainton Moses. There is no Spiritualist teacher of any standing who does not quote Stainton Moses as the foremost spiritual teacher of the age. This is not to say that he himself was the teacher; it is to his exalted Guides the honour must be given. Above all, there was the one great Guide, who gave the Latin name of *Imperator*. He visited Stainton Moses in order to superintend his training, then developed his mediumship, first along the lines of material phenomena; then used his brain, speaking

through him while his body was entranced, and giving him written teachings, the actual writing being done by another spirit, who gave the name of *Rector*. It is to these Teachings we turn for light on several subjects about which men desire instruction, and I will now proceed to consider certain points on which instruction was given.

We will take one subject which rises to the mind of all at times, namely, the position of the Christ. *Imperator* says the spiritual ideal of Jesus the Christ is quite unlike the human notion, with its accessories of atonement and redemption as man has grasped them; and he points out the true atonement is making man at one with God by copying the example of the Christ life. He speaks of the "exalted spirit of purity, charity and self-sacrifice, whom men called Jesus, and who was the Christ."

He further says: "He was an incarnation of one of the Higher Spirits of a previous long existence, and was filling a high position in the spheres. The spirit of the Christ was the highest that could descend to earth and be incarnated himself in order to regenerate the human race, and he had never been incarnated on your earth." You remember the text where Christ speaks of the glory He had with the Father before the world was. We are told that the incarnation of an exalted spirit on our earth is a great act of sacrifice, a sort of expatriation or exile. *Imperator* says that "In the man Christ Jesus, the spiritual principle was most fully evoked, and fitly was He called the Son of God, in the language of Eastern hyperbole. The Son of God He was in the sense of being the most Godlike of any who have walked this earth. He never claimed any such position (i.e., Deity), as His followers have assigned to Him. He was the Mediator between God and man in the truest sense, for He was able to make manifest God's Truth to the age in which he lived, and, through it, to succeeding ages."

Another subject *Imperator* was asked about was the second coming of the Christ. He says: "Christ is now returning in spirit and in power, bringing the new revelation which should enfranchise the souls of men." He is asked if the return is, then, purely spiritual, and replies: "It is. The return of the Lord Jesus to your earth is in process amongst you. He operates by His intermediary agencies, though He Himself may personally come to influence men if it be necessary, but not in the flesh. This is the age of spirit, and the influence is spiritual."

Imperator points out that he and his band have come to prepare the way, not, indeed, for the material manifestation of the arisen Jesus, but for the spiritual return of the Christ. "Learn, friend," he says, "that it is not the Jesus of history, but the Christ-principle that is revived among men. The return of the Christ, which the world has confounded with the second advent of Jesus, is solely the resurrection and re-development of the principle of which the Christ was the incarnate representation." That Christ-principle we all know to be self-sacrifice, love and service to others.

Spiritualism is often spoken of as the ministry of angels, and it is this aspect which is so emphasised by *Imperator*. He tells us of "the vast distance which must separate God from man, and of the intermediary agencies which minister between the Most High and His children". When we pray, it is those spirit messengers who receive our prayer, and "bear it upward and ever upward till it meets with a power that can respond". He tells us that God Himself is the centre of influence, and that His influence, flowing through intermediary influences, permeates humanity. "The

angels," he says, "as of old they called them, spirits, as ye know them, who traverse the space between you and your God, bring down blessings from Him, while they carry up your prayers to His Throne. These are the steps between God and Man, the channels of influence." Again, *Imperator* says: "We come to you as the exponents of the Ministry of angels. The Great Father, mindful of His children's wants, sends them the angel ministry of consolation, guidance and love. From the eternal realms of glory we come to minister to mankind. Angels, spirits, friends passed before, coming to minister to those left behind."

What has *Imperator* to teach us of God? He says: "We would speak of the true conception of God. Not as a personal Being, human in His attributes save omnipotence; not as a glorified humanity, but as the All-Pervading Spirit, permeating the universe. Man in the body pictures a god confined by limits. God, so far as we have known Him, is not a limited personality, nor was He ever enshrined in a human body, or amenable to human influence. *Imperator* tells us that "on the one hand, we have to avoid the fatal error that seeks to reduce God to a Force, and, on the other, to guard against the anthropomorphic delusion which pictures a humanity with man's failings and insatiable craving for power. God is really an informing, energising Spirit. He supplies the light and love that give beauty to all around you. Try and regard Him as the Informing Spirit, permeating all. The word Father is the true conception."

A beautiful idea of religion is given us by *Imperator*. By religion, he says, we mean the intercourse of your spirits with the Great Father of spirits, through the innumerable ranks of spiritual beings which extend upwards and upwards to Him. The spiritual world is all around us, though we know it not, similar to our world only more beautiful and more sublimated. *Imperator* says: "Ye cannot picture the beauties of our spheres, the grateful odours, the lovely flowers, the scenes of gladsome delight that surround us."

"Are your homes material?" asks S.M. "Yes, friend, but not as you count matter. Things are real to us, but would be imperceptible and impalpable to your rude senses. Our surroundings are, to our refined senses, as real as yours."

The occupations of spirit life, *Imperator* says, are varied: "Learning and knowing more and more of the sublime truths which the Great God teaches us; worship and adoration; teaching to benighted ones truth and progress; missionary work to the struggling and feeble; cultivation of our intellectual talents; development of our spiritual life; progress in love and knowledge; ministrations of love and mercy; studies in the secret workings of the universe, and the guiding and direction of cosmic forces; in short, the satisfaction of the cravings of the immortal being in its twofold aspect of intellect and affection."

Asked if we really work out our sins and blunders hereafter, *Imperator* replies: "Yes, verily. No sins go unatoned for. No idle blunder is passed over. Be sure, friend, that every wilful wrong will cost you many and many a bitter tear. The seed wrongly sown, ye know not how terrible must be the crop. You must reap it, garner it in sorrow and shame."

People are sometimes puzzled by the descriptions given by clairvoyants. On this point *Imperator* says: "Our spirit dress would be imperceptible to you, and our spirit forms unrecognisable. Consequently, we array ourselves in such sort as you would expect us to appear. If the spirit is showing itself to its own friends, it would appear in the semblance of the dress it was in the habit of wearing in earth life, and would specially exaggerate, or draw attention to, any peculiarity of gesture, dress or demeanour which would identify it."

