

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,036.—VOL. XL.

[Registered as]

SATURDAY, JANUARY 17, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

We publish elsewhere the correspondence raised by Mr. Newman Harding in the "Evening Standard" of January 7th putting twenty-one questions on Spiritualism to which Dr. Ellis Powell makes admirable replies. Sir A. Conan Doyle also has answered the implication that he and Sir O. Lodge are the chief or only witnesses to facts which have been before the world ever since 1848 and round which a whole library has been written by scientific, legal and literary men. It is perhaps too much to expect an author to read also, but it would be amusing if it were not so afflicting, to find every "man in the street" to whom the facts are new, seriously expecting answers to a mass of questions—some quite elementary, some which reveal total misapprehension, and some which involve the deepest problems of humanity—all in the space of an article, and threatening his disbelief if this cannot be given! Mr. Newman Harding asks the use of the "Evening Standard" to "thrash the whole question out"; and seems unaware that the S.P.R. has accumulated some hundredweights of "Proceedings" and that many really important volumes have been written with this view by Sir W. Crookes, F.R.S., Dr. A. R. Wallace, F.R.S., Professors Richet, Lombroso, Schiaparelli, Ochorowicz, Dr. Crawford, D.Sc., F. W. H. Myers, Prof. Hyslop, besides those of Sir O. Lodge and Sir A. Conan Doyle. There are also many valuable books, written from a more popular point of view as stepping stones to the more scientific works. If "enquirers" would enquire a little before rushing into print, much advantage would accrue to all parties.

From time to time in these columns we hark back to the records of the past, first, because the public memory is short, and second, because in these earlier phases of our subject much happened and much was written that throws an illumination on some of our problems to-day. Moreover, we would "praise famous men," and keep their memory and example before our eyes. We think just now of Professor Hare (born in Philadelphia in 1781, died 1858), chemist and electrician, with much fine scientific work to his credit. Professor of chemistry of the University of Pennsylvania, his attention was drawn to psychic phenomena, which he at first dismissed in the fashion of too many other scientists of his day; but later, with rare courage, to say nothing of fair-mindedness, he carried on a series of scientific tests, after the fashion of Dr. Crawford, of Belfast. In the result he was convinced of the reality of psychic phenomena, and from being an unbeliever

either in the Deity or the immortality of the soul, he became, in his own words, "a believer in revelation and in revelation through Jesus of Nazareth."

* * * *

Contemporary with Professor Hare was Dr. John Elliotson, F.R.S., President of the Royal Medical and Chirurgical Society of London. His name is well known as that of one of the pioneers of mesmerism. He, like Professor Hare, was a Sadducee—indeed, he had even written a treatise to show the impossibility of any life after the death of the body. He regarded mediums as impostors, and psychic phenomena as a mixture of fraud and delusion. He had studied mesmerism and championed it, but it had not at that time led him to the deeper mysteries of which it is the doorway. But in the year 1863 he met the famous D. D. Home and entered on a serious investigation of the phenomena of Spiritualism. The result may be summarised in the words of a London daily paper which, in its obituary notice of Elliotson (who died in 1868), said: "He expressed his conviction of the truth of the phenomena and became a sincere Christian whose handbook henceforth was the Bible . . . he said he had been living all his life in darkness and had thought there was nothing in existence but the material." We remember how that Gerald Massey compared his experience in coming into Spiritualism as being like passing from the dark hold of a ship to the upper deck with its fresh air and skyey splendours.

* * * *

Here are two instances, then, of famous men whose mental outlook was changed and their lives made radiant by a knowledge of the facts of Spiritualism. We could, as our older readers know, fill many pages with the long roll of men of outstanding ability in the world during the last sixty years of whom much the same could be said. We have often been told of late that the many new readers of LIGHT are astonished to see some of the distinguished names associated with a subject which they had been led by ignorant writers in the Press to suppose was mainly in the hands of foolish and superstitious people. We can easily believe it. It is astonishing how little information is regarded as necessary to render a man an "authority" on Spiritualism when it is a question of condemning it. Of course the public are beginning to find out the truth for themselves now, and are likely to give little heed to their mis-leaders and mis-educators who can only nowadays influence persons who, being without any power of thinking for themselves, are of little use to our movement. We can well dispense with their suffrages.

REPORT ON THE DIVINING ROD.—A paper of nearly sixty pages entitled "The Divining Rod: A History of Water Witching," by Arthur J. Ellis, has been issued from the Government Printing Office, Washington, in connection with the United States Geological Survey. It gives a sketch of the history and use of the rod, refers to the principal investigations carried out regarding it, including those of Sir William Barrett published in the S.P.R. Proceedings in 1897 and 1901, and adds a long bibliography. The writer, however, appears to content himself with dismissing the theory that the motions of the rod are caused by magnetic disturbances in the earth or any virtue inherent in the rod, overlooking the fact that this in no way discredits the actual existence of the "dowsing" faculty, of which there is abundant evidence.

TESTS WITH A GIFTED MEDIUM.

READING "THE TIMES" BEFORE PUBLICATION.

BY THE REV. DRAYTON THOMAS.

The following are selected from tests received since writing a previous paper on the above subject. They are similar in character to those then recorded, but their value is cumulative. The statements were received at sittings with Mrs. Osborn Leonard at the dates and hours appended. That there should be no question as to my accuracy in recording, it is my custom to duplicate the notes, sending one copy the same evening to the research secretary of the S.P.R. and taking another to a friend with whom it is discussed that night. Thus two people have copies of these tests before the next morning's paper is issued, and this protects me against slips of memory or charges of inaccuracy. The following are all from "The Times," but our experiments are not limited to that paper.

CONNECTED NAMES.

On November 7th, 1919, at 3 p.m., I received the following, which links together a number of names in an association so close as to be beyond possibility of coincidence. "In 'The Times' for to-morrow, about one-third down the second column of the first page, is the name of your wife's mother, and also within half an inch that of another of her near relations." Anyone looking at "The Times" for November 8th can see these names together rather less than a third down the second column of the first page. They are Mary and Alice (my wife's mother and sister). "About two inches lower is the name of someone belonging to your wife's mother in South Africa." Three and a-half inches below appears the name Norman, a grandson who for some years past has lived in Natal. "There is also a word or name which suggests an animal. This and the first two are all within the space of five-eighths of an inch." The first three letters of Sowerby bring to mind a familiar quadruped, and this name and the previous two are even closer together than stated, for a square half-inch of the paper contains all three! Nor did the above exhaust the test; two further particulars were added and correctly found in the adjoining indicated positions.

A PICTURE IN "THE TIMES."

"On page six there is a picture, not in the middle but at the side of the page." Pictures are not a usual feature of "The Times," but on this Saturday there was, at the top right hand corner on page six, a picture about four inches square representing a man-of-war at sea, with inset showing head and shoulders of a prominent politician. This is exact.

FORTY YEARS BACK.

On November 21st, 1919, at 3 p.m., I was told to look in the tomorrow's "Times" for certain particulars.

After allusion to something a third down the second column there followed this: "Also in the near vicinity is the name of a place Mr. Hine had lived in." We had been conversing at a previous sitting about this gentleman who, forty years ago, was the personal friend of my father and a prominent official in his church at Baldock in Hertfordshire. As he had long ago removed to London I was uncertain which place might be intended and was interested next morning to find at the top of the second column the old and familiar address, Baldock, Herts! "To strengthen the test he tells you that something in conjunction with the above made him think of a person's name. It will strike you." It does! The next words to Baldock, Herts, were "Funeral at Golders Green." Here Green is a place-name, but it at once brings to mind the way in which, as a personal name, it has been used from time to time during three years of intercourse with my father through Mrs. Leonard. It originally emerged in a peculiar manner affording a neat identification and thenceforward served to indicate a special way of introducing fresh names, as well as being that of a former mutual acquaintance. Baldock and Green absolutely meet the requirements of this reference.

