

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,041.—VOL. XL.

[Registered as]

SATURDAY, FEBRUARY 21, 1920.

[a Newspaper.]

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At 6.30 p.m. ... MR. ERNEST MEADS.

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LONDON, W.C. 1, Tel., Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

It is quite impossible to deal in detail with the immense mass of cuttings from the Press which now reach us. There is scarcely a newspaper in the country but has some allusion to Spiritualism. The extracts fall into four classes:—

A. Those which deny the facts or attribute them to delusion, illusion or fraud:

B. Those which admit the facts and seek for a rational explanation of them apart from spirit influence:

C. Those which set the facts on one side, but affirm that the whole Spiritualist movement is pernicious:

D. Those which admit the facts and agree that they do furnish evidence of survival.

Taking the four classes together analysis brings out some interesting results: Classes A and D are both small; class B is very large and consists mainly of laymen; class C is large and consists mainly of clergy and contributors to "religious" papers. And all classes take some one set of phenomena, such as the Vale Owen Script, and generalise upon that.

* * * *

None of the writers—there are many scores of them—defines what are the facts which they assert or deny. This last is fundamental. Facts are stubborn things and are the foundation of the whole matter. There are five main substantiated groups:—

(1) Materialisations finally established by the published experiments of Dr. Schrenck-Notzing and Dr. Geley, the latter witnessed by over a hundred independent witnesses;

(2) Motor action at a distance proved by many experimenters, of whom Dr. Crawford, D.Sc., is the last;

(3) Supernormal photographs taken under rigid test conditions showing portraits of deceased persons and giving written messages;

(4) Automatisms of all kinds, partial as in writing, or entire as in trance.

(5) Apparitions (whether objective or subjective) occurring at or soon after death.

These are the leading facts; the explanation of them is an entirely separate matter. But any hypothesis, to command respect, must cover them all. The most regrettable symptom at present is the tendency to ignore the facts and to dispute vehemently on opinions.

* * * *

Much has been written about the "subtle body," the ethereal form which the spirit at physical death takes as its instrument in a more evolved sphere of life. Many a skilled biologist has traced the development of the human material body from its beginnings as a cell, through all the stages of birth, growth, and maturity, until dissolution, without coming into conscious contact

with the celestial chemistry which builds up on the interior side the spiritual body designed to survive the shock of death. It gave him no hint of its presence, mercifully reserving the revelation until it could be given in a way that would not come as a shock to self-complacency, "upsetting the philosophy of a lifetime." Nature does not share our impatience in these matters. Her sanctuaries are not to be violated. As Ruskin put it:—

Nature keeps whatever she has done best close sealed until it is regarded with reverence.

And, truly, amongst the things which she has done best and which represent the fine flower of her work in the physical universe, is the building of those realms of sublimated substance, the fit abode of the spirit that having abandoned its grosser life-form, now works through the finer vesture which Nature has woven for it in her secret laboratories.

* * * *

Science almost daily surprises some lesser secret of Nature, and will someday discover this greater one—the spiritual body—when the time is ripe. Reverence, as Ruskin clearly saw, is the prime condition, and reverence is not a quality as yet conspicuous in the general attitude of the scientific mind. And so wondrously is life ordered, that man is himself the unconscious keeper of the mystery. He doubts, derides, denies, and is thus held back by his own act until he has proved his fitness to enter the sanctuary. Until he has shown his fitness for the secret all is baffling, evasive and bewildering. Reverence and patience on the part of the students of life would have carried them far on the quest. But for the most part they were self-sufficient and contemptuous, and now the quest has to be pursued in circumstances of humiliation and indignity. The popular Sunday newspaper may in the end provide what the lofty scientific magazine, the erudite philosophical journal failed to supply. If the popular demonstration of a future life comes in the form of a newspaper "stunt" we may be disappointed—we shall not be surprised. We have indeed rather expected this.

THE GLASTONBURY MESSAGES.

THE LORETTO CHAPEL.

As will be remembered, the Chapel of the Loretto at Glastonbury was discovered by Mr. Bligh Bond in the autumn of last year, and is found to bear out the accuracy of the script in a remarkable manner. The greater portion of the excavation has been done, but the work could not be completed last year owing to the lateness of the season at which the digging was started, and until the whole of the plan has been laid bare a full account of the work must be reserved.

At present the foundations of a chapel 20ft. in width and probably about 40ft. in length have been exposed in a situation tallying with that indicated in the script. No architectural detail has yet been discovered, and, as in so many other cases where this Abbey is concerned, the stonework of the foundations has been mostly removed for use in other buildings.

But in another script more recently received through Mr. Alleyne it is stated that about 10ft. to the north of the site there will be found at a considerable depth a deposit of carved and moulded freestone work, and it is hoped that in the course of the present year it may be possible to excavate the ground in this direction and perhaps to recover some evidence of the Italian detail sketched in "The Gate of Remembrance."

SPIRITUALISM AND SCIENCE.

By STANLEY DE BRATH.

I.

The last articles published under the heading, "A Plea for a Rational Synthesis," endeavoured to show some of the drift of Dr. Geley's scientific work, and its bearing on Spiritualism. In the present series I shall endeavour to summarise a part of that work, and then to show the inferences which seem to flow from it when taken in conjunction with Spiritualistic facts which did not fall within Dr. Geley's scheme. The purpose in view is to show that all the facts, taken together, form a scheme of thought much more coherent and scientific than anything which the detractors and assailants of Spiritualism can show.

The charges made may be condensed as follows: "The ordinary Spiritualist goes too far in the way he accepts almost any alleged marvel simply because *some* have been verified. People are too apt to argue that as some are true, then anything is possible; and if anything is possible, one may as well accept everything as true!"

That there is some ground for this charge no scientific Spiritualist will deny; some warped or hasty minds will pervert the facts of Spiritualism as others have perverted the facts of Christianity. Our position is different: it is that, though too much caution cannot be used in accepting specific reports of supernormal phenomena, there are large groups of fact entirely opposed to the ordinary experience which calls itself "common sense"—Materialisation, Telekinesis, Supernormal Photography, Telepathy, Automatism, partial (as in writing) or complete (as in trance)—which have been fully substantiated; that this evidence should make us as cautious in what we deny as in what we accept; and that the evidence is sufficient by ordinary tests to show survival of personality as we know it. And it should be borne in mind that these things were first established by "ordinary Spiritualists" who, in despite of ridicule, obloquy, and contempt, have accepted, instead of denying, the supernormal facts. They may jump to conclusions—they do—but the facts remain, and but for them would never have been known at all.

The outline of the scheme is as follows:—

(1) Every living form (plant, animal, or human) consists of a material body moulded by a psychic energy in which is resident the Idea which the completed form will represent.

(2) In Man this psychic energy is highly developed, as manifest by the supernormal powers of the Subconscious Self, which is but "soul" writ large. This Self is greater than the person which is its vehicle, or the body which is its limited expression.

(3) If the surviving soul communicates, it can only prove itself by effects of Intelligence: these are of two leading kinds—physical (as supernormal photographs); and written or spoken (as in "messages").

(4) These communications show memory and affection corresponding to the personalities we knew in earth-life, and they show (in the main) a moral purpose; which is (broadly) that the future phases depend on the degree of moral consciousness attained rather than of intellectual acquirements.

I shall not attempt questions of high philosophy, such as the theory that the atom being a centre of energy, it is probable that Matter is a mode of Force and therefore of Spirit; the possibility of a Fourth dimension; the nature of Substance and Time; and the like. Neither shall I touch on metaphysical matters such as the origin of life, or the essential nature of man. Still less do I desire to trench on any theological ground. My aim is much more practical: it is merely to show that the Spiritualistic facts are in accord with modern scientific ideas of evolution, and that the specifically *human* evolution is of the soul, and is distinctively a *moral* evolution, not the "Struggle for Existence" which convinced materialists have (mis)applied to social life.