Of the disappointment suffered by those spirits who are unrecognised, after seeking so hard to make them-

selves known, he says: "Alas! what bitter pangs they suffer when they find their efforts scoffed at, themselves unrecognised, and, possibly, the whole subject of communication with spirit-land laughed at as an idle and baseless vision."

With regard to re-incarnation, *Imperator* says it is not true as generally taught. He says that those who are born in poverty and vice, with but few opportunities for good here, will have their education in the other world. He teaches that many good and advanced spirits do return as an act of sacrifice to help and teach men, but there is no compulsion on them to do so.

The question often arises as to whether capital punishment should be allowed or not. *Imperator* says: "On no account should it be allowed. The soul, suddenly severed from the body, is thrown back and becomes grievously dangerous to humanity. The guardians cannot draw near, and great difficulties are set in the way of its progress. It is only those who have passed away that know what evils follow from this rude and barbarous punishment."

Asked as to the sin of impurity, *Imperator* says it is the sin that cuts man off from the ministry of angels and from God more than any other sin. He says if men could only see the hosts of angels waiting to minister to them and keep them from sin, but, alas, they do not know till too late!

THE WOODROW WILSON MESSAGES.

Mrs. Dawson Scott, the well-known authoress, delivered an interesting address to members of the British College of Psychic Science on May 1st, taking as her subject the book, *Is It Wilson?* which she put out last year. She described the manner in which these writings had been received. A thought would flash into her mind, often when she was engaged on other writings; she would express this thought in her own words as well as she could; it would then be revised and adjusted by other impressions until it apparently became satisfactory to the unseen communicator. Always she felt that the mind employing her in this matter was not her own. Mrs. Scott is the author of various novels and is primarily occupied in creative work and not in such matters as interested the communicator who claimed to be the late Woodrow Wilson.

A recent visit to the United States, which arose out of the publication of the book by Messrs. Dutton of New York, brought Mrs. Dawson Scott into contact with a large number of people who had known Wilson and who agreed that the story underlying and the points of view presented in *Is It Wilson?* were in accordance with the late President's mind. Since the book was published spirit-communications have been received from the same source.

Mr. Hewat McKenzie occupied the chair and in thanking the lecturer said that Mrs. Scott had undoubtedly touched something of the Wilson personality in the writings even if no direct proof of identity was adduced, and this fact had clearly impressed the American group through whose influence the book had been published.

FELICIA R. SCATCHERD—A GREEK MEMORIAL.—We are informed that a memorial volume in Greek commemorating the work of the late Miss Felicia Scatcherd is being prepared for publication in Athens in recognition of her long association with Greece in humanitarian and political directions.

ST. JOAN.—A memorial church dedicated to St. Joan of Arc is to be built at Farnham.

SCIENCE AND THE SPIRITUALIST POSITION.

ADDRESS BY SIR OLIVER LODGE.

Very eloquent and inspiring was the address given by SIR OLIVER LODGE to a large meeting of the Society for Psychical Research at the Central Hall, Westminster, on Monday evening, 6th inst., SIR LAWRENCE JONES, the President of the Society, occupying the chair.

The full title of the address was: "The Asserted Difficulty of the Spiritualist Hypothesis from a Scientific Point of View", and Sir Oliver treated it with that closeness of reasoning and clarity of thought which is characteristic of his style whether as writer or speaker. As the address will be published *in extenso* in the Proceedings of the S.P.R., it is not desirable to do more here than to give the general gist of it.

He pointed out that the objections urged against the Spiritualistic hypothesis were not scientifically valid, although there was certainly a difficulty in our present stage of comparative ignorance about formulating that hypothesis in a scientific way. The problem presented was to reconcile with our present ideas of law and order in the phenomena of Nature, the idea of the wills and caprices of departed spirits amongst the unseen agencies which operated on this world. But tracing the career of Science from the days when in violent reaction from the idea of gods and spirits as the cause of all the phenomena of Nature—animism—it had cast all these notions contemptuously aside as ignorant and superstitious, he showed that to-day the physicist and the psychist were not so very far apart. Many things had been discovered by Science since the time when it had regarded the Universe as a kind of machine devoid of soul or intelligence, and it was beginning to be suspected that the supposed nonsense of the ancient philosophers was not *all* nonsense. There were so many things still that modern scientists could not understand even in the most commonplace phenomena of everyday life. It might be that Science would have to enlarge its bounds to take in the idea of active human agencies which did not primarily depend on the activity of material bodies and brains. We had to consider the question of mind and its interaction with matter. Matter in itself was inert—it had to be propelled by force, and where there was no animated life like that in organised creatures it always took the path of least resistance. He took an instance from the behaviour of the lightning or the machines made by mankind. The train went forward on rails because that was the easiest way for it to travel; all the inanimate things took the easiest way. It was only when life and mind came into the question that there was any departure from the rule. He instanced the man who climbed a mountain; *that* was not taking the easiest way. It was an example of will and intelligence acting upon matter and compelling it into directions which it would not ordinarily take.

But the problem of the connection between mind and matter could not be solved until they took the ether into account, as the nexus between the two. Matter did not act on matter directly; it acted through the ether.

He gave some graphic illustrations of the part played by the ether in the movement of matter as in weight and gravitation. And although exact knowledge of psychical phenomena was lacking, that was not a reason for denying their existence, for the ordinary phenomena of life were not less mysterious. The scientist could talk and write a great deal on the question: "What is a magnetic field?" but he could not really explain it.

Dealing with the question of spirit existence, Sir Oliver said: "I believe that we are immortal spirits in temporary association with matter, and that it is

through this bodily isolation that we become individuals and acquire a personality able to adjust itself to new surroundings." He was absolutely convinced not only of survival but of demonstrated survival by occasional interactions with matter in such a way as to produce physical results. It might well be that simple experience would lead us nearer to the truth than the most abstruse speculations of philosophy. The truth might not be so complicated as some of us supposed.

As to our next state of existence, it was perhaps not the remotely dignified and continuously religious place we had been taught to look forward to. He saw no reason to suppose that it might not be a very natural kind of life indeed—not so very different from this, in its earlier stages at least. "In so far as we remain ourselves, we may expect our surroundings to remain the same also, and I do not expect to be very much surprised when I get there." He thought it likely the next world would be equally real and equally substantial, only freer and less hampered than this one.

