

Light:

A Journal of *Psychical, Occult,* and *Mystical Research.*

Edited by **DAVID GOW**

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"Light! More Light!"—Goethe.

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

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is alluding to the Gospel of St. Mark. (That Gospel was regarded as Peter's by the Early Church because Mark was Peter's secretary.) At any rate, this is Mr. Edmund's version of the text:

I will try also on every occasion after my passing out to put you in mind of these things.

Consulting the authorised version we find the text given thus:

Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

Mr. Edmunds mentions that he has submitted his translation to Dr. Gehman of Princeton University, who has compared it with the original Greek and finds it is correct. The incident reminds us of the invaluable work done by the late Dr. Ellis T. Powell in the Greek Testament, where he found that exact translations of the text threw a new light on much in which the old translators had gone astray through their ignorance of the facts of psychic science, an ignorance which they sought to disguise by paraphrasing the text, as in the instance above.

NOTES BY THE WAY.

JULIUS ZANCIG AND HIS METHODS.

Zancig was a remarkable man in several ways. Having known him personally the present writer can testify to the reality of the telepathy which, operating between him and Mrs. Zancig, enabled her to perform feats which baffled the resources of conjurers to explain. On one occasion, at least, he gave a demonstration before a body of professional magicians who were allowed to impose any tests they chose. In one instance Mrs. Zancig, with her back to the audience and her head covered with a sack, read some words selected by us in a newspaper shewn to Zancig who concentrated upon them. The strange part of it was that Mrs. Zancig read some of the words following, which had not been chosen for the test. That looked like clairvoyance. It is said that Zancig had codes. Of course he had, for he had found, like some other thought-readers, that the general public were only interested in that kind of experiment so long as they believed it to be a piece of clever conjuring, with a secret to be guessed. And the code was sometimes useful when the "power" did not work, or when a little camouflage was necessary. For Zancig had a strong sense of humour, not perhaps so perverted as that of one or two real mediums we have known, who derived impish amusement from "pulling the legs" of sceptical investigators, by leading them to suppose that some genuine piece of psychic phenomena was really produced by a trick.

A REVISED TEXT.

Mr. A. J. Edmunds (of Cheltenham, Pennsylvania), who has done some valuable work in connection with Biblical criticism and commentary, writes in the *Two Worlds*, of the 30th ulto., concerning the explicit promise of return after death contained in the fifteenth verse of the first chapter of the Second Epistle of St. Peter. The meaning, he says, is disguised by our modern versions because the translators were evidently under the impression that Peter

LOGIC AND THE FUTURE LIFE.

We lately heard of a witty Frenchman who in some remarks on English methods in statesmanship said he considered them superior to those of his own country. "For," said he, "the French are a logical nation and since men always argue from prejudice, and prejudice is a false premise, we can never be right. But the English are illogical, and have at least the chance of being right occasionally!" While we would not contend that men *always* argue from prejudice, and consequently always from a false premise, we have long felt that no truth is ever established by argumentation alone. Constantly you hear the "arguifier" remarking, "Now, my position is this—" He does not realise that *his* position has nothing to do with the matter. Any case that needs to be established by argument is usually very weak or very unimportant, and the uses of logic are very limited. They are simply to clear the errors out of our reasoning. Intuition is another matter. The man who maintains the reality of a future life, but has only facts to sustain him is not completely established, because, as we have often seen, the facts in themselves do not convince those who have a prejudice against them, and who can with, a little ingenuity, give them a quite different interpretation. But he who has not only the facts but an intuitive perception of the truth to which they point has founded his faith on a rock. But if he is wise, he will not argue about it.

PORTRAITS of Mrs. Philip Champion de Crespigny, whose fame as a novelist is growing, appeared in the *Bystander* of August 28th, and in the *Referee* of September 1st.

TIME, SPACE & THE SPIRITUAL WORLD.

THE SOUL'S VISION OF REALITY.

By SYDNEY T. KLEIN.

There must be many who have been at times surprised, and perhaps rendered sceptical, by statements contained in some of the messages purporting to come from the other side, when the conditions of the spiritual life are referred to. It should be remembered, however, that all messages from the beyond have to come through a human channel, normally limited to physical conception, and have to be delivered by that channel in relative language. The incongruities in those messages may therefore be explained as unconscious contributions from the mind of the medium, and it may be useful to consider some of the difficulties which our finite minds have to encounter before they can understand any description of the after-life made by a spiritual being.

The difficulty which meets us is caused principally by the rooted belief that duration and extension persist as realities in the after-life. References have lately been made in your columns to my articles on Time and Space in *Science and the Infinite*. When that book was first published seventeen years ago I had considerable correspondence with leaders in many lines of thought, on that curious subject, and my contention seemed to meet with general acceptance, namely, that these are really only the modes or limitations under which our senses perceive phenomena in this world of "becoming", and can have no existence in Reality which, being infinite, must be free from limitations. The explanation of this is, of course, that our physical senses, without exception, are entirely dependent for their action upon vibration or movement in the ether, air, or matter, and we could therefore have no knowledge of our physical existence without those modes or limitations, because the very basis of perceived motion is the *time* taken to traverse a certain *space*.

Few people realise the limitations under which we are living here because they cannot grasp the idea that there are two aspects, the finite outward and the finite inner, to be considered when trying to understand the meaning of our surroundings. The whole physical universe is the finite outward (objective) presentation, to our senses, of the *Thought* or *Will* of the Reality of Being, which, being infinite, is not limited by duration, and its presentation, or what we call "creation" must therefore in reality be what we should call instantaneous. We have to examine that Thought under the limitations of objective conception which necessitates our spreading out the whole of creation into a long line of events in sequence, stretching from past to future eternity; one can, in fact, look only outwardly in time, we have no knowledge of what is inward; whereas infinite perception, which is not limited by duration, looks within and sees the whole as *one* contained in the *Now*. We can realise this by using the analogy of how we are obliged to read a book. We can only gain a knowledge of the contents of the book by beginning at the first word and taking each following word in succession, as being in front of or behind other words; we have to examine the contents in the form of a long line of separate words,

a long sequence of thought, and yet the whole book is lying open before us.

We have the same limitation in looking outwardly on the whole universe in space. We are forced to locate every event in a landscape, as being at a separate point in space; we see a garden with a hedge beyond, a road beyond that, then in succession, fields, trees, valleys, mountains, and the sky with its myriads of suns in ever increasing distances beyond; but infinite perception, which is omnipresent and looking within, sees the whole as one contained in the *Here*.

