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# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paw

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SATURDAY, JUNE 28, 1919.

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## NOTES BY THE WAY.

In his address last Sunday Sir Arthur Conan Doyle spoke of those investigators who talk to the spirit world in the way a sergeant-major might use in addressing the youngest recruit. It is a true word. The idea that human beings, not less intelligent than ourselves because they are unseen, can be bullied and ordered about at the caprice of some dull-minded, domineering sceptic is the natural result of generations of false teaching which the world has now to unlearn, with many shocks to its complacency and that sheltered aloofness to life and the realities of life which prevailed, especially amongst the comfortable classes, before the war. There is, of course, more than one way of approach to a realisation of spirit existence. In a few fortunate people the knowledge is inborn, and to them the idea of proving the existence of higher worlds by physical manifestations is rather farcical. But to the majority these material signs are the only pledge and warrant, and they roar lustily for "facts," it being understood that facts are exclusively confined to those things which they can see and hear. Well, Providence is providing them with facts, small things, but, to such minds, all important. But there is a third way of approach, and an elect few follow that. It is the way of reason, involving a close study of the principles of Nature and whither they lead. To these comes a degree of vision which covers the whole problem. Their knowledge of the existence of a spiritual world is based both on principle and fact, on intuition and induction, and is the strongest ground of all.

\* \* \* \*

It has sometimes seemed to us that the dealings of inquirers of a certain type with the finer departments of psychical faculty were rather suggestive of the entrance of a hippopotamus into a drawing room. But then we remember that the boor and the Vandal are found in every region of life, smashing and shattering their way through delicate fabrics and working destruction at every step. Beautiful and graceful things are trampled into dust, but Nature seems always able to survive it. After all, it is only the outer forms that suffer; the interior realities are preserved beyond all reach of harm. It is this consideration that enables us to view the wreckage with a certain amount of philosophical calm, but we are not at all disposed to condone it, or to suffer it to pass without protest. Nevertheless we must not blame the hippopotamus if the door has been left open and he has been tacitly invited to come in. This "realm of Psyche" in which we are at present engaged is an especially fine and sacred region, and it is the duty of all who recognise the fact to guard its portals. It is not by any means a caste matter. We have met many in the humbler walks of life, rough toilers, who have far finer sensibilities than some who are socially and intellectually their superiors. In real

spiritual quality the latter are often below the level of the uncouth and illiterate worker. And in a consideration of that fact we may find much to encourage us.

\* \* \* \*

The question of the relation between Spiritualism and religion is so constantly raised that we think it well to re-affirm a statement which we have frequently made in the past—namely, that as Spiritualists are to be found amongst people of the most diverse theological views, all that the profession of Spiritualism can commit anyone to is the affirmation of a spiritual world and the possibility and desirability of communication between that world and this. It is therefore not necessarily a theological question at all. We do not for a moment, however, overlook the fact that Spiritualism has an important religious aspect, although not in itself a religion, and we are bound to affirm that the Bible is in itself a charter of Modern Spiritualism and that the latter in its scientific aspect confirms and makes reasonable the miraculous element in Scripture which has proved such a stumbling block to materialistic critics. Spiritualism is as natural as the law of gravitation, and we have not gone so far yet as to claim the law of gravitation as a religious or Christian law.

## DR. CRAWFORD'S EXPERIMENTS.

These experiments are of profound interest. Those concerned with "Contact Phenomena" (Cf. "Experiments in Psychical Science," p. 154) open the possibility of direct scientific experiment. They constitute a direct challenge to science.

But my main object now is to show, by reference back to the year 1874, how "great wits jump."

If the reader will refer to "Phenomena of Spiritualism," by William Crookes, F.R.S. (Cf. p. 100), he will find eight theories set out to account for the phenomena. The eighth is to the following effect:—

"According to this theory the 'medium' or the circle of people associated together as a whole, is supposed to possess a force, power, influence, virtue or gift by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are, is a subject for other theories."

This theory, of 1874, would appear to be the theory that Dr. Crawford, in 1919, seems to be driven to by his experiments.

F. O. CONSTABLE.

## A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, it has been decided to establish an Enquiry Bureau in connection with the London Spiritualist Alliance, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street will attend at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

THE PROBLEM OF PUNISHMENT. — Miss E. P. Prentice writes: "The problem of punishment is very difficult of solution. Surely the eternal punishment is selfishness. Suffering is punishment—of physical sin. Actual sin has actual punishment. God renders to every man according to his works. Christ does not save from the punishment, but from the sin. God punishing, forgiving and redeeming are facts of our daily life. The unredeemed state is a bondage, and the true punishment is that very bondage. We are saved by faith—not, as the orthodox state, on account of faith. The fact of the world is sacrifice for man's redemption. What a cruel joke it is, the fancied salvation—from a fictitious hell while the soul is damned!"

## SPIRITUALISM.

A SERMON BY THE REV. DR. COBB  
(Rector of St. Ethelburga's, Bishopsgate, E.C.).

(Continued from page 199).

That this unconscious mind is not merely a theory devised arbitrarily to lay a difficulty may be seen by the phenomena of deep sleep, of hypnotism and of trance. It is clear that these are not merely negative states of consciousness, as darkness is the negation of light, but have a positive consciousness of their own. The knowledge of the dreamer cannot be affirmed dogmatically, as by Freud, as in all cases derived from the memory of events in the waking state. It often transcends that memory, and in any case we cannot deny positive consciousness to the deeper sleep. We may, however, affirm with some confidence that its consciousness embraces a larger stretch of Reality than our waking consciousness embraces.

But this is not all. Neither consciousness nor unconsciousness supplies the idea of the Self. This to ordinary consciousness is an inference—apparently a necessary inference—from the general character of the several items found in our experience. The Self it is which synthesises, gives unity to the variegated contents of what we find within us. And that Self is larger or smaller, stronger or weaker, as more energy goes out from the centre to unify our experiences and as the content of our experience is richer or poorer. A double-minded man, a weak-willed man, will be a feeble and futile Self; a hermit, or an oyster will have little to build up the Self with. The Self, therefore, is for thought, distinct from consciousness or unconsciousness. It is rather that which appears in one or other of these two forms, and the doctrine of man will then be that he is a Self or Subject or Ego manifesting as two "persons."

The bearing of this on spiritism will be obvious. Consciousness depends on the central nervous system; unconsciousness on the sympathetic nervous system. But both of these are dissolved at death. This does not, however, imply that the Self also is carried away by their failure. Because *a* and *b* have been indissolubly united and even organically united in life, it by no means follows that when *b* perishes *a* may not find another means of support. And it has been suggested lately, and the suggestion seems akin to St. Paul's reference to the spiritual body, that some modified form of the ether may well supply the new vehicle or organ of the Ego when this has no longer its old companion the soul-body at its service. The conception then which we seem impelled to form is that of a permanent centre of Life with a two-fold organ of expression, and we might set this out diagrammatically by the figure of one larger circle containing two smaller circles which touch or overlap in proportion as the conscious and the unconscious are linked up and recognised as fellow servants of the Ego. That this larger circle is itself but one out of myriads of similar circles all embraced by the one all-comprehending circle which would represent God and His life is true but not relevant to our present point.

At a séance lately a question came from "the other side": "If you believe in our survival, why do you not believe in our power to communicate?" The question is pertinent and may sound conclusive until we have settled what are the limits of thought and "whether these limits denote an obstruction which can and must be overcome, or whether they indicate the firm banks between which the stream of life must always flow." Those who decry spiritism on principle do so on the ground that it is an impious attempt to transgress the boundary line laid down by God for man's earthly dominion. This seems a purely arbitrary and empty principle with no support in nature or reason. It is in contradiction, too, with the principle of Evolution. According to that, man's consciousness has grown with his knowledge of the world, and has been conditioned by his experience of it, but yet it does not exhaust what there is in the world to know, nor does anybody worth consideration propose to say to Science or consciousness, "Thus far shalt thou go and no farther!" We all agree that Evolution implies a *continuum* and is constantly adding to our knowledge new departments of Nature. Similarly, self-consciousness grows as we find the Self richer in content than we used to believe it, yet it does not exhaust the possibilities of the Self. Why, any more than with consciousness, should we imagine that Evolution stops short where our prejudices bid us halt? Let knowledge in both fields grow that man may rise to his full stature, and find, it may be after century-long striving, that he is made partaker of the divine nature, and that therefore the vista before his eyes is limitless, and that all he has to do is to go forth and win what his Father has given him the power of winning.