The Chairman, in a few remarks expressing the high appreciation of the audience, moved a vote of thanks, which was carried by acclamation.

LUMINESCENCE AND PSYCHIC RESEARCH PROBLEMS.

MR. A. E. MUNDY, M.A.M.E.E., a member of the Council of the National Laboratory of Psychical Research, addressed the members of that society on May 9th on "The Application of Fluorescence and Phosphorescence to Psychical Research". A number of practical demonstrations, showing strange—in some cases extremely beautiful—lighting effects, were given, most of them presented while the lecture-hall was in darkness.

There were two ways by which the science of "luminescence" could be applied to psychics, said the lecturer; it might solve practical problems in seance-room illumination; there were, however, deeper problems of vibrational activity, with which psychic phenomena appeared to be involved, although in the space of a brief lecture this aspect could only be touched upon. At present we were groping our way into an almost unknown area. For his part, the lecturer thought that fluorescence and phosphorescence entered to a marvellous extent into the scheme of Nature, and along this avenue many fruitful discoveries, which would illuminate our knowledge of psychic science, might be made.

MR. HARRY PRICE, who occupied the chair, remarked that the question of illuminating the seance-room during scientific tests was an important one; some method was desirable that would give illumination without inhibiting the phenomena, and without disconcerting the medium. He hoped to adopt an idea suggested by Mr. Mundy; this was to have the seance-room walls painted with a substance which would fluoresce when ultra-violet rays were shed upon it.

POLITICS AND PSYCHIC FREEDOM.

Sympathetic replies from a large number of Members of Parliament have been received by the Council of the Spiritualists' National Union, in answer to their demands that restrictive laws against the honest use of the psychic faculty should be removed. We understand that the Liberal and Labour Parties have both admitted that there is a valid case for an amendment of the oppressive Acts. The Conservative Party, officially at least, has not, as yet, been so conciliatory, but individual members of all parties have shown themselves friendly towards the Council's efforts. Meanwhile, the political leaders are being pressed for a definite statement as to their respective attitudes towards the demanded reform.

LETTERS TO THE EDITOR.

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

"McKENZIE GREEN" SEEKS "BUCHANAN WEST".

Sir,—At a private sitting, recently, a spirit person "buted in" to the conversation. He gave the name of "McKenzie Green"—the spelling is my own—and said he wished to get into touch with somebody named "Buchanan West". I know neither of these names, and said so; on this the Control apologised for having allowed an "intrusion", and requested "McKenzie Green" to stand aside.

Some of your readers who may know "McKenzie Green" or "Buchanan West" may like to learn of this experience of mine. The medium was Mrs. Garrett.—Yours, etc.,

J. A. N. C.

DREAM REVEALS A TRAGEDY.

Sir,—Here is the story of a remarkable dream, which can be vouched for in every detail. It happened some years ago in a small shipping town in Yorkshire. My uncle, who was manager of a chemical works just outside the town, had a terrible dream. In his dream he saw one of his workmen, who had gone across the docks—a short cut to the works—fall into one of the locks. He saw him struggling in the water. My uncle woke up, terrified, jumped out of bed, commenced to dress, and would have gone to the scene of his dream, but was stopped by his wife, who told him not to be foolish as it was only a bad nightmare. After some persuasion he went back to bed, but not to sleep. Next day his dream had become a reality. His workman's body was found in precisely the same spot seen in the dream, and it happened at the same time as the dream.—Yours, etc.,

EDGAR TOMLINSON.

Denbighshire.

SPIRITUALISTS AND THE GENERAL ELECTION.

Sir,—Surely the letter of Sir Arthur Conan Doyle to Spiritualists on the coming General Election will lead the public to presume a lack of intelligence in their ranks if they think a pledge given, either by the Labour or Liberal Party will be of any value, since it is unlikely that either of these parties will have a majority; or, if both these parties give the pledge, that they will combine to carry it out, and, in case of defeat, go to the country with it as an Election cry. Ought we not to take a broader view in the coming Election, which will be the most momentous one in the history of our race, and should we not examine with care the policies of the parties we are asked to support, and the records of their leaders during the General Strike? If the advice given is followed, will we not be looked upon as taking a narrow, selfish view, since no question of religious liberty arises?

Spiritualists stand for the betterment of the world. Is it worth while, for the sake of trying to get an Act (however exasperating) cancelled, to run the risk of irreparable harm to the Empire? It is like the Chinaman who burnt down his house to get roast pork! Twenty years ago such advice would have been quite harmless: now it is most dangerous.—Yours, etc.,

H. A. K.

London, S.W.1.

"THE CROSS IN THE SKY."

Sir,—With reference to Mr. W. K. Anslow's letter (p. 195), describing "Dr. Clifford's" utterances through Mrs. M. Lines, it occurred to me that such crosses as that seen on last Good Friday might well have been witnessed on earlier occasions. I mentioned this point casually to my sister, and she informed me that on Good Friday, 1893, she had seen a similar light effect at sunset over Dublin Bay. It was a fiery cross (or sword), and she was inspired by it to write a poem, entitled "The Sword-Song of Clontarf". This poem was published in a Dublin paper, and described Brian Boru's victory over the Danes, which took place at Clontarf near Dublin in A.D. 1014. Data from others might be of interest, the point to ascertain being this—Has there been on Good Fridays a preponderance of such phenomena?—Yours, etc.,

W. H. MILLIGAN.

Strabane, Ireland.

AN AUTOMATIC WRITING EXPERIENCE.

Sir,—I was drafting out a letter in pencil preparatory to typing it when my hand was controlled and I found that the pencil was writing backwards. This has often occurred and is part of an arranged procedure made between my father and myself (prior to his passing out), in order to eliminate, as far as possible, the working of the subconscious (or super-conscious) mind. The message, when read by holding it before a looking-glass, was to the effect that I must call upon a certain person; but the astonishing fact is that I did not know the man, neither had I heard his name, and yet here before me was a title, a double-barrelled name, and the number and name of a street. I looked the name up in the telephone directory and found it, together with the address. I called upon him next day, and met him as a perfect stranger, he also having never heard of me.—Yours, etc.,

C. C. COLLEY, Major, R.A.

WARNINGS OF ILLNESS AND DEATH.