We can thus understand that time and space have reality only for our finite objective senses, but if we persist in confining all our thoughts to finite physical appearance it is difficult to understand how the phenomena with which we are surrounded can be shadowy or unreal, yet this truth becomes clear when we realise that there are two aspects to be considered. The whole universe being the expression of infinite thought must be Spiritual and therefore *real*; no phenomenon in this life is therefore *in itself* unreal or an illusion, but our limited outward (objective) aspect of it is only relatively real. Before it is possible to understand a true description of the life in Heaven we have therefore to realise that the finite outward aspect, which we employ in objective perception and conception, is looking in the wrong direction for understanding Reality.

Let us try to get a step forward by realising what it is that persists when the physical clothing becomes worn out and is cast off at death.

The Human being is a complete whole, but it has various characteristics and we, in our finite way of comprehension, have to analyse this one being under separate aspects, and we say it is composed of Body, Soul and Spirit. The conclusion I have come to is as follows:

The *Body*, with its life and finite organs of perception, is purely physical and therefore transient. The *Spirit*, which is our real individuality, is one with the Reality of Being, and therefore infinite. The *Soul* or physical Ego, represents the stage of self-consciousness which each of us reaches in our pilgrimage from finite imperfection toward infinite Perfection. That self-consciousness, by discarding the lower animal instincts which it has inherited from early evolutionary stages, is ever progressing in the direction of Perfection, and when it reaches its destined goal, it will have cast off (with the material body) the last vestige of the finite self of self-consciousness, and become God-conscious by realising its oneness with the Reality of Being.

The real spiritual individuality of man cannot be said to *grow*, as this would postulate "becoming", which necessitates existence under the limitation of duration and would thus reduce the real and infinite inner spirit to the level of the shadowy finite outward physical world; but it is the gradual realisation by the Soul of its real individuality, the wonderful being *within*, which constitutes what may be called spiritual growth in this world of becoming under the limitations of time-consciousness; there is in truth nothing real between us and Heaven.

With the above consideration it seems impossible to me that any really earnest thinking person can ever doubt that, when the finite clothing of this life is worn out and falls away, we shall awaken to a consciousness of Being the joy of which will be far beyond anything which can be described in finite words.

RECREATION IN SPIRIT LIFE.

Recently there has been some discussion of what was called "Sport in the spirit world". As we pointed out some little time ago, all forms of activity in the world beyond are generally describable as *mental* in nature, although doubtless quite actual and objective on the spirit-plane of existence. The Rev. G. Vale Owen, who lately contributed an article to a newspaper on this subject, has suggested to us the reproduction of a short passage from his book *The Outlands of Heaven*, dealing with children's games, and we accordingly take a brief excerpt from the description given by "Arnel":—

I will tell you first of some of the games these young spirits play.

One is that they gather in different parts of the Pleasaunce. One stands atop the Fountain upon the ledge where the design ends in a tree. He calls to one of his playmates, giving him a certain position upon the Fountain. The one bespoken closes his eyes and then raises himself, by what you would call the process of levitation, and floats to his position. One after other is called until they be grouped everyone in proper station. Then another descends to the sward, and calls them back, and they have to descend in like manner, eyes closed, on to the exact spot whereon they stood at the beginning of the game. If you will follow such a game as this in your imagination, and the mistakes it is possible to make, you will see how much fun these gay young people find in it.

Another game is that one should stand midway between two rows of players, each some eight or ten yards away. He shall hold a wand in hand upon which a large opal ball shall be balanced on its length. The two lines in opposition will the ball toward them or away. The wand-holder must move the wand right or left in order to keep the balance of the ball. One trick is that one row shall, with their eyes, signal to the other, and then one row pulls and the other pushes with suddenness. If the wand-holder be found unready the ball loses balance and floats down to the sward. So he forfeits his position and falls out of active service. This proceeds till there be three only left, and then two, and these are proclaimed co-partners in victory.

Another game is this: A square is formed and into the middle thereof there enters one of the players. It is favourite among them that this one should be one of the smallest children because such are more spontaneous in their shouts of mirth, while the older, understanding the process better, be more studious of the matter, noting each effect, and judging the force required for any special movement, and the direction of its focus, and so on. The little ones just accept the fun and yell with delight.

So, the players being set, they begin operations. I will tell you the game as I saw it last enacted. The one in the middle was a small girl-child. The older children set their wills to work and I saw her slowly rise from the ground. At a height of some twenty feet she gradually assumed a horizontal position. This movement continued until she posed feet uppermost, and then completed the circle and stood normal once again. She enjoyed it greatly and, when the circular movement began, she laughed, and cried out gladly while the younger members among the operators clapped hands and laughed for merriment below.

Next they steadied her, still high in air. Then they bent her knees, until she sat enthroned on naught, but in the air aloft, and bowed one side and other side to them, as she were some baby queen and they her vassals.

Then in that position, obeying the wills of those below, I saw her glide through the air and beyond the confines of the Pleasaunce and looking forth, I saw her perched upon a big tree. Right atop upon the leafy platform she stood, arms stretched out on either side of her, and laughing merrily.

So that is another of their games, and it has many possibilities, as you will see. And all these games have an underlying motive of education. The little ones are thus helped in their development by association with the elder boys and girls in their manipulation of the natural forces which they press into their service in these ways. And the elder boys and girls ripen their faculties by such exercises as these, which supplement their more serious studies. These games are true games and are played for the pleasure of them in primary. Only secondarily does the scientific aspect enter in.

A NOTE FROM ICELAND.

Mr. Kr. Linnet, writing from the Westman Islands (Iceland) says:

In his account of some sittings held in Iceland and reported in LIGHT (June 8th, 1929), Mr. Florizel von Reuter mentions some Icelandic names written through the mediumship of Mrs. von Reuter with the Additor. Included are names written at a sitting in my home, Mr. Einar H. Kvaran and a few others being present besides myself. As there were some good evidences I may perhaps be allowed to enter a little more fully upon one or two items.

My father's Christian name was *Heinrich*. It is German for Henry. The Icelandic form is Hinrik or Henrik. Through the Additor it was written *Hendrik*. That was a test because his wife and nearest relatives used to call him so. His name was never written in that way. He died twenty-four years ago.

"There is a man named Frederik, and a lady called Elisabeth. Frederik comes with Elisabeth. He is a good while with us."

My mother's first name was Elisabeth. Not Elisabet as the name is written in Icelandic or Elizabeth as in English. The name was consequently correctly written. *Frederik* is not an Icelandic name. It is Danish. The same name in Icelandic reads *Fridrik*. In German *Friedrich* and in English *Frederic*. I could not recollect any of that name likely to be in any way connected with Elisabeth. As a matter of fact I have in my hands a book containing all the names used in Iceland in the year 1910, when a census was taken. *Nobody did then bear the name Frederik*. If there is anybody by that name here now he must be a foreigner. Later on I did, however, with some difficulty gather the information from a relative that when Elisabeth was a mere child (about 65 years ago) there was a man named Frederik in her father's service who was very fond of her. He was an old man then, being her grandfather's brother—and his parents were Danish.