But this may be called a mere presumption. What we want, it will be urged, is facts. Show us plainly that the dead have actually communicated with those left behind, and we will accept what is a fact. Is not the whole inquiry so honeycombed with fraud, credulity and triviality as to be beneath the notice of anybody who knows what sound judgment means, and in the end has it given us any one solid addition to our stock of knowledge, or inspired one single pilgrim to tread more bravely the road to the heavenly City? Are not the utterances of mediums too trivial, and the whole business of "sitting" too sordid to attract anybody but the feeblest?

Well, anybody may admit much of these current and stale objections and inquire in reply what else would be likely to happen if all superior people held aloof. Would not fools rush in where the angels fear to tread, and might it not be the duty of the latter to come to the help of the former? But over and above this it is fair to point out that the average honesty of mediums is as high as in some other respected professions; that credulity is not confined to the séance room, and that it is difficult to lay down a canon for the important and the trivial. Trivial things, a stray sentence, a slight change in the blood pressure, a chance encounter have before now converted men and altered the history of the world. To the wise man, it has been said, great things seem small, and small things seem great. The question still remains, when we have cleared away prejudices, whether we do have communication with the departed, to which we may add another: By what method may we convince ourselves that we can communicate?

To answer the second question first. Two modes of knowledge are in daily use in all departments, that of testimony, and that of personal observation. It is the province of the former to pave the way for the latter. And the records of spiritism contain a list of not unknown men, whose word is worth more than that of any ignorant denier. That men of admitted intelligence have in large numbers accepted the main conclusions of spiritism is a fact with which to begin building. Afterwards should come a serious, reverent, patient and prolonged personal inquiry. In this it will be found eventually that the evidence is of a cumulative nature, in the sense that a number of small but trustworthy facts will point the inquirer *perhaps unconsciously* to the inevitable conclusion which will then come to him with the force of an intuition. Only the man who has laboured for these facts and reaped his reward is entitled to speak with confidence on the subject at all.

Have we had communication with the departed as a matter of fact? This depends on the *we*. The answer is that such communication can be established, ought to be established, and, in the experience of a growing number of people has been established. Not all that are claimed as such are to be accepted. Many are hastily endorsed, very many are accepted quite uncritically; and few people seem to treat seriously the phenomena disclosed by the transcendental mind. Yet these may easily be mistaken for messages from somebody on the other side, and we shall not be on sure ground until we have explored more thoroughly the recesses of this transcendental mind.

Yet when all is said it is necessary to add that fascinating as sailing into the uncharted sea of spiritism may be, it is of the nature of a side-show. The main business of life lies elsewhere. "Only he who has honestly and honourably laboured for the values which can be found and produced in this world is prepared for a future world—if there be a future world, a question which experience alone can decide." This saying of Höfding's reminds us of a similar saying of Lotze's that only that which is fit to survive will survive. Our chief work, then, is to develop in ourselves such devotion to the eternal values that they enter into our very marrow and become a living force in us. If Faith be holding fast to unseen Goodness, then it bestows the immortality of that to which it clings. It is good, said the Psalmist, that a man should hold fast by God. The soul grows by what it feeds on. And the soul which has learned to live with God, and to think thoughts of what is lovely will be changed into His image from glory to glory.

But when all is said and done we shall find that here as everywhere the Key to the secret of Life is Love, and that Love enters where Thought can only stand at the door and knock. Surely, every open-hearted person has the assurance in himself that where two souls have pierced beneath the veil of the soul-body, and reached the hidden depths of their two personalities, and loved in them what is eternal, they cannot be kept asunder for ever, but will somehow and somehow be drawn together by the power of Love, of which power the physical forces of the world are but feeble reflections. What gravity, or chemical affinity, or cohesion are to atoms, that is Love to souls. And as the atoms are bathed in the ether so are souls in the Love which is God. If this be so, is there anything strange that loving hearts should set themselves to try to find out whether a re-union with the beloved is possible here and now? And will anybody say that their endeavour is love's labour lost? Should they not rather hope that they may succeed, and believe that, whether conscious success attends them or not, at all events some good thing has been achieved which will sooner or later be revealed?

After all, the communion of saints is something more than a fond thing vainly invented, and the mission of spiritism may for all we know be to make practical this article which to so many seems enveloped in mist and cloud.

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THE winds, the stars, and the skies, though wrought  
By the heavenly King, yet know it not;  
And man who moves in the twilight dim  
Feels not the love that encircles him,  
Though on heart, on bosom, and eyelids press  
Lips of an infinite tenderness.

—A. E.

## SIR ARTHUR CONAN DOYLE AT QUEEN'S HALL.

THE SECOND MEETING: LORD GLENCONNER PRESIDES.

SIR ARTHUR CONAN DOYLE'S second meeting at the Queen's Hall on Sunday morning last was even more numerously attended than the first, and this in despite of the disadvantages under which the meetings are held, notably the fact that they have had, perforce, to be held in the mornings, and at a time of the year when the sunny weather provides such strong counter-attractions to indoor gatherings. Moreover, after his first meeting, Sir Arthur, with characteristic outspokenness, had pointed out that his subsequent addresses would be practically repetitions of the first, and this it was feared would also act as a deterrent. It was clear, however, that his frankness had produced no ill-results, but rather carried out his idea that his message should, as far as possible, be delivered to fresh ears each time, for we could not fail to notice the absence of many persons who were present at the first meeting and whose places were taken by others.

The chair on this occasion was taken by LORD GLENCONNER, who was accompanied by Lady Glenconner and their son, Mr. David Tennant. Lady Doyle, whose devoted support of her husband in his mission is not the least noteworthy part of it, was also amongst the audience as on the previous occasion.

Lord Glenconner's speech as Chairman was of more than passing interest, as it embodied a statement of his own attitude towards Psychical Research and that more popular and larger exposition of its principles which comes under the head of Spiritualism. We hope to supplement the present brief summary of it with a fuller report next week.

THE CHAIRMAN said that he was glad of the opportunity to be present on the platform not only to support Sir Arthur Conan Doyle in the work he had so courageously undertaken, but also to say a few words on a subject that was at present exercising the minds of the people. It was a subject which had interested him for some years, and during the last three years had been brought very forcibly to his attention. Only by a solid and careful accumulation of facts tending to show that mind could work independently of the bodily organisation could the scientific materialist be met on his own ground. It was this work which the Society for Psychical Research had patiently undertaken. The value of the Society's labours was inestimable, and he would like to see it working under the ægis of the Church, for the aims of both were in the same direction—the destruction of materialistic thought. He deplored the opposition of the Church towards the attempt to prove by evidence that conscious communication between the two worlds was possible. As a Scot, he was proud of his national Church. One of the most prominent ministers of that Church was a member of the Society for Psychical Research, and he could speak from his own knowledge in saying that amongst the smaller country churches there were intelligent ministers who were awake to the importance of the subject and studying its literature with an open mind. Adverting to the attitude of those scientists who condemned or criticised without investigation or after a mere perfunctory examination of the claims of psychical research, the chairman referred to the contrast provided by the example of Dr. Crawford of Belfast and other distinguished experimenters who had given sometimes fifteen or twenty years to a study of the subject before making any public statement. Such men were scientists indeed: might their tribe increase!

Sir Arthur, early in his address, affirmed that the messages he had received from the other world meant the abolition of the fear of death. There was, he said, an etheric body which St. Paul called the spiritual body, meaning not the spirit, but the body in which the spirit was. Scientific discoveries had shown that the physical body was permeated with ether, and a French scientist had made an important discovery when he demonstrated that there was a difference between the ether surrounding the body and the ether in the body.