It would be of little use to social progress that we should believe that certain mysterious phenomena really do happen if we do not draw the moral inference that so long as the consciousness, which is our personality, is fixed on the gratification of the senses (legitimate or otherwise), that consciousness is, by that very fact, delayed on the animal plane, and while it remains so, disputes, quarrels, and wars are the quite inevitable consequences.

Correlated as we are to the material world which we inhabit, it is obvious that though material atoms in their ultimate nature may be essentially Energy, the fundamental distinction between Matter and Energy is a practical and real one. Elementary chemical matter is practically unchangeable. With our present means, most material atoms are very slowly or not at all transformable, and the reasons for the known effects of their grouping are not in the least understood. Strychnine ($C_{21}H_{22}N_2O_3$) consists of 21 atoms of carbon, 22 of hydrogen, 2 of nitrogen, and 2 of oxygen; Quinine consists of 20 atoms of carbon, 24 of hydrogen, 2 of nitrogen, and 2 of oxygen. Why is one a violent poison and the other a useful remedy? Why does the omission of nitrogen (which also is a necessity of life) and a slightly different grouping of atoms of the same elements give us sugar ($C_{12}H_{22}O_{11}$)? No one knows. But we know that though grouping may be changed the atoms themselves are practi-

cally unchangeable. I am of course aware of the theoretical transformability of radium, helium, uranium and thallium, etc., and the experimental grounds for referring Matter and Energy to a single theoretical monism; but for the present Matter is one thing, and Energy another; even though they may be derived from a single substance.

Energy, on the other hand, is most readily convertible. Motion, heat, electricity, and magnetism are easily changed one into another in definite and measurable proportions: 772 units of heat can be turned into one foot-pound of work; 33,000 foot-pounds is one nominal horse-power, and 100 kilowatts of electricity are convertible into 136 h.p., or nearly so, etc., etc. There is, therefore, a world of energy in which we live according to which all material forms are produced and directed. Without energy expended there is no motion, whether of great masses or the smallest cells. In cosmic evolution Energy is the agent, and its results are orderly, i.e., intelligent. In human affairs, energy, both physical and vital, is directed by Intelligence. This Intelligence is largely, even mainly, subconscious; in this form it directs all the bodily functions of which we are unconscious, as well as many mental operations, but we also use it consciously in all manner of ways.

Without going beyond the testimony of the senses, therefore, there are three, and only three, kinds of existence with which we are familiar—Matter, Energy, and Mind.

These things are not remote from our subject, they are fundamental, and one of the reasons for the confusion that exists is that so few persons (relatively) are aware of these physical foundations for clear thinking. We are also conscious that Mind has two very distinct powers—the intellectual and the moral. High knowledge without morality applies its knowledge to destruction, misery, and death. It makes Nietzsche's "superman—above good and evil"; it creates the theory that the only sanction for any acts is Power—Might makes Right. It allows every variety of lust and cruelty; it declares that religious restraints are mere weakness, and it uses lies, murder, poison gases, explosives, and submarines to compass its ends of personal dominion. It exalts the transitory Person in place of the abiding Self.

The moral consciousness, on the other hand, recognises that under whatever intellectual presentments (whether the child's literalism locating God in the sky, or the philosopher's conclusion that all things derive from Spirit as primal Cause) there is a Right and a Wrong quite independent of human theories and conventions. That consciousness is aware that human peace and goodwill, if not independent of intellectual evolution, is certainly independent of its modes of expression, and of any scientific presentments, however true these may be. Judged by its fruits, this moral consciousness is the highest phase of human evolution; it belongs essentially to the Self, and is communicated to the personality through the Self, i.e., from the Subconscious.

We conclude, therefore, that the Idea by which the human psychic energy forms, maintains, and directs the body is not only concerned with that physical evolution, but yet more with bringing into manifestation those qualities of the soul by which the normal mind is directed under higher laws than those of biology with which Science is concerned. These are but the machinery for its objectification—the How, not the Why, of evolution. And at the present day, when so many have lost the perception that there is much more in the universe than Matter and its laws, the use of the supernormal phenomena is to prove to the senses by evidence incontrovertible by any honest intent, that Spirit—the Directive Idea—is the Great Reality, and, as far as we human beings are concerned, the Ultimate Reality.

THE AURA OF THE STEAD BUREAU.

THE RESPECTABLE UNDER-LAYER OF PORTMAN SQUARE.

Mr. Robert King, at the Stead Bureau last week, in the course of one of his characteristically interesting talks on Psychic Atmospheres, touched on the surroundings in which he was then speaking.

"Would you like to know the atmosphere of this place?" he said, looking towards Miss Estelle Stead.

"I would, indeed," was the reply.

"Well, the colour here is very interesting. You have two colours, one superimposed on the other. First you have the colour of the original people who occupied this building, many, many years ago. The original colour of this place was a peculiar rich kind of brown. The chief impression is of people eminently respectable, but also frightfully dull. (Laughter.) They belonged to the good old Portman Square type.

"Now, superimposed on that sub-stratum of brown you have in this room a violet or deep blue colour, tinged with a faint suspicion of yellow. That is the colour which you, Miss Stead, are putting here by your gatherings, for violet is distinctly connected with psychic research. The yellow comes with the lectures, or the intellectual side of your activities."

Mr. J. B. M'INDOE writes from Glasgow that intense interest is being shown in the debate next Thursday between Mr. Horace Leaf and Mr. Cohen, and that there is a great demand for tickets.

COMMUNION WITH SPIRITS.

By QUESTOR VITÆ.

II.

The inner-earth plane, or psychic plane, or astral plane, into which spirits pass after the death of the physical body, is only a short stage for intelligent spirits, but may be of long duration for those whose inclinations still bind them to earthly indulgences and conceptions (the duration in the past periods was often very extended). Sooner or later, however, they shed their psychic form, in which they withdrew from their physical bodies at the latter's death, and then they leave behind them the gross and evil desires that come from the substance incorporated in those bodies and which had been previously incarnated and reincarnated in the bodies of animals and was saturated with their life-qualities, which brought with it conditioning reactions to the human spirit dwelling within. But however unattractive some of these spirits may seem to some of us, it must be remembered that all human spirits come from Deity and are unit-fractions of Deity, performing the functions delegated to them in the oneness of the interests of the whole unity and evolve ultimately to a state of perfection.

There is no more actual evil when the psychic earth plane has been left behind by passing through the second death, which is accompanied by a transmutation or reconstitution in a higher form of spiritual substance.

A word of warning should be given to those critics who complain of the trivial tone of many communications coming through mediums. Undoubtedly many of the spirits who are nearest to the earth are those in whom the lower characteristics of earth life still strongly survive. If such spirits see an open door leading into a captious atmosphere, they may be tempted to rush in and play pranks. But when investigators are imbued with an unbiassed desire for truth, the lower spirits avoid such an environment in which they feel uncomfortable. So investigators cannot avoid their own responsibility for what they evoke. Like calls to like in the world of spirit.

With regard to communications coming under the second class, as previously referred to, that is from spirits who have passed through both physical and psychical deaths and entered into the state of inner personal being—i.e., the first really spiritual plane, which is a discreted degree, or mode of being—the spirits who have entered that higher state cannot return to the earth. Having shed their psychical forms, in which they found themselves after physical death, and which were withdrawn from their physical bodies, they lose all relation with this earth plane. Their new forms are constituted in a higher mode or degree of substance, and spirits can only have existence in the plane of being equivalent to that of the mode, or degree, of life in which their forms are constituted.

