

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 1,999.—VOL. XXXIX. [Registered as]

SATURDAY, MAY, 3, 1919.

[a Newspaper.]

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## NOTES BY THE WAY.

We have already given a review (by W.B.P.) of "The Thinning of the Veil," Mrs. Bruce Wallace's little record of spirit communications. It does not belong to the literature of psychic evidences, in the scientific sense, but we find some arresting passages in it—passages which have an appeal by reason of their connecting with messages from other sources. Here is one, stated to have been given by a teacher beyond the veil:—

We are calling all who are endowed with the faculties necessary to the children of the coming time, to usher in the new age. This can only be done through pioneers in thought and feeling, along advanced, progressive lines. With great joy are we calling thousands now walking on the earth to join hands with us in our coming campaign for the rending of the veils of illusion. I speak not only of the veil between the outer life and the inner spheres of being, but also of those illusions of materialism in which the Race is at present enshrouded. These must go, before the ideals of the Kingdom of Christ can be manifest upon earth.

There are those who will find no meaning in that message—it is not for them. It is for those who understand.

We take another passage from the same book: it follows that already quoted:—

We are very eager that every soul thus called shall be able to accomplish the necessary preparation; therefore, whenever the call is made, we stand beside that human soul—not one, but many of us—waiting to support him on all sides, waiting to bring him exactly those opportunities which will enable him to receive the particular experience and inspiration which can best fit him for his special place in the coming scheme, for much lies ahead of every such worker. Not only will he take part in the illumination of the world, but also through that go forward prepared for life in the inner spheres.

And then the communicating spirit goes on to speak of the priceless advantage of entering the spiritual world "with the knowledge and power such as can be most fully and deeply attained whilst in the flesh". . . "That which has been won in the world beneath, whilst the soul is entombed in its thick and muddy vesture, has been won for eternity, so lasting, so vital, so significant is the impression made upon the soul by this means."

Thousands of books are now circulating containing spirit communications of a fine, pure quality, and many of them are marked by what in some minds gives any written matter its chief importance — literary merit. And yet the old, stale jibe still crops up with wearisome iteration — the spirits tell us nothing of importance, "not an ennobling or high-toned message can be extracted" from "the enormous mass of communica-

tions purporting to come from discarnate spirits." Readers of LIGHT will readily recognize the author of the sentences quoted. "The Undiscovered Country," by Mr. Harold Bayley, which gives us a treasury of communications from published and unpublished automatic writings, serves the double purpose of refuting these false and foolish charges and of providing the student with some hundreds of passages full of instructive and consolatory teaching. But we feel we are gradually outliving the need to reply to slanders and misrepresentations. The truth is communicated now more and more by great waves of thought and feeling and less by written and spoken words, important as these are. There is a great merging and submerging. The old objections which were once proof against all the counsels of reason are being washed away and swept down into the gulfs of the past.

## PSYCHIC PHILOSOPHY.

Psychic philosophy, which is based upon the scientifically demonstrated fact of human survival of bodily death, stands in that unique position which enables it to criticise constructively the rest of the world's philosophical systems and conceptions. For not all philosophies, historical or contemporary, are systems in the sense which signifies a complete model of logical consistency; some are rather the intuitive and logical developments of an attitude towards Life and Reality, which rests upon the discovery of revolutionary meaning in a commonplace fact of existence. The difference is simply expressed by describing the former type of philosophy as a closed system, while the latter is a free movement of thought which admits the assimilation of newly discovered facts and laws of universal mind and nature. Psychic philosophy is not a closed system of thought. It is based upon the recognition of a principle of conscious existence which is itself eternal life and therefore, in the absolute sense, eternal freedom. And this philosophical attitude has its roots struck deep in the soil of scientific proof of the persistence of a spiritual personality after physical death, a proof which gives the guarantee of personal immortality, so far as is scientifically and humanly possible. This philosophy has neither the vices of the mechanistic system of materialistic thought nor the evils of intellectualist systems, and is distinguished from all other philosophies, historical and contemporary, by its insistence on the proofs of the existence of the soul and its survival of bodily death as the foundation stone of all human knowledge, sacred and secular. It shows the true place and function of science and the intellect in the scheme of human life, so that when it is said that "Science must serve life and not life science," we know this is true, because it has been demonstrated to us that character or life is larger and deeper than intellect and determines the status of individual existence hereafter. The most important work, however, of psychic philosophy, far more important than its work of criticism and correction in relation to the scientific, philosophic and religious systems of its time, is the discovery and application of the true law of ethical evolution as demonstrated in the fact that the after-life of the soul is determined in character and environment by its own innate nature, while incarnate in the material world. Thus it places ethical science upon the foundations of evolutionary law and rescues it both from the unreal and primitive conceptions of orthodox religion and the speculations of hostile schools of philosophy, none of which possesses the fundamental knowledge necessary to a true understanding of the nature and method of human life and evolution.

C. V. W. TARR.

INDEX TO LIGHT.—After weary waiting, we are able to announce that the Index to LIGHT for 1918 is now ready and can be obtained at this office, 3d. post free.

OPINIONS which we may not feel bound or even permitted to press on other people are not the less forces for being latent. They shape ideals, and it is ideals that inspire conduct.—JOHN MORLEY.

## THE PROOF OF HUMAN SURVIVAL: FURTHER TESTIMONY.\*

This is one of the clearest and most brightly written books on a subject which is far too often prolix and vague—automatic writing. The selection and varied interest from "six years' experience in automatic communications" carry the reader's interest from the first page to the last. The writer is pleasantly sceptical sometimes, and always critical, as is to be expected of one who has been under the tutelage of Sir William Barrett, and who is of the S.P.R. school. But on the most vital question of all those raised by automatic and other "communications," that of human personality surviving death, she is quite as convinced as the great majority of inquirers come surely to be:—

"And from my small experience [but she is too modest; her experience is really not small] I can reply with sincerity, I have had some evidence which, if not entirely convincing, points so strongly to the fact that we survive death, that it requires more credulity to doubt the fact than to believe it."

That is well said; and our critics who shout "credulity" loudest are almost always credulous and gullible to excess regarding hostile and frequently unsupported statements. Our lady author has indeed a pretty wit: "Something more improbable and incredible may be suggested by way of explanation. I am inclined to believe what is obvious." A hit, a palpable hit! If the alliterative title of her book rather suggests the literary instinct, it is not the less certain that the author is, above all, practical-minded, cool and cautious. There is not the least sign in the book of any dressing-up of the facts.

Mrs. Travers Smith is, however, no stranger to those versed in the literature of automatic writing. It will be remembered that she appears prominently in "On the Threshold of the Unseen," particularly in connection with what is admitted to be as good and clear a case as any of human survival being established, the famous "pearl tie-pin case." That case, as well as the further extremely interesting one of "Sir Hugh Lane," is dealt with in this book a little more fully in some ways, and we are grateful to the author for the additional light thrown on the matter: it reveals the case as a very good one for proof of survival. If the reader is not satisfied with the evidence in those two cases he is both hard to please and too "metaphysical" for any satisfaction to be possible. And probably he would be the first to admit this!

Our author gives us not a little common-sense information as to "controls." On the one hand these seem to be distinct, even aggressive personalities; but so are "multiple personalities." On the other they are not to be accounted for by being regarded as submerged parts of the medium's personality. Our author gives frankly the facts and fictions of "Peter Rooney," one of her controls; and really "his" explanation of his assumption of his name and biography is the best possible. "It was as good as any other." We are familiar with these casual and entirely unvarnished folk "on this side." Surely their appearance "on the other side" is to be looked for and inevitable. It is all in the picture. And here we might say that it would conduce to the comfort and security of all concerned if sitters, mediums and all others were less disposed to regard everything said from the "other side" as "gospel truth." Why should it be? If all communications thence were kept well subject to our reasoning—and our humour—just as all *inter vivos* conversation is, we should hear less about the awful dangers of psychic study! Even in this book, which is a very sane one, we are told intriguingly of the presence of an "external entity of a most dangerous kind." Yet apparently it was just a poor suicide! not perhaps respectable enough for our little drawing-rooms, but surely not so very dangerous. Carlyle tells us that it is of the first importance to know whether suspicious characters "have an eye to their own midriff or that of the public," if homicidal tendencies are in evidence. With the suicide we are in no doubt.