Sir,—Before illness comes to myself or one of my family warning is given in the form of a single knock in the near vicinity, either in the house or where I am working. In 1915, when standing at a potting bench, which had a wooden structure at the end close against a wall, a loud knock, as if someone threw a stone at the back of the wooden frame, attracted my attention. The frame was close to the wall, and no one was at the other side of the wall. A few days later my father was taken ill, and an old employé of ours, on going home one day found that his wife, whom I knew very well, had died during his absence. In 1921 my mother while in the kitchen on the third story heard an unseen hand tap at the window. Shortly afterwards she had a long illness. In 1926, while working in a greenhouse by myself, an unseen hand knocked at the door. A few days later I was taken ill with heart trouble and endured a ten months' illness. In March this year whilst lying in bed unwell, I heard a commotion on the landing outside my door, being a more prolonged knock this time. A day or so later my mother became ill with influenza and died after a nine days' illness. A short time previously I was awakened from sleep one night by a picture falling off the wall. Now who gives these warnings?

Yours, etc.,

CHARLES LUFF.

14, Kenilworth Road, St. Leonards-on-Sea.

[Presuming that the raps are genuinely psychic, we should suppose that they are warnings from unseen friends interested in the affairs of the person warned.—Ed.]

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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EXPERIMENTS IN PREVISION.

Most of us are curious to know the future, usually from personal interests as touching our own affairs, although in some cases the interest is of a purely philosophic kind, as in the case of Mr. J. W. Dunne, whose book, *An Experiment with Time*, has made such a deep impression on thinking people. Lately we heard of another experimenter, Mr. E. J. Gheury de Bray, a Fellow of the Physical Society of London, who, as a daily paper tells us, has achieved some striking results in the direction of foreseeing the future. There are, as we have reason to know, other persons who are engaged on this line of investigation and who also have gained interesting experiences, although these have not yet found their way into print.

It is a very promising field of inquiry, and much could and doubtless will be written on the subject in the way of theory concerning the nature of Time which is the essence of the whole matter.

At the present moment, however, we are not concerned with theory but facts. Here are some facts which have come under our direct attention in the case of one who has been a close observer of his own experiences in gaining knowledge of future events through dream and impression.

In but a few instances did his prevision arise from study or reflection. Usually he made no effort to pierce the veil—the knowledge usually came to him unsought. In many instances it would come in the form of a vivid dream of which he could take account and watch for the fulfilment which came sooner or later, sometimes with surprising exactness, reproducing some of the smallest details of the premonitory vision. In other cases the knowledge of the future came as an impression arising in the mind during the waking hours but nearly always in a dim way appearing to have arisen out of some experience in sleep not remembered on waking but stored in the mind and making itself felt as a kind of cloudy foreknowledge.

The subject of these experiences observed and reasoned upon them as they transpired, becoming at last so confident of himself as deliberately to order his affairs with a view to the foreseen events. At first it called for some exercise of faith. He felt he was

taking a risk when at some crisis he either acted or refrained from acting, because of the interior perception that something would occur to bridge over the difficulty, whatever it might be. This was putting the matter to a very practical test, but so far as matters have gone the results have always justified the course adopted. The mysterious providence at work has so far never failed him. He tells us that he is convinced that part of the secret lies in keeping out, so far as possible, the purely *personal* element, that the continual intrusion of the personal self and its interests is the destructive element not only in these experiments but in the affairs of life generally. The factor of self need not be disregarded altogether. It *must* play its part in the scheme of things, but when it is made conspicuous and obtrusive it tends to pervert and confuse the procession of events which we regard as our fate and destiny. Apart from its general significance, that consideration has its value in showing that in a study of this kind the observer is better placed when he can regard the question from the position of a detached spectator on the principle that the looker-on sees more of the game than the player.

It has often been said by those who investigate psychic phenomena that spirit communicators, to prove their authenticity, must reveal the future. That test has frequently been complied with, thereby satisfying the demand that the knowledge imparted could not have been obtained from any human mind. But now we are finding that the power of foretelling events is a part of human faculty, and the test does not seem to be so crucial as was at first supposed. But we do not see anything disconcerting about this. It only shows that man is as much a spirit as any of the spirits about whose existence he is often so doubtful. And it shows us also that in our quest after the Great Secret we each hold the master-key in the depths of our own souls. The possibilities of the prophet and the seer are latent in everyone of us, and can be cultivated when approached in the right way. The fact that so many to-day are gaining hints and gleams of these powers in the way of spontaneous manifestations of clairvoyance and telepathy is of happy augury for the future of Spiritualism.

SIR OLIVER LODGE ON SCIENCE AND HYPOTHESIS.

A remarkable article in *Nature* by Sir Oliver Lodge deals with the legitimacy of hypothesis in science. He gives some cogent instances, as in the case of Newton who constantly made hypotheses; "and gravitational astronomy itself must have begun as a hypothesis". He refers to the ether of space as a hypothesis made necessary by the complex behaviour and properties which have to be attributed to what is called "empty space". He pictures a Martian spectator, with partial information, watching the earth and wondering at the apparent intelligence which guided one part of a train to Manchester and another to Liverpool. "If told that an invisible guardian angel switched over the points to produce this result, he might resent the suggestion as absurdly unscientific and preposterous, as on a purely mechanistic view it would be." The article is marked by the deep but always clear reasoning to which we are accustomed in Sir Oliver Lodge's writings, and winds up in a rather arresting way:

The important question about the spiritistic hypothesis is not whether it is simple or complicated, easy or puzzling, attractive or repellent, but whether it is true. Its truth can be sustained and demolished only by the continued careful critical and cautious methods of inquiry initiated by the S.P.R. under the presidency of a guiding spirit or guardian angel called Henry Sidgwick, with the active and (I believe continuing) co-operation of Edmund Gurney and Frederic Myers.

SIDELIGHTS.

The local police have interfered to prevent private seances in the city of Olomouc (Olmütz), Austria, reports the *Northern Daily Telegraph* of May 2nd.