After pointing out where my mother's name would be found he continued: "Again, very close, your uncle Alfred is named, also the name of one in whom he is very interested." Within three inches were the names Thomas William, being two out of the three of my uncle Alfred William Thomas. This is a little way down the first column, while two inches above it in the parallel column is the name of Alfred's eldest daughter Florence. Comment would be superfluous!

INSERT ANOTHER "N."

On December 4th, 1919, I took the sitting earlier than usual, so that "The Times" tests were being given me at noon, and one of the first remarks made respecting them was that they had been selected when preparation of the next day's issue had not progressed so far as usual. Recollecting this the change in position of the following test-name is interesting. "On page one and column one, about

two inches from the bottom, he thought he saw clairvoyantly the name Hutchinson." At first I had written this as Hutchison, but on spelling it aloud was told to insert an "n" after the "i," making it Hutchinson. Searching next day in the spot named I failed to find it, but turning from the bottom of the first to the top of the second column discovered it in the third notice, where it appears spelled in the corrected form with the "n"! A moment's consideration will show how easily this notice may have been transferred from the one place to the other after the hour of noon on the day previous to publication; for, as I am informed, alterations may be made up to within a short time of printing, and the insertion of a few more birth and marriage announcements would have been sufficient to account for the changed position of the notice containing the name Hutchinson. Some friends have asked me why many of these tests are couched in vague language. I reply that while there are reasons for the indirectness of some allusions, reasons well repaying study, as I hope to show later, yet others are clear-cut and absolutely definite; of this latter class the one now under discussion is a good example. But since these are the least suggestive of any it is well that my communicator should not confine himself to such, but should exercise ingenuity in devising others more worthy of study for the hints as to method, difficulty and ability which they suggest to students.

(To be continued.)

LET THE CHILDREN KNOW.

AN AMERICAN TRIBUTE TO THE LYCEUM.

The following eloquent appeal for a fuller recognition of the Spiritualist Lyceum, with an outline of what it means to the movement, was made by Mrs. Anna L. Gillespie at the recent American Convention of Spiritualists, at Pittsburg. We take our report from our excellent contemporary, the "National Spiritualist" (Chicago).

Mrs. Gillespie said:—If there is a subject under the sun which has had cold water thrown upon it from every point of Spiritualism, it is that part of our work, the Lyceum. Perhaps you think the Lyceum session consists of going over Andrew Jackson Davis' physical exercises. Perhaps you think it consists of marching. I have heard the remark, "I do not want a Lyceum because our young folks do not like the marching." The Lyceum is not mere marching, except that upward march to higher fields of Spiritualism to which all true Spiritualists must aspire. Its place in the ranks of this history of Spiritualism is just where the place of your school is in the education of your men and women. It takes the place of your books, from which the larger part of you people start. Our people are populating the Sunday school of orthodoxy, why? Because we have shown no interest whatever in their being made to understand in a wholesome and interesting manner.

I would rather be a successful worker among the children than the greatest orator you could put upon your platform. Why? Your orators will pass away, your children are just coming up the hill, their little faces illumined with hope and they want to know something about this philosophy. You attend your phenomenal meetings and lectures, but you don't take your children along. You think the children are not interested. I am reminded of the séance Mr. Slater gives to the children at Lily Dale. Why, there is a discussion there in which there is more splendid brain development shown than there is in your own circles. And in these circles the children ask questions that if we did not have help from the spirit world we could not answer. Don't wait until your children's hearts are broken, give them the knowledge while they are young and let them learn that those who travel heavenward do not travel alone or that those who travel alone do not walk alone. We need the co-operation of spirit friends and all of you to help this movement for our young people.

One of the greatest deeds we can do is to make these little children grow into good men and good women, for I hold that a decent, self-respecting, earnest Spiritualist cannot help but be a good man or a good woman. You are the ones to have this heritage. What do we need? We need everything that a modern Sunday school has ever had to advance this cause. The little papers. The children will go for miles to get their Sunday school papers; they need the little invitation card. The modern equipment of a Sunday school to-day is something most interesting if you attended one. It is as fine as silk. Our little children have nothing to work with. Nothing to work with. Won't you help us? It is your children.

We bless and worship the little ones after they have gone away from us, but we do not do as we should for them while they are here. God bless them, they have got a work to do. You may talk of mediumship. You may talk of the powers, the intellectual powers of men and women who are coming into Spiritualism, but if our children are not clean, sturdy, healthy Spiritualists, our meetings are a lost cause. Not a man or a woman can afford to say it is not your interest. They are your children.

To me Spiritualistic Lyceum work is the fundamental power of Spiritualism. Don't throw it away. Then to-morrow you will not want for anybody when you leave your work, for there will be plenty of others to carry it on.

In this world truth can wait—she's used to it.—DOUGLAS JERROLD.

[A CRITIC'S "LOGICAL QUESTIONS."

ANSWERED BY DR. ELLIS T. POWELL AND SIR A. CONAN DOYLE.

The "Evening Standard" on January 7th published from Mr. Newman Harding (Society of Authors) a series of "logical questions" concerning Spiritualism and spirits, to which he invited replies from Sir Arthur Conan Doyle. On the following day the newspaper printed this answer contained in a letter from Dr. Ellis T. Powell, whom it describes as "the well-known writer."

He says:—

"I don't know if my old friend Conan Doyle will reply to Mr. Newman Harding. Pending his action, or inaction, I send brief responses. To one or two queries of the absurd type I have replied by counter-questions, equally farcical. I should recommend to Mr. Newman Harding the perusal of some elementary book on Spiritualism, such as Sir William Barrett's 'Psychical Research.' Some slight knowledge of a subject is desirable in all critics thereof."

QUESTION AND ANSWER.

Dr. Powell then proceeds to give Mr. Newman Harding's questions and answers them seriatim:—

"(1) What really is a spirit? How is it possible to know one and to understand whether it is the real thing or not?"—A spirit is an individuated personality conscious of its own existence. It may be incarnate (like mine while I am "alive") or discarnate (like the spirits of the "dead"). It is recognised in the same way as other personalities, by visible signs, or, where there is no visibility, by other methods of identification.

"(2) How is it possible to tell bad spirits from good spirits?"—By their fruits ye shall know them.

"(3) Has a spirit a conscience and a soul?"—Yes, it has both.

"(4) What is the difference between a spirit and a ghost?"—Ghost is the old English word for spirit, as in the ancient expression, "the Holy Ghost."

"(5 and 6) Why should it be necessary to get into communication with spirits through mediums, more especially when these are mostly anything but well educated? Why must spirits and mediums have darkness? Why can't spirits appear and deliver messages in the light? How is it possible to know an honest medium from a dishonest one?"—Why is it necessary to develop the photographic plate in non-actinic light? Why cannot we drink strychnine as a beverage?

"(7) Why do spirits as a rule require tambourines, etc., to play with?"—Why do medical men, as a rule, stand on their heads while being consulted by their patients?

"(8) Are mundane languages also the languages of the spirit world? If so, why? If not, how is it spirits speak in these languages and do not attempt to teach us theirs?"—Mundane languages (that is, conventional sound and sign symbols of ideas) are necessarily used in communicating with mundane intelligence. There is no language in the spirit world. Ideas flash direct from spirit to spirit.

"(9) Why do spirits wear clothes? Clothes, too, identical in material and fashion with those on earth? How is this material obtained?"—Their apparent terrestrial attire is a means of manifestation and identification. Now we see in a mirror enigmatically, as St. Paul says. We do not know the real nature of the spirit body.

"(10) Why do spirits have similar foods and drinks to those on earth? How are these obtained?"—They don't. But they can, for newcomers, make foods and drinks apparently similar, by the creative power of thought.