There are some very interesting cases of "prevision" dealt with—a puzzling question. But half the puzzle we suspect lies rather with our own preconceived and half-formulated notions as to Free Will, and how these fit in! Psychometry, too, the most puzzling of all, comes in for attention. Psychometry always strikes us as "proving" far too much. What tons of information seem to stream from one very small fact. Many a so-called psychometric triumph is, apparently, telepathic, as the author points out.

It adds to the interest of the book and its author that "I write as a sitter, not as an observer; therefore I am in a position to speak of the personal sensations of the medium."

Like ourselves, the author greatly doubts whether much gain in literary acquisition is to be looked for or hoped for through inspired automatic writing. Frankly speaking we do not think that authors out of the flesh, automatising, or

prompting anonymously, show any improvement on those using their own more or less cloudy brains. And this "easy guide to genius" is obviously both a temptation for the weak and a nuisance for all.

R. C.

## "DAGONET" ON DREAM WARNINGS.

"Dagonet" gives in the "Referee" two striking instances of dream warnings. The first occurred in 1890:—

"In February of that year Mrs. Kenon Bruce and her two daughters, Judith and May, arrived in New York by the *City of Berlin*, en route for Nebraska. Mr. Kenon Bruce had some months before gone to Nebraska to commence farming there, and with him was a young Englishman named Albert Merritt, who was engaged to be married to his friend's daughter Judith. They did very well in their farming operations, and Mr. Bruce wrote to his wife asking her to go out with her daughters to Nebraska at once. The old home in Somerset was given up, and Mrs. Bruce and her daughters set out on their journey.

"Embarking on the *City of Berlin*, all went well until just after they had left Queenstown, when Mrs. Bruce woke up one morning and said that she had had a terrible dream. She told her daughters that she had seen her husband lying dead in the middle of a field. During the voyage the lady was inconsolable. She felt sure that she would never see her husband alive again. Immediately on their landing at New York Mrs. Bruce received a telegram from Mr. Merritt stating that Mr. Bruce had been thrown from his horse and had had his neck broken on the very day that his wife saw him lying dead.

"The most remarkable revelation by dream that is within my own personal knowledge happened some years ago. A youth had come to London with his elder sister from the West Indies. He had come to complete his education and his sister had been sent with him to look after him. One Saturday afternoon he told his sister that he should ride his bicycle into the country and might not return till Monday. He started on his journey, but, turning a sharp corner in Holborn, he ran into a heavily-laden wagon, was knocked off his bicycle, fell under the wheels of the wagon and was severely injured. Taken to St. Bartholomew's Hospital, he died without regaining consciousness. There was nothing on him to disclose his identity, and the newspapers reported that an unknown youth had been killed in the City and was lying at St. Bartholomew's awaiting identification.

"The lad's sister was not in the least alarmed when he did not return on Monday morning. She concluded he had gone direct to his college—King's, I think it was. But during the afternoon she received a cable from her mother in the West Indies. 'Is Willie all right? Cable. I dreamt last night that he was dead, and am anxious.' The cable made the sister nervous. She went to the college. Her brother had not been there. Then she heard that a youth had been killed on the previous Saturday, and that the body was at St. Bartholomew's. She went to the hospital and found her brother lying there dead. The mother in the West Indies had dreamt the tragedy of which the sister in London was ignorant."

## REINCARNATION.

(A WORKING MAN'S VIEW.)

A Birmingham reader, who wishes to adopt the *nom de plume* "For a Mother's Sake," writes:—

As a regular reader of *LIGHT*, I have been extremely interested in the subject of reincarnation.

Being just a plain working man and not a scientist, I can only give you the opinion of all those with whom I have discussed this fascinating subject.

Spiritualism, to a *real* Spiritualist, is a religion, not a science only, and his beliefs are based on the knowledge of our Father, God, as the personification of Love and also Wisdom.

Two or three years ago, my infant daughter passed into the little known land of love and beauty.

It is, and has been, the constant hope of my wife and myself some day (when we are fit) to let our little one know how we loved her, and have longed to see her again.

Now, if the doctrine of reincarnation is true, our hope is in great danger, God is not just, and our religion will crumble. It does not appeal to even our limited sense of justice that for a possible sin, in some unknown past existence, she has to expiate that sin, without knowing what it was, in a possible future earthly existence.

We believe that our little one is growing in beauty and wisdom, and look forward to communicating with her at some time in the future.

How can she retain her personality and her affection, and of what use for us to do so, if she be re-incarnated?

Then is Spiritualism no longer the great religion of hope and comfort, but rather a science to be shunned like a plague.

There is no scientific basis for my argument, but it has the common-sense approbation of the "man in the street."

\* "Voices from the Void," by HESTER TRAVERS SMITH, with Introduction by PROFESSOR SIR WILLIAM BARRETT, F.R.S. (Rider and Sons, Ltd., 3s. 6d. net.)

## THE ETHERIAL BODY.

By H. A. DALLAS.

The question with which E. F. M. deals in *LIGHT* of the 19th ult. (p. 123), is one of great interest. We cannot at present pretend to answer such questions authoritatively; we can but offer suggestions based on reason and on facts. E. F. M. asks whether we draw the conclusion that, pending the time when the material portion has dropped away it is held together by the cohesive power of the ether, and if so whether we are not logically driven to believe that the ethereal body is not able to begin an independent existence until the material body is completely dissolved.

I would draw the attention of your correspondent to a note quoted in *LIGHT* of February 8th (p. 42) from Dr. Crawford's latest book, "Hints and Observations for those Investigating the Phenomena of Spiritualism." He says that the ethereal body "would seem to radiate all round it an aura. There are signs of two distinct auras round the body of a man, and it is possible that one is due to the physical and the other to the psychical body."

I suggest that the force which causes the coherence of the atoms of the physical body is this emanation from the etheric body—not the actual portion of ether which constitutes this body; and I do so because I have, in the course of my studies, recognised that communicators repeatedly indicate that there is a quasi-material nexus between the ethereal body and physical matter and that it is through this "force" that discarnate spirits operate upon physical substance. It is by this means, they tell us, that they can make sounds, &c., in our atmosphere. They also tell us that this force is not a permanent part of the ethereal organism, but that it gradually dissipates, and that when it has done so we must not expect physical manifestation from the discarnate spirit.

I dealt rather fully with this subject in an article which appeared in *LIGHT* of June 27th, 1914, under the title, "They Found Not the Body." I pointed out that we are justified in supposing, from what clairvoyants tell us and from other statements made through mediums, that this force causes the coherence of the atoms of the physical body, and that in measure as it is dissipated from the physical body disintegration takes place; that we may conclude, therefore, that if under special circumstances it were speedily and entirely withdrawn the physical organism would suddenly collapse and the atoms be resolved into their elementary constituents. This is what I think probably occurred in the case of the physical body of Jesus Christ, and that the tomb was found empty because the "force" being withdrawn for the purpose of materialisation a collapse of the atomic body was the natural result. The description of the manner in which the grave clothes were found suggests that something of this sort occurred.

If anyone cares to refer to the article above specified, further details will be found supporting this view, which is one I have long held, tentatively. It gains support from every further gleam of light thrown upon this subject by investigators such as Sir Oliver Lodge and Dr. William Crawford.