* * * * *

Nearly two columns are devoted by the *Irish Independent* of May 1st to an alleged case of poltergeist disturbances, with unusual variations, stated to have occurred in a lonely mansion in "a desolate region in Co. Wicklow". About two years ago, says the *Independent*, a well-known citizen of Dublin acquired the house, together with some fishing rights, and occupied the premises. During the summer months strange occurrences were noticed; bells rang and doors slammed without human agency, shadowy figures perambulated through the halls and rooms, and the owner's wife awoke one night to find three lighted candles had been placed round her bed by some unknown agency. When, on another occasion, the lady found that six lighted candles had mysteriously grouped themselves round her maid's bed, she and her husband, and also the maid, gave up occupation and returned to Dublin.

* * * * *

Just before last Christmas the owner's son, accompanied by four young friends, drove down to the mansion. For some hours they remained on the premises. Nothing unusual happened. Then one of them went out to the car to get something he had forgotten, and as he returned to the house (which was in darkness) he noticed the muzzle of an old-fashioned blunderbuss being slowly pushed out from one of the windows. He hastily dodged out of the line of fire, reflecting that one of his companions inside must be playing a poor sort of joke. But soon afterwards he observed a cowed figure leaving the house and walking towards the outbuildings—not in itself a remarkable happening except that the cowed figure had seemingly walked through the front door, which remained closed.

* * * * *

Later, when all the group were assembled in the house, gunshots were heard, doors banged, and suddenly the cowed figure appeared before them. All five members of the party are agreed as to his facial characteristics, which were unprepossessing. Then came further clamourings, bottles were thrown, and a bath "rattled down the stairs". All this might be put down to the work of practical jokers, but the case has made a deep impression in the locality, and the great length at which the story is discussed in the *Irish Independent* suggests there is more to it than mere "ragging" on the part of irresponsible humorists.

* * * * *

Writing to the *East Kent Times* of May 1st, Mr. P. Turner, of George Street, Ramsgate, tells of a message from a young townsman, Frank Pitcher, a soldier stationed at Hounslow, who met a tragic end by being run down by a lorry. The father of this young man related to Mr. Turner how his son had manifested at a home circle shortly after his passing, giving details of the accident. The communicator said that he was returning home from a dance, in company with a girl friend, and while walking on the near side of the road they were overtaken and both knocked down by the lorry, of which he gave the index number. There were six figures in the number, five of them being correctly given. Mr. Turner, in the course of his letter, says the facts can be verified, and appeals to the readers to "give their loved ones a chance to prove their continued existence in the ordinary home circle where love and harmony exist".

The "ghost of Skeffington Hall", recently dealt with by Commander H. M. Daniel, R.N. in the *Daily Mail*—the unseen visitor disclosed its presence by "friendly taps" on bedroom doors—is discussed further in the issue of that journal of April 26th. Mrs. A. E. Matthews of Lansdowne Road, Aylestone Park, Leicester, tells in the *Mail* how she saw this "ghost" some thirty-six years ago, when she was in service at the Hall. During the hunting season, while a big dinner party was in progress, Mrs. Matthews went upstairs to tidy one of the bedrooms; just then she heard a rustle of silk along the landing, and drew back to allow a beautifully dressed lady to pass into the room. Thinking it was one of the guests, Mrs. Matthews was not alarmed, but waited for the visitor to go, before entering the room to tidy up. The head housemaid came up to assist in this task; Mrs. Matthews explained to this maid that they must both wait until the room was vacated before going in. After an interval of waiting the housemaid went downstairs to make inquiries and came back saying that Mr. Wilkins, the butler, was sure that none of the lady guests had left the dining-room, whereupon the two girls crept quietly into the bedroom and found it deserted.

THE PERSONAL SIDE.

THE REV. C. DRAYTON THOMAS.

Many readers of *LIGHT* are familiar with the cheery, friendly face of Mr. Drayton Thomas, who frequently lectures on Spiritualism both in London and in the country. His recently-published book, *Life Beyond Death: with Evidence*, amply confirms the impression produced by him upon the minds of those who have listened to his reasoned discourses. Cautious and careful in his investigations, but fearless in presentation of truth as he finds it, he has gained a well-deserved reputation for accuracy of statement and complete honesty of mind.

Before entering the Wesleyan Ministry in 1892, Mr. Thomas had spent some years in business. He has recently concluded twenty years of service in connection with the Leysian Mission, City Road, London. He resides at Bromley, Kent, which is favourable to indulgence in his favourite recreations, golf and motor-ing; nevertheless, Mr. Thomas has been an active member of the Society for Psychical Research since 1901, contributing to its publications. He attended the first International Psychical Congress held at Copenhagen, 1921, and that held at Paris in 1927, contributing Papers to them. Since 1917 much of his time has been devoted to a personal investigation of trance phenomena, sitting with all kinds of mediums and comparing results. The first publication of his conclusions was in *Some New Evidences For Human Survival*, 1922. (Preface by Sir William Barrett, F.R.S.) His new book has an Introduction by the late Lady Grey of Fallodon, with whom he obtained striking results, first described by Lady Grey in her book, *The Earthen Vessel*.

Observing that most books which set forth evidences of survival are defective by reason of the absence of information respecting the conditions, occupations and surroundings of those who are said to be communicating, Mr. Thomas in his latest book (*Life Beyond Death*) repairs this defect in a way at once interesting and informative, by giving the statements of his communicators when answering his questions regarding the nature of spirit life.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

PERSONAL EXPERIENCES WITH THE CRYSTAL.

BY LADY MOONEY.

Last December a lady asked me to "read the crystal" as she was worried about something. I saw, in my crystal, a successful operation being performed, and asked my visitor if she, or any near relation, were thinking of having a surgical operation. She said she herself had been so advised by her Doctor and had almost made up her mind to have it after Christmas. I assured her if she did it would be quite all right.

I heard no more from her until January 11th, when she rang up and asked to see me again. I looked into the crystal once more for her, and in the globe I saw her sitting up in bed after the operation, and saw the Doctor leaving the room. I described the bed-jacket she wore, and the nurse sitting by her side. I thought this vision signified that she must have had the operation, but she told me she was going into the Home next day and the operation was to be performed on the following Monday.

I had a letter from her daughter on the following Wednesday to say that the operation was a success, her mother was going on well, and that she, the daughter, was to visit her for the first time that afternoon.