"(11) How is it that spirits never have any communications to make that will benefit and advance mankind? Therefore, as spirits are of no practical use or benefit to mankind or the earth, why should we wish to get in touch with them?"—How is it that doctors, astronomers, biologists, and geologists never have any communication that will benefit and advance mankind? The question is less absurd than Mr. Newman Harding's.

"(12) Why do spirits always talk about themselves and their mundane lives?"—They do not "always" talk in that way. When they do, they have the same reason as Mr. Newman Harding, meeting an old friend, would have for talking over the good old days and "auld lang syne."

"(13) Why, in the spirit world, judging from the conversations reported, should costermongers still be costermongers. Red Indians still Red Indians, and village idiots still village idiots, and so on?"—Because survival involves continued personal identity. There are no idiots in the spirit world.

"(14) Why should spirits, according to revelations, live what is practically an imitation of mundane existences? Why be permitted a memory of this world and the life here?"—How can there be survival of personality without memory? It is the essence thereof.

"(15) If the next life is a step onwards, why can't spirits tell us of the different conditions there? Their spiritual senses don't appear one iota in advance. Why?"—See the answers to (5), (6), (7) and (11).

"(16) Has any nation or race ever adopted Spiritualism as a religion, or part of its religion, with success?"—Yes, the British people have adopted a religion based upon the

survival of the human personality after death. It has inspired immeasurable devotion and boundless sacrifice. Spiritualism itself is not a religion, but a science.

"(17) If Christianity accepted Spiritualism as part of its religion, what benefits would this confer on this world, apart from helping hordes of charlatans to prosper?"—The doctrine of survival is the essence of Christianity. There is no "if" about it.

"(18) Although sex is necessary on this earth, why is it necessary in the spirit world?"—Sex is a subtle differentiation of personality. The reproductive function is a secondary and ephemeral "accident" thereof.

"(19) Why should the age of 24 years be the golden age to which, in the spirit world, spirits grow or return? If this is so, what is the attitude of a grandchild towards its grandparents, and *vice versa*? What are the feelings of a mother towards the babe which died at six months, the mother therefore having nothing to do with the bringing up of this infant to the age of 24, and also of the babe which never knew its mother?"—Who is Mr. Newman Harding's authority for the age of 24?

"(20) Why should, and how can, physical relationship on this earth be extended to and continued as spirits? How can mothers and sons here be mothers and sons in the spirit world? If this is so, is motherhood here a dual rôle producing the mundane son and the spirit son? Again, what were these spirits before the physical life and relationship here? They can't have been the same mothers and sons then, surely?"—Physical relationship is only the corporeal manifestation of spirit affinity. It is the latter which functions here and survives hereafter.

"(21) Is the spirit world the next and final phase? But, as the spirit is immortal, must we not have been in the spirit world before we got on this earth? So, if we go back, don't we return also? Does not this mean an endless alternative of mundane and spiritual existences? If so, *cui bono*?"—We know nothing of this "final" phase. No scientific Spiritualist would affirm that the spirit is immortal, as Mr. Newman Harding does. Survival is one thing, immortality another. The former is proved; the latter is (probably) incapable of any proof susceptible by the human intelligence. Doubtless re-incarnation is a fact in many cases. The young man goes backwards and forwards to college, gaining fresh knowledge and experience every term; why not the spirit, too?

SIR A. CONAN DOYLE ON THE "MAIN THESIS."

Sir Arthur Conan Doyle replied as follows in the "Evening Standard" of January 9th:—

"Mr. Newman Harding shows the limitations of his knowledge by alluding to the Spiritualist position as if it rested upon the assertions of two men, Sir Oliver Lodge and myself.

"Has he never consulted the writings of Sir William Crookes, Professor Hyslop, Professor Lombroso, Dr. Geley, Charles Richet, Dr. Crawford, of Belfast, W. T. Stead, Professor Hare, Judge Edmonds, and so many more?

"If he has done so he has no right to state the case as if it rested upon two witnesses; if he has not done so he should consult the recognised authorities before asking long lists of questions which would take a volume to answer.

"On examining this list I find that most of these questions are not really questions at all, but assertions, usually false and sometimes offensive. The mentality which can ask, 'How is it that spirits never have any communications to make that will benefit and advance mankind?' on the assumption that the fate of the human race and the present condition of our loved ones who have gone before is of no consequence to mankind, is to me unthinkable.

"Is it not evident that the function of higher beings is to minister to our spiritual needs and knowledge, not to invent motor engines or to instruct us in chemistry? We should become automata if we were to allow our world to be run from the outside.

"There are only two vital propositions in Spiritualism. These are that personality survives death without a change; the other that under proper physical conditions communication is still possible.

"Professor Hyslop, the highest authority in America, says in his recent work, 'Life After Death' (p. 306): 'Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward.' I believe that to be a perfectly just dilemma.

"As to those questions of minute detail which make up the long catechism of Mr. Newman Harding, their answer is insignificant compared with the importance of the main thesis. A great quantity of information has been gathered and certain conclusions have been formed, but there is latitude for dissent, and no Spiritualist would make such points a touchstone of the truth."

The following is the remark of Mr. Harding's to which Sir Arthur alludes:—

"It is all very well for men like Sir Oliver Lodge and Sir Conan Doyle to tell us glibly of a spiritual existence to which they can gain access by extraordinary methods which have convinced them that dead relations exist there happily and are quite ready to appear and chat to those they have left on earth, but as the methods are so extraordinary, and the results also, it doesn't help us much."

We refer to the above discussion in our Notes by the Way.

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RESOLUTE INCREDULITY.

Spiritualists who have seen certain phenomena under test conditions are often amazed that anyone should be found who still denies the facts, to which so many men distinguished in literature and science have borne witness after close and careful examination and experiment. But the process by which this comes about is perfectly natural. Our age oscillates between childish credulity and profound distrust. The curious thing is that, in despite of experience, it reserves the former for the demagogue, and the latter for the historian, the psychologist, and the student of human affairs.

In the first place, we must remember that the sceptic has seen nothing, or only a few elementary phenomena, himself; and faithful to the prevailing distrust of his fellows, he thinks himself authorised, on his general notions of the possible, not only to hold judgment in suspense, but to deny with much vehemence what others have seen and testified to. It is, moreover, firmly fixed in many minds that other people long for immortality, and that the Spiritualist beliefs in survival arise from the ardent desire that this hope may be realised. It is, however, highly improbable that humanity yearns for a future life. The "shouts of joy" which greeted the late Mr. Charles Bradlaugh's statement in lectures to working men, that this life ends in nothingness, are positive proof against this supposed desire. Further, if each of us examines himself at all closely, which alternative he would take if offered the choice between endless sleep on the one hand and working out his misdeeds and mistakes on the other, it is quite certain that there would be an overwhelming vote for the former alternative. It is much more probable—now that the soul has been proved to have a real existence and not to be merely "a name for the functions of life"—that the universal belief in some kind of survival, to which all religions bear witness, has come from the sub-conscious instincts of that soul, which would naturally have some such premonition. And to refer the origin of religion to "dreams," as Herbert Spencer and others do, instead of to the psychic phenomena now proved to exist in all nations, is a pure *a priori* assumption on the part of philosophers who think it beneath their dignity to examine the psychic facts which afford a quite natural explanation of primitive animism.

But there is much more than this: As leading and typical phenomena of Spiritualism let us take Materialisation, Telekinesis, Psychic Photography, Clairvoyance, Healing, and Automatic Writing. There are two reasons for the incredulity with which these are received, besides that already mentioned. One is that they are disparate to the recognised order of things, and the other, that each instance is discredited separately, no weight being allowed to the cumulative evidence.