Yet they do actually communicate with us sometimes through mediums, when they have learnt the conditions under which that is possible. The question then is, how can such selves transmit thought messages (telepathy) through space, from the distance involved in their presence in inner planes of being, to the subject or medium on this external plane?

The possibility of telepathy occurring between selves on this plane seems to be very generally admitted now. But many of those who admit this possibility think that it can only function between embodied spirits. Yet it must be acknowledged that it is not a physical process that is in question. It is the spirit within man that is the operator or transmitter, and is also the responding receiver in the subject.

Leading philosophic thinkers identify intelligence or self-consciousness with the spiritual principle in man, and it is this principle that survives physical death. Consequently telepathy can and does function then, as now, and thought messages are transmitted from spirits in that plane to mediums here.

WHAT THE CLAIRVOYANT SEES.

But, unfortunately, mediums being in a somnambulant state, cannot analyse the experience, and speak in terms that may mislead investigators. They say: "A spirit is here who gives the name of So-and-so," and proceed to give a description of the presentation that they see. The description thus given leads the audience to believe that the spirit entity in question is actually present, which cannot be the case (as shown further on). The medium being in a somnambulant sleep sees what are equivalent to dream images, which, as we know, may be very vivid, just as the hypnotic subject sees the image in his mind presented by the visualisation of the object suggested by the operator. In the case of the medium, however, the visualisation is more acute, because the transmission from the spirit operator is more potent than is the suggestion of the human hypnotiser. The latter is conveyed by the spoken word, while the former is conveyed in a life-current, which brings inherent in it the latter's life quality, which presents its image in the recipient medium's sensorium, as well as the thought message transferred. So the medium visualises the transmitter's

image, and says he is present, while giving expression to the thought content conveyed in the current.

The above visualising is illustrated in our vision of stars and planets. We do not see the actual stars. We see their image as conveyed in the rays of light coming from them.

But this question of a thought-carrying life-current is more complex than at first appears. Selves in personal states of being cannot exteriorise and project a life-current carrying the necessary potential energy, as we know from our own experience, and the same still holds in the inner plane of personal being, where the selves are still masculine or feminine entities, i.e., positive or negative.

As the selves in the personal planes of being are not yet coalesced into units of dual-being, they cannot generate and project a life-current. So it is there that the real operators who produce these phenomena are to be located.

THE GREAT GUIDES OF HUMANITY.

So we see that it is these great beings in the central state of our system who are the engineers who are producing the phenomena of Spiritualism, in order to bring proof to man of his own immortality.

These great operators are penetrating through the barriers presented in the four discreted degrees of life which constitute the different planes, or modes, of being within our solar system, the inmost of which have till now been unknown and unheard of to us,* and by action from the centre to the circumference, are linking up the whole into what to them is one continuous unity, while to us the higher or inner planes remain discrete, or transcendent.

This action really pertains to the process of the evolution of our cosmos.

As the offspring of these mighty beings plunge down into this outer plane and return again to their home "made in the image of their parents" in increasing numbers, the action exerted from the centre will become more and more powerful, and our evolution here will become more accentuated under their influence.

But their action on us in this circumferential plane cannot be immediate or direct (as we cannot respond). It has to be mediated through the intermediate planes. Their penetration of the discrete degrees of life has to be done by using the selves in their ascending circuit of becoming, in the intermediate planes, as relay-transformers of their projected radiation, for the reason already given, that we in our outer degree of life cannot respond to their direct transmissions. So their action has to be mediated and converted down to reach us on the circumference.

Consequently they act on selves in the inner plane of personal being, who are thus used as relay-transformers, and through them transmit to a medium here, who again fills the function of a receiver and transmitter to us.

It is most probable that the selves in the inner personal plane who are thus used as relay-transmitters and transformers, by the real operators in the central state, for transmission to a medium here, are in an abnormal state of consciousness while so used, as the medium is here during reception, as they also are receiving as well as transmitting, or in other words they are "under influence."

It must be remembered that these selves in the inner plane of personal being have passed out of relation with this outer earth. They probably only remember this earth process here described (whereas, after their transition into the central state, the whole of their experiences during descent and ascent come back to them).

So in that intermediary state of inner personal being, they would not take the initiative of communing with us here. The initiative is with the operators in the central state, who know all.

But man must not flatter himself that these mighty operators are working for him solely. When they project a life-current through spirits in the inner personal plane, who have passed out of relation and association with this earth, and relate them temporarily with a medium here, it is not solely done in order to bring evidence to their friends here on earth. It is also done in order to re-awaken recollections of their earth life, in spirits who have entirely forgotten that life, and thus stimulate their evolution by reminding them of their personal experiences here. There are as many sceptics in that inner state, as to their having had a prior existence on an outer earth, as there are unbelievers here in a subsequent spiritual existence.

Men who presume to lay down the laws under which spiritual phenomena must be produced in order to merit their recognition, will do well to ponder on these remarks. Such people think that the great operators within are to become subordinate to their dictates. It will be well to remember that these phenomena are not produced solely for the instruction of men, however important the latter may think themselves to be.

* The ancient Brahmans must have had some knowledge with regard to this dual mode of being, which they probably retained within their esoteric schools. In the island of Elphanta, off the coast of India, there is an old rock-cut temple, in which are statues of their divinities. The principal one among these is a large human figure, the right half of which is of masculine form, while the left half is feminine. This is evidently an effort to represent the idea of dual-unity.

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A CHALLENGE TO DETRACTORS.

We referred last week to some statements recently made by Dr. A. T. Schofield in the course of a lecture at Morley Hall on "Modern Spiritualism as a Science and a Religion." These have been amplified in an interview in the "Daily Sketch" of February 6th. As reported by the interviewer, Dr. Schofield is terribly alarmed by the spread of Spiritualism. It is "a black and deadly business, leading to indescribable depths of bestiality and obscenity": "It is possession by an evil spirit"; and "it is estimated that there are to-day one hundred thousand cases in our asylums caused by this most terrible cult"; "There is no professional medium who does not suffer in body, mind, and morals"; This possession is marked by the "most awful bestiality and obscenity, together with a terrible hatred and denunciation of the Deity"; This cult seeks to destroy the faith of two thousand years' Christianity; "In the history that we know there have been two incursions from the other world through the aid of mediums, and each time God had to interfere for the safety of the human race. The first was the flood of Noah's time, and the second was the extermination of the Canaanites"; "There was on earth a race only semi-human—a race of giants . . . Goliath was a giant" . . . etc., etc. Mr. A. P. Sinnett has sounded the depths (of Spiritualism) "and his disclosures are unprintable."

Dr. Schofield says either too little or a great deal too much. If Spiritualism is responsible for one hundred thousand cases in asylums, we do not want "estimates"; we want official returns showing (1) the number of cases which are proved to be "possession," as distinct from the perversions of dementia and vice; (2) the number of cases in which this can be traced to Spiritist practices; and (3) that cases of duplicate personality, such as Dr. Morton Prince's Miss Beauchamp, are only explicable by "possession." We want his proofs *how* he knows all that he states.

Then again in such a grave national crisis nothing is "unprintable." Vague denunciations to make the flesh of the uninstructed to creep will not do! If the horrible things hinted at are true let us have them; the worst parts can be put in Latin, and so veiled in the decent obscurity of a learned language will be accessible to those who ought to be informed. Many Spiritualists have attended séances for years and have never heard anything remotely like this. But they have in some cases seen the forms of those they had thought lost to them for ever; they have had photographs of them to prove their identity; they have had messages exhorting to the love of God and the practice of charity to all; they have been told that they are going forward, not to death but to life—a higher life in which men reap as they have sown. They have been told that the personal experience of the speakers is that God's Love is the atmosphere of heaven.

