

24. Mitchell

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

"Spirit Messages" is the title of a book which in a former edition we noticed in *LIGHT* of January 27th and February 10th, 1912. It was then published by the Austin Publishing Co., Rochester, New York. The new edition is issued by the Christopher Publishing House, Boston, U.S.A. (price one dollar, fifty cents). We dealt with it very fully at the time, and cannot now afford it anything like the same amount of space, as it does not appear that an English edition is in existence. The author is the late Hiram Corson, M.A., LL.D., Emeritus Professor of English Literature in Cornell University, and the messages which he gives, after an able introduction—in itself a graphic epitome of Spiritualism in its best and truest sense—were received through the mediumship of Mrs. Minnie Meserve Soule, the same lady, we believe, who is associated, as "Mrs. Chenoweth," with the investigations of Professor Hyslop. Amongst the departed men and women from whom the communications purport to have come are Robert Browning and his wife, Alfred Tennyson, Walt Whitman, Henry Wadsworth Longfellow, F. W. H. Myers, Phillips Brooks, Goldwin Smith and Gladstone. What can we say, knowing something of the difficulties of communication, the coloration of messages by the mind of the medium, and the still vexed problem of identity, howbeit we hold identity in some cases to be fully proved? Even now we doubt if the state of public education on psychic subjects would make this a suitable book for popular study.

* * * *

One may recognise the style and manners of a near friend who communicates from beyond the bourne. But who is to decide the question in the case of the great men whose lives and works are publicly known? A good literary artist could compose messages in which each of the famous people would speak as he did in life. Andrew Lang, in his "Letters to Dead Authors," has shown that conclusively, for he mimics the style of each with consummate skill. That is why we said once in these columns that too close a similarity to his literary style in a spirit message from a great author would make us suspicious. The famous do not talk like that in their everyday life. Tennyson, who wrote "Tears, idle tears," and "Crossing the Bar," never used that exquisite diction in discussing his rheumatism amongst his friends. Professor Corson firmly believed in the authenticity of all the messages, and he was quite probably right. He was a man of great distinction himself, and knew some of the celebrated people whose messages he quotes. But obviously we cannot presume to pronounce upon them. When we read them eight years

ago we saw nothing in particular to arouse suspicion of their genuineness. Gladstone talks in something of his old style, but a few of his phrases and those of other famous people do not sound quite like them. How should they, seeing how much spirit communicators have to rely for their verbal utterances on mediums and sitters in conditions of which while on earth we know little or nothing? It is a book calculated to create wide differences of opinion, and there we may leave it, merely remarking that the book is now far more presentable than in the old edition, which showed painful traces of careless editing.

* * * *

There have been so many allusions to Galileo in connection with the attitude of scientific and religious orthodoxy towards the Spiritualist, that we think it of interest to transcribe here the letter addressed by Galileo to Kepler:—

"What wilt thou say of the first teachers of the Gymnasium at Padua, who, when I offered it to them, would look neither at the planets nor the moon through the telescope? This sort of men look on philosophy as a book like the *Æneid* or *Odyssey*, and believe that truth is to be sought not in the world or nature, but only in 'comparison of texts.' How would thou have laughed when at Pisa the first teacher of the Gymnasium there endeavoured, in the presence of the Grand Duke, to tear away the new planets from heaven with logical arguments, like magical exorcisms!"

And here is the answer of Kepler:—

Courage, Galileo, and advance! If I see rightly, few of Europe's eminent mathematicians will fall away from us; so great is the power of truth.

SPIRITUALISM AND THE PRESS.

Press interest in Spiritualism not only grows in extent, but is also tending to become more and more sympathetic. Evidences of this sympathy are likely to come to the surface in surprising ways before long, but on this point we are not able to speak more explicitly at present.

In the meantime, we observe with interest that the "Weekly Record" (Glasgow), is publishing a series of articles "What Spiritualism Really Is," by Mr. George H. Lethem, J.P., formerly Editor of the "Daily Record," and other important newspapers, and one of the founders of the National Union of Journalists. Mr. Lethem tells how he proved for himself survival after death, and gives a reproduction of a psychic photograph (taken in Glasgow by the Crewe circle) of his son, Lieut. John Lethem, who was killed at Paschendael.

Mr. Lethem writes:—

"I know that John lives, just as surely as I know that certain of my friends live in Australia. I can write or cable to Australia and get answers from my friends which I recognise as coming from them. I can communicate with John and get answers, which, in the same way, I recognise as coming from him. Sometimes I can hear him speak and recognise the tones of his well-remembered voice, which is more than can as yet be accomplished in communications from Australia."

Mr. Lethem, whom we have had the pleasure of meeting, is now one of a continually increasing number of journalists who, having been convinced of the reality and importance of psychic facts, are beginning to make public testimony of their knowledge.

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SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

II.—MATTER, ENERGY, AND MIND.

In the last article it was shown (setting aside philosophical attempts to show the essential unity of Matter and Energy), that the inorganic world presents to us three kinds, or modes, of existence which, considered in relation to our senses, are quite distinct. They are Matter, Energy, and Mind. In the inanimate world Mind is manifest as universal, omnipresent, and immanent, mathematical law. This law directs all the energies inherent in Matter which produce the various kinds of elemental atoms and their groupings, which make up all the inorganic stuffs that we know. This Mind, in so far as it is intrinsic to the atoms, is unconscious. It never varies, but it reacts differently on the different materials presented to it. Inherent laws which we do not fully understand determine far-reaching changes; for instance, the metal iron, presented with minute quantities of carbon, manganese, or chromium, makes alloys of varying properties known as steels. The Matter is one thing, the dynamic energy or constituting force is another, and the mathematical law is a third—they are distinct in nature, but combined in whatever substance we may examine.