E. F. M. will, I hope, be re-assured by these reflections, which show that, although certain forces needful for manifestation in our sphere may be only gradually withdrawn, there is no reason to conclude that the ego waits bodiless until this withdrawal is completed. Rather may we feel assured that a sense of freedom from the limitations of this fleshly sheath enables the ethereally embodied spirit to enter into life as it has never been able to do before. The entrance is but a beginning; doubtless the powers do not expand all at once, and it is better so. There is Divine Wisdom in God's gradual methods. There are no sudden breaks and instantaneous changes in Nature. Even when they seem sudden to us we know that they have been preparing quietly and in secret and the change is only the final stage in a process.

All Nature teaches us of Resurrection, and always as a process, not as a shock. Within the husk of our present fleshly organism another organism is preparing; the process is already active; it is for us to see to it that we afford good conditions by keeping the husk pure from defilement and by guarding the directing mind within us towards ennobling thoughts. Dr. Geley, in his recent article in the "Annales Psychiques," lays great stress on the importance of the "idée directrice" which utilises "centralising" force with purpose for the moulding of substance into form; the substance may be atomic matter or some finer form of substance, but in any case the directing mind is the main factor—the body is but the expression of this "idée directrice."

THE GREAT EXAMPLE.—The fact is people hate Jesus because his ideals are too high for them, and we dislike—we are afraid of—the demands he makes upon his followers. We shrink the practice of self-surrender. His image had been so terribly defaced during the past centuries that his true likeness became unrecognisable. Now that Spiritualism has restored the wonderful masterpiece, Spiritualists themselves seem to be afraid of it!—"The Place of Jesus Christ in Spiritualism," by R. A. BUSH.

## DR. ORCHARD ON PSYCHIC EVIDENCES.

At King's Weigh House, Duke-street, on Sunday evening, 20th ult., Dr. W. E. Orchard spoke on Spiritualism, and his outspoken remarks, characteristically daring and unconventional, aroused keen interest. He said that in the absence of anything like evidence man had almost universally believed that he was immortal. All attempts to reduce this to hallucination were but a form of hallucination. The popular demand was for scientific demonstration, and it was alleged that this was being obtained; that the evidence accumulated by Modern Spiritualism proved that the departed were still alive and their personality retained its identity. "It is extraordinarily difficult," continued Dr. Orchard, "impartially to estimate the value of this evidence. It has evoked rapturous conviction in the minds of some persons who ought to be able to pronounce an opinion. Surely a mother knows her own son, and a man would not be tricked into thinking that his own wife was talking to him. I don't know what Scotland Yard thinks about it, but Sir A. Conan Doyle is supposed to have a detective mind, and he ought not to be easily deceived. Of course there is the trickery and charlatanism with which the whole subject is entangled, the sickening puerility of the methods and the messages that are delivered; and nothing astonishes me more than the unutterable tosh passed off as messages from spirits. I have read tomes of it, and there is hardly a spark of light in it. There is an absence of any clear demonstration that we are in touch with the minds of thinkers, scholars or poets. The answer to all this puerility is that the media used are themselves very childish, and the spirits on the other side are themselves only beginning to establish the laws of this science. There the matter has to be left. The most impartial judgment I have heard lately is that of the Chancellor of Cambridge University who says there are things that cannot be explained, and we must not lose our heads. Another interesting point is that the evidence is at variance with all Christian ideas and all Catholic doctrine. There was put into my hands recently a book containing communications from all sorts of distinguished persons, such as Kingsley, Newman, Manning, and Wiseman. The latter Cardinals would appear to have renounced the Catholic faith. They all talk the same kind of language, and I cannot recognise Kingsley's voice or style. But I notice there is no word of judgment, of condemnation, or of hell—which of course is very relieving. Life goes on there very much as it does here. A friend of mine said, 'Well, that's very much like condemnation and hell, anyway!' There is no hell in that world, but there is no heaven either. There is a possible explanation of that. These souls may be in an intermediate state. Certainly they are a very middle-class lot! The general picture they present is singularly unattractive. They talk in a sort of lingo which you get the run of after a bit, but which makes you a little suspicious. Still, here is a subject that ought to be scientifically investigated to the furthest limit. We Christian people ought to have the least possible fear of the results of such investigation. Possibly here lies the means of a new revelation, but the credulity into which our age is swinging, as a reaction from incredulity, must be carefully guarded against."

THOUGHT expressed a thousand times is at last his who expresses it best.—LOWELL.

MATERIALISTIC culture organises men, but does not inspire them, cultivates them, but does not free them, creates a powerful State, but defies democracy and the Church.—FRANCIS GRIERSON (in "Illusions and Realities of the War.")

THE "Communion of Saints," so long proclaimed as an integral part of the Christian Faith, is at last becoming a practical reality. It is being understood and is becoming a power in everyday life. "Bring my soul out of prison; then shall the righteous resort unto my company." Let the fetters of sin be broken and the soul come forth from the narrow cell of selfishness, and the holy souls shall draw near with help and comfort. Some may sneer at such teaching as "Spiritualism," but others will recognise it as a part of our Christian heritage, and will see the angels of God ascending and descending upon Jacob's ladder of light.—"The Wonders of the Saints," by F. FIELDING-OULD, M.A.

HUXLEY AND THE HEREAFTER.—Of all men Huxley was excluded by his convictions from belief in a future life. But listen to these two letters. To Kingsley, in 1863: "I have never seen an argument on that subject (a future life) which from the scientific point of view is worth the paper it is written upon. All resolve themselves into this formula: the doctrine of the immortality of the soul is very pleasant, very useful; therefore it is true." To John Morley, in 1883: "The great thing one has to wish for, as time goes on, is vigour as long as one lives, and death as soon as vigour dies. It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer to the goal. It flashes across me at all sorts of times, with a sort of horror, that in 1900 I shall know no more of what is going on than I did in 1800. I had sooner be in hell a good deal—at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way."—"Christian Commonwealth."

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### DREAMS AND SONGS.

#### A FANTASY.

Slow, sour, ponderous clay, but, oh, so real! It is dull stuff, but then it is solid—it abides. The dreams flash round it, its gloomy masses are shot through and through with them, but hardly they are aware of its presence. To the dwellers among and the workers in the clay the dreams are fantastic, elusive things. They are so unreal. There is no profit in dreams. You can dwell in the clay house, you cannot live in the house of dreams. So they tell the Dreamer, who knows better. "True," says he, "the clay abides, it is strong, it endures, but *we* move on. Our dreams give us houses not made with hands. You who dream not, what will you dwell in when the time comes and the clay serves you no longer?"

The Clay people regard him with dull-eyed disapproval, a little disturbed as they observe that his words seem to have made some impression on the younger folks in their company. Then the Singer comes, and the mischief is increased, for to some of the young with spirits as yet untempered to the clay, his song is as a lure. They look up from their work, and a few make as though they would leave it. The words of the song are magical:—

"We are the music-makers  
And we are the dreamers of dreams;  
Wand'ring by lone sea-breakers  
And sitting by desolate streams,  
World-losers and world-forsakers  
On whom the pale moon gleams,  
Yet we are the movers and shakers  
Of the world for ever, it seems.

"We in the ages lying  
In the buried past of the earth,  
Built Nineveh with our sighing,  
And Babel itself with our mirth,  
And o'erthrew them with prophesying  
To the old of the new world's birth;  
For each age is a dream that is dying  
Or one that is coming to birth."