The accounts of experiments in materialisation published by Dr. Schrenck-Notzing, Professor Charles Richet, and Dr. Geley, those of the last named witnessed by "over a hundred men of science, chiefly physicians, who, starting from absolute scepticism were entirely convinced" of the facts, are dismissed with a shake of the head by our resolute sceptic. It is "too large an order," he says; and adds, in spite of the fact that precaution against fraud is stated as a leading idea in experiments, that "men of science are not the best judges of such things because, being used to experiments in which no suspicion of fraud can enter, they are not on the look out for it." It is apparently assumed that being men of science their common-sense

is in abeyance, and materialisation is therefore set aside as unproven.

Psychic photography, in spite of repeated testimony by competent professional photographers, engaged specially to verify the facts, is unhesitatingly ascribed to fraud and collusion, because such photographs can easily be faked, given time and opportunity to do so, just as Treasury notes can be faked. Our resolutely sceptical friend will not, as a rule, even look at them, nor listen to the conditions under which they were taken.

Telekinesis he is a little afraid of since Dr. Crawford's experiments, but one of the brotherhood (who has not read Dr. Crawford's books) recently told me with reference to Crookes' experiments that "*Crookes would not have noticed*" (!) if Mr. D. D. Home had put a small weight on the board with which a trial was made to see whether a force could be exerted on a balance when the only contact with the medium was through open water.

Clairvoyance, in which are furnished accurate descriptions of persons unknown to the medium and of whom the sitter is not consciously thinking, is explained by assuming, without a particle of proof, that they are being thought of sub-consciously—"the whole is a thought-reading performance." When clairvoyance occurs at or soon after the death of the person perceived, that is said to be due to the concentration of thought of the dying on the distant person; in flat contradiction to the fact of the gradual weakening of faculty and final coma of dying persons.

Healing is either "imagination," "hysteria," or "suggestion"; it being unnoticed that "suggestion" is not in itself a mechanism at all, though it may set a mechanism in motion.

Prophecy is simply "coincidence"; such cases as the express statement (recently published with authenticated dates) made at the height of the German offensive of March and April, 1918, that the tide of war would turn on August 26th of the same year, being referred to that category so convenient to illogical minds—coincidence. The fulfilment and the event coincided. Doubtless; but why did they coincide? that is the logical question.

Automatic writing is, "of course," the result of "unconscious cerebration," or telepathy from other minds. That half of a message has been given to one automatist in Paris, and the other half to another automatist eighty miles distant at the same hour, the blank intervals in time at each place corresponding, proves nothing to our sceptical friend; neither does he draw any inference from the fact that such writing may, as in the Glastonbury script, convey information which no living person could be aware of. "It is all telepathy."

In short, the process of elimination on one ground or another, or no ground at all, leaves the resolute sceptic with nothing whatever to synthesise. Q. E. F. ! He is happy; why disturb him and make him lose his temper? But the chief reason for all this scepticism is, as remarked by the late Dr. W. B. Carpenter, that "there is no place in the fabric of (usual) thought into which such facts can be fitted," and therefore until such a place is made, further evidence of the same kind is useless. And Spiritualists might do well, instead of labouring to prove over again phenomena which have been established as well as experiment and observation can establish anything to synthesise the facts not for resolute sceptics but for the open-minded, and deduce the elements of a scheme in accord with the known facts of biology and physics. This we propose to do in following articles.

We are inaccurate when we talk of invention. Man invents nothing. It is always discovery and application. In every branch of science there are innumerable fixed laws; processes of force and repression, swiftness and delay, decay and renovation. The wonderful brain of man can, by thought and reasoning power, make novel arrangements of bulk and proportion which effect attraction and repulsion, and so produce a new thing. But the laws on which it is founded have been before the world began.—"Notes on a Pilgrimage," by L. H. J.

FROM THE LIGHTHOUSE WINDOW.

Miss Lillian Whiting, in Boston, U.S.A., sends New Year greetings to *LIGHT* and its readers. We return the sentiments of our always welcome contributor, and can assure her that her beautiful books, which are ever in request, bridge the distance between her and many appreciative and grateful hearts.

Mr. W. B. Yeats starts to-day (Saturday) for the United States on a lecturing tour. Among our friends now in America are Dr. Abraham Wallace, Lord and Lady Glenconner, and Sir Oliver and Lady Lodge.

Messrs. Kegan Paul, we understand, have in hand a translation of Dr. Schrenck-Notzing's famous book on Materialisations.

Mr William Hope, of the Crewe Circle, proposes in the Spring to visit Paris, where a number of scientists are anxious to have the opportunity of witnessing his wonderful work in connection with psychic photography.

Viscountess Molesworth made the following sound comment on a recent case in a letter in the "Daily Mail": "During the reading of a letter from an officer who had committed suicide the coroner explained that a certain sentence apparently referred to the 'Spiritualistic craze, which is now upsetting the public mind.' I think I am right in affirming that this officer knew very little of the subject, for no one with any real knowledge of Spiritualism would face the consequences of taking his own life. So, in lessening the number of suicides, the so-called 'craze' might be considered useful instead of calculated to 'upset the public mind.'"

Mr. R. A. Bush, alluding to this case, says "The coroner's spiteful and ignorant remark was based on the deceased having said in a letter to a lady friend, 'If I can possibly get in touch with you (meaning, no doubt, after death) I shall do so.' But the inquest revealed a number of forces at work in his surroundings any one of which was sufficient to cause self-destruction to such an overwrought man, without recourse to Spiritualism as an incentive."

We witnessed this little incident a few days ago. It has a moral. Three friends occupied a small table at a restaurant in London, and in the fourth seat there was a stranger, a young man. After a time the stranger, apologising for intruding, asked if one of the three whose name he had overheard came from B—— (naming a certain town), because he had been acquainted with such a one there. It was so, but the gentleman failed to recall the questioner. Then the latter said (and here comes in the moral), "Don't you remember the day I fainted in church and you carried me into your house?" The one spoken to replied, "Yes, now I remember you quite well." These are the simple, evidential touches which, when occurring with a medium, are described by the ignorant as "trivial," but this instance from everyday life proves they are indispensable for purposes of identity.

The persons concerned in the above incident were Mr. Stanley De Brath, Miss Estelle Stead, Mr. Leslie Curnow, and Dr. J. C. Smith.

A curious phase of psychic development is described as follows by Mena M. G. Bielby in a letter to the "Daily Mail": "As all students of the occult know, the ability to feel the thoughts of others is one phase of developed psychic sensitiveness and is quite independent of any material link. Personally, I regard the ability to 'sense' the minds of others as a severe handicap in the battle of life. It is not only the Eastern peoples who regard speech as a means of concealing thought. I usually find an outwardly amicable conversation with several people, especially with strangers, equivalent to a noisy meeting in which all are expressing diverse views. The result is mental strain, taxing to the full one's powers of tact and adaptability. In talk with one person only I hear the other's thoughts as clearly as if spoken, and it is as if I were listening to a duet. Such experience impels one at times to exclaim with Schiller, 'Take back thy dreadful gift!'"

Miss M. Mondell (Nantwich) vouches for the truth of the following narrative: About mid-day on Thursday, December 4th, she heard in the house a child's voice singing. No child was visibly present, but she recognised both the voice and the song. The voice was that of a little cousin who had visited the family some months before, and the song was one which during his stay he was always singing. Subsequently a letter was received from the boy's mother confirming the news that the child had passed away on the

evening of the 4th as a result of a motor-car accident which he had met with while returning from school at mid-day—the very time that Miss Mondell heard his voice.

Under the heading, "My Spirit Boy—By His Mother," the following appears in the "Weekly Dispatch" (December 28th): "I lost a child aged thirteen eighteen years ago. As I had no proof that convinced me there was a future existence, my grief was terrible. I prayed to God, if a God there were, to prove to me that my child still lived. I knew nothing of Spiritualism at all. While playing with a planchette, given them as a toy, my two other children suddenly got scrawled across the paper 'Tell mother don't worry. Me happy.' The vanished child had often adopted, in fun, this baby talk to me when I said 'You are all growing so big I shall soon have no baby left.' His two brothers, aged fourteen and sixteen, were each accusing the other of 'pushing' the planchette, for when the message came they had simply been treating it as a rather queer game that told you your fortune, future profession, etc. This was the beginning of four years of long conversations with my child, through the planchette. We talked for three hours daily, and I spent another hour or two copying it all down."