We cannot follow Dr. Schofield's amazing Biblical exegesis. We thought that the Noachian Deluge destroying all the human race except eight persons had been finally disproved by anthropology and geology. Dr. Schofield apparently re-starts evolution with Shem, Ham, and Japheth! As to his reference to the "extermination of the Canaanites," he is at issue with his own authority. The Bible distinctly says (Judges i.) that they were *not* exterminated, but were left "to prove Israel" (Judges iii.) and that the Jebusites remained in possession of a quarter in Jerusalem till driven out (not exterminated) by David, *i.e.*, circa 1070 B.C., two hundred years later than Joshua. We must leave it to Biblical critics to refute all this and the ill-informed

farrago about Nephilim (giants) of Genesis vi.; assimilated to Goliath of Gath (two thousand years later) and similar nonsense; we pass to more tangible matters.

There is another side to all this. Our mediums, many of them, lead quiet, self-sacrificing lives. Their gifts have been of infinite value and help to many who might show more gratitude than they do. These mediums need protection against this torrent of abuse, vilification and calumny. It is a real duty for Spiritualists to give all honest (*i.e.*, *real*) mediums this protection. It is not easy to plan a scheme, but perhaps they might be invited to register, after definite tests by competent committees of Spiritualists, for each phase of mediumship, and then be advised to give no sittings except to persons introduced by a central committee.

If Spiritualists would come forward with the energy that conviction of truth should inspire, and would develop the L.S.A. into a real Alliance, properly housed, and free to act as a central place of reference for this and other purposes, vast good might be done. Such a central institution need not be scientific in the sense of psychological analysis by laboratory methods and metapsychical experiment; above all it should be no attempt to spread a religious cult; but it should be a place of guidance for all real enquirers, and it should regularise the movement in the metropolitan area. It would also warn those who are playing with planchettes and automatic writing, and—in some cases we know of, among the mass of the people—are making a game of vulgar messages, coarse jokes and "swear-words" (Dr. Schofield's absurd exaggerations have that much truth behind them); it would tell them that spirits are attracted to those that are morally like them, and those who encourage such are showing *themselves* to be vulgar, lewd, and blasphemous; and thus a much needed warning would be given.

To return to our critics. If they were moderate and reasonable they would be worth taking seriously. As it is, Mr. J. McCabe says that the phenomena are all lies and fraud; mediums produce them by conjuring tricks. Dr. Schofield says they are facts, but that the whole thing is diabolical, and that it goes on till God really cannot stand it any longer and has to interfere! Mr. McCabe is easily brought to the test of fact. Dr. Schofield may be left to the Biblical critics if they think him worth answering. Anyhow, he and Mr. McCabe refute each other. As for ourselves, we want the truth, the whole truth, and nothing but the truth. We want to know how Dr. Schofield knows that all spirits that communicate are evil. We want the name of the "distinguished occultist" who says that "there are six mediums in these islands who can materialise spirits, but would deceive rather than do so because they know the horror of it all." Personal considerations go for nothing in a national crisis such as Dr. Schofield describes. We want publicity for the real facts, whatever they are; we are tired of lies, exaggerations and vague slanders. Meanwhile, we are glad that our critics should take up such extreme and mutually destructive positions. The result will be what it has been before when great truths are dragged through the gutter. Violent oppositions are created between the ignorant and the half-ignorant, but interest is excited as it never is by calm reasoning (owing to our backward state of spiritual evolution) and Truth is indestructible. It emerges at last from the dust of conflict.

WE regret to announce that the veteran Spiritualist, Professor James Coates, has had a physical break-down, at Brighton, at the commencement of a six months' lecture tour organised for the Southern Counties and London. The tour has had to be abandoned. As soon as sufficiently recovered Mr. Coates will probably return to Scotland.

THE CONAN DOYLE-MCCABE DEBATE.—We understand that the demand for tickets for this debate, which takes place at Queen's Hall on March 11th, has been phenomenal. Practically the whole of the reserved seats are now sold, and the demand for the cheaper seats is such that we fully expect that in the course of a few days there will be no seats left at all. We advise our readers to make application for seats to the L.S.A. at the earliest possible moment, and the Secretary will do his best to satisfy as many applicants as possible. But from to-day all applications are taken in strict rotation.

FROM THE LIGHTHOUSE WINDOW.

Bishop Welldon concludes in the March number of "Nash's Magazine" his interesting article on "The Church and Spiritualism." He aptly says: "All nature is spiritual; it is the home of countless invisible beings. Why, then, should it be thought incredible that these beings should now and again reveal themselves to human eyes?"

The Archbishop of Canterbury announces that the Lambeth Conference will meet on July 3rd for the reception of Bishops in Canterbury Cathedral. The Conference will sit at Lambeth Palace from Monday, July 5th, to August 7th. It will be remembered that at the recent Church Congress at Leicester, it was stated that at this Conference the question of Spiritualism would be considered.

The "Sunday Express" offers a prize of ten guineas for the best answer written on a postcard to the problem, "Why I believe (or do not believe) in Spiritualism."

Viscountess Molesworth, in a courageous article in the "Sunday Express" (February 15th) writes:—"There is no doubt that the sorrow and suffering caused by the war have had a great effect in opening many minds to the reality of the unseen world. One factor in this revelation is the insistence of the young and strong minds whose career in this world was cut short to get into touch with those they loved here. Hundreds of mothers can confirm this if they would; but it requires no little courage to lay the sacred facts before a sceptical and perhaps jeering public."

We hear that M. de Vesme has translated Signor Ernest Bozzano's book on Hauntings from the Italian into French, under the title "Les Phénomènes de Hantise," and that it is apparently conclusive evidence. It will shortly be published by Felix Alcan, 108, Boulevard Saint Germain, Paris.

Miss Lena Ashwell's series of addresses on "The Super-Sensual Life," at Mortimer Hall, on Sunday mornings, are attracting large audiences. On Sunday last Miss Ashwell spoke eloquently on the need for all to order their lives by right thinking. She asked her hearers to examine their beliefs, and when they had decided what they were, to have the courage to carry out in their lives all that these beliefs involved.

Miss Marie Corelli, in her article in the "Daily Telegraph" (February 10th), in which she comments pityingly on the unfortunate one-sidedness of the brains of Sir Oliver Lodge and Sir Arthur Conan Doyle which permits them to believe in Spiritualism, concludes: "We are arrogant enough in our assumption of wisdom, but there is a limit even to arrogance." We cordially agree. We think, indeed, the limit has been reached.

A telegram from Milan states that the spirit of d'Annunzio's mother was evoked in a séance at Trieste. She asked that her son should be warned against some grave danger, and when she was again "called up" she complained that the warning had not been given. When the spirit was asked to give some proof of its identity it is stated to have designed, through the medium, on a piece of paper a small crucifix under a glass bell. D'Annunzio recognised in the drawing some objects once existing in an old chest in his mother's room. He expressed his gratitude for the warning.

The Feltham magistrates last week fined a woman £5 under the Vagrancy Act, for fortune-telling.

Viscount Molesworth writes in explanation of his statement "I do not believe in the professional mediums" (taken from an interview with him in the "Sunday Express"). He says that he did not intend to convey the impression that he did not believe in the integrity of such mediums. What he wished to convey was his opinion that with one's own loved ones the mediumistic ability often found in the sanctity of the home circle was preferable.