The Dreamer and the Singer pass on, taking with them those whose destiny fits them to be dreamers of dreams and the singers of songs celestial. The Clay people gaze after them with sullen resentment, and then turn again to the solid earth, murmuring their content with it as contrasted with the unsubstantial things—airs, dews, vapours, sun-gleams, moon-beams, songs, dreams. The clay abides, but not for always. For in the fulness of time comes a great rending and shaking of the earth; deep fissures open in it; there are mighty land-slides. The whole face of the landscape is changed. The Clay people fly affrighted until the convulsions have ceased, and then return trembling to the scene of their old work. But the clay has gone, and with it the clay dwellings, and all the many fabrics constructed so painfully of the sticky earth. The airs, dews, and vapours, the sun-gleams, the songs, the dreams have done their work, as being the stronger, although they did not seem so; the more lasting, howbeit they appeared as ephemeral as bubbles. A new light comes into the dull eyes of the Clay folk as they look upon the wreck of their old world, for the Dreamer and the Singer have come again, with a message of hope. It calls them away

From the deeds that no dreams have inspired,  
From labours no song has made light,  
From the hope that no vision has fired,  
From the Clay to the Cloud and the Height.

And still singing, they tell how the earth changes and turns and is never really stable, while the sky through all the ages keeps its eternal blue under all the mutations of the cloud, and they say also that the Dream and the Song are as lasting as Life itself.

### PALM SUNDAY RE-INTERPRETED.

(Continued from page 138.)

Below we conclude the report (slightly expanded as regards some of its points) of the address given by Dr. Ellis Powell on Palm Sunday at Steinway Hall:—

As a member of the Church of England I am naturally gratified to see her veering more and more towards a true and cordial appreciation of psychic realities. Here and there, indeed, she acknowledges the facts of psychic phenomena, but professes herself ignorant of the mode of operation. Look, for instance, on the very point which we are analysing, at the words of the late Rev. Professor Swete in "The Ascended Christ" (page 116). He says that Christ "is in constant touch and full sympathy with His Body (the Church) on earth; all the sufferings, physical and spiritual, or her members are, in some way unknown to us, telegraphed to the Head." But the way is not unknown to us. In telepathy, as scientifically analysed and demonstrated, we have the way explained; and no sooner do we grasp the fact (as part, perhaps, of this Palm Sunday re-interpretation) than we discern the flood of light—vivid, revealing, illuminating radiance—which is cast upon many a text that was previously vague and obscure. "Where two or three are gathered in my name, there am I in the midst of them" (Matt. xviii. 19). And perhaps even more emphatic is the pledge, "Lo, I am with you all the days, even unto the consummation of the age." And it is remarkable that early Christian writers tell us that where there are three met for common prayer or Eucharist, there is a church. This was their natural inference from the allusion to the gathering together of "two or three," though I should be inclined to think that the "two or three" are also required to aid in providing the "power" which is necessary to give the best results wherever psychic influences are involved. Thus regarded, the promises cease to be, for the believer, the mere forecast of the operation of some influence which he does not comprehend, working in a fashion which he has no means of understanding. He knows the method, he realises that the pledge was given by One who was the consummate Master of the forces He promised to use, and the words are transformed from nebulousness into definite expressions with regard to tested and demonstrated facts. The compilers of our Prayer-book knew nothing, scientifically at all events, about telepathy. Probably they could only have given the vaguest reply to the question *how* Christ could be "in the midst" of two or three gathered together in His name. They did at least recognise the importance of the number, though they had no idea of its real significance; for they provided that in the private Communion of the Sick there must be "three, or two at least" to join with the sick man in the solemn service. But as regards any glimpse of the telepathic omnipresence of the Founder of Christianity, they are blinded by the supposed physical limitation of His frame—so much so that they tell us right at the end of the Communion service that "the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." Part of the business of our modern psychic research is to demonstrate that the Lord's hand is not straitened by any such quaintly conceived limitation as this.

I wonder if the owners of the colt were the first who had been telepathically tested, or if others had been called without response. We cannot tell. And yet, knowing human nature as we do, we may imagine that possibly this most wonderful of all Psychics may have met with a telepathic rebuff before He found a "note" which vibrated in sympathy with His wishes. And in such instances—if such there were—we should anticipate an inability on the part of Christ to carry out His own programme, since even He could not deflect or alter the laws which govern these subtle forces. Now, in Matthew xiii. 58, we have just the very combination of circumstances which we should expect. In "his own country"—that is to say, His native place—those who had known Him from His youth had no sympathy with His utterances, offered no response to the telepathic probe. "Is not this fellow the carpenter's son? Is not his mother called Mary? And his sisters, are they not all living here with us? Where, then, did he get all this?" And they declined to have anything to do with Him. The result was that no "power" was available in circumstances so uncongenial, because, as St. Matthew says, of their want of faith. St. Mark, whose gospel was probably taken largely from the personal reminiscences of St. Peter, goes

further than merely saying that "power" was not available. He expressly declares that its absence was due to the lack of response. Christ simply *could* not exert any "power" there because of their want of faith. And in our own day, as most of us know from unpleasant experience, a circle is sometimes a complete failure because of some hostile or unsympathetic sitter. Such people produce the very failures which they cite as evidence that all psychic enquiry is a will-o'-the-wisp. Yet the perpetuation of these psychic laws is as obvious as their working in New Testament times, when once we begin a systematic search for them.

If there was rebuff in some direction or other before a sympathetic response was found, one can only be sorry for those who failed to respond, and thereby missed an opportunity unique in all history. I would not suggest that there was anything morally wrong in a failure to respond, for after all, the owner of the colt would have a perfect legal right to refuse the use of him if he chose. But one cannot carry the conjecture so far without coming into sight of the tremendous problem of what the theologians call sin. For sin is the deliberate and intentional choice of the lower as against the higher path: and as the promptings to the higher come to us from spirit sources, sin is the considered repulse of spiritual influences. Mere weakness, mere failure to attain a high ideal, is not sin. That is committed only when the higher ideal is not only missed, but missed with due deliberation, missed by conscious choice. And I am certain that this principle lies at the root of the declaration that the sin against the Holy Ghost shall not be forgiven either in this world or in that which is to come. What is meant is that in choosing the lower path, man adapts himself to the lower vibrations, and thereby puts himself permanently out of tune with the higher. He cannot, at a moment's notice, repair the spiritual damage he has done to himself and recover the lost communion. Of course, the language is not intended to suggest eternal reprobation. What is meant is that the deliberate repulse of the spirit of God has destroyed harmonies that might otherwise have been intimate and elevating, and that until, by painful effort, there has been a re-tuning of the spirit, the lost communion, the sense of close contact with the higher spheres, cannot be recovered. Thus our Palm Sunday re-interpretation leads us, quite naturally, to the psychic aspect of sin, and to a much more logical and reasonable doctrine than that of the old theologians, with their angry God and His alleged arbitrary dealings with humanity—

"A thousand millions cast in endless woe  
For ignorance of what they could not know."

Surely in facts, deductions, inferences, investigations like this, shedding brilliant new illumination on the vital truths of Christianity, and giving them a new claim upon the intellectual allegiance of the world, we have the key to the task of the psychic researcher, now and for centuries to come. As Myers would have said, it is no part of our business to shape the clauses of any Act of Faith, nor yet to determine the precise form in which a given religion should enunciate its fundamentals. Our task is to prove the preamble of all religions. The preamble of an Act of Parliament sets forth that whereas such and such things have happened: whereas such and such facts exist: whereas it is desirable that, to meet the situation thus created, such and such legislation should be enacted—Now, therefore, be it enacted, by the authority of King, Lords, and Commons, in this present Parliament assembled—and then comes the text of the Act. The preamble is capable of proof. It generally recites facts which are common knowledge: if not, evidence can be called to prove them. And of course, even when the preamble is proved, there may be differences of opinion about the legislative remedy which is going to be applied. But with the preamble proved, we are in a better position to consider how we will deal with the situation. And the preamble which psychic research has to prove is that a spiritual world exists. That, as I firmly believe, it has done. Its business now is to develop the proof, to convince mankind that our mortal life is but the babyhood of our total career. When it has done so much, it has proved the preamble. The individual spirit must work out its own attitude towards the world thus revealed, must reason for itself how its conduct in this world must be affected by scientific assurance of a share in that which is to come. These are matters of religion: and since the human spirit displays innumerable varieties of temperament and outlook—since God has never yet sent duplicates into the world, but only solitary specimens—man's religion is likely to assume many shapes. To put it in another way—when he is convinced of the reality of that spiritual world towards which his footsteps incessantly tend, and whither he must ultimately arrive, be his journey never so long, his efforts to shape his conduct into consistency with his destiny will assume innumerable shapes. That will be so because each individual spark of Deity, which we call a spirit, will be seeking to carve out its pathway in its own peculiar fashion. That is why your Spiritualist is so essentially liberal in his outlook upon the religious cravings and aspirations of other men and women. He knows that you cannot shape spirits to pattern, by the gross and the thousand, as if they were to be stacked in a grocer's or ironmonger's shop.