I am perfectly sure that only two or three living persons did know this fact. Most certainly did none of those present. As we could place all the other names I am justified in connecting this Frederik of olden days with the Frederik who "comes with Elisabeth". Nobody did expect him and very few are likely to believe in him. For all that I think it is probable that this unknown "soldier of the endless march" did manifest and add his testimony to the many given before. The sceptic may call him coincidence, telepathy, cryptaesthesia, or any other fine name if he likes. I think Frederik will not be offended. If we, however, prefer to use our commonsense we shall surely give him a chance. And after all the question of survival is largely a question of how far we are entitled to use our commonsense.

THE SPIRIT TRAVELS.

By "DOC. SAN".

With the exception of an overdose of hard work I had little to bother about. My health was good, I had few worries, and even though my head soars into the clouds at times, I always strive hard to keep rooted to solid earth.

No, there was nothing in the shape of physical or mental disturbance which could supply a *fons et origo* for what transpired, so I consider that the above caption is entirely suitable.

I had retired to my room for the night at 10.30 p.m. I undressed and got into bed. At the bedside is a small old-style table having a cabinet with a door to it and in this I keep a luminous alarm watch so that at any hour of the night the time may be noted without the necessity for switching on the electric light.

The memory of my dear dad who passed over some five years previously had been very strong during that day; of this I thought little, as there is never a day passes but my thoughts go to the dearest chum I ever had . . . my father.

Amongst my many bad habits is that of reading in bed; I find it impossible to get off to sleep without doing so, and I distinctly remember laying down the volume which I had been reading on the table at the bedside; the time then was exactly 12.15, just past midnight.

Gradually a peculiar sensation took possession of my whole body. From the feet upwards, very gradually a grateful and warm current seemed to pass right up to the crown of the head, this being all the more acceptable as it was the dead of winter. Then came oblivion. After a short space I saw three hooded figures (the faces were *not* visible) clad in light grey full-length garments; one of my visitors spoke, saying, "Come!" I rose and followed.

We seemed to rise—the sensation of ascending was indeed powerful. At first all was dark, then very gradually a strange light appeared but did not make my guides more visible than they were at first.

I then noticed that the hoods were dropped on the back of the gowns and though I still could not make out features, I *knew* my father was one of the visitors, from the shape of his head.

Not a word was spoken. Once or twice I intended to ask a question, but this seemed to be anticipated, for with a warning gesture silence was impressed upon me. So we travelled to many parts which I had visited previously, also to many which I had never seen before. (Incidentally I have actually travelled extensively, the "wanderlust" has always been well developed.)

Without going into details of this (to me) marvellous tour, I will record that I remember seeing the Colosseum in Rome in all its grandeur; the Christian sacrifices were in full swing—many of them horrible—while the figure of the Emperor (Nero?) was plainly evident in his gilded box surrounded by women—and degenerates. I also remember looking *downwards* when I could always see my own body stretched out in my bed, sleeping peacefully; I wondered if I should ever be permitted to return to my room again. Anticipating my thoughts, the nearest guide told me not to be afraid or to worry, but to leave all in their hands.

Practically a "movie picture" of the whole world from the very earliest times to the present day was revealed to me, and though this strange experience did not occur recently, the whole journey is as fresh as when it took place.

Suddenly all became dark and gloomy; I had the sensation of a hand on my shoulder; then the guides disappeared and I found myself in bed once more with the electric light at the bedside switched on and feeling happy that I had returned safely home again; *the time was 4.15 a.m.*

In spite of the coldness of the night I was in a bath of perspiration which demanded a changing of my sleeping clothes; this was associated with a feeling of wonder, and of exhaustion so complete that it was with difficulty I was awakened at the usual hour for rising. The aftermath lasted for over a week—a quite pleasant sensation of lassitude relieved by sitting down and closing the eyes; by the end of another week all was well, with nothing left but the wonderful remembrance of what I had seen.

The sceptic may put these experiences down to indigestion or an extra glass of toddy, to which I reply that I am a careful though not pernicky eater and am practically a total abstainer.

In an endeavour to reason out the whole affair, books have been consulted which are relative to the matter, and much time and thought expended, and the conclusion come to is this. The esteem and love which existed between my dear father and myself for over forty-two years on this sphere have certainly not been altered one jot or tittle on account of his adventure with what is termed *death*.

Time and again signs are received, incidents occur which satisfy me that my father is very much alive and is never far away from his only son for whom he exhibited so much affection when on earth. Quite a number of experienced psychics have informed me that the tour described is only another manifestation of love and goodwill, and I firmly believe such to be the actual facts of the case. Further, a much-respected medical chum tells me that it was very fortunate that there was no interruption or interference with the physical body that night, else the spirit might possibly have had a bad time of it in returning to the body—*if it returned at all*.

WAS MRS. EDDY EVER A MEDIUM?

This question, which has always been a matter of contention, is revived by a letter from Mrs. G. Schwantes, of 1139, Anderson Avenue, New York, who deals with the statement by the Christian Science Committees on Publication to the effect that Mrs. Mary Baker Eddy was never a Spiritualistic medium. Mrs. Schwantes refers to the fact that Mr. John Slater, the famous clairvoyant, worked on the same platform with Mary Baker Eddy when she was delivering Spiritualistic messages. Mrs. Schwantes adds that the late Mrs. Milton Rathbun, a well-known Spiritualist for fifty years and Treasurer of the General Assembly of Spiritualists of New York, was Mrs. Mary Baker Eddy's assistant at the time when the founder of Christian Science held public message meetings. Mrs. Schwantes remarks that although Mrs. Rathbun is no longer with us to verify this statement, her two sons, one of them a dramatic critic on the New York press, could corroborate this. We have before said that the question whether Mrs. Eddy was a medium or not is of no particular importance to us, but in the interests of historical accuracy we publish the statements of both sides.

ST. ALBANS SOCIETY FOR PSYCHIC STUDY.—In response to several inquiries from our readers, we have pleasure in drawing their attention to this Society. Particulars can be obtained from the Hon. Secretary, Mr. E. G. Shurly, "Pilatus", The Mall, Park Street Lane, Nr. St. Albans.