* * * * *

A year ago last January I was looking into the crystal for a friend, and saw her waving good-bye from the deck of a big liner leaving a large port; I suggested that she might be going for a voyage, but my friend said: "No such luck!" I then suggested that an old patient of hers (my friend some time ago owned a nursing-home) might invite her to go on a voyage; but my friend didn't think it at all likely.

We had not seen each other for many months when we next met at a friend's house. She told me she was leaving for Africa with an old patient on January 5th for a three-months' trip, and that again my crystal had foretold the truth, this time a year before the event took place.

* * * * *

A doctor asked me to look into the crystal for him as he was very anxious to know something. I saw that he was trying for an appointment, and that two other doctors were competing for the same thing. From what I could make out in the crystal, one of the other two men seemed to be preventing him from getting this appointment.

Three weeks afterwards he rang me up to tell me he had tied with one of the other men for first place.

* * * * *

It is very curious how people who have "passed over" appear to me in the crystal. For instance, I was asked by a friend to give a reading. I saw a man who, I knew, had "passed over", and described him to my friend, who recognised the description. This figure in the crystal appeared to be holding a cheque.

My friend told me he was trustee for this individual, and for some eighteen months had been trying to get the money which legally ought to have come into his possession after the death. He had almost given up every thought of getting it. A week later, however, he told me that he had received it.

* * * * *

One day I received a letter from a well-known medium, and *pour passer le temps* I put the letter on my crystal. Immediately an old lady (who, I knew quite well, had passed over) appeared; then I saw her home and her bedroom.

A few days later I was in a circle with this medium, and a message "came through" from the old lady—who years before had been a very dear friend of the medium—saying that her husband, who was still alive and living in Scotland in the house I had seen in the crystal, was not at all well; and would the medium go and see him, as she always did him so much good? (The medium was a faith healer.) I am glad to say

that through my crystal this medium received the message and visited the old man.

* * * * *

I had a curious vision in the crystal last week. A young man who was unable to make up his mind what to do over a certain private matter asked me to look into the crystal for him, which I did; I hope I helped him. A very curious thing happened. I saw a scene—and two warning hands held up, showing me quite plainly that on no account was my client, nor anyone belonging to him, to go there. I asked him if he could understand this scene. He said "Yes", and that it had been suggested that his sister, a young girl, should go to this place. From what I saw, I advised him most strongly not to let his young sister go. So far I have not heard from him, but most sincerely hope he has taken my advice.

THE RETURN OF BISHOP WHITE.

A PSYCHIC EXPERIENCE IN A PHILADELPHIA CHURCH: EARL OF BALFOUR'S NIECE IDENTIFIES SPIRIT VISITOR.

The recent appearance in a Philadelphia church of an elderly gentleman, afterwards identified as Bishop William White, who died in 1836, forms the subject of a two-column article in the Philadelphia *Evening Bulletin* of March 2nd. The vision was seen by Miss Mary Balfour, a daughter of the Rt. Hon. Gerald William Balfour, and she describes her experience with convincing clarity and restraint. It was not, she says, her first psychic experience. Shortly after the death of Earl Roberts, Miss Balfour visited the Field-Marshal's widow, and as Lady Roberts was talking a baby's cry was heard from upstairs; this was the newly-born grandson of Earl Roberts, who had passed away before seeing the child. Says Miss Balfour: "At the same time I saw the little Field-Marshal standing by the door listening eagerly. The next minute the maid entered and shattered the illusion." Other "strange experiences" have occurred in the old fifteenth-century home where Miss Balfour lives with her sister.

The incident in the Philadelphia place of worship, the historic old Christ Church, as told by Miss Balfour in the *Evening Bulletin*, is as follows: Finding herself in the region of Market and Second Streets one afternoon, she entered the building and sat in a pew, remaining there in quiet enjoyment of the attractive simplicity of the interior and the peacefulness of the surroundings. ("The feel of the place was good," she remarks.) The building was empty save for a caretaker armed with a duster, a visitor examining the wall tablets, and an old gentleman standing before the altar. Miss Balfour continues thus:—

Presently the door swung back and a boy of about twelve walked up the side aisle, addressed the old gentleman in an undertone, and handed him a note. I paid very little heed to them, being absorbed in my own thoughts; but as they turned and came together down the aisle towards the door my attention was keenly arrested.

I caught my breath as we all do when brought up short, saying to ourselves, "Dear God, that's an interesting face!" It was very old, at a guess nearer ninety than eighty, and strikingly characterful. The nose, sharp and aquiline, came out to meet the chin, which was prominent and strong. The figure—wonderfully upright for so old a man, was clothed in black cloth of a very old-fashioned cut.

I concluded at once that he must be a church dignitary of some sort, and it crossed my mind what a splendid person he would be to tell me about Christ Church. He probably knew as much about it as I knew little. With this idea I rose,

intending to approach him. This enabled me to observe the pair better.

I was instantly struck by their appearance, which was much stranger than I had previously realised. In his hand the old man carried a tall black hat in the style that is usually associated with the early nineteenth century. The kind that grows narrower as it rises from the crown. He leaned on a black stick, and his long thin legs appeared to be clothed in bishop's gaiters. The boy, whom I had never seriously noticed till then, was dressed in a brown full-cut overcoat with a high collar. His hair was fair and, for a boy, long, as we consider these things.

My interest, as you will guess, was now fairly aroused, but none of my impressions were as vivid as that I felt when, on nearing the door, the old man turned his head and I saw him full face. I shall never forget that vital, far-seeing expression as long as I live.

Then the door opened and a party of visitors came in. Common politeness demanded that they should hold back the door for the old gentleman, and it was an indescribable shock to see it swing to and the new-comers pass in utterly and completely unaware of the venerable Churchman. Nor was the shock lessened by realizing that, though the door had not re-opened, the strange pair were no longer there.

Without waiting to consider, I crossed over and pushed open the door. There was not a sign of anyone outside.