When I look at these workings of the telepathic law—all of them suggested by our Palm Sunday re-interpretation—I

cannot help wondering at the assurance (or possibly ignorance) of people who tell us that we Psychic Researchers are undermining religious faith. Now what is faith? There is a famous definition in the Epistle to the Hebrews, all the more acute, perhaps, because, as modern scholars are inclined to think, the author of that Epistle was a woman. Now faith, she says, in the words of our venerated English Bible, is the substance of things hoped for, the evidence of things not seen. A rather more full translation would be "faith is a well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see." What? A well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see? Is not that the Spiritualist creed in brief? We say that as the result of our Spiritualist experiences we certainly have a "well-founded assurance of that for which we hope." How can you better describe the intellectual attitude of the Spiritualist than by saying that he has "a conviction of the reality of things which he does not see"? And I am prepared, as a lawyer, to assert that a conviction based on evidence and experience and investigation, as is that of the Spiritualist, is infinitely more profound, infinitely more potent as the inspiration of a well-ordered life, than a mere vague belief, supported by nothing more than the mechanical repetition of a creed, with its affirmation of a credence which in many cases has no intellectual roots at all. I believe the Palm Sunday story, and have made it the basis of this re-interpretation, because the events displayed the operation of a great principle, a wondrous force, of which I have had actual experimental experience. My faith is infinitely superior to that of the man who says he believes it, but who, having had no actual experience of analogous phenomena, really only apprehends it as a kind of legend, not gripped by the intellect, but just vaguely floating into the consciousness like the events of some novel which he well knows to be mere fiction.

We may be sure that this incessant impact of the telepathic waves from another plane is the real explanation of what we call inspiration. Some men and women are peculiarly open to it, and markedly affected by it. As Stewart said, they let in the flood of omniscience and, according to the part of them which is affected, they become poets, or artists, or prophets, discoverers in science and philosophy, intellectual and spiritual leaders of those less gifted and inspired than themselves. Theirs is an acute passivity of the inward senses, as contrasted with the outward senses. By these latter we sense the vibrations of the air, which we call sound: the waves in the ether, which we call light. By the former, we receive and interpret the spiritual vibrations, immensely more rapid and delicate than those which affect the outward senses, so that, again to quote Stewart, we are "receptive of inward impressions in that region of the being where the life and energy and thought of God touch our nature to quicken it, and to mould it and move it towards His ends. From the impressions received in this new passivity, there emerges a new activity of mind and understanding, in which a new wisdom is made and applied to the uses it is fit for." And here, perhaps, is the best and brightest anticipation we shall have raised in our minds, in the course of this brief re-interpretation of the meaning of Palm Sunday. For the susceptibility to telepathic impression from other planes, once conspicuously displayed in a comparative few, and more or less dormant in the rest, is now in process of vigorous arousal. It would be superfluous for me to indicate how, or where, seeing that the cause which your Association represents is now the nucleus of controversy, the centre of public attention, the topic of half the newspapers in the country. Wherever I go to speak upon it I find thronging audiences, composed of the most thoughtful men and women, assembled to hear. In fact, the problem now-a-days is to find buildings big enough to accommodate all the people who want to hear the truths of Psychic Research. And this, I am convinced, is all part of a Divine Plan, now in course of realisation, which contemplates the extension to all men of the telepathic inspiration and guidance once received, or at all events welcomed and understood, by a comparative few.

"Trust and Thrust" is a good motto.—N.G.

We seem to need a blending of East and West. We must retain our scientific gains, but must extend our vision beyond the material. We must see the universe as a spiritual thing of which the material world is a part.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

THE secretary of the Darlington Psychological Society writes to inform us of a series of very successful propaganda meetings held last month under the auspices of the society in the Mechanics' Hall. They began early in the month with a crowded and enthusiastic meeting, presided over by Sir John Harbottle (ex-Mayor of Darlington), and addressed by Sir Arthur Conan Doyle. On Sunday, the 6th, Mrs. Charnley, of Leeds, gave a trance address of a very lofty type, followed by clairvoyant descriptions, all of which were recognised: and on the evening of Easter Sunday, Mr. A. G. Harrison, B.A., LL.B., expounded the philosophy of Spiritualism in a masterly fashion. The society has secured the promise of an early visit from the brothers Thomas, whose mediumship has excited so much comment and criticism throughout the kingdom.

## FROM THE LIGHTHOUSE WINDOW.

In a letter we have just received from a leading author in the United States occurs the following sentence: "The psychic and occult movement here seems to be taking the country by storm."

We continue to receive Press cuttings containing attacks, most of which are too silly and ignorant to merit any serious attention. We should imagine that some of them are calculated to offend even the intelligent outsider, to say nothing of the instructed student of Spiritualism.

In the "Westminster Gazette" of the 15th ult., "Diarist," reviewing Dr. Mercier's pamphlet entitled "Spirit Experiences," enters into the jest and affects to treat the book seriously. His concluding remark, however, is that Sir A. C. Doyle and Sir Oliver Lodge "may even go so far as to insist that Dr. Mercier is not to be taken seriously, but — Dr. Mercier!"

We have before observed how frequently the "backwoods-men" of theology and science, having delivered an attack on Spiritualism, ignorant of the real nature of the subject, are surprised by receiving a reply from persons who are obviously their superiors both in intelligence and good manners. A case in point was seen recently in the "Record," the Church newspaper—where a clerical opponent, having delivered himself of the argument that Spiritualism is of the devil and mediums agents of Satan, has found his grossly ignorant and superstitious statements effectively answered in the following issue of the journal by a writer whom the Editor describes as a member of a family of sound Evangelical Churchmen.

When the great fight now in progress is over, and the victory is with us, as assuredly it will be, we may greet some of our laggards in something of the same bantering speech as Henri Quatre used to his favourite General, who lingered behind until he was too late to take part in a great victory: "Hang yourself, brave Crillon. We fought at Arques, and you were not there!"

"Dagonet," in the "Referee" of the 20th ult., has some verses indicating his opinion that if he were in hell and "mediums in the spirit trade" called upon him, he could not return, whereas, if he were in heaven and "were urged to come unseen on earth to play the tambourine," he would be unlikely to quit heaven. This is a fair sample of the kind of criticism we are now receiving. We have a high regard for "Dagonet," but, really, when it comes to taking shelter in dogmas concerning the hereafter which the very Churches themselves have abandoned, the resources of criticism must be very low indeed. It is fair to say that in the same issue he gives two accounts of fulfilled dreams, which we quote elsewhere.

The "Two Worlds," in a report of the appeal case Oaten v. Auty, to decide whether a minister of a Spiritualist church is a regular minister of a religious denomination within the meaning of the Military Service Acts, quotes the remark of Mr. Justice Darling who, when Mr. Hawke stated that "Spiritualists believe that they get direct manifestations from the other world," observed, "There are plenty of people in the Church of England who believe that." As will be remembered, the appeal was dismissed on a technical point, and in the "Two Worlds" Mr. Oaten protests that Spiritualists have not religious equality, and that until this injustice is remedied he will leave no stone unturned in opposing any effort on the part of the authorities to enforce the maximum of service from those who are only granted the minimum of liberty.