The body was permeated with "bound ether" even to the smallest tissue, and if his (Sir Arthur's) body disappeared, there would still remain a mould of his body standing in the place of the physical body, but exactly like it, and this body was indestructible. At the moment of death this etheric body—this spiritual facsimile of the other—passed over. It disengaged itself until it found itself looking at its own body.

Conditions in the other world were remarkably like our own, raised to a higher sphere, more beautiful, ethereal, and infinitely more happy. It was a "rest cure" after the trials of this life. Here man knew his worst; there man knew his best. It was a life of congenial work, which gave opportunity for the inherent capacities of man. There was family life, where only those in sympathy drew together. Spiritualists knew that this was not a dream.

For fifty years the Church had talked of "diabolism" instead of being alive to the truth of Spiritualism and bringing that truth into its own fold. If the Established Church accepted the doctrines stated it would get fresh dynamic power which would carry on Christianity. If it did not it was doomed. Nothing could live against truth:

## SLEEP.

By PAMELA GLENCONNER.

"In thoughts from the visions of the night, when deep sleep falleth on men."—Job iv. 13.

It is a common complaint that what purports to be dictated by the spirit world is always trivial; that nothing has been received in this manner that is of any literary worth. Yet a portion of one of the most beautiful of the hymns written by Cowper was obtained in this way.

"I return you thanks for the verses you sent me," he writes in one among his incomparable letters, "I wish I could repay you in kind. I began to compose these lines yesterday morning before daybreak, but fell asleep at the end of the two first verses. When I awakened again the third and fourth were whispered to my heart in a way which I have often experienced:

"What peaceful hours I then enjoyed,  
How sweet their memory still,  
But they have left an aching void  
The world can never fill.

"Return, O heavenly Dove, return,  
Sweet messenger of rest,  
I hate the sins that made thee mourn  
And drove thee from my breast."

And Vaughan writes:—

And as the angels in some brighter dreams  
Speak to the soul of man while he doth sleep,  
So some strange thoughts transcend our wonted themes  
And into glory peep."

Sleep is a psychic condition, and there are many instances among the poets and the saints of direct inspiration obtained during the still hours of repose. If this thought is pursued it will be seen that with the particular flavour and intention of the personality, the character of the spiritual intercourse will accord. Cowper, a gentle, suffering soul, as blameless as a flower, and aspiring ceaselessly to the Ineffable and the Sublime, will in these hours receive the benefit arising from the expression of a poignant contrition, with all its renovating and sustaining joy.

Vaughan "communed with angels," exchanging or receiving "those strange thoughts" that so transcended his wonted themes as to cause him to cry out:—

O, Father of Eternal Life, and all  
Created glories under Thee,  
Resume Thy spirit from this world of thrall  
Into true liberty.

And Coleridge built stately pleasure domes and heard dulcimers, and drank the milk of Paradise. So each goes to his own place in sleep, as in death, for the one is but the likeness of the other, providing identically, release.

"I wish," said my uncle Toby, "I wish I were asleep"; and it was his sole and sufficient comment on hearing the heart-racking story of Lefevre and his son. The exclamation of one seeking escape from pain. A way out. "God giveth his beloved sleep."

It may be some day the complete nature of sleep will be recognised, and it will be found to be not only a provision of Nature designed to rest the body, but primarily a way of escape for the soul. All mortals drink at this clear spring and are refreshed by it, but only some remember on waking. And what is the nature of the draught? An understanding of the reason for suffering, comprehension of the Divine Laws, and re-union with those whom we call the dead. In the future evolution of the race it will be understood in how great a measure sleep is divine.

THE Theosophical Publishing House (Adyar, Madras, India) publish at 6d. an authorised translation by Mr. Fred Rothwell, of "Talks on Hygiene," by Dr. Jules Grand, President of the Vegetarian Society of France. The talks deal with the importance of fresh air, of light and air baths, hygienic clothing, breathing gymnastics and a correct diet from which flesh food is excluded. For tuberculous subjects especially Dr. Grand holds that a diet of cereals, fruit and herbaceous vegetables is the only one suitable.

OUR RELATIONS WITH THOSE BEYOND.—In the course of an interesting automatic script received by one of our contributors the following passage occurs: "You would be surprised to know the immense influence thought has, and how your thoughts influence the spiritual minds of those here. Remembrances should be happy and kind. Useless mourning does harm, in fact, since it weakens the spiritual fibre of you on earth and of us here. The dead should be in a measure always a sort of inspiration for the living—you will understand I am writing of dead and living as you think, not as we do—just the same as the passed-on souls of the worthy who have left this plane for one nearer the Throne are a continual source of inspiration and joy to us. This is another instance of the all-pervading law of Creation that nothing is ever lost or destroyed. Do not get the idea that you are nothing to us or we to you. We are all linked inevitably together for all eternity, being all God's children, and the family will never be broken up or the relationship dissolved."



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### THE "PSYCHIC UPHEAVAL": AS WE SEE IT.

Moved, as we are fully persuaded, by a great spiritual impulse some of our leading minds are now engaged on a missionary effort in which an appeal is being made to the people at large and not merely to a few selected ones. This has its dangers, of course, as every great adventure needs must have. But these bold measures, disdaining, as they do, small and tentative considerations, are very much the way of Nature herself. It is the day of heroic things, such as the great Atlantic flight. It is also the day of sacrifice. The time, which is "racked with birth pangs," is producing many a Mr. Greatheart to come to the aid of the numerous tribe of Feeble-mind, Timorous and Ready-to-halt. We have been warned many times of the dragons by the way and the "lion in the street." There is much vociferation concerning "devils," although our own experience is that most, if not all, the "devils" are the outcome of disorderly mental states, particularly that condition vulgarly known as "funk." "Blue funk" and "blue devils" are near allied.

On the other hand, there is such a thing as being foolhardy. That is the other extreme, which we desire to avoid. There is a great popular incursion into this subject which, while it bears the sectional label of Spiritualism or Psychical Research, covers issues as large as life itself. All kinds of people are coming in, the "true man," as our forefathers would call him, the fool, the coward, the crank, the self-seeker—that very general classification will perhaps cover them all. But they are all human, all immortal spirits, and our classification merely covers the idea of varying grades of development. For the fool will sooner or later become wise, the coward manly, the crank mentally balanced and the self-seeker will discover a greater Self.

There comes a time in the evolution of the race when the great impersonal laws and forces become very much dependent upon the self-conscious intelligences which they have been the means of calling into being. More and more Nature is placing in the hands of Man the power to aid and direct her own processes. And in this matter of "psychic evolution" a great deal depends upon ourselves. It is for us, each according to his measure, to co-operate in the work. There are those whose function it is to "bring people in"; there are others whose clear vocation it is to guide and advise them when they are in. Under the surface great things are being achieved, but there is much work to be done on the surface, more especially as externals, surface aspects, have been for generations the chief care of the community. Intuition and inspiration are scarce, but intellect and logic are plentiful in one form or another. There is a great demand for facts and practical proofs; those who, having vision, can dispense with them are very few.

To put the matter in common-place terms we are in want of an organisation strong enough to handle and train the recruits as they come in, to reject the unfit, and generally to prepare for a great campaign against the forces of a materialism that has so choked and blinded the senses of human kind in the civilised world that it has to receive an age-old truth under the guise of a New Revelation.

Mistakes have been made, but none of us can well point the finger at another. We are all sharers in the responsibility, since we are all human; even the Church cannot escape that imputation. It has erred with the rest and can plead the same excuse.

We shall go forward for a time and then go back—but not so far. There will have been an advance. But the extent of that advance will depend very much on the sense of responsibility that has been developed amongst us. If all the true men and true women who are now with us, or who are "coming in" (and there are many of them) do their part we shall pass the crisis safely, and our movement will have been carried on another stage, so that the future work, that which we leave for another generation, will be safer, easier and surer. For progress is cumulative, and the "finer forces" which we are now beginning to handle will in the future do swiftly and effectively that which in the past had to be done slowly and painfully by crude and cumbersome means.