The new catalogue of the Theosophical Society, Tavistock Square, has a section, classified under the clumsy term, Psychism, in which is to be found a very representative collection of works on Spiritualism. The cataloguer, however, who recorded "Footfalls on the Boundary of Another World" as by "Anon." has yet something to learn.

Sceptics of psychic phenomena have sometimes said, when confronted with evidence of "apports," that if there could be produced by this means a copy of, say, "The Times of India," or the "New York Times" of the previous day, they would believe. So far this has not been accomplished, but the experiences of the Rev. Drayton Thomas related in this and a previous issue of *LIGHT* are a step in that direction, for they give data from "The Times," obtained a day before publication.

Replying to a clerical opponent who said that Telepathy accounted for all communications from mediums the "National Spiritualist" (Chicago) asks how accurate foretelling or prevision of future events can be accounted for by Telepathy, unless aided by an independent spirit intelligence. Our contemporary also asks the reverend gentleman to prove that transfer of thought between mortal minds ever takes place without the help of a third or spirit entity acting upon both concerned parties.

From a comment in the "Harbinger of Light" on the decision of Mr. Bankes, K.C., in the recent case of Mrs. Bloodworth, we see that a summary was cabled to Australia—a notable instance of growing recognition by the Press of the public interest in the movement.

Mr. Horace Leaf relates the following story in a contribution to "The Two Worlds" (January 9th) entitled "Experiences." He says: "I am confident the future can be foreseen. The fact has been forced upon me over and over again through my own mediumistic powers and those of others. Indeed, the first Spiritualist test I ever received bore directly on this matter, and went far towards convincing me of its reality. Mr. Ronald Brailey was the medium, and the place wherein it occurred, a Spiritualist Church in North London. Between two and three hundred people were present. I was not a Spiritualist then, and, indeed, believed the cult to be a mixture of fraud and credulity. My principal aim at the time was to expose the whole affair."

Mr. Leaf continues: "As evidence of my unbelief, I carefully placed two articles in the tray sent round for the purpose of collecting articles for the medium to psychometrise, my object being that as psychometry was impossible, Mr. Brailey would contradict himself if he 'read' both articles. On picking one of them, he gave a remarkably accurate description of my past and present condition. Then he foretold that although the owner of the article was opposed to Spiritualism, he would, nevertheless, one day become a great supporter of it, and that 'four years from now he will stand upon this platform doing what I am doing.' The possibility of this coming to pass was so remote, that my friends and I, after the meeting, made it a great source of merriment. But Mr. Brailey was correct in all but one detail, for exactly four years later I gave my first public demonstration for that Society, but in another building."

Apropos of the above, it is interesting to recall Laplace's remark that though we do not speak of astronomical forecasts as prophecy, to an Intelligence to whom the mechanism of the mind is as well known as are astronomical laws to us, it might be as easy to foretell physical results from their mental causes as it is for an astronomer to predict an eclipse

ANOTHER CRITIC GONE WRONG.*

AMUSING DISCOVERY OF A "SPURIOUS" PASSAGE FROM MYERS,
WRITTEN BY MYERS HIMSELF.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

This, at all events, is the work of a man who has devoted some study to the science whereof he writes. It is refreshing to find among the critics of psychic research one who reads first and writes afterwards, since most of them work the other way round. "Most now," Dr. Schofield says, "confess the phenomena real," though he thinks investigation superfluous because we have a book—to wit, the Bible—which is full of the other world and contains much information concerning the spirits inhabiting it. And then, having kept thus far on solid ground, he jumps (p. 197) to the assertion that "all studies in necromancy are expressly forbidden, with what is now seen by modern science to be Divine wisdom." To begin with, necromancy is not psychic research, but the very antithesis thereof. But apart from that, Dr. Schofield does not notice that if it was "Divine wisdom" which forbade whatever is meant by witchcraft and familiar Spiritism in the Bible, the same wisdom prohibited many things which modern common sense regards as perfectly harmless.

The same Divine wisdom forbade the eating of pork (and therefore of bacon and sausages) (Lev. xi., 7); the consumption of jugged hare (Lev. xi., 6); the wearing of a garment made of two kinds of stuff (Lev. xix., 19); the trimming of the beard (Lev. xix., 27); and the carving of statues and the making of ornaments in the likeness of anything in heaven or earth (Ex. xx., 4). It enjoined upon housewives (Lev. xi., 33) the smashing of any dish into which any mouse had fallen. It ordered the wearing, by men, of fringes and other peculiar decorations which none of us nowadays would dream of displaying.

The legislation which availed for the childhood of the race is not apt for its adolescence. The developed freedom which justifies men and women in eating bacon for their breakfast, in wearing garments fabricated from different textile sources, and in washing instead of smashing the contents of the china pantry will be sufficient to make good our claim to explore the Debateable Land. Dr. Schofield's assertion that the investigation is "undoubtedly condemned in principle and practice by the Bible" borders on the ludicrous in the face of the specific New Testament command to "examine" the spirits, and when we remember St. Paul's explicit declaration that the capacity to do so is one of the gifts of God.

In 1881, says Dr. Schofield, "Canon Wilberforce examined into Spiritism and believed it to be a revival of Pagan mysteries and practices." In so far as it represents the continuity of man's efforts to penetrate the veil between himself and the next plane, Canon Wilberforce's belief was right. The fact is no more a reproach to psychic investigation than would be the discovery that the possibility of wireless telegraphy was suspected by Plato or Socrates. That discovery would only show that those great philosophers had been in touch with mysterious forces which later science was to analyse and yoke to the car of human progress. Modern psychic science is in some respects a heritage from earlier efforts by man to get behind the *status quo*, and see what he can discover about his own destiny. Indeed, the late Father Figgis (no mean authority) regarded the claims of the Eucharist as being enhanced and dignified by their relation to, and their development out of, man's primeval efforts at the creation of a satisfying and sacred ritual. "A man who takes part in a high celebration of the Eucharist is a witness of, and a sharer in, the unity of history. In this worship he is carried far back through many ages, breathing climates older than the Christian, and he, a modern, is at one with primitive man." ("Civilisation at the Cross Roads," p. 213.)

This allusion to Wilberforce is but one of many quotations which recoil with terrific force upon Dr. Schofield himself. For instance, he quotes the "British Quarterly Review" as saying that

"to hearken to the voice of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, more revolting. If it be the latter, no pursuit can be more dangerous."

How can you hearken to the voice of the dead? If a personality is dead it possesses neither voice nor utterance. But if the non-existent voice of the "dead" be a reality (what a supposition!) then "no pursuit can be more dangerous" than hearkening to it. Mark the inconsequent dogmatism of all these assertions. There were times when narrow-minded but cocksure people would have told us that astronomy, or the study of the Scriptures in the English tongue, or the belief in the rotundity of the earth, or the circulation of the blood, or the use of anaesthetics in surgical operations were all dangerous and contrary to the will of

God. Now it is the turn of psychic science, since only a handful of lunatics believe the earth to be flat or scout the beneficence of painless surgery. Another good instance of Dr. Schofield's baseless cocksureness is found in a paragraph on page 199:—

"Suspicion or scepticism (if known) seem as a rule fatal to the production of phenomena. Sympathy, without the critical faculty, seems essential. All changes in the ordinary procedure of a seance seem to paralyse it—a change of tables, an interruption by a sceptic, etc. It may be noted, in contrast, that our Lord's miracles were performed on occasions when rampant unbelief was present (St. Luke, viii., 53; St. John, xii., 37)."