THE Psychic Bookshop and Library, originally carried on at Brockley, has now removed to 106, Stanstead Road, Forest Hill, S.E.23, where Mr. George Ward, the founder of the enterprise, is glad to see inquirers daily between 7 and 9 p.m.

LETTERS TO THE EDITOR.

THE LITERATURE OF SPIRITUALISM.

Sir,—In the course of a very interesting article on "Spiritualism and the Poets"—published in LIGHT of July 27th—attention was drawn to the fact that, speaking generally, the Literature of Psychical Research has not, as yet, been marked by any works of outstanding and recognised public importance; and the opinion was expressed that "the great Literature of Spiritualism . . . is yet to come."

That this opinion is, in the main, justified by the facts will hardly be disputed. But it is at least equally true that the comparative failure on the part of the reading public of to-day to recognise the claims of Psychic Science is no proof that the Literature of Spiritualism is in any wise undeserving of recognition. The simple truth is, that, for this "modern age", the facts of the Unseen Universe are, in practice if not in theory, deliberately and advisedly regarded, and treated, as having been—at any rate for the past nineteen centuries—finally and unalterably excluded from any possibility of intelligent acceptance and belief. That the phenomena of spiritualistic experience are facts—attested by evidence such as, in many cases, would be at once accepted in any law court—and that this evidence has been sufficient for many of the foremost representatives of Physical Science—counts nothing with the typical materialistic sceptic of to-day. Still more hopeless is the outlook when we turn from the "Scientist" to the "Theologian". "*Quem Deus vult perdere, prius dementat!*" That the Christian Church is founded, rooted, and inspired, at every point in her origin and history, by contact with spiritual phenomena; that "the weapons of her warfare are not carnal"; that Christians are thus undeniably "Spiritualists" by necessity—that their faith has to do, from first to last, with the realities of the risen Life, and that they "look, not at the things which are seen, but at the things which are not seen"—all this is overlooked and virtually denied, when they are asked to believe that the same spiritual realities which surrounded the pentecostal mission of the Church and inspired the missionary journeys of St. Paul, and within the first two centuries of Christianity "turned" the wicked heathen world "upside down", are still within the reach of a twentieth century Faith in the eternal verities of the Love of God.

That in view of this deplorable alliance between "scientific" materialism and "religious" prejudice and clericalism the Literature of Spiritualism is so very generally ignored and denounced is in no way surprising. Happily, as the writer of the article on this subject reminds us in the concluding sentences of his paper, there is an encouraging change already perceptible in many different directions, at the present time. Science has herself "lifted the lid" from the treasury where the secrets of her miracles are stored. From the power house of Nature's elemental forces—from the heights of Heaven, from the abysmal depths; from earth, and air, and fire, and water; from the Starry immensities, from the depths of ocean, from the granite and porphyry of the Alps or Himalayas—Science has wrested the energy that is harnessed to the spheres, but which is transmuted into the dynamos of our battleships and the engines of our motor-cars, our telegraphs, our airships, our seaplanes.

A perusal of Sir Oliver Lodge's "Halley Stewart" Lecture (1926) on "Science and Human Progress" must compel the most case-hardened materialist to admit that we have arrived at a crisis in the history of Spiritualism when its Literature justly demands the most careful and attentive study from us all.

Those who desire to do this will find, in Mr. Tweedale's well-known Compendium of Psychical "Evidences"—*Man's Survival After Death*—all they need for forming a truthful and well-informed judgement in this grave question.

May I, in this connection, bear my humble witness to what I conceive to be the epoch-making importance of one "Psychical" Literary Work, the publication of which—now nearly two years ago—marks, in my judgement, nothing less than a portentous crisis in the Literature of Spiritualism—viz.: *The Scripts of Cleophas*? From the standpoint of mere Literary and Archæological interest, this amazing volume—only the first in a series of three others still awaiting publication—stands apart from any existing automatic writings, in the nature and purpose of its contents. Its "messages", dictated to their unconscious recipient—Miss G. Cummins—during the past three years, constitute an entirely new source of historical information in regard to the origins of Christianity—purporting, as they do, to be nothing less than a record, emanating from eye-witnesses of the facts, and giving a "first hand" narrative of what they themselves have heard and seen and suffered, in that wonderful half-Century (A.D. 34 to 90 approx.) which followed the Rising from the Grave of the Master. Dealing thus with the historical "infancy" of the Christian Churches, the *Scripts of Cleophas* afford, both for "Spiritualism" and for Christianity itself, an exposition, and an apologetic, of unrivalled importance. It supplements and enlarges the information given in the Acts of the Apostles and in the Epistles of the New Testament, and thus explains and illustrates much that is incomplete or obscure in connection with the travels of St. Paul, and the gradual evangelisation of the countries he visited around the Mediterranean. To give a single instance of this interesting feature of the "Scripts"—Dr. Sanday, referring to the brevity and incompleteness of the record given in Acts xiii and xiv, reminds us that "A whole journey" is compressed into these two chapters, "but has not left behind it any Literature that is now extant" (*Hastings' Enc. of Religion and Ethics*, ii, 572). The happenings incidental to this journey are recorded in several chapters of the *Scripts*.

It is indeed much to be hoped that—in the words of Sir Oliver Lodge, in reference to this unique Collection of Automatic Historical Writings—"they will receive from scholars the attention they deserve".

—Yours, etc.,

CANONICUS.

Authors' Club, Whitehall, S.W.

A SEANCE EXPERIENCE.

Sir,—A short time ago I had a private sitting booked through the London Spiritualist Alliance, and on again going over the directions find I should have reported in writing anything evidential of not too private a nature. Thinking that parts of the evidence may be of some use, or that some of your readers may still get comfort from what comes through, I submit the following.

My husband passed away a year before the sitting, and among much information of a private character (the sitting lasting an hour and a half) I heard my late husband speak to me (there was no mistaking his voice), telling me what happened at his passing—things which I did not know, but which I find to be absolutely true; he also told me he did not know he was dying nor even that he was dead, but had found himself in another house; he also said that he spoke to me but I did not answer him. Surely that is evidence enough of survival! To me nothing could be more true—Yours, etc.,

(Mrs.) D. SMITH.

London, W.3.

REFRESHMENTS TO VISITING SPEAKERS.

Sir,—I fully endorse Mr. Vout Peters with reference to Platform Workers taking refreshment after a meeting. I, too, have felt the exhaustion after a meeting, and a little nourishment has often saved me from a chill.—Yours, etc.,

ESTELLE ROBERTS.

LIGHT.

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ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

A UTOPIAN'S DREAM.