Ascending one step—the plant-world shows the same tripartite essentials, but Mind is raised one degree—it appears as organising power as well as chemical law. It makes roots, stems, leaves, flowers and seeds. It has within it the secret of Form—the immanent Idea of the perfect flower of each species. Physically the flower is about 90 per cent. water derived from the soil, about 8 per cent. carbon derived from the air, and about 2 per cent. mineral salts. The vital dynamism—the organising power—which is still of the nature of Energy, (a) makes the immense number of various kinds of cells from inorganic raw material, (b) combines them into the tissues of the plant, (c) builds those tissues into beautiful forms, and creates their colours and scents. As it works from the inside of the cells, it is itself, in a sense, cellular, and is a long step nearer consciousness. The Idea which directs this energy is, of course, as far as the plant is concerned, quite unconscious, and it seems to have an exuberance of life which breaks out in all kinds of variations which have no relation to the benefit of the plant itself. Whether it is unconscious as Creative Will (as Schopenhauer thought) is quite another question for which we have no other data than the Psalmist's argument, "He that made the eye, shall He not see?"

In the animal kingdom subconscious mind rises another degree. There is still the same material substratum with all its inherent chemical and physical laws; there is the organising energy which Dr. Geley calls the vital dynamism, creating the tissues of the body, maintaining the organic functions of nutrition, growth, and reproduction; and there is the Directing Idea which moulds these into higher ideal forms than those of the plant. The raw material which is thus built up is no longer directly taken from the inorganic world; food is always essentially vegetable even for the carnivora, for they eat the plant-feeders, and the material nutriment being of a higher order than the inorganic, the animal dynamism can raise it one step higher. Definite consciousness, distinct from mere reflex action, now appears: the animal develops organs of consciousness—a nervous system, a brain, eyes, and ears. The Directive Idea is working towards a higher ideal than the plant—it is working towards consciousness.

But it has yet higher functions. It not only creates the individual animal, it also produces variations, and an environment which results in an orderly evolution. In the first chapter of "The Origin of Species," Darwin says, "Variability is governed by many unknown laws." Later biologists with less than his genius and scientific modesty have gone beyond this, and while insisting in one sentence on the universal operation of Law, have in another actually imputed to Variation an origin in Chance. They have supposed that small variations favouring survival, but arising by chance or by the influence of the environment, have been developed by an infinite number of infinitesimal, but cumulative changes into distinct species and genera. Not only so, but they have referred the obviously æsthetic results of the Directive Idea—the purely ornamental characters which are useless to the creature, the marvellous colouring of birds and insects—to sexual selection alone. They have reduced the rest of evolution to the "Struggle for Existence" against an adverse environment and natural enemies.

This is the Evolutionary Theory as currently accepted today. It takes its departure from Chance, it refers Mind to chemico-physiological reactions, and it ignores the supernatural facts altogether.

The distinguished writer to whose work I owe these sketches has filled up the gap which Darwin left in the Evolutionary Theory: he refers variability to a psychic energy and a Directing Idea. He regards Evolution as a continuous process of developing Consciousness. In previous articles (*vide* LIGHT, pp. 26 and 35) I have given a brief summary of his outlines for the scientific psychology which gives a rational explanation of normal as well as supernormal phenomena.

The primary factor in Evolution is psychic—a forming, creative Mind internal to Matter, which in its lower forms

acts as blind impulse (Bergson's famous "vital urge" or "*élan vital*"), and in its higher forms produces variations on which the secondary factors of natural selection and adaptation to environment work to develop or repress these variations. They are the mechanism of evolution as distinct from its primary motive power.

It is not denied that species are transformed, but this transformation does not take place by endless small changes cumulative in their effects. It really takes place by abrupt variations due to the psychic mechanism, and the characters of these variations remain fixed in their main outlines as long as the species lasts at all. There is a general progress from the fish to the reptile, from reptiles to birds and mammals; accompanied by general increase of consciousness, and this progress from unconsciousness towards consciousness is produced by a *psychic* cause.

Our three essential categories—Matter, Energy and Mind—are still the framework of "being," but we see Matter as more complex in the plant than in the mineral, and more complex in the animal than in the plant; Energy as vital and cellular as well as mathematical and atomic; and Mind slowly increasing towards Consciousness in the creature, under the control of the Directive Idea, which is, however, always subject to the limitations of the material and of the organism in and by which it acts in the world.

Thus, keeping within the limits of our senses and without considering whether Matter and Energy may not be essentially identical in a world transcendent to this, we see the whole of evolution as a process in which the mechanical concepts of adaptation and selection are secondary factors, the primary motive power being psychic in its nature. This is the first step towards a scientific Spiritualism.

AN INCIDENT AT A WRIEDT SEANCE.

C. E. B. (Colonel) writes:—

I read in LIGHT of the 7th instant, the account of a sitting with Mrs. Wriedt, at which Sir Alfred Turner purported to manifest.

There was an episode that occurred at a sitting I had alone with Mrs. Wriedt in December, 1919, with which Sir Alfred Turner was indirectly connected, and which may be of interest to your readers. The first voice I heard gave his name at first very indistinctly, as "General T-r-r-r, T-r-r-r," and then, loudly, "Turner; you have relations of that name." I said: "Yes, but you are not he." "No, I only said that to help you to get the name."