If Dr. Schofield had given a little more thought to this paragraph he would have remembered such a passage as Mark vi., 5, where it is said that "He could not do any miracle" in the unfriendly environment of His own country and among envious kinsmen. Such a passage shows that the effect of the presence of hostile elements in the modern investigating circle is in complete accord with the principles behind the psychic forces as they were known to, and discerned by, the writers of the New Testament.

But the most amusing instance of cocksureness gone astray is provided by Dr. Schofield on p. 63, where he has something to say about Sir Oliver Lodge's "Christopher." Here is the paragraph, printed verbatim:—

"For something a little more positive let us turn over the leaves of 'Christopher' (Sir Oliver Lodge) a little further, to page 254. Here F. W. H. Myers, speaking now from the other world, says: 'Firstly and chiefly, I see ground to believe that the state of the dead is one of endless evolution . . . their loves of earth persist . . . the communion of saints . . . constitutes the life everlasting. Even our loving memory . . . supports these delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers shrouded in a (earthly) mist. "Neither death nor life nor height nor depth, nor any other creature can bar us from the hearth fires of the universe." We leave the reader to choose between the bathos of this appalling misquotation and the true conclusion of St. Paul—"can separate us from the love of God, which is in Christ Jesus our Lord." Strange and piteous that the gifted author of that wonderful poem 'St. Paul' should have had so little respect to its subject, and should have so lowered his own great fame when in the other world, where, at any rate, we expect some spiritual advance!"

The asterisk at the end of this paragraph refers us to a note at the bottom of the page in the following words:—

"Such a bathos is surely enough to any who knew F. W. H. Myers to show the words were none of his!"

To show that the words were none of his! If Dr. Schofield will only turn to page 287 in the second volume of the first edition of Myers's "Human Personality" he will find the passage as Myers's own hand wrote it while he was yet in the flesh. It is to my mind one of the most beautiful passages in all literature. That, however, is a matter of taste. My literary judgment may be wrong, but the facts are indisputable. What is to be thought of a critic of Spiritualism who is cocksure enough to denounce as utterly spurious a passage which can be proved to be indisputably genuine and that by a reference which could easily have been made if only Dr. Schofield would have taken the trouble to make it?

DICKENS ON GROWING-UP IN THE OTHER LIFE

We are grateful to the correspondent who reminds us of the following touching and beautiful passage in the second chapter of "Little Dorrit." Arthur Clennam has just asked Mr. Meagles if he has other children besides Pet:—

"No, no," said Mr. Meagles. "Not exactly other children. One other child."

"I am afraid I have inadvertently touched upon a tender theme."

"Never mind," said Mr. Meagles. "If I am grave about it I am not at all sorrowful. It quiets me for a moment, but does not make me unhappy. Pet had a twin sister who died when we could just see her eyes—exactly like Pet's—above the table, as she stood on tiptoe holding by it."

"Ah! indeed, indeed?"

"Yes, and being practical people, a result has gradually sprung up in the minds of Mrs. Meagles and myself which perhaps you may or perhaps may not—understand. Pet and her baby sister were so exactly alike, and so completely one, that in our thoughts we have never been able to separate them since. It would be of no use to tell us that our dead child was a mere infant. We have changed that child according to the changes in the child spared to us, and always with us. As Pet has grown, that child has grown as Pet has become more sensible and womanly, her sister has become more sensible and womanly, by just the same degrees. It would be as hard to convince me that if I was to pass into the other world to-morrow, I should not, through the mercy of God, be received there by a daughter just like Pet, as to persuade me that Pet herself is not a reality at this side."

* "Modern Spiritism," by A. T. SCHOFIELD, M.D. (J. and A. Churchill, 3/6 net).

V. C. D. AND MR. COULSON KERNAHAN A REPLY.

Mr. Coulson Kernahan writes:—

Your distinguished contributor, V. C. D., who reviewed my little book, "Spiritualism: A Personal Experience and a Warning," sends you a letter in which he raises several interesting points. To his review, which was of course from the Spiritualistic standpoint, I took no exception; his letter is frank and fair, and my reply shall be equally so.

He thinks I claim to speak "with authority." I claim no more than to have attended one séance, the very remarkable, and, I frankly admit, unexplainable happenings at which I have endeavoured in my book faithfully to describe. On page 41 I say: "It is true that I am no more than an onlooker, of whom the proverb tells us that he sees most of the game." Where is there any claim to authority in this? To all that V. C. D. says I have an answer, but I must not trespass further on your space than to reply to the four questions which he explicitly puts to me, and numbers 1, 2, 3, 4.

(1) "On what logical grounds," he asks, "does he infer the first voice to have been the medium's?" I reply on the grounds that the voice was from the medium's direction and resembled his voice as I had heard it in conversation before the sitting commenced.

(2) "What experimental grounds has he for his theory that the medium read his thoughts amid those of a number of other sitters?" I reply because the thoughts were those which had been in my mind only half an hour before. Subconsciously, they were perhaps still there, and to one with the thought-reading gift, might not be difficult to read.

(3) V. C. D. then asks: "What experimental verification has he for the theory that a memory-picture can be 'seen upon the stilled waters of my own mind, and thence projected, subconsciously, or all unconsciously, upon the darkness'?" First, may I say that I did not put forward the theory with which V. C. D. credits me. What I said was "the face was seen, the voice was heard, not only by me, but by all of those present, including my father. *Otherwise*" (that otherwise qualifies all that follows) "I should have believed and should believe now that the face I saw was some memory-picture of Heine, seen upon the stilled waters, etc." But I may add, sir, by way of comment, that you, or I, or the reader, may dream of persons known to us in childhood and though we have, perhaps, in our waking moments forgotten those persons' very existence, we see them in our dream, every tiny detail exact, to an eye-flicker, just as we had known them in our childhood. Human memory is a mystery. Memory appears to destroy none of her negatives, but to store them away that she may reproduce them at a moment's notice when, for some unexplained reason, memory chooses to recall that person to mind. In this particular case, the memory-picture was that of Heine, with every known portrait of whom I was familiar, and of whom, in an article, afterwards re-published in a book, I had written lengthily under the title, "A Problem in Personality." That Heine's portrait should thus be reproduced, gives little cause for wonder.

I have answered all V. C. D.'s four questions, I trust satisfactorily and fairly. But I note that he takes exception to my use of the word "creed"—as applied to Spiritualism. What I had in mind was the claim of Spiritualism to be a religion; and as I take a "creed" to be an attempt, briefly to put the main tenets of a religion into a conveniently-few sentences, I used "creed" in that connection. But if it offend V. C. D. I willingly withdraw it, and propose instead "the teachings of Spiritualism." Is that satisfactory?

May I add, in conclusion, that since my little book was published, letters from strangers—Spiritualists, non-Spiritualists, and anti-Spiritualists—have come by every post? I am in fact inundated by letters, a proof in itself of the extraordinary interest which is being taken in the subject. These letters, some very lengthy, and some containing remarkable revelations, for and against Spiritualism, have added greatly to my knowledge, and if they could be published would in themselves be a valuable contribution to the subject under discussion.

We have submitted the foregoing to V. C. D., who sends us the following rejoinder:—

No interest attaches to personal controversies, but some comment is due on the position from which Mr. Kernahan makes his attack on Spiritualism.

(1) Anyone who writes a book to instruct the public on a large subject claims, *ipso facto*, to be an authority, i.e., to know more than those he sets out to instruct. If he does not, why not hold his peace? A looker-on may see most of a game, but this is not a game, and Mr. Kernahan might as well walk through the London hospitals, read "The Lancet," and then claim to see more than the medical profession.

(2) His next reply is a suspicion rather than a logical inference; or if the latter, then an inference from premises so restricted as to confirm his suspicion. His first remark that the voice was "of course" that of the medium, gives the "inference" away.