Viscount Molesworth adds: "I should like to make it clear that I recognise and fully appreciate the valuable assistance rendered to scientific research, and the consolation afforded to many a bereaved home, through professional mediumship. I regard the gift of mediumship as too valuable to be used unnecessarily or for frivolous purposes. It would be in the interests of all if our tried and proved mediums were placed on a recognised basis and safeguarded under authoritative control."

A "Special Correspondent," writing in the "Sunday Times" (February 15th) in answer to a warning by Dr.

Leonard Williams against "dabbling" in Spiritualism, says:—"The late Sir William Crookes told me about a year before his death that he was convinced beyond all doubt of the truth of Spiritualism when he was comparatively a young man, but he realised that talk about it publicly might gravely prejudice his future career as a scientist. He waited until his reputation was safe before he declared his convictions. 'I have conclusive evidence of the fact that we are in communication with the dead,' he said, 'yet people who reject that evidence will accept without question proofs furnished by experiments in my laboratory, which to my mind are much less conclusive.' Since his death messages have been received from Sir William Crookes which are now being investigated by scientists, and which it is possible will lead to important scientific discoveries."

We notice elsewhere the "Encyclopædia of Occultism" just issued by Routledges. We observe that while it gives an account of the British National Association of Spiritualists it most unaccountably omits to mention that the present representative of that Association is the London Spiritualist Alliance. The Alliance is surely entitled to some notice in an encyclopædia of this kind. It has been in existence for thirty-six years.

Mr. Arthur Machen, in the "Evening News," gives two stories. The first is of a phantasm of the Rev. C. L. Tweedale seen by his two daughters and a maid-servant twenty minutes before the reverend gentleman re-entered his vicarage. The other, the experience of General Barter, C.B. (extracted from the Proceedings of the Society for Psychical Research), who saw the apparition of another officer thirty years dead.

Mr. Machen points out that neither of these served any definable purpose, and asks, "Is the universe without purpose, and is that lack of purpose to continue after the death of the body?"

Such an inference seems too large. There are many natural phenomena in evolution which seem purposeless, such as the vast waste of seeds and embryonic forms. May we not assume that everything that happens reveals some law known or unknown, and will ultimately be a ray of light on the intelligible whole? But we must not always look to find a moral purpose.

The Sheffield "Daily Telegraph," which has been publishing a good deal of matter connected with Spiritualism, commenting in a recent issue on a further contribution, says, "The article will be read with interest not only by Spiritualists, but by that very much larger company who would like to believe in it if only they could. This, curiously enough, seems to be the attitude of many people, and among them some in close association with religious bodies. A Free Church minister said to us only a few days ago, 'I would give everything I possess for a clear certainty that communication with the spirit world is possible. Christianity preaches a future life, but cannot prove it.'"

The writer continues, "Many years ago, the late W. T. Stead remarked in our hearing that 'the world's greatest need was some tangible evidence of immortality.' That, we believe, was before he dabbled in Spiritualism himself. Whether the Spiritualists are on the right lines and will eventually afford us the evidence that is now lacking we cannot say. But they would lose nothing if they would take themselves seriously and clear away the mass of oddities, trivialities, and pantomime tricks with which they have allowed their creed to become encrusted."

All true Spiritualists will cordially agree with the last fervent wish, but at the same time they will wonder why some critics seem to prefer to dwell on the less pleasing phases (which are by no means universal) rather than on the higher spiritual side of the movement.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mrs. Cannock, L.S.A., 3 p.m.

Mr. Vango, Stead Bureau, 7 p.m.

Mrs. Mary Gordon, Miss Stead, Miss Scatcherd, Home Circle Federation, 6, Queen-square, 7.30 p.m.

Wednesday:—

Miss Violet Burton, Delphic Club, 5 p.m.

Thursday:—

Mr. H. Biden Steele, L.S.A., 7.30 p.m.

Rev. C. Drayton Thomas, Stead Bureau, 3.30 p.m.

Leaf-Cohen debate, Glasgow.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Miss Tatham, Delphic Club, 5 p.m.

DOGMATISM ON SPIRIT INTERCOURSE.

AN ANIMATED DISCUSSION.

Much interest and no little diversity of opinion were excited by the address on "Dogmatism on Spirit Intercourse" given by the Author of "So Saith the Spirit" in the Hall of the London Spiritualist Alliance on the evening of the 5th inst.

MR. HENRY WITHALL, who presided, said that there was considerable excuse for the dogmatism of the old Spiritualists, since in their day they were privileged to witness very fine physical phenomena which to-day had become exceedingly rare. He was familiar with the tendency on the part of the enthusiastic convert to dogmatise upon his experiences in a matter which, with more careful and extended investigation, proved to be far more complex than he at first imagined. In most communications there was evidence of spirit agency but at the back of them there was probably an unconscious emergence of the subconscious mind. In rare cases of fine mediumship such as the Rev. Vale Owen's, we had examples of spirit communication with the minimum of alloy. The Author of "So Saith the Spirit," who was to address the meeting, was specially fortunate in having had experience in his home through the hands of his daughters, the messages being obtained under ideal conditions.

THE LECTURER commenced by saying that he concurred in the main with the remarks of the chairman, but not entirely. The chief point on which he differed from him was the question of the subconscious mind and the place it occupied in the communications. He did not speak for the quality of other scripts, but he felt that he had ample evidence of the identity of the beings in the Spirit world who had communicated in his presence through his daughters.

In his lecture he proposed to criticise dogmatism—or dogmatic assertion—first, on the part of the opponents of Spiritualism, and then on the part of Spiritualists, taking a few examples in each case.

The lecturer, after criticising various assertions made by Mr. Magee, Mr. Edward Cecil, and Dr. Schofield, turned to what he described as dogmatism by Spiritualists themselves. He took pains to make it clear that he was not making anything in the nature of a personal attack, but had great respect for those whose statements he criticised. He did not mention names, but referred to the statements, and offered the criticism because he considered that some of their assertions were mistaken, and tended to injure the cause of Spiritualism.

He referred first to the report of an address in *LIGHT* (November 8th, 1919) in which the following passage occurred:—

"When someone came to him with a big bundle of MS. he knew he was going to be shown a script from Marcus Aurelius or Wordsworth. (Laughter.) He was absolutely sure that seventy-five per cent. of what was called automatic writing was nothing of the kind, but was simply people's own thoughts coming back to them."

The lecturer observed that it was quite a mistake to suppose that messages are not received from people who were great on earth, and who may have passed over many generations ago. The evidence he had obtained relating to such messages received in his family circle completely satisfied him that they were genuine. As to the assertion that seventy-five per cent. of what was called automatic writing was merely a sub-conscious production, he observed that some people might be unfortunate in their experiences, but he would have thought seventy-five per cent. of error a very high percentage to take.

Criticising an address reported in *LIGHT* (1st November, 1919), in which the Book of Deuteronomy was described as "a colossal fraud . . . a piece of shameless forgery"; and in which Stainton Moses was spoken of as having left Spiritualism "enshrined in simple Theism," the lecturer contended that both these statements would arouse strong hostility on the part of many otherwise well-disposed to Spiritualism, and could only do harm to the cause.

The lecturer went on to criticise some of the statements in "Life after Death," taking, for example, the passage, "Those who continue to desire earthly pleasures are earth-bound, and have to be cured, so to speak," and the further passage which refers to the suggestion that a spirit might wish for a cigar, "Take the case as one in which suggestion is used to cure the subject of his illusions . . . those who wished to exorcise his hallucination may have tried by suggestion to create the hallucination of a cigar."