Now, this was correct, as a barrister named Turner married a cousin of my mother, and I had stayed with the family when I was going up for my entrance examination for Woolwich.

The voice then discoursed about Burma, the Burma of 1885-87; and then discussed the social condition of the world caused by the late war.

During this conversation, I happened to address the speaker as General Turner. Mrs. Wriedt apparently caught the name for the first time, and jumped to the conclusion that it was General Sir Alfred Turner, whom she had known in life, and with whom she had had many sittings.

She greeted him with effusion, saying: "Dear Sir Alfred, is that you? I am so very pleased you have come, etc. . . ." The voice answered suitably, but rather confusedly, and then, in a clear, rapid undertone, these words were spoken to me: "I am not really Alfred, I am George; but it's no use explaining; it would take too long, and she'd never understand."

I cannot overstate the impression of "naturalness" conveyed by this episode; it was exactly the words and manner of a well-bred person, who finds his identity mistaken, but has not the time to enter into a long explanation.

AGAINST THE TELEPATHIC THEORY.

Mr. Gavin N. Hamilton, J.P. (of Falkirk) relates the following experience as negating the telepathic theory:—

On the 6th inst. there was present at a meeting here a Mrs. Johnston, of Glasgow, who has developed the gift of clairvoyance, having until recently been a stranger to the subject. After giving a series of descriptions of extraordinary accuracy, she turned to me saying, "You work amongst books," which I denied, not recognising such a description. She replied, "You counted columns of figures in a book last week." I admitted the truth of this, and she went on to say that I had both blotted a page, and made an error in my figures. I was so sure of the contrary that I denied that emphatically, but on turning up the account book later, I found, to my intense surprise, she was correct in both instances. How could telepathy explain this?

THE REV. ELLIS G. ROBERTS.—We learn with very great regret that our able contributor and correspondent, the Rev. Ellis G. Roberts, has had to undergo an operation for the removal of an eye, and will for a short time have to suspend his work. We hope to hear not only that the operation is successful, but that it has given him relief from the eye trouble from which he has long suffered.

HOMES IN SPIRIT LIFE.

A COMPARISON OF MESSAGES REGARDING HOUSES AND ENVIRONMENT.

BY H. A. DALLAS.

Rev. G. Vale Owen's Script: Houses. "These houses have not been raised mechanically, but are the outcome—the growth, if you will—of the action of the will of those high in rank in these realms, and so of very powerful creative wills."

"From each structure he would read not its character so much as the character of those who built it and those who inhabit it. Permanent they are, but not of the same dull permanency as those of earth. They can be developed and modified and adapted, in colour, shape and material according as the need should require. They would not have to be pulled down and then the material used in rebuilding. The material would be dealt with as the building stood. Time has no effect on our buildings. They do not crumble and decay. Their durability depends simply on the wills of their masters, and so long as these will the buildings stand, and then are altered as they will."

—"Weekly Dispatch," February 1st, 1920.

Extract from spirit teaching received through Mrs. Minnie E. Keeler, reported by Mr. Prescott F. Hall in the *American Journal for Psychical Research*. This lady, we are assured, had read very little Spiritualist literature. December, 1919:—

Houses. "Houses exist in the spirit world. Each one builds his own house there, or finds it built and ready for him as the result of his previous life on earth. He lives in this house until he moves on to another sphere; and it is then occupied by a person who has not the power to build for himself. If it is not so occupied, it decomposes and disappears as the person moves on; and before then it can be pulled down by the person's will. Otherwise it is quite as stable as a house on earth; and lasts until the person has completed building his house in the next sphere."

"The person may find that his house contains certain records of his childhood on earth, which may be in the form of pictures. These pictures are not visible to other spirits, and may be replaced by other pictures if bad acts of which they are the subject are repented of." (Page 687.)

"Mental pictures are not entirely imaginary as they create real objects in the spirit world." (Page 690.)

Extract from "Visions," by Stainton Moses:—

[S. M.] I want to ask whether those scenes were real—I mean, in the same sense as scenes in our world?

[Spirit Answer] In precisely the same sense. The scenes of the world of spirit, and the surroundings of the spirit in any sphere of its existence are just as real as are the scenes and surroundings of your earth. Each is impressed upon your own spirit; each is the result of your own state. They would not be real to you in your present state: they were real to you in spirit as you visited them; just as these scenes are not real to us. (Page 11.)

[S. M.] These scenes you say are real—material?

[Spirit Answer] No; but real. What you call material is nothing to us. Just as the scenes that surround you depend on yourself, as, for instance, in respect of colour, so are these scenes that you have visited externalised by the spirit who dwells among them. With us it would be impossible for a spirit at peace with itself to dwell in the midst of desolation and confusion—even as the vain ones could not dwell in the Valley of Rest.

[S. M.] In fact, then, a spirit makes its surroundings and that is the meaning of the assertion so often made that we are building our houses in spirit-land now.

[Spirit Answer] Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place. Those flowers and gems, and tinsel fripperies, the mirrors of the Vain One, and the peaceful calm of the Valley of Rest, these are but externalised symbols of those who dwell there. They are their type. (Page 21.)

Extracts from "From Matter to Spirit," by Mrs. De Morgan:—

"According to the belief of most thoughtful men we are, even in this earthly life, the architects of our own surroundings; external nature supplies the *cause* whose effect is produced through the senses and brain, according to a *type* or *idea* in the mind, and the susceptibility to impressions from outward objects varies in quantity and in relative proportion, and forms the distinctive character of each individual." (Page 209.)