(3) Mr. Kernahan does not realise the difference between a guess and an experiment. To have experimental grounds for his conclusion he should be able to refer to authentic cases in which a thought-reader has performed the same feat. If he could *prove* that there is a mechanism in the brain by which a person can read the *subconscious* thoughts of another, he would take rank with Newton as a discoverer of natural law.

(4) Similarly the fourth case; Mr. Kernahan says that if others had not seen, he would have believed it possible that a mental image could be projected on the darkness. Therefore his mind is of that quality which thinks this more rational and more possible than an objectification which he has seen with his own eyes and thinks "inexplicable." It is of course inexplicable *to him*; but not to those who consider all the data and do not select only those which fit a fore-judgment.

It would not be worth while to give so much attention to illogical arguments if the attitude were not so common. It seems hopeless to impress on a certain class of mind that "Spiritualism" is a series of *supernormal* facts, among which any mind may select, and use as it will. It is not a creed, nor "teaching," nor a religion, unless we choose to make it so. The word is an abstract and undefined term, just as "Christianity" is. The "Christianities" of Cardinal Newman, the inquisitor Torquemada, His Holiness Innocent III. or Pius IX., the average Irish priest, a Sinn Féiner, a Russian village "pope," an Anglican, a Methodist, Luther, Calvin, the ex-Kaiser, Lord Halifax, the Rev. R. J. Campbell, Archdeacon Wilberforce and General Booth, are not more different than the concepts of Spiritualists, and it would be easy, and equally illogical, to retort on "Christianity" with much stronger charges than Mr. Kernahan brings against "Spiritualism." But facts are facts—human minds (and still more, human temperaments) treat them differently. The open-minded consider all without prejudice; Sectarians habitually use Reason, not to elicit truth, but to discover (and often to invent), premises on which their own prejudices may find standing ground.

V. C. D.

[This correspondence must now close.—EDITOR.]

AUTOMATIC PASTEL DRAWING.

MRS. HARRIS AT THE DELPHIC CLUB.

Lieut.-Colonel Roskell, writing from the Delphic Club on January 10th, sends the following interesting account:—

A somewhat dramatic incident happened here yesterday evening. A week or so ago Mrs. Harris informed me she had been "told" to buy some pastels and stumps. Yesterday morning she was similarly told to bring them to the club. Her lecture yesterday was advertised as being on "Hygienic Conditions in Marriage," but owing to a general request she divided her talk between that subject and the paintings she recently executed blindfolded at the Steinway Hall.

Before the lecture she pinned a half-plate photographic print, face downwards, on to the reading desk and placed the box of pastels and stumps adjoining.

During the course of her lecture Mrs. Harris went under control and began to use the pastels in the same rapid and energetic manner as she painted the pictures at the Steinway Hall. The stumps, when finished with, were flung violently to the ground, and when I attempted to pick them up I was told in a gruff, foreign accent to let them lie. Similarly as each pastel was done with it was pushed vehemently into my hand.

When the drawing was finished Mrs. Harris seized my hand and subsided somewhat heavily on to the platform. I went to the reading desk and found the drawing had been executed *upside down*. Everyone in the room can testify that although not blindfolded Mrs. Harris stood sideways to the drawing and not once turned her head or eyes towards it.

In my opinion the drawing is much more finished than her previous paintings, and the wonderful thing about it, apart from being upside down, is that the whole incident lasted under five minutes. The drawing, together with the two paintings, is now on view at the Delphic Club.

It is better to be a crystal and be broken than remain perfect like a tile on the house-top.—CHINESE PROVERB.

SPIRITUALISM AND ITS ALLOY.—Absolute perfection and purity in any human affairs are difficult and rare. Spiritualism is sometimes alloyed with fraud. Mediums are sometimes fraudulent. Of the twelve disciples one was a traitor. At least one of the Popes was a moral leper, and many a cardinal, bishop and priest has sold his Master for lucre or power. The present value of radium bromide is £18 per milligramme, equal to about £500,000 per ounce. The value is the cost of separating the radium from thousands of tons of otherwise worthless material. The value of radium bromide is not discounted by its association with so much that is worthless; instead the value is advanced. Even if true Spiritualism were hidden in the same ratio in fraud by medium craft, it would still have a priceless worth.

—"Man-making," by W. F. BENTON,

WHAT SPIRITUALISM REVEALS.

By A. T. CONNOR.

(Continued from page 16.)

Believing as we do that eternal progression is for each spirit a personal matter, we are obliged to insist on personal responsibility—or, more correctly, the right of personal initiative. Unless I* am in sole charge of all my thoughts and actions—unless every motive underlying these is mine—I am at the best only an instrument used by others, and neither praise nor blame can be laid to my account. I cannot progress towards perfection as a result of other people's work. I may profit by their example, their advice, their encouragement—but I must decide and act of and for myself. I must struggle forward, overcoming all obstacles. or the advance is not mine. And my attainment of happiness would depend on this provision, for were I not allowed to fit myself for any state of existence into which I might be pushed or pulled, I should be out of my proper element, and abjectly miserable.

THE RIGHT OF SELF-DEVELOPMENT.

In order that I may be able to take full advantage of this personal initiative, which is my inalienable right, it is necessary that I should have an opportunity, or opportunities, of considering my mental and spiritual state. I must consider my duties and responsibilities, and weigh them against the use I have made of my opportunities. Then I shall be able to see where I fall short in my efforts towards progression. As a result of deep meditation and contemplation I may be satisfied that I have been doing all of which I was capable, and to the best of my ability—or may decide that I have been pursuing the wrong path, and treading weary steps that must all be retraced. I may find that by carelessness, by thoughtlessness, by selfishness or ignorance, I have been littering my path with obstacles, every one of which I must remove. Or by selflessness, single-mindedness, or devotion to my conception of duty, I may have made my path delightfully smooth. Compensation and retribution—an impartial weighing of my opportunities against my achievements—are necessary corollaries of personal responsibility and eternal progression.

As our spiritual powers gradually expand, we begin to realise new ideals in life, one of the first to take shape being a new conception of our relationships with others. Every man, no matter how good or how bad, is our brother, with every claim to be treated as such. Every woman, no matter how pure or degraded, is our sister, with every claim that sisterhood implies. Social and other distinctions must be either forgotten or cast aside, and Man the Spirit be our only consideration. We feel ourselves forced to a new realisation of our duties as social beings. Not only those who assist us, praise us, admire us, love or are loved by us, but also those who thwart us, calumniate us, despise us, or hate us, must be included in our community of love and progress. The profiteer; the sweater, who seems less than human; the lazy loafer who leaves the community to support his wife and "father" his children; the swindler, the hooligan, the sneak-thief; the saint, the hypocrite and the model citizen; the angels who work in our hospitals and homes, and the harpies who throng Piccadilly and the highways and by-ways of cities—all these are equally our brothers and sisters, and equally entitled to our love. This carries us much farther than many of us are prepared to go, but until we reach the stage when we can love our enemies and wretches without effort—not because it is our duty but because it is an essential part of our nature—we shall be face to face with an impassable obstacle in our path. Our slums, our hooligans, our poor and needy—all reproach us with non-realisation of this great ideal. And they also convict us of folly, for we are each the result of our inward impulses plus the influences that surround and beat upon us. Each evil (or undeveloped) mind is a string out of tune in the universal harmony. Until everyone is perfect, each individual less perfect than the average of his fellows is a drag on the others. And the true brotherhood of man is exemplified in true forgiveness and expressed in loving service.