### THE MASKED MEDIUM.

H.M.B., in some remarks on the "Masked Medium," concludes that the phenomena produced were undoubtedly genuine, but of very little lasting interest to persons seeking to establish communication with a discarnate spirit. Referring to the psychometry tests, he says, "as far as they went they were extraordinarily good." As regards the materialisations and direct voice he considers they were of slight interest to experienced Spiritualists, as the medium did not claim to know who the entities concerned were, nor were they known to anybody in the audience. Proceeding, he writes, "I cannot quite agree with you about the test of the production of a picture on the canvas screen. You say this is a well-known feat of professional conjurers. It may be, but I doubt if what the medium did for me could be done by any conjuring trick." He describes how the medium, sitting about eight feet from the screen, with himself by her side, took in her hands an envelope in which he had enclosed a small photograph, sealing the envelope with his own private seal. Within about three minutes, a very fair representation of this photograph, in colours, appeared on the screen. The sitter concludes: "I maintain that this feat could not be performed by any known human agency, in the time related, namely, three minutes."

### THE MEDIUM'S MANAGER EXPLAINS.

Since the foregoing was written we have received a copy of Mr. Sydney A. Moseley's new book, "An Amazing Séance and an Exposure." Mr. Moseley is the journalist who, on behalf of the "Sunday Express," interviewed the Thomas brothers in Wales and arranged for them to give a séance at the office of the newspaper in London. In the author's Foreword he says that his whole object is "to present a straightforward record of an independent investigation into the claims of Spiritualism." The crux of the book is an account of an interview with Mr. Selbit, the manager for the "Masked Medium," wherein that gentleman made "a complete confession of the mechanical nature of the manifestations." He explained that the box containing articles obtained from the audience was removed from the room during the séance, and that the medium was holding a substituted box while the original was being examined in another room, and the contents communicated to her. Further details he would not divulge. The "ghost," it appears, was a "real live person of this planet." No explanation of how it was done was afforded, save that it was not by means of trap-doors: "Somebody did enter the room, change the box, and act the ghost." Further, Mr. Selbit added that he could train any chorus girl to be the medium in ten minutes. On top of all this he concluded with the remarkable assertion (from such a source): "I think there is genuine spiritual manifestation. I myself have not been convinced, but my wife has had very convincing experiences."

### "THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 29TH, 1889.)

In the Indian army, I find by conversation with some of the leading officers I have travelled with, psychic phenomena present irresistible attractions; but here it is used for "diversion." What wonder then that, although I have heard of marvellous revelations—not to be accounted for by thought transference—it has usually ended in confusion? Without a religious, or to say the least, a serious endeavour to obtain the higher truths of Spiritualism, confusion appears always to result. These officers did not appear to be much impressed by the conclusions arrived at by the Society for Psychical Research under Madame Blavatsky, and founded upon what they evidently regard as a prejudiced report. They could not reconcile such unbounded trust in one, with their biased antagonism to phenomena abundantly testified to by many men duly qualified to form a correct judgment.

—From an article, "Spiritualism Abroad," by MORELL THEOBALD.

## PROBLEM OF SPIRIT IDENTITY.

### THE LEGITIMACY OF THE ENQUIRY EXAMINED.

ADDRESS BY DR. ELLIS T. POWELL.

At the Daulby Hall, Liverpool, on the evening of Trinity Sunday, Dr. Ellis Powell lectured on the subject of "Spirit Identity." The meeting was attended by the members of the various Liverpool Societies, as well as by representatives from various Lancashire and Yorkshire organisations.

In opening the service, Mr. R. A. Owen said that they now had the opportunity of hearing the second of the two men who were proclaiming the vital truths of Spiritualism throughout the country. They had already heard one of them—Sir Arthur Conan Doyle; and now they would hear the other.

Dr. Powell said: I thought we might well devote ourselves to-night to a problem which is one of the most difficult of all those that confront the psychic investigator—I mean the problem of spirit identity. To many of you, who have received unchallengeable tests of the identity of those who speak to you from the Beyond, the discussion may seem somewhat superfluous. But we must bear in mind that there are, even among ourselves, many who are troubled by this question of spirit identity; while as for the vast multitude of enquirers some guarantee of identity of the manifesting intelligence is almost the first thing they ask. On the other hand the sceptic—whether he is honestly unconvinced or is merely the buffoon of a Press "stunt"—tells us that the identities are absolutely unproved in the sense in which we speak of them. The sceptic professes himself, however, to be better informed than we are. He assures us that the manifesting spirits are either psychic practical jokers who search the minds of Spiritualists and make a "revelation" of the facts which they find buried there: or else out-and-out devils, whiling away the tedium of eternity by playing on the credulity of men and women.

### PSYCHIC SCIENCE AND THE BIBLE.

Now I am myself an Anglican Churchman, an office-holder in the London church—the famous St. Jude's, Hampstead Garden Suburb—with which I am connected. It is my invariable practice, consequently, to enlist the attention both of my fellow Churchmen and also of our Non-conformist brethren when I embark upon these enquiries. The best way to attain that purpose is to begin with the New Testament, and with the psychic experiences of the greatest of the world's psychics whose life is there described. The question of His identity arose in an acute form at His first manifestation to Mary in the Garden. It was a materialisation, and as the first attempt of the exalted Experimentalist, it was far from perfect, so that Mary supposed Him to be the gardener. When she evinced a desire to test the identity of the genuineness of the manifestation by touching the risen Lord, she was not repulsed. She was told, in tender language, not to touch Him then, for He was not yet ascended; He would be on earth some time, and there would be ample opportunities of assuring herself about His identity before He finally returned to the higher spheres. Then on the evening of the same day, the world's first Easter Sunday, the two disciples walked to Emmaus. You all know the story of the mysterious Stranger who joined them, though His spirit band were anxious (doubtless for reasons of their own) that He should not be recognised. But when the harmony of the friends reached its climax at the supper table, the Guest proceeded to offer a demonstration of His identity. He took bread and brake it. He identified Himself to them by repeating the simple ceremonial of three nights before, around which the most fervent affection of all Christendom has come to centre. If the investigation of spirit identity be wrong, it is at least curious that this Supreme Spirit should gratuitously offer the most convincing proof of His own. Finally, in the case of Thomas, the doubter, the proofs of identity—the pierced hands and feet and the wounded side—were specifically presented for his inspection. "Be not faithless, but believing" is a gentle rebuke to the apostle for doubting the fact of the Resurrection itself, not for seeking proofs of the identity of Him who had achieved the victory over death.

These facts afford striking support for intelligent enquiry into spirit identity. But the case is by no means complete when they have been cited. In a very notable passage St. Paul enumerates as among the gifts of the spirit the capacity to recognise and test the unseen intelligences. In the twelfth chapter of the First Epistle to the Corinthians the great apostle—by far the most accomplished student of psychic science who has yet arisen among the sons of men—enumerates these gifts. According to the Authorised Version they include prophecy and the "discerning of spirits." The Revised Version leaves the passage unchanged except that it makes discerning into a plural—"discernings"—which it is in the original Greek. Dr. Weymouth, usually the happiest of translators, is singularly infelicitous here, when he translates the passage as an allusion to "the power of discriminating between prophetic utterances." As for the Twentieth Century New Testament it strays still further from the apostle's thought by

translating the passage as "the gift of distinguishing between true and false inspiration."