[Question] Are the houses and the fountains and the other beautiful objects real and palpable to you as the objects on earth are to us?

[Answer] Yes, yes.

[Question] Are there really pictures of your family in your house?

[Answer] They are pictures on the walls of memory.

[Question] Is the whole symbolical . . . ?

[Answer] All in my soul, that is the house. And they are external as they project themselves from the inner. . .

[Question] Do you mean that things in your degree are as real to you as the outward objects in our state are to us?

[Answer] Can you not see that as soon as the life principle in trees and flowers becomes external it is real to you, but is in fact no new creation? The painter, sculptor, or poet, as rapidly as they embody their ideal on canvas or in marble—I cannot express all I would, but the fact of them embodying any existing ideal, however high or low, awakens a more perfect life of conception deeper in the soul; thus here, as well as there the arts are living and external progressive realities." (Pages 197, 198.)

Extracts from "Realities of the Future Life," by E. L. B. S.:—

"We have such changing pictures and most beautiful sometimes they are. . . They are real pictures, for I have visited some of the places given on our walls. . .

"Our houses are like ourselves: we fashion them with our thoughts and the subjects most dear to us. Some houses are more substantial than others. . . Our minds construct our buildings. . .

"All who inhabit the several houses are of the same mind, and in some respects character; though there are diversities which increase the beauty of the building."

"The houses we inhabit increase in beauty and purity. . . It is difficult to convey to your minds the reality of our homes in the spirit-land, which are not material in the sense you understand."

"Heaven is a real place, much more real than I supposed it to be."

"The home I visited was inhabited by one who on earth was known to me. I found him in his library among his books; pictures were on the walls; these pictures were symbolical of his life, and changed often. . . He had the home which he had fashioned for himself; his thoughts built and furnished it." (Pages 69 to 73.)

Extracts from other sources might be added, but these may suffice to enable us to make comparison. With a certain amount of diversity we recognise a considerable agreement in these statements, drawn from independent sources. Can we form any notion as to the significance of this repeated statement that the *will* or *thought* makes the habitation and environment, and can we reconcile it with the message received by Mrs. Minnie Keeler to the effect that "mental pictures are not entirely imaginary, as they create real objects," and the statement quoted from Mrs. De Morgan's book, "From Matter to Spirit," "They are external as they project themselves from the inner"? The statements made to Stainton Moses also refer to this externalisation. In the latter case it is stated that the process of externalising is the same as that which we continually exercise now in our present state.

The environment impresses our minds and the impression thus received is our physical universe. The messages do not claim that the environment in that state is wholly subjective any more than it is in this; but they suggest that the "thing in itself," the force or substance which impresses us, is seen and known only as our mental and spiritual faculties are able to apprehend it, and that this capacity varies according to our state of development and characters. Probably the force or substance of the next state being much more subtle and ethereal than what we call matter in this state, is far more responsive to thought and much more pliable by will power.

Already in such experiments as those of Dr. Geley we see "*Pidée directrice*" moulding the strange substance that exudes from the medium's body and creating forms by some unseen energy. It is not, therefore, fanciful to accept the view that will and thought can be as creative when the spirit is no longer subservient to the physical limitations which make labour so arduous here.

The varying faculties of individuals will doubtless contribute to diversity over there, as is suggested in Mr. Vale Owen's script; but whilst differentiation is one of the marks of progress in evolution, co-operation is not less so. The study of the evolution of life on this planet gives us the principles which we may expect to find at work in a future state. Therefore we might naturally expect to find groupings of similar minds in co-operation, and to recognise in these grouped fellowships a vast amount of differentiation, which will enrich the harmony of this fellowship. This is in agreement with the teachings given in various communications.

Be wisely worldly, but not worldly wise.—FRANCIS QUARLES.

"RACHEL COMFORTED."—We are informed by "Rachel" that the remarkable communications from her departed son, "Sunny," some of which were given in the volumes of *LIGHT* for 1916, 1917, and 1918, will shortly be published by Messrs. Hutchinson. The messages were received nineteen years ago, "when they were considered too amazing and too far in advance of the times to give to the world." "Rachel," who is a literary woman, gave several years of her life to the quest of psychic facts, and received the messages in the privacy of her own home without the aid of any professional mediumship.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

CLAMOROUS DAYS.

"A TORRENT OF SPIRITUAL CHANGE."

In a leading article on the significance of the fact of Dr. Jowett having preached in Durham Cathedral at the invitation of the Dean, Bishop Welldon, the "Evening News" remarks:—

This event is an omen; and a sign. It is an omen and a sign that we live in a world that is changing swiftly and tremendously. The break-up of the Roman Empire was a torrent of material change. We are probably to witness, and before long, a torrent of spiritual change.

There's many a true word spoken—even in the columns of popular newspapers! A torrent of spiritual change is even now upon us, although the custodians of many of those old institutions and traditions that it will ultimately overwhelm seem to be strangely blind to its coming. After reading some furious diatribes by certain priests and theological writers against Spiritualism as a deadly enemy of the faith, we chanced upon an advertisement of Dr. Ellis T. Powell's "Psychic Research in the New Testament" with its sub-title, "Scientific Justification of Some of the Fundamental Claims of Christianity." That is the object and meaning of Dr. Powell's scholarly little book—to provide "scientific justification for some of the fundamental claims of Christianity." How the historian of the future will smile over the ignorant perversity that has dogged the steps and bitten at the heels of our new science!