These facts and realisations combine to give us a noble conception of Deity. God we cannot know, but we can build up an ideal of perfection towards which we are all progressing. Our teaching of personal responsibility prevents our conceiving a God who interferes in any way in human affairs, but we can conceive a Centre of All, with which we are all in contact, and from which we can draw at will all that is necessary for our advancement. We can believe in a God who is the Essence of Natural Law. We can believe that so long as we live in harmony with this Law we are serving God in spirit and in truth. This Law proclaims love as paramount, it argues expansion and progression, it insists on service and submission; and as in it and by it we are nurtured, admonished, aided, guided and

advanced, we can call God, in the truest sense, our Father. Put in a few words—by the study of Spiritualism God is revealed to us as the abiding principle of Eternal and Infinite Progression.

RECONSTRUCTION.

A PLEA FOR THE PURIFICATION OF SPIRITUALISM.

When first investigating psychic phenomena, whilst quite a youth, it was very strongly forced home to me that the greatest enemies of Spiritualism were to be found in the ranks of professing Spiritualists. An increased knowledge of the reality of the unseen and a wider acquaintance with the protagonists of the doctrines of Spiritualism, instead of destroying that conviction, have but tended to confirm it. Out of the volume of opprobrious criticism that is being poured down on our religion let us sift the grains of truth and manfully admit that we are responsible for encouraging some of the abuses complained of. By way of constructive criticism I venture to indicate one or two instances where, to my mind, we, as Spiritualists, have been, in the past, at fault.

First of all, I would refer to the vexed question of professional mediumship. By a professional medium, of course, I mean a sensitive who exercises his or her psychic gifts as a means of obtaining a livelihood. Many good souls there are, I know, who earn a modest living out of their psychic gifts. Probably they could earn more either in this or some other profession, and as they cannot live on air, I think, in all sincerity, that the labourer is worthy of his hire. Concerning such I have no word of rebuke. The fault that they are obliged to earn their living in this way is ours, not theirs. I say "fault" advisedly, because I think that the exercise of these gifts should be free from all financial considerations, and the temptations accompanying same.

But the profession that includes these worthy toilers has been besmeared by charlatans who shelter themselves under its wing, and not by charlatans only, but, we say it with sorrow, by those who are carnalising their spiritual gifts by sordid money grabbing. We read that at one time D. D. Home gave séances free to the poorer classes—the majority of our present-day professional mediums sell their services to the highest bidder. It is difficult, nowadays, for most investigators to obtain that conviction which the phenomena of Spiritualism afford, without the lavish expenditure of guineas or half-guineas and oft-times for private séances an absurdly high figure is asked.

Whilst in the midst of this article I read with pleasure that the Northern Counties Union of the National Union of Spiritualists have decided not to countenance upon their platform those mediums who give private sittings for professional gain. This may appear to be going to extremes, but better that a little of the good tree should be cut out than that the canker should rot the whole.

The point I am anxious to make, however, is this: We know that we are in possession of a great and noble truth that there is no death. Let us present that truth to a hungering public in an attractive manner. Let us borrow a little of the reverence of the Catholic and elevate the tone of our churches, discountenancing the tea-cup readers, the card cutters, and the oddities who are dragging Spiritualism through the mud. Other sects can have churches of their own—why cannot Spiritualism with its wealthy supporters do likewise? Make our churches such as will attract the thinker and the educated, and not the vulgar hunter after sensation.

FRED BARLOW.

As stated in our advertising columns, Mr. Percy R. Street is to deliver an address before the London Spiritualist Alliance next Thursday evening, the 22nd inst. We regret we cannot announce the subject, but Mr. Street's utterances are always well worth listening to, being marked by originality, vigour of expression, and strong common sense. The meeting will commence at 7.30 p.m.

"THEOU SOPHIA" (Vol. II.) Elucidating the Science and Philosophy of the Divine Mysteries, by Holden Edward Sampson (Kegan Paul, Trench, Trübner and Co., Ltd., price 8/6 net), is free from such friendly offices as in the first volume, noticed in *LIGHT* of the 10th May last, suggested Mr. Holden's early resort to the call: "Save me from my friends." He stands here firmly on his own legs; and veiled in mysteries as these are, they do not flout their office of support. The reviewer who is afflicted with an inconvenient conscience and an importunate sympathy finds himself in a painful predicament when such books come officially before him. In unofficial circumstances there is no trouble at all; he discovers that at least they are not for him, and although he may be unable to see in them adaptability to anybody else he is not obliged to say so, and is free to pass them by quietly. The fact that they are interesting enough to their producers suggests the existence of interested readers. The present writer would fain hope that so it actually is. The general sub-title of this volume is *Re-generation*. It deals mainly with "The Physical Body," "The Noumenal Body," "The Psychical Body," and "The Spiritual Body," in 383 pages.—W. B. P.

* In this paragraph, and the one following, the term "I" is used as a synonym for "the Ego"—because the use of the latter term would have led to cumbersome and involved sentences which might have obscured my meaning.

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.

- Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.*—Mrs. M. H. Wallis. January 25th, Mr. Percy Beard.
- The London Spiritual Mission, 13, Pembroke Place, W.2.*—11, Mr. Thomas Ella; 6.30, Mrs. Worthington. Wednesday, January 21st, 7.30, Miss Ellen Conroy.
- Walthamstow.*—342, *Hoe-street.*—7, Mr. Kirby. Monday, Grove-road, 7.30, Mr. Percy Street.
- Shepherd's Bush.*—73, *Becklow-road.*—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Brown.
- Croydon.*—96, *High-street.*—11, Mr. P. Scholey; 6.30, Mr. Ernest Hunt.
- Kingston-on-Thames.*—*Bishop's Hall, Thames-street.*—6.30, address and clairvoyance by Mrs. Marriott.
- Peckham.*—*Lausanne-road.*—7, Mrs. E. Orlowski. Thursday, 8.15, Mrs. L. Harvey.
- Woolwich and Plumstead.*—1, *Villas-road, Plumstead.*—3, Lyceum; 7, Mrs. Jamrach. Wednesday, 8, Mrs. Gordon. The secretary is now Mr. E. A. Fidler, 18, Mount Pleasant, Plumstead.
- Battersea.*—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 22nd, 8.15, clairvoyance.
- Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11 a.m., Mrs. E. M. Ball; 6.30, Mrs. A. de Beaurepaire; 8, annual general meeting of members.
- Wimbledon Spiritual Mission, 4 and 5, Broadway.*—11, Mr. E. J. Lofts; 6.30, Miss Violet Burton. Wednesday, 7.30, meeting for members and associates only. Healing daily at 10 a.m. to 1 p.m., excepting Tuesday and Saturday.
- Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30, healing circle, Mr. J. Macbeth Bain; 7, Mrs. Mary Gordon. Monday, 7.15, and Tuesday, 3, Mrs. Mary Gordon. Thursday, 7.15, enquirers'. Friday, 6, annual members' meeting. Forward Movement see special advertisement.
- Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, grand social and dance. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; hearty invitation to all; 7, trance address by Mr. T. W. Ella. Tuesday, 8, annual general meeting of members; reports, election of officers, etc. Wednesday, Mrs. Harvey. 25th, 7, Mr. and Mrs. Pulham.
- 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 |
| Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. | 11-30 | 6-30 |
| *Clapham, Reform Club, St. Luke's Road | 11-0 | 7-0 |
| Croydon, Harewood Hall, 96, High Street | 11-0 | 6-30 |
| *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 | 11-15 | 7-0 |
| Hackney, 240a, Amhurst Road | | 7-0 |
| Harrow, Co-operative Hall, Mason's Avenue, Wealdstone | | 6-30 |
| *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, W.1. | | 6-30 |
| *Peckham, Lausanne Hall, Lausanne Road | 11-30 | 7-0 |
| Plastow, Spiritualists' Hall, Bramar 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," 634, High Road | | 7-0 |
| *Upper Holloway, Grovedale Hall, Grovedale Road | 11-15 | 7-0 |
| Wimbledon, 4 and 5, Broadway | 11-0 | 6.30 |
| *Lyceum (Spiritualists' Sunday School) at 3 p.m. | | |

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