When a man has been long used to swimming with the help of corks and bladders, he is likely to look rather coldly on the suggestion that he should venture into deep water without them and rely only on his own powers. He would probably feel that he might be drowned in the experiment; and yet it is not so very difficult and dangerous a feat—there are thousands of swimmers who would disdain artificial aids. It needs only confidence—another form of that Faith which renders so many things possible even to people who are inclined to sneer at Faith as something "unscientific".

Let us apply the proposition to the question of maintaining our societies and institutions. We heard some protests lately against the continual clamour for money to support them. Could we not do without sustentation funds and endowments and appeals for monetary support? Clearly not at present. We have not yet grown our wings; we are still living in an age in which money is of primary value—an age of commercialism, which has a tendency to debase and degrade the higher values.

But as all advance begins with experiments—sometimes apparently rash—it might be worth while considering the question in a speculative way. Franklin speculated about electricity, James Watt about steam, Edison about the telephone, the brothers Wright about aeronautics. All the ideas seemed wildly absurd, impossible and preposterous at the beginning. Nowadays we have realised them all. The dream of to-day is the reality of to-morrow. We are dreaming of a social order in which no longer shall any institution, designed for human welfare, have to struggle for existence and adopt all kinds of devices to supply itself with the means of support. That is, of course, a moral problem as well as a material one, but it is a problem that will infallibly be solved in the long run.

Many years ago George Müller made his famous experiment with his Bristol Orphanage which he kept going by faith and prayer, finding its needs supplied in ways that seemed miraculous, although they were natural enough. But in these cases it is

the man rather than the method that is the secret of success. Faith in the business of everyday is common enough, but the faith which can move mountains is rare. It can only be made less rare by experiment and practice, growing by the help of the self-confidence begotten of successful results. While money exists as a means of exchange, it will have to be reckoned with, as a part of our material life. But we believe that no work—whatever it may be—that is essential to human good will ever perish for mere want of money, even though the supply is never made the subject of importunate begging.

Robert Louis Stevenson once complained that in this world a man has to "fish for a living with his immortal soul". When the world at large begins to make the same complaint, and to see that this sort of thing is not consistent with human dignity, we shall see some changes—indeed we are beginning to see them already.

"We do not want endowments," said Hannen Swaffer, at the last May Meetings. But it is clear enough that some of us *do* want them—whether they are actually *needed* is another matter. It would be a fine adventure to start some Spiritualist work and see if it could be carried on without asking for a penny. It would be a Utopian idea, but in the quest for Utopia, Utopian experiments are clearly necessary. The first experiment might fail—we have seen some failures on the part of pioneering spirits in the past. But that is always the way. Sometimes the failure came as a result of despising material things—which is always unsafe—and sometimes the experimenters, while having all the faith necessary, were a little lacking in the matter of will-power and executive ability. For unless the right causes are set in operation Nature and Providence will never give the desired results.

But every failure and sacrifice in the past—however obscure—has in some fashion laid the foundations on which we may build to-day. Money is necessary everywhere, but whether it is always so painfully and urgently necessary as some suppose is open to doubt. The life of the spirit and the life of the mind are entirely independent of it; and it may well be that physical life and social life will become less and less dependent upon it as the years go by. We shall see.

WHEN THE CURTAINS FALL.

(A Villanelle.)

When, at the end, the curtains fall
Across the world of death and night,
Sweet love shall blossom all in all.

The patient, long-unheeded call
Shall faint no more in hope's despite,
When, at the end, the curtains fall.

As Angel fingers draw the pall
From faces cold and still and white,
Sweet love shall blossom all in all.

No word shall bind, no fetter gall,
Dark passion shall be put to flight,
When, at the end, the curtains fall.

Old Time, the fierce despoiler, shall
No longer build that he may blight,
Sweet love shall blossom all in all.

And none shall weary of the thrall
Who pined and struggled for the light,
When, at the end, the curtains fall,
Sweet love shall blossom all in all.

F. E. K. From *Sonnets and Lyrics*.

THE GUARDIANSHIP OF SPIRITS.

On this subject there is not a little misty, even foggy thought drifting about. In trying to clear this mental atmosphere, A. J. Davis, the "father of modern Spiritualism", says :

When an individual human mind, in its physical and moral organisation and development, reaches nigh unto the spirit-world, then spiritual enlightenment and direction flow into the soul's affections and understanding. . . . But they who have already attained to celestial heights, as well as those who have not yet advanced far in the spiritual country, can behold us from where they are, and in our evening meditations; in our profoundest slumbers; in our daily occupations; in our "circles" of fraternal love: the spirit-friends whom our souls most attract come to us and breathe their pure and beautiful sentiments into our souls. And when, by reading our thoughts, they see us in trouble or in danger, it is reasonable to anticipate the reception (that is, if the vessels of our minds will admit the influx) of some spiritual assistance and direction from the angels' home. Surely, Christians will remember one forcible illustration of this truth—the beautiful account of how the scales fell from Saul's eyes! A protecting spirit—an angel messenger, watching for the moment when the warrior's soul would admit of it, sent into his moral perceptions a current of divine elements, which not only made him see the error of his course, but turned his thoughts on high! And there is, also, another prominent and beautiful instance of spiritual guidance recorded in religious history: it is related that "the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word". Now, the majority of those who believe [this], because they have been educated so to do, in this circumstance, though it is said to have occurred centuries ago, will not give credence to similar, and often more complete spiritual manifestations daily happening in our very midst. That principle of Nature which could develop spiritual intercourse in past times is surely capable of doing the same thing in our era; for there must be unity and system in the operation of God's unchangeable laws. If it be said by some objector that the circumstances above alluded to cannot be referred to Nature's laws; that it was accomplished by an especial command of God; then I remind the reader that there is nothing outside of, or superior to, that stupendous organisation of matter and mind which I am impressed to term NATURE. Neither are we to suppose that the Deity will do for one inhabitant of earth what he will not do for another; because He is "no respecter of persons", and because, also, according to the affirmation of the highest authority among Christians, He is without variableness, without "shadow of turning"! Therefore, upon the broad and immovable foundation of Nature and her laws (which are the very elements of God's will) we should rest the conviction that spirits can see our thoughts, and that they do, sometimes, approach us to remove the scales of superstition and error from our eyes—thus directing our thoughts toward the "Eternal Mind who will hear a sigh's low music 'mid bursting praises that ascend upward from a thousand realms"!

SIDELIGHTS.

Writing to the *Morning Post*, in reference to the late Julius Zancig, Sir Arthur Conan Doyle says: "About two years ago he wrote to me to say that he absolutely accepted the facts of Spiritualism. He had been converted by the fact that he received from a medium a message in Danish which had been prearranged with his first wife as a proof of her survival, and which was unknown to anyone else."