### THE GREEK PHRASE EXAMINED.

Let us make a thorough examination of this passage. I am all the more anxious to do it because I am frequently asked to explain its exact significance for the benefit of students who are Spiritualists but who have not the ability to study the New Testament in the original Greek. Happily the very word which lies at the root of the argument has found its way, through derivatives, into our own language, and is quite familiar to you all, so that you will have no difficulty in following me as I work out the passage. The Greek word *Krino* means "I judge, estimate, test, examine, pronounce that a thing really exists." The judge, or arbiter, is *Krites*, a word obviously formed from the same root; and he who is capable of judging is *Kritikos*. In that shape the Greek word has been adopted into our own language—our term critic, one who scrutinises a thing carefully and discerningly, in order to pass a judgment upon it. When he had rendered his judgment the Greeks called it *crisis*—a word which we have in its exact form, spelt as the Greeks spelt it, and in daily use as part of our own language. We do not use it in quite the same sense as they, however. With us "crisis" means the turning point, the critical moment, rather than the rendering of a judgment or the giving of a verdict. You see clearly what the root idea is—that of examination, scrutiny, and the rendering of an intelligent judgment as the result of what you see.

Now, from our verb "to judge" we have a series of compounds, made by prefixing prepositions to the root word—*adjudge*, *prejudge*, and so forth. In just the same way the Greeks added prepositions to their words. One of their prepositions is *dia*, which means through. They prefixed that preposition to *krisis*, and thus got *diakrisis*—a judgment right through a thing, and also the faculty of being able to form such a judgment. And *diakrisis* is the word which fell from St. Paul's pen when he was writing the First Epistle to the Corinthians, and is rendered "discerning" by our translations. Thus one of the great spiritual gifts is this *diakrisis* of spirits—in plain English, an ability to test them, to examine them and to judge them. That is the very faculty you want in the investigation of spirit identity. Doesn't it strike you as curious that if the investigation of spirit identity is wicked presumption on our part, yet nevertheless St. Paul should have enumerated a capacity to conduct it as being among the peculiar gifts of the Holy Ghost?

Nor are we confined to the New Testament for instances of the use of *diakrisis*. Thanks to the unending industry and patience of modern scholars we have at our disposal the contents of the very mail-bags of the Greek world at the Christian era and soon after, as well as a multitude of papyri, inscriptions and documents of every sort and kind. We get the root-verb *krinein* used of a deliberate judicial verdict in contrast with an agreed settlement between the parties who had appealed to the judge. We find *diakrisis* itself used to mean the revision or inspection of the tax-gatherers' books by the prefect—a critical scrutiny of the individual liabilities of each man. Finally, in the Teltunis papyri we have an allusion to a list presented for examination—where examination, in the original papyrus, is *diakrisis*.

What more could you ask? What St. Paul meant was that among the gifts of the Spirit was to be found the power of examining or testing spirits. That is a faculty which could only be exercised either for testing the truth of their assertions, or examining their alleged identity. Among the many grotesque assertions to which the opponents of psychic research commit themselves there is surely none more bizarre than this—that intercourse with spirits is of the devil, but that the faculty which enables it to be conducted is among the gifts of the Holy Spirit.

(To be Continued.)

### DR. POWELL AND THE GREEK TESTAMENT: A CONFIRMATION.

Mr. Wilfred H. Schoff (of Cynwyd, Pennsylvania) writes:—

Dr. Powell's scholarship has shown many instances wherein readers of the Bible in translation lose part of the meaning of the original through failure to grasp the complete allusion. The passage cited in his Palm Sunday address is another striking instance. Modern commentators have apparently missed the prior conditions to which it was placed in contrast. "Where two or three are gathered together in My name, there am I in the midst of them," was the saying of Christ which he cited, and the Church requires the presence of two or three at the communion of the sick. But there is even further confirmation of his conclusions in the Jewish commentaries.

The Rabbinic law required at least ten men to constitute a legally convened congregation, and money was spent continually to hire men to make up the congregational number. When ten joined together in prayer the Shechinah was with them: Psalm lxxxii. 1: "God standeth in the congregation of the mighty"; when the Holy One entered the synagogue

and did not find ten men present, His anger was stirred; Isa. i. 2: "Wherefore, when I came, was there no man? when I called, was there none to answer?" But when two sat together and studied the law the Shechinah was with them: Mal. iii. 16: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." (Talmud, Berachoth, vi. 1-2); and the Shechinah was everywhere ready to communicate: Zech. ii. 3: "The angel that talked with me went forth, and another angel went out to meet him": not after him, but to meet him; hence "we know that the Shechinah is present everywhere" (Talmud, Bava Bathra, xxv. 1).

Christ's promise reduced to two or three the earlier requirement of ten to constitute the congregation and to establish communication with the Presence, and removed altogether the requirement of special learning and study whereby alone so small a number as two had been enabled formerly to communicate. His followers needed no learning, only the power they received from Him: Matt. xi. 25: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

### SPIRITUALISM, SECTS AND DOGMAS.

C. E. B. (Colonel) writes:—

I, for one, quite sympathise with Mr. A. Harold Walters' desire that Spiritualism should be "spiritualised," and that those who have investigated it at first hand, and become convinced of its truth, should pass on to something higher than the mere gratification of curiosity in attending séances for the purpose of witnessing table levitations, bell ringing, tambourine throwing, rapping, apports, etc., or even of listening to messages on trivial and mundane subjects from all and sundry "spirits."

I will quote from an experience of my own: At a "direct voice" séance I was addressed by one of the voices: "So you are one of the nuts." I replied that I was not aware of it. "Oh, you must be, as you are a Colonel (kernel)!" I think a very little of this sort of thing would go a long way, and really there is no more intrinsic value in such talk than there would be if it came from an incarnate intelligence of the same calibre.

Yet, inasmuch as phenomena, such as table levitations, rapping, etc., appear to betray the existence of a force as yet unknown to us, and one which can act upon physical matter, they come within the purview of the physicist who is bound to investigate them, as is being done by Dr. W. Crawford at Belfast, and by several scientific men on the Continent.

Your correspondent also desires that Spiritualism should declare itself as a religion, and appears to be waiting for this "religion" to sever his connection with any recognised form of Christian Church. But apart from the fact that we do not yet know enough about these spirit communications, the difficulties and limitations, and the extent to which they are coloured by passing through a medium's mind, we surely do not want more defined and crystallised dogmas and creeds, or more systems of theology, such as in the past have caused so much dissension and so much violence and bitterness and bloodshed. The higher Spiritualism can act as a solvent for these crystallised creeds, and re-affirms the great principles taught by Christ.

I do not see that we can expect, nor that we need, a higher and more spiritual revelation than we already possess, but it does need to be made once more a living force in the hearts of men. Half the so-called Christian world is consciously or sub-consciously materialistic, the other half treats religion as a purely individual concern divorced from all social connections and depending principally upon intellectual adherence to certain fixed creeds.

What is wanted now is a living conviction of survival as a rational, thinking spirit, retaining the memories, affections and character of the life on earth, and following on that a sense of the responsibility we owe towards our fellow creatures, and a real understanding of the brotherhood of man.

But the conviction of survival is not easily acquired at second hand, so that for a long time to come Spiritualism must be chiefly occupied in proving survival, while the more critical investigators are seeking to acquire fuller knowledge of the conditions of communication.

Do not wait for a good Samaritan. Be one.—HELEN M. BOULNOIS, in "The Healing Power."

WHEN summer draws near and the sun rises higher, it draws the moisture out of the earth through the roots, and through the trunks of the trees, into the twigs; and hence come foliage, flower, and fruit. So likewise, when Christ, the Eternal Sun, rises and ascends in our hearts, so that it is summer in the adornment of our virtues, He gives His light and His heat to our desires, and draws the heart from all the multiplicity of earthly things, and brings about unity and inwardness; and makes the heart grow and bring forth the leaves of inward love, the flowers of ardent devotion, and the fruits of thanksgiving and praise, and makes these fruits to endure eternally, in humble grief, because of our shortcomings.—JOHN OF RUYSBROECK.

### FROM THE LIGHTHOUSE WINDOW.

A Rationalist writer has written a book to prove that he has no soul. It seems rather unnecessary.

We are always obliged to our friends for newspaper cuttings showing what the world thinks of our movement. But we must not be expected to reply to all the criticism, especially the imbecilities of a type of journal which we may describe as the "Slowcombe-in-the-Hole Parish Magazine." As the old Latin tag has it, "The eagle does not stoop to catch flies."