Amongst our news cuttings was an article by a leading Rationalist "exposing" Spiritualism, but at the same time making a side attack on one of our religious opponents, broadly hinting that the theologian's "devils" are as mythical as our spirit world, each having an identical source in the ignorance and superstition of the past!

We might almost be content to stand by and simply hold a watching brief in the case! But of course, as between Spiritualism and Materialism, the issues are clear. "Is human survival a fact?" "Yes." "No." There is no ambiguity, no sophistry, no metaphysical word-spinning about it, until that thing of shreds and patches which passes to-day as Theology (the "noblest of the sciences") comes in, and in the witness box "thinks" and hesitates and "doesn't know," and seems generally incapable of giving a clear answer to any question that is put.

We feel that we can afford to regard the present events with composure and satisfaction. For many years we have been calling the attention of the outside world to the importance of Psychical Research and its discoveries, and our patience seems on the point of being rewarded at last. That the recognition should come in any circumstances but those of hostility, contention and dismay no one with any knowledge of the world's history could possibly have expected. Certainly *we* never did. We expected tumult, and we are getting it. History is repeating itself in the old fashion.

There is a passage in Oliver Wendell Holmes' "Professor at the Breakfast Table" which may come in appropriately at this point. We have quoted it before, but it will bear repetition:—

You don't know what plague has fallen on the practitioners of Theology? I will tell you then. It is Spiritualism. While some are crying out against it as a delusion of the devil, and some are laughing at it as a hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware. It needn't be true to do this, any more than Homœopathy

need, to do its work. The Spiritualists have some pretty strong instincts to pry over, which no doubt have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape it little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life.

Dear Professor! His words read like prophecy to-day. We have given the quotation without any attempt to soften down certain little asperities by omitting them, as for example the reference to "the snap of a toe-joint." Even the bitterest opponent of the subject to-day would not repeat that ineptitude, which proceeded in the first instance from a great scientist of the past. Even the man in the street knows better than that—to-day.

"It need not be true," says Dr. Holmes, to do all the work which it has done and is doing. We will let that pass, too. We know that it is true, and that the test of a truth is that it shall "work well." We are content to rest our case on that test. Our Spiritualism has permeated the thought of the time for two generations; it has liberalised theology and reacted in many ways on conceptions of the future life. And now it is coming nearer home: it is entering into its final abiding place, the general heart and mind of humanity, and if the result is rather comparable to the arrival of an earthquake, we must remember what a tremendous incrustation of old popular errors and traditions has to be broken up and penetrated by the process, and refuse to be alarmed.

THE "DAILY TELEGRAPH" AND SPIRITUALISM.

An admirable reply to the criticisms of Miss Marie Corelli and others appears in the "Daily Telegraph" (February 21st) from Mr. Henry H. Lane (Coves, I.W.).

Mr. Lane remarks on the prevalence of two statements in such criticism as is offered:—

- (1) A grudging admission that the phenomenon of telepathy is worthy of investigation.
- (2) That people are being driven into insanity by Spiritualism.

As regards the two hemispheres of the brain, on which Miss Corelli founded her main argument, he writes:—

Medical literature does not reveal that the passive hemisphere is other than a mass of brain matter lying fallow, unimpressed by ideas of any kind. For this reason eminent neuropaths have endeavoured to educate into activity a corresponding centre in the second hemisphere when a portion of the active has become diseased. According to Miss Corelli this would mean correcting a tendency to insanity by still further insanity. In short, Miss Corelli assumes more than the most eminent brain specialists are willing to admit. The precise nature and functioning of that second hemisphere has therefore not yet been ascertained in such a way as would enable anyone to dogmatise. Just because we cannot build arguments on false premises, either for or against, I think that all these assertions are no more than mere bubbles of that hysteria which "Lucretius" seems to find only in the camp of the Spiritualists.

Mr. Lane has no patience with "Lucretius," another critic. He says:—

Finally, the contention that Spiritualism reveals only a material heaven impresses me as nonsense. The heaven revealed in the Book of Revelation, then, is also a material one; so are the visions of Swedenborg. What kind of heaven does "Lucretius" anticipate? A mere ocean of blue and himself floating about? Is it feeling good? Or does he conceive rather of possessing a mental organisation, with faculties corresponding to the five senses, which naturally will be duly exercised in a world of sights and sounds? Let us get at the facts. They begin with telepathy. Until we can explain this, let matters remain in abeyance.

It is refreshing to encounter clear thinking such as Mr. Lane exhibits.

CONAN DOYLE-MCCABE DEBATE.—The L.S.A. has no tickets left for this debate, either reserved or unreserved.

LADY J., a correspondent, has received a message containing the imperfect address, "Hammond House, London." Can any of our readers assist in finding its whereabouts, if there is such a house?

FROM THE LIGHTHOUSE WINDOW.

In view of the Conan Doyle-McCabe debate on Thursday, March 11th, it has been judged advisable to hold no meetings at the rooms of the L.S.A. on that date. Dr. Vanstone's series of lectures will, instead, be carried one week further into May—viz., to the 20th—instead of ending on the 13th, and the closing "social" will be transferred to the 27th.

The Delphic Club is holding a series of social Sunday evenings every fortnight.

Mr. Herbert J. Rider, the hon. secretary of the Psychical Research Society in connection with the Working Men's College, St. Pancras, informs us that Dr. V. J. Woolley, a member of the S.P.R., is to lecture before the members on "Multiple Personality" on March 3rd at 8 p.m. Visitors are welcome to attend.