It is worth remembering in this case of harsh discrimination against Spiritualists as a religious body that in the northern and midland counties they represent a very important political element, and further that in addition to the many thousands to whom Spiritualism is a religion, there are vast numbers of persons who, having proved the truth of the matter, are Spiritualists although belonging to many other religious bodies or to none. To this fact the Press is gradually awakening, and the authorities also. Our numbers are growing all the time, although we hope never to see the day when complaint will be made of the tyranny exerted by Spiritualists towards the minority, i.e., the materialists!

In the "Weekly Dispatch" of the 27th ult. Mrs. Barbara McKenzie has what is accurately described by the journal itself as a "vigorous reply" to some remarks by Mr. Edward Clodd on Spiritualism, in the previous issue. Mrs. McKenzie refers to the hundreds of experiments carried out by herself and her husband as against the very superficial examination of the question made by Mr. Clodd; and to the careful laboratory experiments of Dr. Geley, as rebutting

Mr. Clodd's claim that phenomena require "abnormal conditions" (i.e., an atmosphere of emotion and excitement). Mr. Clodd, as Mrs. McKenzie points out, is given "continually to harp on some trivial point." Naturally, for he has little else to harp upon. We once described him as the "last minstrel of materialism." And "his harp, his sole remaining joy," has only one string.

In "The British Journal of Astrology" for April last, the renowned "Sephariel" reads in the heavens the signs of another great war to commence in 1921-2. *Absit omen!*

In the "Times (Literary Supplement)" of the 10th ult., a correspondent, "X.Y.Z.," writing of "Spiritualism and Scepticism," quotes the argument of Fitzjames Stephen in an essay on "Spirit Rapping," in the course of which the essayist claims that "it is safer, and generally wiser, to act the part of the Scribe and Pharisee towards strange stories." "If a man is sometimes led by this habit into despising a new invention or remarkable discovery, he gets no harm and does no harm by it." In the following issue of the "Supplement," Sir Oliver Lodge, with delicate irony, says: "We can all agree with 'X.Y.Z.' that an indiscriminate rejection of everything that savours of the supernormal is the wise and prudent attitude and makes for advancement." And he goes on to point out that "Sir William Crookes was ultimately half-pardoned by the orthodox scientific world, because the rest of his investigations were too undeniably important to be ignored."

## "THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF MAY 4TH, 1889.)

The "Pall Mall Gazette" is responsible for this: "Captain Ingram, who was recently killed by an elephant in South Africa, some time before his death unwound the cere-cloth of an Egyptian mummy. Inside he discovered a tablet, which, being translated, was found to prophesy that the person who profaned the grave clothes would die a violent death within three months of his sacrilegious act, and his bones be scattered to the winds. Within the prescribed time the threat or prophecy came true. Capt. Ingram was killed in South Africa, and only his thigh bone remained to attest his fate."

The "Pall Mall" reviewer of Madame Blavatsky's "Secret Doctrine" is of opinion that "to ninety nine out of every hundred readers—perhaps to 999 out of every 1,000—the study of the book will begin in bewilderment and end in despair." It has been some such feeling of absolute incapacity to tackle that mountain of promiscuous erudition in any manner at all likely to be profitable to my readers that has kept me silent with regard to its contents.—From "Notes by the Way," by "M.A. (Oxon)."

THE Memorial Service at the Albert Hall was a triumph, the worst snowfall of the year not sufficing to prevent the attendance of thousands. A full account, with articles and notes, is reserved for the Supplement, and further references to it will appear in our next issue.

ANOTHER VETERAN PASSES. — Yet one more of the Old Guard has "gone on" in the person of Councillor J. T. Ward, of Blackburn, a member of the Executive of the National Union of Spiritualists, who passed from earth on the 26th ult. Councillor Ward was chairman of the "Two Worlds" Publishing Company, and was a pillar of the movement in Blackburn. With a record of forty years' work, he was one of the oldest Spiritualists in the movement. Quiet, but resolute and energetic, he did an immense amount of service in unassuming fashion, although he rarely spoke on the platform. He has left a legacy of achievement to those who remain to carry on, and whose thoughts and grateful memories go with him.

WITH the advent of peace, the war work undertaken by Mrs. Fairclough Smith at the Church of Higher Mysticism, Princes-street, W., has come to an end. Since September, 1914, services have been held every Sunday for the purpose of sending power and healing to our men, and of helping those who passed over. The last services were held on Easter Sunday. The hall was bright with flowers, and there was a large attendance. In the morning Mrs. Fairclough Smith gave a trance address, and in the evening narrated some of her own experiences. At the evening service Mr. E. Busby gave an organ recital of special Easter music, and Mrs. Augusta Bartlett a fine rendering of "Love Divine." A silver tea service was presented to Mrs. Fairclough Smith by a few of her helpers and friends, and she was also the recipient of an illuminated address presented by the congregation in recognition of her services. A statement by the treasurer, Mr. Atmore, showed that just sufficient money has been collected at the meetings to cover the expenses of the hall, organist, etc. Mrs. Fairclough Smith's services have always been voluntary.

## "HOW TO LET THE WORLD KNOW."

ADDRESS BY MR. H. W. ENGHOLM.

(Continued from page 131.)

We all remained silent for a few moments. Then Mr. Progress, looking towards my friend, the Spiritualist, said: "Can you give me any reason why Mr. Public Opinion should have been so caustic in his remarks?" The Spiritualist only shook his head. He seemed quite dumbfounded at the attitude and utterances of the Trustee. Mr. Progress, seeing that my friend was very disturbed, turned to me, saying: "Perhaps you, sir, can throw some light on the matter?" I at once replied as follows: "Spiritualism is, I am fully convinced, perfectly sound scientifically, and its source a spiritual one. When the objects for which it stands are properly explained to the people, the world will not treat it in the manner it does to-day. During the last 50 years or more the methods adopted by various ardent Spiritualists for the purpose of letting their neighbours know of its meaning have not always been the right ones. There has been a great deal of confusion between the spiritual end of it and the natural. My brother Spiritualists seem to forget that Christianity has been fighting against greater odds for nearly 2,000 years, and there is still a preponderance of people non-Christian. Spiritualists are expecting too much in a short time. Up to now it has badly lacked system, and through a confusion of its issues there is a good deal of chaos—the facts are very much scattered. It has not been made sufficiently clear that it is not a new religion, but an explanation of them all. Yet it is anathema to many people, because some Spiritualists attempt to explain phases of the mysteries of the Supreme Being because a few relatives who have passed on have given a new but purely personal interpretation of some of these deeper things. The recipients of these messages have obviously not taken sufficient care, nor given any thought to the possibility that their friends beyond are not much more advanced in these things than they are themselves. I fear it is we dwellers on the earth plane who are largely to blame for the present attitude towards Spiritualism. We are really at fault because those on the other side have to use tambourines and dancing tables to attract our attention. I feel sure many of our friends beyond the veil have tried every method of a higher order, spiritual in character, to make themselves known to us, and it is entirely our fault and lack of true spirituality that has at last compelled those friends to resort to such childish means. There is also, in many directions, a great lack of reverence displayed by people who declare their acceptance of Spiritualism. Again, there are a great many zealous people who address audiences from public platforms who are quite incapable of such service, either through the lack of general knowledge or the habit of accepting everything they read on the subject and declaring it as gospel truth. In my opinion, those who are to speak publicly on such a mighty subject require as much training, at least, as is given to a Priest of any creed. Public meetings conducted for theatrical effect have also done harm. Then, too, up and down the country, week-days and Sundays, there appear at public meetings trance mediums and clairvoyants, describing the same old lady with hair parted down the middle, an oval face, straight nose and firm chin, wearing a shawl pinned with a large gold brooch, and who answers to the name of "Mary." Then, again, there is the old gentleman, with hair a little thin at the top, who stoops a little, and seems to have suffered with a bad cough when passing over, who answers to the name of "William." Someone in the audience almost invariably identifies one or the other of these old people with no better description than that to go upon. I feel this sort of thing, repeated as it is by well-meaning mediums, at what is often called a religious service, cannot be helpful to the great cause of Spiritualism. This kind of talk and form of address have almost become a sort of patter, and the value of it is, I am sure, nil to those who are seeking for proof of life after death. Then, again, many Spiritualists have a rather unhappy way of explaining what Spiritualism stands for. They like at times to make some statement to an inquirer for the purpose of staggering him to begin with—quite forgetting how little the public know of such matters, and with what reverence they hold all things relating to a future life.