In the same connection the lecturer referred to certain statements by a well-known Spiritualist, which were published in a daily paper, and were subsequently reported in *LIGHT* (17th January, 1920). One of these latter statements was: "There is no language in the spirit world; ideas flash from spirit to spirit"—another assertion being that persons in the spirit world do not have similar food and drink to those on earth, but that "they can, for new-comers, make foods and drinks apparently similar by the creative power of thought."

With reference to all these passages, he said he was satisfied that the statements in question were very mistaken. The cigar and food of the spirit world were not mere thought creations, but were fully as real as those enjoyed on earth,

and their enjoyment was by no means confined to persons newly passed over. As to language, the lecturer thought the spirits would be very amused to be told they had none, and merely flashed their ideas from one to another by thought. Different Spiritualists have different ideas on these and other matters, depending on their different experiences. The lecturer did not ask anyone to accept his ideas who was disinclined so to do; but what he objected to was the dogmatic assertion by some Spiritualists of their opinions as facts which all Spiritualists must acknowledge.

At the conclusion of the address Mr. Withall invited Mr. A. Vout Peters to speak, as he was one of those referred to by the lecturer (although not by name) as being guilty of dogmatism.

Mr. Peters said he spoke as one who had had personal experience for twenty-five years, and in sixteen different countries. He said that the point he had previously made about a spirit guide making passes over a clairvoyant's head he would re-state as being true; as also his description of the sensations of a medium when entering trance. No true mediumship could be exercised during complete normal consciousness. He considered the faculty of mediumship was an extension of the artistic nature.

Mr. Ernest Hunt, after expressing appreciation of the lecturer, said that on the question of automatic writing the lecturer's experience of "thousands of communications, every fraction of which was genuine," seemed to have been exceptionally fortunate. But it was a pity that the impression should get abroad that it might be expected as a regular thing. Experience showed otherwise, and Mr. Hunt questioned whether the estimate of the 75 per cent. that might be ascribed to subconscious action was not too low rather than too high. The subconscious was capable of wonderful powers of fabrication, dramatisation, and logical deduction from given premises. The starting point might be the idea of a message from some great name; the rest would follow, as in the case of the man who went (as noted by T. J. Hudson in his "Psychic Phenomena") to a séance where great names were the order of the day, and asked for, and received, a message from "that eminent Greek philosopher, Cantharides"! But after every deduction had been made for possible subconscious action, there still remained a most valuable residuum of script for which another explanation must be sought, and Mr. Hunt contended that the Spiritualist was in an every way stronger position if he were familiar with the psychological position, and recognised in subconscious working a pitfall for unwary investigators.

Miss Violet Ortnor thought it entirely erroneous to suggest that any form of true mediumship could be exercised as easily as "eating one's dinner." She explained that although she was a "normal medium," she found that the effort and drain upon the vitality occasioned by giving a sitting was so great as to make more than two sittings per day an impossibility without lowering the standard of evidence obtained. She agreed with Mr. Peters that no medium was entirely normal when giving sittings.

AN "ENCYCLOPÆDIA OF OCCULTISM."

We find Spiritualism and psychical research in odd company in Mr. Lewis Spence's "Encyclopædia of Occultism" (Routledge, 25s. net). It may be objected that in such an encyclopædia everything that relates to the "occult" in the way of ancient superstitions concerning were-wolves and witches and all the "cantrips" of wizards and warlocks should find an appropriate place. True enough, but we are so bent upon keeping to the sane, scientific and ethical levels of our subject that except as academic matters vampires, witch-broths, magical evocations and so forth make but little appeal to us. The modern issues are of such vastly greater import and infinitely more insistent, and they leave us little time for the by-paths of antiquity. Still there is the encyclopædia, covering an immense range of subjects which the "curious inquirer" may study with profit, howbeit we notice some statements which may give rise to dispute. The author's interpretation of the Scots term, "fey," for instance, is not that with which we are familiar.

As Spiritualists and psychical researchers we have no connection with or interest in "necromancy." Every human interest has its diseased side, of course, but we prefer to cultivate health and leave disease to the pathologists. The war and its tremendous upheavals have given us vastly more important things to think about than obeah, ju-ju, the Black Mass and mediæval magic. Still, there will always be a number of persons interested in these things as students of comparative psychology, and to these the present encyclopædia cannot fail to be of use. But we hope they will not confuse the modern movement of Spiritualism with these things. There is a remote relationship, it is true, but it may be compared with that which exists between the rites of witch-doctors and the prescriptions of the advanced therapists of to-day. The "communion of spirits" is in no way related to the "infernal hierarchy" except as all things in Nature are related, more or less distantly. With this disclaimer, which ought not to be necessary, we give greeting to the "Encyclopædia of Occultism," in which a special term brings into formal relationship many things in themselves ill-assorted.

G.

MISS MARIE CORELLI ON SPIRITUALISM.

By V. C. DESERTIS.

The last word has been said (or so it would seem) on Spiritualism; and the "Daily Telegraph" has printed it!

The talented authoress of "A Romance of Two Worlds" and "The Sorrows of Satan" has tried to show her readers "the wonders that are possible, and also what is not possible, in the psychic or spiritual world." This is a large task; but she readily undertakes it. She says:—

"I know positively that those who have passed from this life to the next do not communicate with us, either through 'mediums' or 'automatic writing.' They have no desire to communicate, having reached a plane of comprehensive intelligence where the affairs and experiences of this little ball of dust have become a mere past dream of trifles."

In other words, a miracle has been worked upon them and has enabled them to leave behind them love and fellowship and the desire to help. Dives does not care about the future of his brethren. This is not quite convincing, and we should like to know the facts on which it is based. It is too much to accept on Miss Corelli's authority, and it would be interesting to hear how she knows it. She continues:—

"Moreover, supposing it possible for them to wish to communicate with us (which would be about as absurd as a full-grown person wishing to wear the swaddling clothes of an infant) they would not be permitted to do so. Both natural and spiritual law forbid. As well might we expect to arrive on the far away star Vega to-day and talk with its inhabitants. We are arrogant enough in our assumption of wisdom, but there is a limit even to arrogance. 'Thus far and no farther' is a Divine command, which though we may affect to despise it, holds us invincibly back from the threshold of the Great Unseen."

A Roman Catholic correspondent has recently shown that such statements are not in accordance with the Scriptures nor with the standard Roman Catholic theologians. The Rev. F. Fielding-Ould has shown that they do not agree with the lives of the Saints. But Miss Corelli may be left to settle her heresies with her own clergy.

The quotation (Job xxxviii., 11) "thus far but no farther" we have come across before, torn from its context, as it is by her. If Miss Corelli will refer to the passage she will find that it has no reference whatever to psychic matters, but is spoken dramatically of the Creator's power in setting limits to the sea. The use here made of it (as usual when texts are quoted) is to give a fictitious Biblical support to the writer's own notions. But Miss Corelli knows all about it:—

"The promoters of Spiritualism are not in a normal state of mental balance. The twin lobes of the brain are not acting in unison; the one-half is out of poise, and affects the other half in a more or less degree. This is why we see the brilliant scientist in Lodge able to argue profound mathematical matters with perfect ease and lucidity, while, on the other hand, he published 'Raymond,' with all its melancholy puerility."

So Miss Corelli also knows the functions of each lobe of the brain, which is a great deal more than any physiologist of repute has ventured upon; and the "Daily Telegraph" considers that the excitement of "playing with the most awful of secrets" has led to an "evil that has now attained to proportions which make plain speaking a duty."