The Italian magazine, "La Lettura," in its June number publishes an excellent article entitled "Sir William Crookes and His Researches into Psychical Force," written by Signor Oreste Cipriani. Photographs of Sir William Crookes, Florence Cook, and "Katie King" are reproduced. An acknowledgment is made to LIGHT for information given and access to photographs.

Under the heading "Spiritualists of England hold Historic Memorial," the "Progressive Thinker" (Chicago, U.S.A.) for May 31st contains a verbatim report of the National Memorial Service held in the Albert Hall on the 27th of the previous month, with reproductions of the portraits of Sir Arthur Conan Doyle, Dr. Ellis T. Powell and Mr. Ernest W. Oaten.

General Booth, in a recent issue of the "Empire News," alluded to the alleged association of Spiritualism and lunacy. Sir Arthur Conan Doyle, in the same newspaper, stated that as the result of investigation in an American State it was shown that out of 13,500 lunacy patients there were four Spiritualists and two hundred and fifteen clergymen. Remarking that "it is really time this nonsense ceased," Sir Arthur declared: "That is my answer to General Booth and the others who follow that line of argument."

In the "Evening Standard" of the 17th inst., "Ugly Duckling" expresses perplexity about a statement alleged to have been made by Sir Arthur Conan Doyle in his address at Queen's Hall to the effect that in the next world we are "all restored to our pristine beauty." "Ugly Duckling" says he never had any pristine beauty, and observes: "When I was 35 (the age Sir Arthur says I shall resume), I had a bald head, a red nose, one eye, and a club foot. Will I be restored to this for all eternity?" The answer is "No," although we are not sure that he does not deserve it!

The Rev. Ellis G. Roberts, vicar of Alberbury, one of our witliest and most scholarly contributors, with his daughter, paid us a call recently during a short stay in London. Mr. Roberts met several distinguished fellow-contributors on this occasion, and exchanged views with them, with results which are bound to be helpful to our many-sided campaign in the future. We were struck by his remark that the fact of human survival probably excited enmity in some quarters because it carried the lesson of the law of consequences which, as he observed, many people would like to escape, and, indeed, lived as though there was no such thing.

Just as there are people of easy mind who will accept "in a general way anything" in psychic matters without troubling about proof, so there are those who are hypercritical to the last degree. They are as fastidious as the nigger in the American story, who dreamed one night that a departed friend revealed to him the whereabouts of a small hoard of money—fifty dollars. On awaking, Pompey took a spade and went to the place indicated, and there sure enough was the money, but, on counting it, found there were only forty-nine dollars, whereupon, says the story, he was greatly annoyed and denounced the ghost for having defrauded him of the odd dollar!

The "Two Worlds" publishes correspondence between Mr. Ernest Oaten, president of the Spiritualists' National Union, and Father Bernard Vaughan, arising out of a sermon preached at Farm-street, on Sunday, April 27th. Mr. Oaten calls on the preacher to justify his innuendo concerning the people "who have been mentally unbinged, morally undone and physically ruined by attempting to force the locks of the gates of death, and to pry into the secrets of God." Father Vaughan, in two letters in reply, evades the point on the ground that he is "much too busy" and has "neither the leisure nor the inclination to open up correspondence." The episode is an instructive commentary on the methods of the clerical opponent when driven into a corner.

Mr. J. J. Meyrick sticks to his guns in reference to the possible occult explanation of the Indian juggler's per-



formance reported in our last issue. He writes to point out the difficulty of imagining that a large cobra could be placed under the basket and the piece of (apparent) leather nearly as large could be abstracted, in the day-time, and without the bystanders detecting the trick, especially as the conjurer had so little clothing in which anything could be concealed. He adds: "The change of the leather into a serpent reminds one of the rod of Aaron and those of the Egyptian magicians being changed into serpents. Even if the narrative in Exodus be a myth, it seems to show that the writer was a believer in Egyptian magic producing such phenomena."

Miss Lind-af-Hageby remarked the other day that she had been struck by the fact that the weird and unnatural doctrines which it was attempted to graft on to the simple teachings of Spiritualism were usually the offspring of persons who were deficient in a sense of humour. But anyone who reads the astonishing lucubrations from the opposition will feel that some of these also must proceed from minds unilluminated by any sense of the grotesque. We have read objections and arguments from solemn professors and divines that were calculated, as a classic writer would say, to "make a cat laugh." Well said Carlyle that "the essence of humour is sensibility, warm tender fellow-feeling with all forms of existence." But even dullness has its merits. It is an excellent "whetstone for the wits."

### A CANDID CRITIC OF SOCIETIES' WORK.

IMPRESSIONS OF MR. JAMES COATES.

Mr James Coates, one of the veterans in our movement, at the conclusion of his present Southern tour of lectures and addresses, extending over three months, gives the following result of his impressions:—

"Two outstanding meetings in London deeply impressed me—the Memorial Service at the Royal Albert Hall, and the Annual Convention of the Union of London Spiritualists at South Place Institute. Also I was struck by the good work being carried out by the W. T. Stead Bureau. I have, however, been unfavourably impressed by the work of some societies, the committees of which seem to be afraid to rise to the occasion. There is a greater demand for light on Spiritualism, a deeper seeking for the knowledge which Spiritualists are able to give, than some societies appear ready to supply. They do too much routine work, and engage speakers, including myself, who are delivering the message they have to the same audiences Sunday after Sunday, and little or no thorough-paced work is being done to bring the subject of Spiritualism before the public, who need it far more than the Spiritualists themselves.

"Many societies, it seems to me, contain in themselves the nucleus of greater and grander societies. But one is afraid, another considers that financial affairs will hinder, and a third comes to the conclusion that it cannot carry on unless it gives to the public phenomena. Phenomena, which I understand to mean clairvoyance and sometimes psychometry, are right enough in their place, but I do think that any society that is depending on these for its financial support is heading straight for the breakers. It means either the collapse of the society or its falling away from usefulness. The intellectual and thoughtful, to say nothing of those who are deeply read in psychical literature (as Sir Arthur Conan Doyle was before he went in for investigations) will not be attracted to, much less associate themselves with, those who crowd the meetings for the purpose of getting these descriptions. They want enlightening, spiritual addresses, given either by trance, inspirational, or normal speakers who are capable of dealing with the light which Spiritualism throws upon the problems of life and after-death states. Organisers of some societies are afraid to take halls, even temporarily, for the purpose of accommodating fresh speakers whom they recognise to have genuine ability. As a consequence they are treading the same ground over and over again.

"The truth is that the public want to know something about Spiritualism—its facts, philosophy, phenomena, and religion, so far as it has a religion based upon deductions which follow logically from our investigations. The crying necessity of the hour is that organised societies should rise to the demand that is now being made, and place Spiritualism in its strongest and most effective light before people who know nothing whatever about it.

"I conclude these impressions by saying that although some societies are doing good work, they could do even better. Will they do this?"

WHAT hurts us? What meets us constantly on this life's journey, hinders, burns, torments us? Hurry. Worry. Depression. Hate. Rancour. Spite. Self-love. What heals us? Is as green pastures and running brooks to sun-baked eyes? Peace. Content. Good temper. Laughter. Happiness. Love.—HELEN M. BOULNOIS, in "The Healing Power"

### THE "INNUMERABLE COMPANY."

"They came, saying that they had also seen a vision of angels."  
—LUKE xxiv. 23.