"I sent a friend of mine once to visit a well-known Spiritualist. I hoped, by bringing them together, that my friend, who is a well-known journalist, would get some valuable first-hand information that would at any rate help him to see that the great truths of Spiritualism were not as represented in the lay Press. He was greeted by the expert Spiritualist with the statement that he (the Spiritualist) had only the night before seen a perfect materialised form of a friend of his, who had passed on many years before, sitting in the very chair in which his visitor was then sitting, and that the spirit ate chocolates and talked for a long time. Now that statement (quite true, no doubt) so completely upset my friend that he doubted the veracity of the expert Spiritualist from the start,

and when I saw him later he shook his head, declaring that he did not wish to hear any more on the subject. That, I feel sure, is the wrong way, and in a like manner these public test séances are futile—exasperating to all true Spiritualists—and bring ridicule on the whole movement, the only people who benefit being the newspaper proprietors who have arranged the 'stunt,' as they call it.

"The miracles of the New Testament were never produced by test methods, I am sure, nor was the changing of water into wine a reason for so many accepting Christianity as their faith to-day. In a like manner the great truths of Spiritualism are, I think, not going to be proved by physical feats at test séances. True some of these things have a value in the first instance, for they attract attention, in the same manner that the great miracles of Jesus attracted the attention of the people of Palestine, but Spiritualists damage their own cause by making too much of these displays and repeating them so often."

Continuing to address Mr. Progress, I told him that if I had more time I would go very much deeper into the reasons why Spiritualism had been so much misunderstood, but I pointed out there were faults on both sides. Mr. Progress, in thanking me, remarked that he had heard enough for the time being. Then, addressing my friend the Spiritualist, he said: "I have listened patiently and with deep interest to all you and your friend have had to say. If you will now allow me, I will endeavour to give you a few hints and some advice on how I should let the world know of what is evidently a matter of vital importance to the benefit of mankind, but, as I see, is much misunderstood by the world and even your own following."

(To be continued.)

## SPIRIT COMMUNICATION BY "WIRELESS."

"THE LIFE OF THE SPIRIT IS A NORMAL LIFE."

BY LILIAN WHITING.

"In my opinion the greatest need to-day is the discovery of a means of doing without the human medium in our intercourse with the next state—that is to say, the invention of a purely instrumental medium," says Dr. W. J. Crawford in his latest book, "Hints and Observations for Those Investigating the Phenomena of Spiritualism." Dr. Frederick Finch Strong, Acting Dean of the Krotona Institute of Theosophy, Los Angeles, California, gave a lecture before the Institute on February 2nd of this year from the theme, "Direct Communication With the Dead by Wireless Methods: A Scientific Possibility of the Future." Dr. Strong (who was for many years at the head of the electrical department of Tufts College, Boston, and who is the original inventor of the high-frequency machines and also of other important electrical devices), pointed out in this lecture that any number of things may be camouflaged under a colour which makes it impossible for the eye to detect them, as is demonstrated by certain experiments with ultra-violet rays. "Rare minerals which respond to certain wave-lengths take up and transform them so that they become visible," said Dr. Strong. He stated that there is a hidden world of vibrations for the detection of which the body is not provided with organs, and that man may be as ignorant of his everyday environment as he is of the life of beings that may inhabit the uttermost stretches of the planetary system. Dr. Strong also said, in this lecture, that "communication with the dead may be made as commonplace a matter as is wireless communication between Europe and the States."

If this could be actually achieved, Dr. Crawford's requirement would be fulfilled.

Our signal error is in regarding communion and companionship between the seen and the unseen as a phenomenal occurrence, rather than as a natural and, to a great extent, a constant experience in daily life. All tendencies to the abnormal are not to be considered as inevitably conjoined with psychical gifts, but rather as due to their abuse, or their absence. The life of the spirit, whether in or withdrawn from the physical body, is a normal life. So far as it varies from the normal, it is defective in being a spiritual life. The narrations of the mingled life between the inhabitants of the physical and of the ethereal realms persist through all the ages. Boccaccio, in his life of Dante, relates that when the poet died the "Divina Comedia" was found unfinished, and the manuscript was sent to Can Grande lacking the last thirteen cantos that now appear. The poet's sons, Pietro and Jacobo, were anxiously questioned about the missing cantos, but they knew nothing of them. One night, however, Dante appeared to his son, Jacobo. "his face shining with light, and when the son asked if he were living, replied: 'Yes; but in the true life, not yours.' Then it occurred to Jacobo to ask his father if he had finished his work before he passed to the true life, and if he had, where was the conclusion to be found. To which question came the answer, 'Yes, I completed it'; and then it seemed his father took Jacobo by the hand and

led him to the room in which he had lived and, touching a panel in the wall, said: 'That which you seek is here'; and having said this, he disappeared." And when the sons looked, the next day, there were the missing cantos. "And in great joy they copied them," continues Boccaccio, "and sent them to Messer Cano, and then added them to the imperfect poem; and in this way the work which had been carried on so many years was finished."

No one can realise the true nature of the present life until he also realises the true nature of the change we call death. Those who pass on are not asleep. Those who pass on are not removed into conditions incomprehensible to those here. They enter, so far as they are fitted, on more intense activities and a larger range of consciousness, and thus become more alive than is possible in the limitations of the physical world. The conviction of immortality and of the eternal progress of the spirit requires for its completest atmosphere of growth and its manifestation in reality the knowledge of the reality of communication between those in the seen and the unseen. Without this knowledge there may be (and is) faith in God, and faith in immortality as a condition, vague and ungrasped, but some way, some time, to be recognised as true; but with this knowledge (of the absolute unity of life and the unbroken communication) the faith becomes clear and intelligible, not vague. It becomes an ever-present reality of the immediate hour, sustaining, encouraging, and revealing the practical nature of the Divine aid in every hour of life.

The Brunswick, Boston, U.S.A.

## THE TEACHINGS OF JESUS AND THE CREED OF PAUL.

"The Rival Philosophies of Jesus and of Paul," by Ignatius Singer (Geo. Allen and Unwin, Ltd.: 10s. 6d. net), is a very difficult book to pronounce an unhesitating judgment upon. Mr. Singer argues that the inconsistencies which have puzzled Renan and other students of the Gospel narratives are due to the fact that these writings contain two distinct philosophies promiscuously mixed up, each consistent with itself but irreconcilably opposed to the other, with the result that we have the real Jesus and a legendary Christ "combined into an impossible monstrosity." The real Jesus he sees revealed in the Sermon on the Mount, the parable of the last judgment and other narratives which he specifies. He finds in all these an identical style and diction, essentially and characteristically different from the style and diction of the evangelists who record them, and he contends that they were neither the composition of the authors of the Gospels in which they occur nor were they oral traditions, but that they must have been copied from some more ancient manuscript, of which fragments only existed at the time when the Gospels we possess were written. The philosophy contained in these teachings of Jesus—despised as impracticable merely because they have not been practised, but of the wisdom of which (as Mr. Singer clearly shows) history has supplied an unbroken series of object lessons—he maintains is quite incompatible with the basic doctrines which are the foundation of every Christian creed. Mr. Singer proceeds to trace the history of what he calls "the Christ myth" to its inception in "the fertile brain of one Saul or Paul, a tentmaker from Tarsus." He begins by reminding us that with the exception of the few ancient relics above alluded to as incorporated in the Gospels, the Gospels are the most recent of the New Testament writings and the Epistles of Paul are the oldest. This fact "enables us to identify Paul as the author of the Christ myth and the founder of Christianity. It is he . . . who first conceived the idea that Jesus was Christ and who built so vast a superstructure on so weak a foundation. For, let it be noted, the only evidence on which Paul relied to prove his basic 'fact' is—Scripture evidence! . . . When, some generations later, the evangelists compiled their narratives, they no longer discriminated between the real and the mythical Jesus, but collected whatever tradition reported of either, setting down item after item as it came to hand, without scrutiny or criticism. Thus it came about that Jesus was credited with having been the founder of a faith which is the antithesis of His teachings; and that two such mutually exclusive philosophies came to be mixed up and included in the same tract. That the few genuine fragments of the teachings of Jesus are there by accident only, and are entirely foreign to the spirit of Pauline Christianity, is proved by the fact that they have been stumbling-blocks to the 'Church of Christ' all these centuries."