Sir A. Conan Doyle records in the "Sunday Express" (February 22nd) a notable experience with the crystal. He says: "I was at Harrogate recently, and among the people I met there was a lady—I say 'lady' in view of her status and education—who showed me a crystal. She placed the crystal in a dark handkerchief, and gazed at it for a few minutes. Suddenly she said, 'Look! A message for you!' I myself then looked at the crystal and saw, clearly enough, a message from Raymond to his father, Sir Oliver Lodge. I have forwarded the message."

We owe to the courtesy of Mr. Harry E. Tudor, a New York publicist, who informs us that he is a sincere student of psychological matters, a number of cuttings from New York journals descriptive of their reporters' interviews with Sir Oliver Lodge, when the vessel in which he sailed arrived in Brooklyn Harbour (now rather more than a month ago). They are, as Mr. Tudor remarks, "deliciously American." While on the whole they appear to represent pretty faithfully Sir Oliver's views, as we know them, regarding Spiritualism, the atomic energy and the ether of space, the language in which they are conveyed hardly seems his, and the reporter who makes him responsible for the statement that he had had no experience with professional mediums, clearly misunderstood him.

The Rev. Arthur Pringle, writing in the "National News" on "Messages from the Dead," in the usual tone of condemnation, has this significant comment: "This brings us back to the present duty of the Churches. When are they going to scrap their obsolete eschatology, their impossible ideas of Heaven and Hell, and present a sane and intelligible conception of the life after death? This, after all, is at the root of the matter in nine cases out of ten."

Much interest is being displayed in the course of lectures to be delivered by Mr. Ernest Hunt, the first of which is to be held at the Marylebone Studios on March 2nd. Mr. Hunt, who is speaking on a subject on which he is an expert, is bound to be worth hearing. Particulars will be found in our advertising columns.

Mr. H. H. Lane, in the "Daily Telegraph," whose letter we notice elsewhere, remarks not only that Spiritualism is charged with causing insanity, but that he fully expects to read that the present crime wave can only be accounted for by Spiritualism. But the thing had actually occurred before his letter appeared, for we had observed in a weekly paper an article by a so-called "psychic expert" making this same charge. We can afford to let the enemy persevere in this direction without undue concern, because ultimately the *reductio ad absurdum* is reached. We recall the sarcastic lines of a century ago, "What makes the price of beef and pork to rise, What fills the butchers' shops with large blue flies?" In this case, of course, it is Spiritualism.

The most astonishing of all Press remarks are those of "Dagonet" in the "Referee." His "contention is that Spiritualism is opposed to common-sense, that its whole history is a record of fraud and imposture and self-deception, that it is a fruitful cause of not only mental disturbance, but of insanity." Well; there is scarcely one great discovery, whether the locomotive, gas-lighting, electricity, or the spectroscopic, which did not at first excite the ridicule of self-constituted apostles of "common-sense."

When the official report on Spiritualism by the London Dialectical Society appeared in 1873, the "Sporting Times" wrote: "If I had my way, a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. . . . They are a canting, deceitful, mischievous lot." "Dagonet's" opinion seems much the same, and is worth just about as much. He is doubtless unaware of the first-class scientific work done in connection with this subject by some of the men of European reputation and celebrity.

In the course of a long reply to Miss Marie Corelli A. V. H. writes: "Let Miss Corelli read further in the New Testament beyond the Gospels (too often mistranslated from the Greek text) into the Acts of the Apostles. They are replete with sufficient spiritual and psychic evidence to convince consistent Christians of the truths of Spiritualism. She will then, in all fairness, not continue to denounce what the first followers of Christ, the early Christian Church, believed in and upheld."

It is only to be expected that the present great interest in our subject should be seized upon by the horde of sharpers and self-seekers with which every movement is infested. We learn from New York that a woman who came into unsavoury prominence as a fraudulent materialising medium some years ago, is taking advantage of the occasion to renew her activities in the United States. She is but one of several undesirable persons who are practising, not only in the United States, but in this country. Let our vigilant and sincere workers keep it in mind, and do their utmost to discourage these things.

Dr. Haydn Brown, psychologist and mental specialist, writing in the "Sunday Herald" says: "There is no more proof that spirits exist than that the sea-serpent does. I don't say they do not exist, but there is no more proof that they do." That is merely Dr. Haydn Brown's opinion. There are other members of his profession who disagree with him on this question. The whole question to us turns on the meaning attached to the term "spirits." If by that term is meant a race of supernal beings entirely separate from human existence, we would indeed claim to be in the same position as Dr. Brown—we have no scientific proof of such existences either. It is not in the nature of things that we could. There would be no nexus between the two conditions of life. But if by spirits is meant discarnate human beings on another plane of conscious existence as natural as this one, then we can only say that the proofs have satisfied many thousands of persons, some of them of the highest intellectual grade.

Sir A. Conan Doyle has a trenchant article on "Spiritualism and Insanity" in the "Sunday Chronicle" (February 15th). In this he completely cuts the ground from under the feet of Father Vaughan, the Rev. A. V. Magee, Dr. Schofield and other rash opponents. As Sir Arthur writes: "Every Spiritualist is aware that he is only on the edge of an enormous subject, which has been ridiculed by the ignorant, defiled by impostors, used for base purposes by worldlings, but sanctified by the devotion and courage of great numbers of men and women who have testified to the truth."

The story of Lord Brougham and his vision, while taking a bath, of a departed friend, with whom he had made a compact that whoever died first should appear to the other—that is a story so ancient, so often told, as to be worn threadbare. However, to the "Daily Mail" it is something so new and startling as to be given a prominent place with the sensational heading "Bath Room Ghost: Sequel to Pact Written in Blood." That is the way to appeal to the popular "intelligence."