* * * * *

At the Sydney branch of the International Astrologers' College (says the *Evening News* of August 27th) it was disclosed that in May last year a certain horoscope was discussed before pupils and members of the college, and it was pointed out that the person whose horoscope it was (no name was given) might be liable to death by air and water. This horoscope was that of Mrs. Ickerson, one of the seven victims of the recent air-liner disaster, who was drowned when the aeroplane came down in the English Channel.

* * * * *

Sir Arthur Conan Doyle, writing in the *Sunday News*, of September 1st, criticises some recent utterances of Mr. Edgar Wallace, who declared his belief that the use of Mediums in crime detection would be a hindrance rather than a help. Mr. Wallace, remarks Sir Arthur, in effect, is an expert on horse-racing and other activities, but has possibly not done sufficient reading, nor had enough experience, to justify him in laying down the law on psychic matters. "When I speak of clairvoyance or psychometrists helping the police I do not, of course, mean, as Mr. Wallace seems to imagine, those half-wits who write wild letters when some public event has excited their minds," is one of Sir Arthur's comments.

* * * * *

He gives a number of instances, well-known to the psychic student, in which useful information in connection with police mysteries has been obtained through Mediums. One incident recalled by Sir Arthur is worth repeating here, as being not generally known: "Some time ago a Spiritualist approached one of the chief detectives in New York and remonstrated with him on the hard treatment given to mediums. The detective pulled a watch out of his pocket and said: 'This is the presentation watch given to me for my services in arresting a murderer. I got the details of the crime entirely from a lad in our office who goes into a hypnotic sleep and is able, in that condition, to see things which occur elsewhere.'" Sir Arthur adds: "Such experiences are not uncommon," and concludes with a plea for the harnessing of mediumistic powers for the general use of mankind, although, he points out, "it cannot be done while the present barbarous laws about mediumship are in force."

SPIRITUALIST RALLY AT BRIGHTON

A Meeting will be held at the The Dome, Brighton, on Saturday next 21st inst., at 8 p.m., when the speakers will be Miss Estelle Stead, Rev. G. Vale Owen, Vice-Admiral J. G. Armstrong, R.N., and others. The Chair will be taken by Alfred Morris, Esq., and Psychic Demonstrations will be given by Mrs. Barkel. Door open at 7.15. Silver Collection.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

PSYCHOMETRIC EXPERIMENTS.

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

Mrs. Cantlon, the well-known medium, came down to Lydd to spend a week-end with my wife and self and to examine some of the phenomena which I have described in *LIGHT* and which I have attributed to "fairies". (My conception of "fairies" is that they are for the most part beings of a semi-human nature. However, that is a controversial subject and has no place in the present article.)

My wife asked Mrs. Cantlon if she could psychometrise a Chinese ornament which we possess. This article has a very ancient history; bits of this history are known to my wife and myself and also some of it is known to my sister-in-law. It is necessary not to lose sight of this fact in considering to what extent, if at all, psychometry may be allied to mind-reading. I should add that these fragments of history existing in my subconscious mind, in respect to this Chinese ornament, would have differed from those existing in my wife's mind. Taking all these fragments as a whole mere chaos is produced.

I may say that before the experiment started all that I had already read about psychometry would have led me to attribute any results that might be obtained to mind-reading.

Mrs. Cantlon took the ornament, a small bronze elephant with enamel colouring, in her hand. She said it felt peculiarly warm. Then she unfolded the history of it in the form of successive pictures. Some of the details given confirmed fragments which were already existing in the minds of my wife, my sister-in-law and myself. Mrs. Cantlon's statements placed these details in some definite order and went back very much further into the past.

We already knew that this ornament had been stolen from a temple; we knew, also, that it was from a Japanese temple—in spite of which we always spoke of it as Chinese.

Mrs. Cantlon described throngs of people whom she believed to be Chinese. She was struck by the fact, however, that the feet of the women were not bound as she had expected would be the case. From her description, however, I recognised the picture as belonging to Japan and not to China.

For convenience I have divided the medium's statements into three portions. First relating to very ancient history telling how this ornament was used, its location and certain details of symbology associated with it. None of this stuff can be identified as yet; it might be all wrong and merely imagination, but when we come to the second portion there could be no question of imagination here. She described details which were known to us—things which Mrs. Cantlon had no means of knowing by normal means. We had forgotten some of the items which she told us but recollected these later. The third part of Mrs. Cantlon's reading dealt with descriptions of places in the Far East, known to my wife and myself, with which the bronze elephant had been more or less connected. She described accurately Wei-hei-wei, from which place the ornament had come into our possession. She described the hotel in which we stayed (really it was only a collection of Chinese offices adapted for residential purposes). She gave us a picture of the harbour basin. The whole thing was a vivid and perfect picture that had partially faded from the memory of my wife and myself. As Mrs. Cantlon sat crouching in the corner of the fire-place my wife and I listened and exchanged glances from time to time. As description after description came, all minutely accurate, our lips formed the words: "Club-house!", "Golf-course!", "Mrs. So-and-so's house that she lent us!", "The Bund!", "Mr. Jelly-Belly's house", and so on.

Mrs. Cantlon was asked the next night if she would again give an exhibition of her psychometric

powers. My wife then took to the medium a letter which she had received, the contents of which were known to her but quite unknown to myself and to my sister-in-law. The medium held this letter in her hand and then described the salient points in the life and character of the writer. As the description unfolded, my sister-in-law and I recognised the writer. Neither of us said anything until the medium was finished.

* * * * *

I think that much can be learned through failure, and Mrs. Cantlon failed in one instance to give a good reading of a small article, which had been stowed away for a considerable time among a lot of other small articles. I should add, however, that in the somewhat confused descriptions she gave there savoured something that could be attributed to some of the other articles, which seems to be significant.

A WESLEYAN MINISTER'S TESTIMONY.

THE REV. CHAS. DRAYTON THOMAS AT WESTON CHURCH.

On the 25th ulto. the Rev. Charles Drayton Thomas occupied the pulpit at the ancient church of which the Rev. Charles L. Tweedale is vicar at Weston, Nr. Otley, Yorks.

Mr. Drayton Thomas, who preached by permission of the Bishop, took his text from Luke ix, 30: "Behold, there talked with Him two men, which were Moses and Elias."