So much for Mr. Singer's thesis, and I am bound to say that he works it out in a very thorough and painstaking fashion. But while I am in sympathy with a great deal that he advances, some of the data by which he supports his main contentions seem to me open to criticism. He says, for instance, that it is highly doubtful whether Jesus and Paul were contemporaries, because when Stephen was stoned, which event must have taken place some years after the death of Jesus, Paul was only "a youth" (the translators say "a young man"); that it was not till much later, when he had arrived at manhood's estate, that he persecuted the Nazarenes, and that he must have been fairly advanced in

age when he became a convert himself. Mr. Singer bases this last inference on Paul's statement that, after the risen Jesus had been seen by many others, He appeared last of all to him "as unto one born out of due time," and takes this expression (quite needlessly, it appears to me) to mean "late in age." Admitting that New Testament chronologies usually give Stephen's martyrdom as five or six years after the crucifixion, this does not place such a very big gap between Paul and Jesus, who from the indications of time given in the Gospels was himself only about thirty-five when he died; and nobody would imagine the other long intervals of time from the story told in Acts viii. That chapter starts immediately after Stephen's martyrdom: "And Saul [this mere "youth," according to Mr. Singer] was consenting unto his death" [more exactly, "took pleasure in his murder"]. And there arose on that day a great persecution against the Church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men buried Stephen and made great lamentation over him. But Saul laid waste the Church, entering into every house and, haling men and women, committed them to prison." No suggestion here of any great interval, though the "young man" must evidently have been a person of some importance, perhaps even a member of the Sanhedrin, or he would scarcely have been given such large powers. Then follows an account of Philip's missionary tour in Samaria and the towns on the western coast, and the next chapter starts, "But Saul, yet breathing threatening and slaughter," and we have the description of the journey to Damascus and what happened on the way.

Mr. Singer will not even hear of the twelve apostles being contemporaries of Jesus. "They were 'appointed' by the resurrected Christ 'through the Holy Ghost' just prior to His ascension," and he quotes Acts i. 3. But this is a strange misreading of the verse, which speaks, not of their having been "appointed" through the Holy Ghost, but of their having received a commandment. What that commandment was Luke had already stated in the close of his Gospel (Luke xxiv. 47-49). All three synoptics describe the appointment of the twelve as occurring early in the ministry of Jesus, and John, in his opening chapter, gives us a detailed account of how Andrew and Peter and Philip and Nathaniel first met Jesus, and states that two—Andrew and probably himself—were originally disciples of the Baptist. And are the two Epistles of Peter to be entirely rejected, with the affirmation in the second that he was one of the eye-witnesses of the transfiguration?

But the book is well worth reading.

D. R.

## "LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
J. A. France ... ..	5	5	0
Miss Slatter (So. Australia) ... ..	3	3	0
A. MacLachlan ... ..	0	10	0
Miss G. T. Massy ... ..	0	5	0

## TO ENDURE.

Strong in the constancy of change  
Unfurl thy spirit's wing,  
Soar on the homeless winds and range,  
Strenuous, in suffering.

Blaze with thy naked hands the path,  
Which thou alone must find,  
And turn thine impotence of wrath  
To courage of the mind.

Death is not rest, there is no sleep  
For human sorrow there.  
The only way to cease to weep  
Is to learn how to bear.

—PAMELA GLENCONNER  
(in "Windlestraw").

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree Herts, acknowledges with thanks the following contributions Emma, £2; Mrs. Simpson, £1.

THE MAY MEETINGS. — The Annual Convention of the Union of London Spiritualists will take place on Thursday May 15th, at South Place Institute, Finsbury, E.C., the morning meeting at 11, when Mrs. Mary Gordon, the secretary of the Union, will read a paper on "Progressive Spiritualism"; the afternoon meeting at 3, when Mrs. E. Cannon will give clairvoyant delineations; and the evening meeting at 7, when Miss Lind-af-Hageby, Mr. James Coates (of Rothsay) and Mr. Ernest Hunt will speak. Vocalists: Miss Edith Bolton and Miss Nelly Dimmick; organist, Mr. C. W. Turner.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Steinway Hall, Lower Seymour-street.*—6.30, Mr. A. Vout Peters. May 11th, Dr. W. J. Vanstone.

*The London Spiritual Mission, 15, Pembroke-place, W.2.*—11 a.m., Mr. Ernest Hunt; 6.30 p.m., Dr. W. J. Vanstone. Wednesday, May 7th, 7.30 p.m., Mr. Robert King.

*Battersea.*—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. Wright. 8th, 8.15, Mrs. Marriott. *Kingston-on-Thames, Bishop's Hall.*—6.30, Mr. E. Mead, address.

*Lewisham.*—The Priory, High-street. — 6.30, Mrs. J. Rolleston.

*Croydon.*—117b, High-street.—11 a.m., Mr. Percy Scholey; 6.30, Miss Lakeman.

*Camberwell.*—Masonic Hall.—11, Mrs. E. M. Ball, personal messages; 6.30, church service. 11th, Mrs. M. H. Wallis.

*Holloway.*—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mr. G. Prior. Wednesday, 7th, at 8, Mr. and Mrs. E. I. Pulham. Saturday, 10th, at 8, special lecture by Professor James Coates, of Rothsay.

*Brighton.*—Windsor Hall, Windsor-street.—Mrs. Brooks, addresses and descriptions; 11.15, Windsor Hall; 7, Athenaeum Hall; 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

*Brighton Spiritualist Brotherhood.*—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 3 p.m., special Lyceum session; dedication of banner and flower service; 6.45, flower service; special songs; address, "Lessons from the Flowers," Mr. J. J. Goodwin; clairvoyance, Miss Struthers. Monday, 7.45, clairvoyance, Miss Struthers. Thursday, 7.45, questions and clairvoyance; all welcome.

*Woolwich and Plumstead.*—Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. Orlowski, address and clairvoyance. Wednesday, 8, in Co-operative Institute, Parson's Hill, Woolwich, Mr. R. Boddington (vice-president, U.I.S.), "Primitive Christianity and Modern Spiritualism"; Mrs. Brownjohn, clairvoyante; tickets, 2s., 1/3, 8d. Collection in unreserved portion.

**SOCIAL EVENING.**—On the 26th the Little Ilford Society of Christian Spiritualists held their last social and dance of the season on behalf of the New Church Fund. It was a great success. The dances were much enjoyed, as were also the other items, consisting of exquisitely rendered violin solos by Miss Ethel Morley, R.A.M.; cornet and pianoforte solos, and an original overture by Master H. Bowsher, aged fifteen; songs by the Misses Crowder and Stanborough and Mr. Colin Claude, and magical illusions and ventriloquism by Mr. Ralph Burford.

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