It has so long been customary in the Church to regard such an incident as that referred to in the above quotation from St. Luke's gospel as belonging entirely to a past dispensation, that for an English country clergyman and his wife to declare in the present year of grace that they too have seen visions of angels and even heard and talked with them, is a distinctly novel departure. The Rev. G. Maurice Elliott and Mrs. Elliott (of Christchurch Priory, Hants) not only make this claim: they are clearly convinced that all their brethren and sisters in the Christian faith ought to be able to do so too. Conscious contact and converse with angelic beings is, they are persuaded, part of the aim and object of religion. "The Christian religion is here to give men sight," and they assure us in their book, "Angels Seen To-day" (Robert Scott, 3/6 net), that it has done so in their case. "It has enabled us first to believe in the presence of angels, then to feel that presence, then to see and hear and enter into relationship with the angels." Through that relationship they have been taught much. They have learned that there are no dead; that there is no absolute dividing line between this world and the next, that the material world and the spiritual world are one; and that we should pray for those in the world beyond—alike for our friends and for the spiritual enemies who would work us harm—for our Father-Mother God designed the family life so common to us all in order to teach us that "the family in earth and heaven is one." They speak of seeing angels at a baptism, at an ordination, at a death-bed—the account of the death-bed scene reminding us of similar descriptions given by our contributor, "Joy." Doubtless, though they do not mention the fact, they see them also at the family board, in tram and train and bus and street—wherever, indeed, opportunities are afforded and taken for the performance of some of those countless little acts of thoughtful kindness which sweeten life. They tell us that the heavenly cities they have visited far surpass in beauty the description in "Revelation" of the glories of the New Jerusalem. That is not difficult to believe. We never felt tempted to exercise our imagination in trying to conceive of a more beautiful home than this earth—as God has made it, not as man has often disfigured it. Beauty depends less on brilliant hues than on combined harmony and contrast—the subduing of parts to the whole. Vivid colour effects, which are delightful as reliefs, are distressing in the mass. We have nothing to say against the symbolism of a golden city—as symbolism—but if any earthly architect attempted to give visible embodiment to such an idea, even on a small scale, art critics would rank his work with the Albert Memorial as "gingerbread," and most of us, after enduring for an hour or less the yellow glare of its streets, the prismatic hues of its pearl gates and the flashing colours of the precious stones which formed its foundation, would fly for a rest cure to some quiet glade where we could stretch our limbs on green turf beneath the shadow of giant oak or beech, and watch white clouds sailing overhead in the blue. No, the Jerusalem which Blake longed to build in England's green and pleasant land would bear no sort of outward resemblance to St. John's picture—and yet it would be Heaven, a heaven as real as any we can imagine hereafter.

We have seen this book reviewed as "a warning against Spiritualism"—presumably because it declares that "Materialism and Spiritualism often walk hand in glove together," and that "there is no religious value in mere spirit-intercourse." But we are not disposed to complain of either statement: the former is, alas, true, and as to the latter, if modified by the substitution of "not necessarily any" for "no" we may accept it as a matter of course. Selfish aims and the frivolity of the vacant mind may, of course, characterise our intercourse with spirits in another sphere of being, just as they may our intercourse with spirits in our own sphere, and this, too, apart from the matters that may be the subjects of such intercourse. As life is not made up of watertight compartments and what we are enters into all that we do, there may be as much religious value attaching to a discussion of the food problem as to a discussion of the nature and attributes of the Deity. All depends on the attitude of mind of those engaged therein. "Psychic science," we read, "is no substitute for religion." Again, granted, and yet, though not a substitute, it may be a handmaid. Any evidence that life is lord of death and that love survives the grave must tend to strengthen faith in the fatherhood of God and the beneficence of the Divine purpose, and has to that extent a distinct religious value.

But we feel conscious of two voices, of two differing trends of thought, in the book. Otherwise it would be difficult to explain how the authors of a work so full of wise and beautiful teaching can be found giving with approval (p. 40) a quotation from Archdeacon Holmes containing two absurd statements which the least acquaintance with our subject should have prevented him from making and our authors from endorsing. He refers to "the possibility of intercourse between the living and the dead" (a fact in nature) as a truth borrowed by Spiritualists from the Christian Church. He might as well say that the discovery of the law of gravitation was borrowed by scientists from

Buddhism or Mohammedanism. Again, he alludes to the "self-styled Spiritualist," who claims and exercises, or pretends to exercise, "the power to disturb the rest of the departed, to call back a spirit from the dead for the sake of sensationalism," etc. We have never met that "self-styled Spiritualist" and we respectfully beg leave to doubt whether the Archdeacon has either.

While stating, both on the authority of Scripture and their own experience, that angels are human in appearance the authors do not commit themselves to any very definite pronouncement as to their real nature. Canon Masterman, however, who contributes an introduction, is quite certain on the matter. Angels "belong to a different group in the great family of God." If so—if "they have never, never known a fallen world like this"—they can hardly be in such a position to understand our difficulties and troubles and to give us sympathy and help as those who have themselves gone through similar experiences, and many of whom have been endeared to us by the closest and sweetest of earthly ties. But these spirits are "earth-bound"! And earth-bound spirits are (say Mr. and Mrs. Elliott), "as is well-known, of a comparatively low order." We have heard the statement before, but have never seen any reason for believing it. Why should we? Since when has it been a sin to love this fair earth and the people in it? We have so long used the word "spiritual" to mean that which is lofty, pure, noble, disinterested, and "material" for that which is sordid and selfish, that we have confused our thinking. Our vices, like our virtues, are spiritual, not material, and some of them—such, for instance, as spiritual pride and swelled-headedness—have very little to do with matter. The fact, with which we have become increasingly acquainted, that there are all shades of character and conditions on the other side as well as here, should have taught us this lesson long ago. If this world affords openings for the selfish indulgence of the appetites which God has given us, irrespective of the good and the happiness of our fellows, so it does for the exercise of the purest altruism, and something equivalent must be true of any stage of existence which is going to be of real service in the development of the higher self. We cannot have the possibility of self-giving without the possibility of its opposite.

Love never yet hindered spiritual advancement. If love holds any of our friends to earth, they will not lose by earth's gain. And any message of sympathy or encouragement, any tender remembrances of the past, however trivial to outsiders and however imperfectly conveyed, will and ought to mean more to us than the most profound philosophical treatise.

D.R.

### THE MOVEMENT IN BRIGHTON.

One of the most successful and progressive young societies is the Brighton Spiritualist Brotherhood of Old Steine Hall, whose second anniversary is now advertised in our columns.

The society commenced its career in a small furnished office in July, 1917. In five months it had removed to its present home, which, formerly a factory, has been changed into a warm, comfortable hall holding about one hundred and fifty. Owing to the war-conditions many difficulties had to be faced with heating, lighting, and furnishing, but every difficulty faded as events ripened, and at the present time it is a well-lighted and furnished hall that greets the visitor on entrance—a fact which, taken in conjunction with the broad-minded policy of the officers and the warm welcome extended to all comers, enquirers and friends alike, has done much towards gaining for the society a membership roll of upwards of 100 names.

The energies of the Brotherhood have not been confined to their own hall. A number of propaganda meetings have been held at the Athenæum Hall on Sunday afternoons. A visit from Sir A. Conan Doyle was arranged last October, and many well-known speakers, including Dr. Ellis Powell, the Rev. A. J. Waldron, Professor James Coates, Mr. A. Vout Peters, Mr. H. E. Hunt, Miss Lind-af-Hageby, Miss Felicia Scatcherd and others, have presented our glorious gospel from various aspects to large and appreciative audiences.

The society now desires to establish a centre for the expression of progressive thought with an open platform, with class-rooms and library, where any earnest enquirer or visitor may find a welcome and sympathetic help. With this object in view the second anniversary is to be celebrated by the formation of a Building and Extension Fund, Sir Arthur Conan Doyle and Mr. Vout Peters giving their services at the great meeting arranged at the Hove Town Hall, that this object may be achieved. The assets of the Brotherhood are well secured and vested in trustees, who are required to be members of the Spiritualists' National Union, Ltd. A special building fund account has been opened at the Kemp-town branch of Barclay's Bank in the name of the Brotherhood, and any sums may be paid in at any branch of the bank to that account. Any other information will be gladly given by the leader of the Brotherhood.

**HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donations: The Reading Spiritual Mission, £3; A Friend, £1.

### OBITUARY: MR. DAVID HARTLEY OF BOURNEMOUTH.

We learn with regret of the transition on the 11th inst., after an operation, of Mr. David Hartley, the revered and honoured president of the Bournemouth Spiritualist Church. Mr. F. T. Blake, writing as secretary of the Church, says: "Mr. Hartley's sudden demise (on the previous Thursday he officiated at the evening meeting) came as a shock to us all. His genial presence and ever-willing service had endeared him to old and young alike. While we share with Mrs. Hartley and her daughters the consciousness of the loss of his physical presence, we realise that that loss will be transmuted into gain for him, for them, and for ourselves; that in the home as in the church, the heart that loved, the mind that thought and planned, the spiritual force and affection that were so evident will remain theirs and ours with increasing power and service.

"The interment took place at the Bournemouth Cemetery on Saturday, the 14th inst., amidst brilliant sunshine, which added to the impressiveness of the service conducted by Mr. Frank T. Blake, who was assisted by Mr. Howard Mundy and Mr. Harry Hiscock. A large number of people were present, representing the two local churches. The many floral tributes bore eloquent, if silent, testimony to the love and respect in which Mr. Hartley was held. Caught by the gentle breeze, their fragrance came to us, as we lingered, like a breath from the eternal shores. Among those sending wreaths were Mrs. Hartley and family, Mr. and Mrs. Dell, Bess, Emm, and Fan, Mr. and Mrs. Reeves Grundy, the Bournemouth Spiritualist Church, the Bournemouth Spiritualist Mission, the Southern Counties' Union, the Southampton Spiritualist Church, the Portsmouth Temple of Spiritualism, Mr. and Mrs. Mundy and Peggy, Mr. and Mrs. Lonsdale, Mr. and Mrs. H. C. B. Martin and Mr. and Mrs. F. T. Blake and family."

### THE CASE OF MR. F. T. MUNNINGS.

We have received a long rejoinder from Mr. Munnings to the letter of Mr. F. T. Blake published last week. With this Mr. Munnings encloses numerous letters and documents. Further, we have a full report made on behalf of the Executive of the Portsmouth Temple of Spiritualism, and letters from persons who claim to have discovered the fraudulent nature of Mr. Munnings' mediumship. And there have been several visitors to give accounts and opinions. To one lady correspondent who reminds us that she warned us of the suspicious nature of Mr. Munnings' phenomena long ago, we can only point out that we are quite used to receiving denunciations of mediums who have been proved to be absolutely genuine. Mediumship is a very delicate thing and in unfavourable conditions is very liable to misinterpretation. As to Mr. Munnings, we know nothing either of him or his mediumship beyond the mixed accounts we have received. We have never personally either endorsed it or condemned it, having no first-hand experience to go upon. It is clear that the question can only be decided by a séance held under strict test conditions. Long experience in these matters has taught us that the attempt to settle these questions by controversy is interminable and usually futile. At any rate we do not propose to occupy the columns of *LIGHT* with accounts of the reports, letters and statements on both sides. They would fill several columns.

It is perhaps superfluous to remark that to counterfeit spirit communications and thus cruelly deceive the most sacred of human feelings is a revolting piece of sacrilege, not to be too severely condemned.

**LECTURES ON THE HOLY SPIRIT.**—Sir Arthur Conan Doyle recently declared that "the Holy Spirit is working in England now, just as surely as ever it did in Judea." A course of three lectures on the Holy Spirit is to be given by Dr. Ellis Powell, on the first three Thursdays of July, in the Church of St. Jude-on-the-Hill, Hampstead Garden Suburb. The lectures will be at 8.30 p.m. on July 3rd, 10th and 17th.

**NATIONAL UNION FUND OF BENEVOLENCE.**—The Honorary Financial Secretary (Mrs. M. A. Stair, 14, North-street, Keighley, Yorks.) acknowledges with thanks the following subscriptions received in May: Yorkshire County Union, Easter Monday, £2 17s. 3d.; Thomas-street, Bristol, £1; Pontypridd and District Committee, £3 6s.; Union of London Spiritualists' retiring collection at Convention, £5 16s.

**JAMES COATES**, author and psychic investigator of Rothsay, is open to fulfil engagements for lectures on the Direct Voice, Psychic Photography and other forms of psychic phenomena, the results of his own investigations extending over nearly forty years. Mr. Coates is also prepared to give lectures illustrated by lantern views. Letters addressed to him at this office will be forwarded.

**MR. HORACE LEAF** is announced to speak on "What Spiritualism Is," at a public meeting to be held on Thursday next, July 3rd, at 7.30 p.m., in the large hall at Gayton Rooms, Station-road, Harrow-on-the-Hill. Clairvoyant, Mrs. E. A. Cannock. Admission free, but a collection will be taken. Reserved seat tickets 1/3 (including tax), may be obtained from the Secretary, R. McLellan, "Waverley," Bolton-road, Harrow. Proceeds will go to the funds of the Harrow and Wealdstone Spiritualists' Society.

## 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, W.1.—6.30, Mrs. E. A. Cannock. July 6th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. July 2nd, 7.30, Mr. Robert King.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. M. Gordon.

Shepherd's Bush.—73, Becklow-road.—7, Mr. Cox. Thursday, 8, Mrs. Brown, open meeting.

Peckham.—Lausanne-road.—11.30, circle; 7, Mr. H. Boddington. Thursday, 8.15, Miss Ellen Conroy, M.A.

Lewisham.—The Priory, High-street.—6.30, Mrs. Worthington, address and descriptions.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Marriott. July 3rd, 8.15, Mr. Abethall.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. Prior, address. Wednesday, 8, Mr. H. Wright, address and clairvoyance.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. A. de Beaurepaire, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Walthamstow.—342, Hoe-street.—7, Mr. J. Forsyth. Thursday, 7.30, Trinity Hall, West-avenue, Mrs. Graddon Kent.

Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Mrs. E. M. Ball; 6.30, Mrs. A. Jamrach. July 6th, 11, Mr. G. T. Brown; 6.30, Mr. Nickels of Luton. Public service every Wednesday, 7.30.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Bloodworth, also Monday, 7.45, psychic readings, Mrs. Bloodworth. Thursday, 7.45, questions and clairvoyance; second anniversary meetings next week, see special advt.

READING LYCEUM ANNIVERSARY. — On Sunday last the anniversary services in connection with the Lyceum associated with the Reading Spiritual Mission, were conducted by the scholars; the addresses by Gladys Woodman, Mona Street, George Saunders, Arthur Lawrence, Stanley Taylor and Reggie Churn all reached a high standard, reflected great credit upon the teachers, and exemplified the sound educational advantages of the Lyceum method of training. Crowded audiences throughout the day marked their appreciation.

## Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ... ..	11-30	6-30
*Brixton, 143a, Stockwell Park Road ... ..		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ... ..	11-0	6-30
*Clapham, Reform Club, St. Luke's Road ... ..	11-0	7-0
Oroydon, Gymnasium Hall, High Street ... ..	11-0	7-0
*Ealing, 5a, Uxbridge Road, Ealing Broadway ... ..		7-0
Forest Gate, E.L.S.A., Earlam Hall, Earlam Grove ... ..		7-0
*Fulham, 12, Lettice Street, Munster Road Hackney, 240a, Amhurst Road ... ..	11-15	7-0
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ... ..		6-30
Lewisham, The Priory, 410, High Street ... ..		6-30
*Little Ilford, Third Avenue Corner, Church Road ... ..		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W. ... ..	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ... ..	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street ... ..		6-30
*Peckham, Lausanne Hall, Lausanne Road ... ..	11-30	7-0
*Plaistow, Spiritualists' Hall, Bræmar Road ... ..		6-30
*Plumstead, Perseverance Hall, Villas Road ... ..		7-0
Richmond, Castle Assembly Rooms ... ..		7-0
*Stratford, Idmiston Road, Forest Lane... ..		7-0
*Tottenham, "The Chestnuts," 684, High Road ... ..		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ... ..	11-15	7-0
*Wimbledon, 4 and 5, Broadway ... ..		6-30
*Lyceum (Spiritualists' Sunday School) at 8 p.m.		

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