But the "Daily Telegraph" does not speak plainly. On the contrary, it gives very carefully and ingeniously qualified support to the position of the talented authoress. It defines that position as being "that everything about Spiritualism which is not due to the working of human psychology is due to trickery and illusion." This is a very clever statement with which, omitting the "everything," we are disposed to agree. It does not say that the phenomena have their sole origin in that psychology; though perhaps that is what the careless reader is intended to deduce. The genuine phenomena to which Sir William Crookes, O.M., F.R.S., Dr. A. R. Wallace, F.R.S., Professor Richet, Dr. Schrenck-Notzing, Dr. Hodgson, Professor Ochorowicz, Dr. Geley, Dr. Crawford, and very many other distinguished men have borne witness, are, in all cases, due to the "working of human psychology," whether that working is set in motion by discarnate personalities or not.

Of course that knocks the bottom out of Miss Corelli's dogmatic pronouncements, and cuts the ground from under the feet of the arguments that the phenomena are "supernatural" and diabolic. For if these powers of telepathy, materialisation, and telekinesis, etc., now scientifically proved to exist in human psychism are real, they must have their use and purpose, and if the simpler phases of telepathy can be shown to be possible between incarnate souls more complete telepathy must be at least possible from the discarnate. Those who consider that the phenomena are due to fraud are best left to their pleasing illusions; it is waste of time to argue with them.

The general position is beginning to define itself. As long as the phenomena were studied only in the rarefied air of pure science they produced no tangible effect in a world

which, before the war, had practically ceased to believe in life after death at all. After the war (if we can assume that blessed period to have arrived) it equally refused to breathe the yet more rarefied atmosphere of Church teaching. It mocked at the idea of a young subaltern or an old colonel "fitting on a halo while sitting on the edge of a damp cloud." It utterly refuses to believe that all love and care for mothers and widows left behind has vanished in a miraculous elevation to unknown heights of "glory." It prefers to receive evidence to the contrary.

The conflict now preparing is between those who consider only the disturbing effects on unbalanced minds and think those effects to be evidence of diabolism, on the one side; and on the other, those who maintain that the phenomena, if properly used, are the basal proofs on which may be built up a vitalised Christianity—by which men will verily believe that as they sow, they will reap, under inevitable natural law. They will see in the "supernormal" the proof of "soul" existing here and now, and when disembodied receiving the visible results of its acts under the perfect justice of those laws by which God rules the world of Spirit as well as the world of matter which is its expression.

The third parties to a dispute which bears some resemblance to Peter Simple's famous "triangular duel," are those who allow the facts to be genuine, but refer them entirely to unconscious or illusory cerebral action. These of course deny the Devil altogether, and may be left to exchange shots with those who affirm him to be the prime mover in these "thoroughly morbid and dangerous occupations of the mind" which are so confidently asserted to be increasing insanity; though that statement is not borne out by the Registrar General's returns.

The Roman Catholic clergy, being definitely committed to a personal Devil, have of course adopted the diabolic theory, and the "Daily Telegraph" signalises "a movement among the other Churches towards the Catholic standpoint." But there are among the enlightened clergy those who, like the Bishop of London, seem to have been convinced by the evidence that a man is much the same in essential character immediately after death as he was before it; and some of them at least agree with Myers that "without the psychic phenomena a century hence probably no one would have believed in the Resurrection, whereas with them there will probably be none who do not."

We regret the conflict, but look forward confidently to its issue. Meanwhile we are not altogether sorry to see these attacks. Logically, they refute each other; practically, they may stop some foolish persons from making a plaything of planchette-writing, and others still more foolish who take its vagaries as heaven-sent. Both courses are dangerous and may attract influences which, if not diabolic, are certainly very mischievous.

EDISON AND PSYCHIC TELEGRAPHY.

Under the heading "Spirit Machine," a phrase nicely graded to the kind of intelligence for which it caters, a sensational newspaper gives an account of an interview with Edison on Sir Oliver Lodge's spirit communications, in the course of which the great inventor referred to the difficulty of dealing with the "personal equation" in mediumship. It is true enough. Spiritualists are well aware of the fact. The human factor is always uncertain. Edison is also reported as saying:—

Give me a machine, and if I get results they are worth something as evidence. It is quite possible that if the right kind of machine were used, spirit communications might be received.

The inventor added that if he personally tried anything it would be machinery. If he had to depend on the human instrument for his facts he would "quit." "As for spirit cabinets and happenings and all that," these were "dashed rot."

We may put aside this last piece of cold scientific opinion, and merely remark that so far we have had to rely on the human medium, who is not always fallacious, and is in some ways preferable to a non-human apparatus. There have been instruments and machines, but so far we have never come across one which did not appear to be a mere extension of the human medium, dependent on his presence, and affected by his vagaries. Yet we are told that an independent machine is possible, and we know that experimenters are at work on the problem. If it comes it will of course be liable to much debasement and abuse, like all other forms of machinery, but it will at least do away with much of the torture inflicted on the mind and spirit of the sensitive human instrument by crude and ignorant sensation-mongers.

We have to apologise to Mr. Percy Street, who has suffered, like so many other orators, at the hands of the reporter. In the passage from his recent address quoted in a paragraph on page 55 he is represented as stating that Dr. Lardner wrote a treatise to prove that "no vessel built of material heavier than water could possibly float." This should read "no steam vessel could carry sufficient coal to propel itself across the Atlantic." By an irony of fate the first steamer that crossed to New York carried with it copies of this treatise.

"MAN'S SURVIVAL AFTER DEATH." *

THE REV. C. L. TWEEDALE'S NEW BOOK.

REVIEWED BY REV. C. DRAYTON THOMAS.

In this edition of his well-known book, Mr. Tweedale has added several fresh chapters and further expanded it. Here is a treasure house of information for psychic students, and an ideal book to place in the hands of earnest people wishing to know the bearing of the new facts upon Bible incidents and Christian teaching. The chapter dealing with Christ's mission to the world is an excellent re-statement of theology in the light of modern thought, and towards the close of the book we find further reference to religion and the Churches. We would suggest that those wishing to speak with their religious teachers about Spiritualism should master these portions of the book; they need never then be worsted in argument. Concerning materialisations the author writes with keen insight, first setting in array selected experiences of others, then adding narratives of spontaneous happenings in his vicarage, where figures were seen, sounds and voices heard, and objects moved about in daylight. He tells us:—

Several times we have had the experience of the hand melting away in the grasp. Within the last two months (May, June, 1918) we have had several materialisations in daylight, all spontaneous, which we have both seen and felt, myself, my wife, and daughter Sylvia having all come in forcible contact with the materialisation, on one occasion it being observed in daylight by three of us at one and the same time (p. 381).

In writing of psychic photography prominence is given to the remarkable photograph which Mr. Tweedale obtained about midday in his own house of a figure clearly seen by his wife, and sufficiently materialised to hide in the photo that part of the piano which lay behind it. Insight into methods adopted by trick photographers is given, and contrasted with the results of genuine psychic operations. This chapter reveals prolonged study of the difficulties and possibilities of the attempt to photograph the invisible.

Perhaps it is Chapter XXII. in which readers will find the culmination of interest and wonder:—

On another occasion (17th January, 1911) a shower of articles came apparently through the ceiling and fell upon the tea-table, in the presence of six witnesses, and in good light. On 11th November, 1913, a stick three feet ten inches long came slowly through the solid plaster ceiling in presence of my daughter Marjorie and the servant, in full lamplight, and fell on the table, *leaving no trace of its passage*; and again, on 29th January, 1911, a solid article came apparently through the ceiling in our bedroom, in presence of myself and wife, in broad daylight, and slowly descended on to the pillow. All these objects proved to be objective and real when we came to pick them up (p. 469).