On arriving home that evening, Miss Balfour discussed her adventure with friends, who suggested the name of Bishop White, and a search in a book of reference revealed the information that this ecclesiastic, who was born on April 4th, 1748, was buried under the altar of Christ Church. Then a visit was paid to the Public Library, where a volume of Scharf and Westcott's *History of Philadelphia* was found to contain a picture of Bishop White as he appeared in middle life. But the face could not be definitely identified as that of the mysterious visitor. To continue Miss Balfour's account:—

A moment later I felt weak and a little dizzy. My friend had laid on the table a copy of *The American Episcopal Church*, by William Stevens Perry, opened at page 471, and there, in the right-hand bottom corner, was a little woodcut of an old man dressed in black, leaning on a stick. On his head was a tall hat such as I had described, his nose and chin went out to meet each other, and his long thin legs were clothed in gaiters. Underneath was inscribed, "Bishop White as seen walking in the streets of Philadelphia".

A page or two away was a picture that moved me yet more. It was a full-face portrait of the Bishop's head, and though neither striking nor beautiful enough, it brought back to me all the intense emotion I had felt when he turned towards me.

We both went out of the Public Library feeling a little dazed, and I, certainly, was numbed into silence.

Miss Mary Balfour, who offers this account "in all humility"—writes: "I do not attempt to explain what I have told you, nor do I ask you to believe it—" adds a postscript. Since writing the account of her experience she revisited Christ Church, and found there was on view a small post card reproduction of the woodcut in Perry's book, a fact which, Miss Balfour adds, "lessens the psychic value of the evidence", but does not affect the truth of her story nor the deep impression made on her mind by the experience. She concludes:—

If your beautiful old church is indeed haunted, you have there a very fine and kindly ghost.

RAY'S AND REFLECTIONS.

A number of schoolboy howlers were lately given in the newspapers. Some of them were new, but not better than two of the old ones which I remember. First, there was the schoolboy's statement that the custom of having but one wife was called "monotony". Better still was one which opponents of ecclesiasticism cannot fail to relish. The boy wrote that there were no more bears or wolves left in this country except those in the Theological Gardens!

* * * * *

Mrs. F. D. Walker, a Scottish correspondent, in a letter warmly appreciative of this journal, writes: "Some time ago I was reading an interesting article in LIGHT which needed concentration. My children were having a noisy game and I could not concentrate, so I said. 'I must get something lighter than this' (meaning to return to the article after the children were in bed). One of my little daughters then said, 'Oh, mother, you couldn't get anything lighter than LIGHT!'" This, although one of the "trifles light as air", makes pleasant reading and can well be included amongst "the sayings of the children".

* * * * *

Laying down some "rules of life" the other day, a seasoned and rather cynical writer remarked that people do not like to be taught, and resent being contradicted, which, as a rough generalisation, may be accepted. Even Mr. Gladstone was impatient of correction, we are told, and he was a very great genius. Another observation of the writer in question was that when you are in conversation with the average man it should be remembered that he is very much more interested in himself than in you. That is usually, but not always, the case—and anyway if it is a foible it is a very natural one. A world of altruists would be rather boresome!

* * * * *

It is a frequent habit of persons who desire to avoid an unpleasant subject to begin talking of something else. This method is very effective, whether the thing to be banished is good or bad in itself. But there is something unhealthy and discordant in the system which sets people ardently discussing the need for health of body or peace of mind. Many evils can be banished by ignoring them in speech and cultivating their opposites in silence. An unpleasant matter will die away if ignored, but is stirred up and made active by an attitude of hostility to it—an attitude which usually involves a great deal of talk about the thing and the best method of getting rid of it.

* * * * *

One of the stalwarts of Spiritualism of earlier days was General Sir Alfred Turner, a distinguished soldier, whose autobiography, *Sixty Years of a Soldier's Life*, is the record of a remarkable military and political career. I shall never forget asking him one day whether he thought Spiritualism might not succeed better under some less provocative name. His reply was soldierly. He said that he had never disguised his Spiritualism (he had proclaimed his faith in his book): "It was his flag, and he would never haul it down to please anybody. That was his answer to a gallant admiral (also a Spiritualist), on whose behalf I had put the question. Not attaching much importance to names, I had no very decided views on the matter myself. It seemed clear enough, however, that if the name were adhered to it would in the end become inoffensive and even respectable, like the word "Christianity", which began in much the same circumstances as a term of shame and reproach. Some Christians to-day seem to have forgotten this when they attack Spiritualists. It is as well they should be kept in mind of it.

D. G.

HAVE ANIMALS GUIDES?

BY ELSIE BLOMFIELD.

I have seen it suggested by Captain Craufurd that animals have "faerie Guides". I have had several experiences myself that might perhaps be explained, if this is a fact, and I think similar experiences may have happened to many people. May I relate three incidents out of many?

(1) One evening I had to return home rather late from a lecture, and for no reason that I could give, instead of going the shortest and pleasantest way by the well-lighted main-road I took a longer route where there were houses standing back in large gardens, and the road was dark and lonely. While I was wondering why I had been so foolish, a small kitten came mewing to me and would not be dissuaded from following me. It was very little and plaintive, and I had to pick it up, but I felt I could not take it home, as I had cats and a dog who would surely not welcome the little stranger. Then I had a feeling that I was being led somewhere. . . . I walked on till I had passed about six houses, and then I felt I had to call at the next. I did so, and the moment the door was opened the maid cried, "Oh, that's *our* kitten! We lost it yesterday! The children *will* be pleased!"

Now was this coincidence, or did some kindly intelligence influence me to go that unaccustomed way, and then guide the kitten to me, and me to the little lost one's home?

(2) I feed the birds in the garden every day, but not near the house, because we have a cat; and for that reason I have regretfully refrained from making personal friends of them. But one day, being in the house, I said to myself "I wish they would come into this room, just once." The room opens with glass-doors into the garden, but no bird had ever been known to fly in, except on one occasion last year when a starling came on to the table, being attracted by a cake that was there. To my great surprise, almost immediately a little company of sparrows flew right into the room and began to hop about on the sofa and chair-backs. There was no food about and there were no crumbs. I counted eight birds. They stayed for about a quarter of an hour, and then leisurely, a few at a time, flew out. They have never been in since.