Mr. Thomas, in the course of his sermon, said that God had always used the ministry of angels for the guidance and instruction of mankind, and that these "two men", long dead, as we term it, were seen and heard by the Apostles to be talking with Jesus. "Two men in white raiment" are likewise described as being seen in the tomb of Jesus (Luke xxiv, 4) and also immediately after the Ascension (Acts i, 10). God not only used exalted beings, such as the archangels (Daniel x) for giving messages to mankind, but also used human angels (Matt. xxii, 30), and this took place to-day just as in Bible times. He (the speaker) was a Wesleyan minister, and had convinced himself by long study and by personal experience of the truth of the facts of human survival and communication with the departed. The Conference had given him permission to pursue these studies, and to preach on them. These facts were now so thoroughly studied, investigated, and well-attested by scientists and responsible witnesses that only the ignorant ventured to deny them. No well-informed man whose knowledge was abreast of the times, could do so.

In this he was only following the teaching and example of John Wesley, who not only published a full account of the spiritual manifestations in his father's Rectory, at Epworth, but also many accounts of such things in his *Journal*, and also said in one of his sermons: "God has in all ages used the ministry of angels. They assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness. With my latest breath will I bear my testimony against giving up to infidels, one of the greatest proofs of the invisible world: I mean the appearances of the departed confirmed by witnesses in all ages."

The congregation listened with rapt attention to the preacher as he testified to the consolation afforded by, and to the strength received from, this precious knowledge and evidence of "the life of the world to come"; how it confirms the scriptures, makes Heaven and its anticipation real, and shows the way that Jesus has gone, and which we in turn must go.

ANSWERS TO QUESTIONS.

BY W. H. EVANS.

QUESTION: *Although a knowledge of Spiritualism is spreading and Spiritualists are increasing in numbers, there is a decline in the membership of the movement; why is this?*

This question touches some interesting problems. It will help if we realise that the object of the spirit people is to make themselves known to the world, thus establishing on a firm basis the fact of Man's spiritual nature. This does not necessarily mean the building up of a distinctive movement. There is a tendency to regard what we call "the movement" as synonymous with Spiritualism, but Spiritualism is really greater than any movement. The spirit people use all channels which are open to them, and as Mediumship is a quality of our nature and not something which is conferred by some particular organisation, it frequently manifests amongst people who have no knowledge of Spiritualism. So long as the minds of men are broadened and they are made aware of their spiritual nature, that is the chief thing that matters. Nevertheless we may well ask ourselves why it is that a movement which claims to represent the spirit-world is declining in membership, while great numbers of people are becoming interested in Spiritualism.

One reason is that the average Spiritualist society does not realise that we are ceasing to be a purely propagandist movement; so many of the meetings are still propagandist and not constructive in the best sense. We are so interested in making people members of our churches and societies that we forget the chief function of a Spiritualist church is to make *Spiritualists*. So the usual tub-thumping propaganda is indulged in, and many speakers spend too much time in criticisms of what they call orthodoxy. This is often followed by vague, indefinite, and unconvincing clairvoyance, with the result that the intelligent stranger (even though he becomes convinced) finds no spiritual home in the church, and drifts away. The lack of cultured presentation, the absence of a reverent and devout atmosphere, coupled with the constant change of speakers who "speak as they list" (so that one, without knowing it, frequently contradicts statements made the previous Sunday) all militate against constructive work. Then there is in very few Spiritualist churches, anything in the nature of leadership. Whatever drawbacks there may be to the employment of resident speakers, it certainly makes for continuity of teaching, and provides a centre around which the work of the church may revolve. At present our methods are haphazard. Personally I am not concerned about building a movement which may become one more sect amongst the many now existing. The spirit people evidently know their business, and they are permeating the thought of the world so that sectarian barriers are slowly crumbling away. We shall arrive ultimately to the city without a church where God will be worshipped around the hearth.

OBITUARY.—MISS KITSON. It is with regret that we have to announce the passing out of Miss Mary Ellen Kitson, the only surviving child of Mr. and Mrs. Alfred Kitson of Dewsbury, and a devoted worker in the Lyceum movement. The deceased lady, a scholar of no mean attainments, and a Bachelor of Arts of Leeds University, was taken suddenly ill while on vacation at Matlock, and passed away a few hours later. We desire to record our sympathy with Mr. and Mrs. Kitson on the temporary loss of their daughter's physical presence. The funeral at Dewsbury Cemetery was attended by many well-known Midland Spiritualists; Mrs. Edith Elliott, president of the British Spiritualists' Lyceum Union, and Mr. G. F. Berry, general secretary of the Spiritualists' National Union, conducted the service.

RAYS AND REFLECTIONS.

"In fighting," said Bombardier Wells recently, "the more grace there is, the more velocity." Bombardier Wells, as we know, is a poet as well as a pugilist, and his remark has a wide application. Swiftness and grace go together in many forms of action.

* * * * *

A very telling illustration of the difference between the selfish soul and the generous one is shewn in the case of two coins—a genuine coin and a bad one. The genuine coin when thrown on a hard surface rings because it *radiates* energy; the "snide" coin does not ring, because it *absorbs* energy, and you hear only a dull thud.

* * * * *

It was once said that the hell of the Puritan would be a place where he would be unable to interfere in anybody else's business. But doubtless, even the people described as busybodies—fussy and obtrusive—have their part in the economy of life. Many of them are animated by the desire to do good, and that they will try to do you good, whether you like it or not, is at least a proof of their perseverance and of their strong convictions.

* * * * *

In one of his books—I have forgotten which—Mark Twain tells how, running short of money while travelling in Europe, he undertook to act as courier to a party of travellers. But having mislaid their tickets, lost their luggage and otherwise muddled their arrangements, he came under the attention of the police who, amongst other things, enquired his occupation. He said he was a *courier*, and the news, as he remarks, seemed to stun them. So one would suppose. The story recurs to my mind when I read some absurdly uninformed and misleading article on psychical phenomena and learn that the writer of it is described as a scientific psychic researcher. But after a time one gets past the possibility of being stunned by these things.

* * * * *

The *Observer*, the other Sunday, gave an account of a phenomenon frequently observed on the Carham Hall estate in Northumberland. It is called the "Carham Light" and gives the place the distinction of possessing its own "private moon". It appears as a large globe of fire which moves about in the woods. Ordinarily I would have accounted for it theoretically as a fen-fire—a "Jack o' Lantern", such as I have seen in a marshy valley. But it seems that there is another curious feature about the place which more than suggests the psychic side of things. Sometimes, even in broad daylight, an unseen carriage is heard driving up to the door of the house, "and when it stops the horses may be heard pawing the gravel". One can easily accept this, for there are several similar cases, however they may be accounted for. They belong to the department of so-called "supernatural noises". Andrew Lang and Miss Goodrich Freer had some experiences of this kind; and even I could testify to some experience of strange sounds such as the rattle of a key and the opening of a door as on the arrival of a visitor, the sounds being, occasionally, heard by two people in the house, as well as by the family dog, who would rush to the door and find nobody. But in that case (as in an instance given by Andrew Lang) the sounds always preceded, by a few minutes, the actual arrival of somebody in the flesh—a very suggestive fact.