A reference to Pater's deliverance from prison when "the iron gate opened of its own accord," is followed by the narration of happenings at the vicarage when a door, which had just previously been carefully locked and doubly bolted for additional security, was burst open in sight of three persons standing close by, and on examination revealed "the two bolts and the lock bolt sticking out from the side of the door, just as though the door were locked and bolted," although the door jamb and metal sockets sunk therein were perfect and uninjured in any way. (page 464).

Mr. and Mrs. Tweedale would seem to provide the psychic conditions favouring unusually good spontaneous phenomena:—

These manifestations continued several years with varying degrees of power, frequency, and interest, up to about a year ago, when there began to be a marked falling off, though occasionally we still get remarkable manifestations. This occurred so late as April-June (1918), when a wonderful materialised apparition appeared seven times, six times in daylight, seen on one occasion by my wife, myself, and my son together, and on others seen, heard and felt, by myself, wife and daughter, also in daylight. These experiences have covered the whole range of psychic phenomena: apparitions, materialisations, etherialisations, lights, pillars of fire, the direct voice, very loud and in daylight, appearances of animals, automatic writing, psychic photography, movements of furniture and other objects, volleys of bell-ringing, remarkable warnings and prophetic forecasts of coming events accurately fulfilled, sometimes to the day, hour and minute, and many evidential messages from my "dead" relatives and friends (page 218).

The result within himself of his studies and experiences is summed up thus (page 220):—

"It has been such a lifting of the mental horizon, such a letting in of the heavens, as Gerald Massey truly says, that the change may be likened to being reared in a dungeon by the light of the candle, and then suddenly being allowed to go out on a starry night, for the first time, and see the stupendous mechanism of the heavens all aglow with the glory of God."

* By the Rev. Charles L. Tweedale. Second edition. Grant Richards. 10/6 net.

No praise is too great for this admirable compendium of fact and illustration. The book is worthy of a careful study, and its frequent comparison of present-day happenings with the Sacred Records will do much to illumine the latter and enable the thoughtful and devout to realise more fully "the ways of God with men," whether in ancient days or in the present.

I know of no single book on the subject which is so comprehensive, so instructive, and so well worth its price as this.

MR. C. M. HORSFALL'S PSYCHIC PICTURES.

The great feature of the last social meeting of the L.S.A., held on Thursday, the 12th inst., was the exhibition by Mr. C. M. Horsfall, who is well-known as a successful portrait-painter, of some thirty or more psychic pictures produced through his mediumship. Even more interesting than the pictures themselves, with their wonderful effects of curve and colour, were the explanations conveyed to the artist of their mystic significance. Mr. Horsfall informed us that, his first introduction to Spiritualism occurred after his return from Ruhleben, when he was invited by Mr. H. M. Field to attend a séance at which the medium told him that he possessed the gift of automatic painting. The same assurance was given him on two subsequent occasions by other mediums, with the result that he was induced to make trial of its truth. Asked to bear in mind the meaning attached to the principal colours employed—pink for love, yellow for wisdom, blue for spirituality—and the fact that the number seven stood for Divinity and six for perfect humanity, it was not difficult for Mr. Horsfall's hearers to follow the various interpretations. We saw typified the yearning of humanity for the Divine light and its slow progress and alternating harmony and disharmony with the Divine purposes. One picture, of the meaning of which, when it was executed, Mr. Horsfall had no idea, represented the outpouring of the human soul in prayer. The thought suggested was that knowledge was worthless if shut in; it was only of value if it could find some outlet, however small, through which it could break forth into waves of human sympathy.

Mr. Vout Peters, in a few words of appreciation, alluded to the significance of the fact that in many of the pictures the Divine light was represented as in immediate contact with darkness. In all mystic literature (he said) were found references to the great light which was darkness and the great darkness which was light. The earlier drawings shown by Mr. Horsfall reminded him of a recurring experience in his own childhood when, in a condition of semi-sleep, he saw cosmic movements resembling those depicted, and felt at the same time an extreme sense of his own smallness. He was glad to have been present at a demonstration which called attention to the fact that our Spiritualism was something more than getting into touch with our departed friends—that it was meant to help us to realise that we were spirits linked with the Divine Mind and destined to progress eternally towards perfection.

A hearty vote of thanks was accorded to Mr. Horsfall at the close. The exhibition and descriptions were preceded by a beautiful pianoforte solo by Mr. Field, well fitted to attune the minds of those present for what was to follow.

D. R.

UNION OF LONDON SPIRITUALISTS.

ANNUAL SOCIAL AND DANCE.

A very large gathering, and a happy re-union of old Spiritualists marked the annual social and dance of the Union of London Spiritualists, held in the Holborn Hall on Monday last.

Amongst those present were Mr. Richard Boddington (president), Mrs. Mary Gordon and Mr. A. T. Connor (vice-presidents), Mrs. Ensor (Hon. Secretary), Mr. and Mrs. M. Clegg, Mr. Harry Boddington, Mr. Arthur Hough, Mr. Percy Smythe, Mr. and Mrs. Ellis, Miss Sander, Mr. Vout Peters, Mr. and Mrs. Horace Leaf and Mrs. Neville.

Twenty-four societies were represented. The gathering was so large and successful that it will be a problem next year to find a hall sufficiently large. An excellent programme of songs and recitations was carried out, interspersed with dances. All concerned are to be congratulated on the success of the evening.

COMING EVENTS.

(FOR DETAILS SEE ADVTS.)

March 2nd.—Mr. Ernest Hunt, Lecture, Marylebone.

March 3rd.—Britten Memorial Meeting, Manchester.

March 9th.—Mr. Horace Leaf, Lecture, Mortimer Hall.

March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.

March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Ernest Hunt. February 29th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Horace Leaf; 6.30, Mr. Ernest Meads. Wednesday, 25th, 7.30, Mr. Robert King.

Church of the Spirit Windsor-road, Denmark Hill, S.E.—11, Mrs. A. De Beaurepaire; 6.30, Miss Violet Burton.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. R. King.

Walthamstow.—342, Hoe-street.—7, Mr. T. Davis, clairvoyance by Mrs. Connor.

Lewisham.—The Priory, High-street.—6.30, the Rev. Mrs. Susanna Harris.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Pulham. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, address by Rev. W. Piggott.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mr. A. Vout Peters. 26th, 8.15, clairvoyance.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 25th, 8, Mrs. Neville. Sunday, 29th, 7, Mr. R. Boddington; public circle after service; Lyceum at 3.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Richard Bush; 6, Mr. G. R. Symons. Wednesday, 25th, 7.30, Mr. Horace Leaf; doors closed at 7.35. Healing (as usual) except Wednesday.

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), Repeat Performance by Lyceumists of the Fairy Play, "A Disappointed Fairy"; Tickets 1/- and 1/10 (including tax); doors open 7 p.m., commence 7.30 prompt. Sunday, 11 and 7, Mrs. Mary Gordon. Wednesday, 25th, Mrs. Podmore. Sunday, 29th, at 11, Mr. Ernest Meads; 7, Mr. Taylor Gwinn.

Brighton.—Athenaeum Hall.—11.15, Mr. Wm. Ford, hon. sec., S.C.S.L.D.C.; 7, addresses by Mrs. P. R. Street and others, descriptions by Mrs. Street; 3, special Lyceum session at 1, Upper North-street; Mrs. P. R. Street, President, S.C.S.L.D.C., and Mrs. Taylor, Treasurer.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, special Lyceum Service and Lecture, Mr. John Jackson; 7 p.m.; Dr. W. J. Vanstone. Monday, 7.15, and Tuesday, 3 p.m., special visit of Mrs. Neville. Thursday, 7.15, public meeting for inquirers, questions and clairvoyance. Lyceum every Sunday, 3 p.m. Forward Movement, see advertisement.

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