(3) On going to my room one night last summer, I saw a large moth flying round. It was impossible to catch it, and I wanted to get a light, but was afraid to endanger the moth, if I did so. At last I said aloud, holding out my hand, "Come, little moth, and let me set you free!" . . . And instantly the moth came! It settled on my finger and it was thrilling to feel its soft delicate wings pressed close on each side of my finger. I could see the shining eyes in its dear little furry face. I had to open the window with my left hand, an awkward proceeding, necessitating the movement of my right hand too, and the pushing back of a curtain, but the moth remained confidently where he was, till I held my hand out into the summer night, and he could safely fly away.

Coincidence might account for some of these incidents, but I think it cannot be made to cover all. There are so many from which these are selected at random. Surely *someone* who understands and sympathises with the needs of animals, and has means also of judging the sort of human being who might be likely to help, and of attracting the attention of such a one, must take a hand in the game?

CHRISTIAN SPIRITUALISTS' FEDERATION.—The Annual Meeting has been held at the head Temple of Light when the President (Mr. W. Harold Speer) was re-elected, The Vice-Presidents, officers and committee were elected and a new Board of Examination appointed to deal with the many mediums awaiting test. During the past year 38 mediums have been tested and 20 passed. All communications in reference to the Federation should be made to the Hon. Sec. (Rev. J. J. Welch).

NOTES ON NEW BOOKS.

"SANE OCCULTISM." By Dion Fortune. (Rider. 5s. net.)

Like Spiritualism, Occultism can defend itself against its enemies if it can only be protected from its friends. Dion Fortune's book is a commentary on this text. It gives a balanced view of the sacred science; shears away the excrescences of the wonder-mongers and credulous, and presents the facts and teachings of Occultism in an acceptable manner. Dion Fortune's style is both clear and vigorous and conveys a profound grasp of the subject and the book can be heartily commended to the attention of all seeking knowledge on the subject.

W. H. E.

"THE SOUL'S JOURNEY." By Kamatini. (Rider. 3s. 6d. net.)

Another series of spirit messages given through a sensitive in trance. Although somewhat sketchy they breathe a compassionate and tender spirit. There is the urge towards living the good life one finds in all such messages, but the attempt to convey what spirit life is like is not very convincing. "Spiritual things must be spiritually discerned", and the difficulty of endeavouring to express the experiences of Heaven in the language of earth is naturally great. The limitations are patent; for the success achieved we are thankful.

W. H. E.

"SCIENCE AND THE INFINITE—OR, THROUGH A WINDOW IN THE BLANK WALL." By Sydney T. Klein. (Rider. 4s. 6d. net.)

This is the fourth and revised edition of a little book which first appeared in 1912, and which fully deserved the favourable attention it then received. It embodies in a clear and striking way the author's views on Life and Reality, and the position he takes up, if sometimes in conflict with the conclusions of modern scientific thought, is at least as valid in the field of philosophical speculation as any other. His attempt to show that, apart from the physical senses, there is no evidence for the separate existence of Space or Time, is a further encroachment on this apparently insoluble problem, and is full of wise suggestions for those who may still be seeking an answer to that ultimate question which sooner or later confronts us all in our search for the light.

F. E. K.

"LIFE—DEATH AND DESTINY." By Robert Alexander. (C. W. Daniel Co. 10s. 6d.)

This is a book, which, as its sub-title indicates, is "A Layman's Quest for Enlightenment", is marked by a clear vigorous diction and is stimulating, often inspiring, in its thought. It ranges over large expanses of history in the region of religion and philosophy, for the author is widely read and his judgement is critical and penetrating. The chapters which deal with the career of Christianity are written in a singularly impartial spirit, and he sees clearly the difference between the simple teachings of Jesus and the strange mythological and theological distortions by which the Teacher and his message became overlaid in the course of ages. His remarks on Spiritualism, which he justly claims furnishes proof of survival and so answers the riddle of death, are highly instructive. The book is full of matter of interest to the thinking public, and as, concerning the evidences of Spiritualism, the author is able to speak from personal experience, his book to that extent at least carries a message such as we can especially welcome. Truly optimistic is the sentiment with which the volume concludes, viz., that "while this world seems a welter of discordance . . . there is a true appraisal of real values in the next . . . man's spiritual evolution has been planned and is governed by transcendent beneficence".

G.

"THE SOUL OF THE SLUM CHILD," which has just been published by Messrs. Benn (1s. 6d.), is the work of a Spiritualist and member of the London Spiritualist Alliance. Already the book has had several excellent reviews.

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Lewisham.—Limes Hall, Limes Grove.—May 19th, 11.15, open circle.
6.30, Mrs. Estelle Roberts. May 22nd, 8, Mrs. Prince.

Camberwell.—The Central Hall, High Street.—May 19th, 11,
Mrs. Gardner, 6.30, Mr. T. W. Ella; Wednesday, 7.30, Public Meeting at 55,
Station Road.

Richmond Spiritualist Church, Ormond Road.—May 19th, 7,
Dr. Vanstone, address. May 22nd, 7.30, Miss M. Barber, address and
clairvoyance.

Croydon.—The New Gallery, Katharine Street.—May 19th, 3,
Lyceum; 6.30, Mrs. E. A. Cannock. May 22nd, 7.45, Mrs. Edey.

Cricklewood.—Ashford Hall, 41 Ashford Road.—May 19th, 6.30, Mrs.
E. Lloyd. May 22nd, 3, Circle; 8, Mrs. W. Edwards.

Brixton.—17 Ashmere Grove, Acre Lane.—Sunday, May 19th, 11.15,
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Wednesday, May 22nd, 7.30 p.m. (Lecture) DR. W. J. VANSTONE
(Special) Friday, May 24th, 7.30 p.m., MR. CHARLES A. SIMPSON
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WHITSUN: The Library and Offices will be closed from the afternoon of Friday, May 17, to the morning of Wednesday, May 22.

RECEPTION TO SIR ARTHUR and LADY CONAN DOYLE on their return from South Africa. QUEEN'S GATE HALL, Harrington Road, S.W. 7. THURSDAY, MAY 23rd, at 8.30 p.m. The following societies have accepted invitations to participate:—British College of Psychic Science; London District Council (S.N.U.); Marylebone Spiritualist Association; Spiritualist Community Services and W. T. Stead Bureau. Admission only to members of the above societies on presentation of their membership tickets. President of the evening: Rev. John Lamond, D.D. Songs: Miss Joan Twitchen. Piano and Violin.

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