D. G.

HEALTH AND SICKNESS.

SOME OBSERVATIONS AND A CONCLUSION.

There seems to be little doubt that orthodoxy in medicine like orthodoxy in religion is breaking down under the pressure of spiritual evolution—one hesitates to say “progress” in view of the withering blasts of satire poured upon the modern idea of progress by Mr. G. K. Chesterton and other social satirists to whom progress is anathema, as leading away from religion and the eternal verities. Not that it really does so, although it sometimes leads us downwards in order that we may accomplish a fresh ascent. That, however, is by the way.

I am thinking of the gradual recognition by the world to-day of the finer forces in healing and of the various schools—Christian Science, Couéism and Hypnotism—with special reference to those cases in which mediums professing to be controlled by departed medical men effect remarkable—sometimes even astonishing—cures, as in the case of Mr. C. A. Simpson and his guide, the now famous “Dr. Lascelles”.

The fact that all of these methods are subjected to a fire of hostile criticism affects the question very little. Of course there are failures and mistakes in all of them; it would be supernatural if it were not so, and it is clearly observable that whenever a mistake is made the hostile faction makes the very most and worst of it, never disdaining the use of the cheapest of weapons. There are still people who sneer at Coué although his multitude of cures is an undeniable fact. Analysing the criticisms we find that they are chiefly directed against the *methods* employed; and I recall the remark of a bitter opponent of all forms of psychotherapy when he said that whatever disease he might be suffering from he would rather die than be cured by such quackery. I applauded the remark, not merely because of its unconscious humour but because of the good British bulldog resolution which it showed, quite worthy of the stoutest of the “Diehards”.

It would be possible to write many long treatises on the nature of the cures at work in various forms of psychotherapy; indeed many such treatises have appeared, most of them, of course, of a speculative kind. Well, we have all to speculate and theorise about matters on which we have no clear knowledge. Take this question of spiritual healing. We talk of spirit, spiritual powers, spiritual life and so forth but we should be quite gravelled if challenged to define just what we mean. From the point of view of the philosopher and scientist, spirit is an unknown quantity. Indeed I recall the remark of an advanced spirit-communicator some years ago to the effect that spirit has no actual existence and consequently no meaning. It is simply a phrase which we use to cover our ignorance, that ignorance which results in the use of so many words which, when carefully examined, are found to mean nothing in particular. There is a great unknown and unseen universe which is for ever manifesting itself, but of spirit (if there be such a thing) we have no experience. We have to deal all the time with the expressions and manifestations of life in an infinite number of grades, consequently healing may be nothing more than a communication of life in some form or another. It may be that life is communicated to the patient or that the obstructions of the inflow of that life are cleared away and channels opened for it to flow in. But even then, what is “life”?

Mentally and bodily every individual differs in some degree from every other. By consequence it is reasonable to suppose that healing may be performed in different ways and that until some method is chosen that is adapted to the individual to be healed no immediate cure can be effected. I say immediate cure because it is clear enough that our maladies will

all be healed in the long run, if only in the course of the general evolution of humanity.

In the meanwhile the very existence of disease provides a stimulus for finding out the secrets of health, and no remedies are to be despised. Even the surgeon's knife has its uses as a direct and sometimes inevitable method of dealing with purely physical hurts; but the main thing is for us to cultivate the positive method of maintaining the health rather than the negative one of resorting to remedies for restoring it when lost. It is said that health is as contagious as disease. The more health is cultivated the more it will grow and spread until at last it will have entirely displaced all forms of sickness, which are the results of disobedience to natural laws.

D. G.

NOTES ON NEW BOOKS.

“THE RIDDLE OF THE EMERALDS.” By Mrs. Philip Champion de Crespigny. (Cassell. 7s. 6d. net.)

The unravelling of a mystery has an appeal to most minds, which is, perhaps, why ghost stories have such a vogue among readers who do not believe in ghosts. “The Riddle of the Emeralds”, though, is no ghost story, but a detective narrative with out-of-the-ordinary surprises, especially so in the finding of the emeralds. There is a startling and amusing solution to the mystery of their disappearance, and a laugh for the reader at the end of this absorbing book.

E. K. G.

“THE FAITH OF THE FUTURE.” By James Henry Tuckwell. (Methuen. 5s. net.)

This is one of the useful series of volumes edited by Dr. L. P. Jacks, M.A., under the general title of “The Faiths—Varieties of Christian Expression”. The author of the present work aims—to quote from a short preface—to set forth the possibility of a religion based on Reason alone apart from Authority.” With an attractive clarity and a noticeable absence of that excessive wordiness that one (wrongly, no doubt) associates with religious writings, Mr. Tuckwell states his case, surveying, with occasional benign criticisms, the theological area between the extremes of Christianity, Catholicism and Unitarianism, and arriving at a well-argued conclusion as to the religion of the future. It will be, he considers, a religion “in complete harmony with science, based on the known structure of the universe . . . a cosmic faith, securely grounded on the spiritual nature of Ultimate Reality.” Of Spiritualism (or Spiritism, as he terms it), the author writes with a degree of knowledge. He sees that “what society at the present time above all else stands in need of is the scientific certitude of man's survival of bodily death.” Also that:

It is a mistake to suppose one has to attend seances in order to be convinced of the truth of Spiritism. One does not consider it needful to be present at the demonstrations of the dissecting-room in order to be convinced of the truths of anatomy. Then why should it be thought necessary to attend seances in order to be convinced of the truth of Spiritism? As a matter of fact, there is almost a superabundant testimony available in both cases to enable any just and reasonable mind to arrive at a satisfactory conclusion. And as regards Spiritism in particular, it is no exaggeration to say, no question has ever been subjected to more prolonged, more serious, more rigorous investigation.

He observes acutely that the deeper philosophical implications of Spiritualism—or Spiritism—are as yet unappreciated by its followers, as well as by its opponents. “Until the philosophical basis of Spiritism has been made clear, spiritists will find their rejoicings premature, and that the final triumph of their cause has yet to be won.”

W. H. C.

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Richmond Spiritualist Church, Ormond Road.—September 15th, 7,
 Mr. W. T. Wyatt, address and clairvoyance. September 18th, 7.30, Miss
 Barber, address and clairvoyance.
Croydon.—The New Gallery, Katharine Street.—September 15th,
 3, Lyceum; 6.30, Mme. A. de Beaurepaire.
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