Now that so many editors have "discovered" Spiritualism it is pleasant to see in the columns of "The Globe" some testimony to the fact that it is not a novelty. This newspaper says:—"There can surely be nothing novel in a subject that for over thirty years has been under close investigation by groups of the keenest intellects in most countries in Europe, as well as in America, and that now possesses a large literature available to the public which embraces the mass of evidence sifted and discussed by those eminent men. The fact of the matter is that until quite recently there has been a conspiracy of silence upon this subject, so that, although it is not really a new and mysterious one, it appears to the public to be so."

The "Daily Mirror" thinks that mediums ought to put the police on the trail of criminals, and that the ghosts, if ghosts there be, should tell us "how to be happy where we are, how to get houses, how to stop crime, how to stop wars, and how to pay the Income Tax!" It may be remarked that they do tell us how to stop crime and the causes of war, but few listen to them.

Meetings next week:—

Sunday:—

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

Tuesday:—

Mr. Vango, L.S.A., 3 p.m.

Mrs. Wesley Adams, Stead Bureau, 7 p.m.

Wednesday:—

Mr. J. L. Langdon, Delphic Club, 5 p.m.

Thursday:—

Mrs. de Crespigny, L.S.A., 7.30 p.m.

Rev. Walter Wynn, Stead Bureau, 3.30 p.m.

Friday:—

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

Rev. Susanna Harris, Delphic Club, 5 p.m.

PROFESSOR HYSLOP'S LATEST BOOK.

A CRITICAL, SCIENTIFIC VIEW.

Professor Hyslop in his new book* has given the world something worthy of his high reputation and his long years of research in the domain of psychic phenomena. After reading it one cannot fail to regret that its cost will place it beyond the reach of most students. It deserves to be widely read, and by all serious thinkers, because it embodies the ripe conclusions of one of the weightiest authorities on the subject with which it deals. It contains, also, an admirably judicious admixture of the philosophical and evidential sides of the great question.

Dr. Hyslop explains in his preface that he has endeavoured to treat every aspect of the problem regarding a future life, and especially to emphasise a large mass of facts that ought to have cumulative weight in deciding the issue. He comes back to this point later, and says, "Isolated instances of these facts may be explained by chance or guessing, but a large collective mass of them, such as have appeared in the publications of the Societies for Psychical Research, cannot be so explained."

He is at pains to insist that the essential matter of the problem is to obtain positive evidence indicating the continued personal identity of the dead. "What we want to know," he says, speaking of the hypothesis of a spiritual body, "is whether that spiritual body is conscious or not, and conscious with the same memory that the person had when living his earthly life." He considers that if there is no memory of the past, then the fact of survival has little interest. For himself, he has no doubts. "Personally," he says, "I regard the fact of survival after death as scientifically proved." Most readers acquainted with Dr. Hyslop's works do not need this assurance on his part, but others less fortunate might easily feel uneasy about their psychic beliefs, when reading this book, until they reached his "Credo," which occurs towards the end of the volume. The reason for this is that the author subjects to merciless criticism many aspects of psychic phenomena which ordinary folk are accustomed to accept. No opponent of Spiritualism has ever expressed more doubts than Dr. Hyslop does. The evidence has to be superlatively good before he will accept it. Indeed, we may permit ourselves the reflection that he sometimes unduly stretches this attitude of mind. He explains, however, in his preface, that he purposely discusses the evidence in a critical spirit, as though the subject had still to be proved.

The question of fact, not of explanation, he reminds us, is the first concern of science. Now the best means of proving personal identity is the transmission of personal incidents, "the more trivial the better," he says. He adds:—

The reason why most people object to the triviality of the fact adduced is that they assume that these communications indicate the character of life in the spiritual world. But in proving the existence of spirits we are not concerned about their status or life in the transcendental world. We are not investigating that problem. We are trying to prove that spirits exist, not that they are wise or exalted in their intelligence.

THE PROFESSOR'S PINK PYJAMAS.

In view of his belief that trivial incidents form the best evidence of identity, we can understand Dr. Hyslop's appreciation of certain communications that occurred regarding pink pyjamas worn by Professor William James. The incidents assume an added importance in view of the fact that Professor James is shown as remaining true to his rigid ideas on the subject while on earth, namely, the need of small and trivial facts that prove personal identity. Dr. Hodgson, we are told, while purporting to communicate through Miss Gaule, said he had seen Professor James in pink pyjamas, and that he looked "cute" in them. Dr. Hyslop wrote to the Professor and found that he was wearing pink pyjamas at the time—a fact it was impossible for the psychic to know. Dr. Hyslop, after his usual careful fashion, endeavoured to obtain a confirmation of this communication by cross-references. He tried with both Mrs. Chenoweth and Mrs. Smead, but without success. Some time later, after Professor James had passed on, an interesting event occurred. Dr. Hyslop says:—

A young boy in the family of a clergyman developed mediumistic powers; and, both in automatic writing and by crystal gazing, in messages appearing as visual writing, when I was not present at all, Professor James purported to communicate and, mentioning me, referred to pink pyjamas and to a black necktie. He said, "I want you to give Hyslop two pairs of pink pyjamas and a black necktie for Christmas." The parents referred to the facts as amusing, without any knowledge of their significance. I had kept the incidents absolutely to myself. They were quite astonished to find how pertinent they were. The black necktie I used at sittings, and it had belonged to Professor James. The reference to "pink pyjamas" explains itself as the cross-reference which should have come

through Mrs. Smead. The association of his name and mine with them strengthens the reference.

The author thinks that the "pink pyjamas" incident cannot be surpassed for evidential value. He looks at it from the purely scientific point of view. In this connection some comments claiming to come from Professor James are of interest and value. He says:—

"Bread and milk and berries often made the meal at night in the summer, and the vegetable kingdom furnished a large part of my food always. I was fond of apples and some kind of fish. These may seem remarkable things to return from heaven to talk of, but you will appreciate their value."

(Yes, perfectly.)

"I can see the headlines in the newspapers now if this were given out, but if I had said I had broken bread with the Saviour or Saint Paul there would have been many who would have believed it a part of the life of a man of my reputation in my new sphere."

It may be remarked that the details regarding his diet were confirmed by Professor James's son.

EVIDENTIAL FACTS.

There is an extremely interesting chapter in the book, entitled "Experimental Incidents." With regard to these Dr. Hyslop writes:—

For some years experimental results have been obtained by investigators all over the world. There is to-day such a mass of well-authenticated facts affording a selection of incidents having the desired evidential value, as to make any other than the spiritistic hypothesis exceedingly improbable.

There follow a number of incidents of first-class evidential value which are well worth reading. Equally valuable is the chapter on "Experiences of Well-Known Persons," though of these Dr. Hyslop says they are quoted not so much for their scientific value, as on account of the unimpeachable character of the witnesses. Some of those he mentions are Lord Brougham, Mr. Andrew Lang, Mr. G. J. Romanes, Robert Louis Stevenson, Sir Henry Stanley and Dean Hole. Under "Evidences of Survival" we get the author's highly interesting experiences with Mrs. Piper, Mrs. Chenoweth and others, giving particulars of messages received from Professor James, Dr. Hodgson, Mark Twain, and Dr. Isaac Funk. A chapter is devoted to the extraordinary Gifford case, where a dead artist of note, Mr. R. S. Gifford, is described as painting through Mr. F. L. Thompson. While the latter was examining some of the dead artist's work he suddenly heard a voice saying, "You see what I have done. Can you not take up and finish my work?" How Mr. Thompson did this with eminent success is told in remarkable detail. Believers in reincarnation will find no support in Dr. Hyslop, who states that he regards the doctrine as logically unsound.

DISLODGING MATERIALISM.

On the deeper philosophical side of the problem of psychic research Dr. Hyslop indulges in stimulating reflections. He incidentally instructs the researcher regarding the nature of true evidence. Physical phenomena such as raps, lights and levitation, he says, are no more evidence for the existence of spirits than is the fall of a tree, for telekinetic phenomena are among the most common in nature—magnetism, wireless telegraphy and gravitation are illustrations. He insists that what constitutes evidence is the indication of purposive intelligence, not the mere mechanical movement of objects. "There is no scientific excuse for the spiritualistic contention that physical phenomena prove the existence of spirits. Unaccompanied by mental phenomena they are useless." Then follows this pregnant passage:—

If we should ever succeed in proving the existence of genuinely supernatural physical occurrences, definitely connected with supernormal mental occurrences, and so have reason to assign to both of them the same cause, we shall have a result of very great cosmic interest. To find that extra-organic intelligence can move matter without the intervention of normal human agency, even though mediumship be usually associated with the movement, would be to raise the question of the relation of intelligence to all mechanical action. If we once establish the fact of telekinesis by intelligence alone—that is, the movement of inorganic objects by discarnate agencies, without contact—we open the way for considering the question of the priority of intelligence to all mechanical movement in the universe (p. 337).

Dr. Hyslop goes on to point out how this will affect the materialistic theory of physical movement as mechanical causation. "Once let it be proved," he says, "that the discarnate can be efficient to produce motion in organic objects, materialism will be forever dislodged from its stronghold (p. 338). Less cautious and less scientific investigators than Dr. Hyslop will be inclined to think that telekinesis of the kind he describes has already been definitely established.

It is impossible in our compass to do more than outline a few of the aspects of the great subject so ably handled in this very important book. It may be described as Dr. Hyslop's *magnum opus*. It will enhance his already high reputation.

* "Contact with the Other World," by JAMES H. HYSLOP, formerly Professor of Logic and Ethics in Columbia University. London: T. Wernor Laurie, Ltd., 1920, 25/-.

THE ULTIMATE CONSEQUENCES OF SPIRITUALISM.

A large audience welcomed Miss Lind-af-Hageby as speaker at the W. T. Stead Bureau on the 19th inst. Miss Stead reminded the members that the speaker was a Vice-President of the Bureau, and that they should congratulate themselves on having secured her on that occasion.

Miss Lind said she was not going to attempt a lecture, but rather to discuss whither Spiritualism was leading to-day; she would take for the title of her remarks, "The Ultimate Consequences of Spiritualism."

Dealing first with the remarkable publicity given to the subject during the last few weeks through the publication of the Vale Owen Script, she agreed that this publicity was of the most intense significance and value from the exoteric point of view. Only last December the Harmsworth Press, in the columns of "The Times," had attacked Sir Oliver Lodge and Conan Doyle, and now presumably Lord Northcliffe had suffered a kind of conversion, and was anxious to place the matter before the public.

Discussing the difference between the Church and Spiritualism, both presumably believing in immortality, Miss Lind differentiated them into static and fluidic conceptions of revelation. This ferment of Spiritualistic knowledge was, she said, now working hard in the Church, and the present publicity would spread it further, but it might be a score of years before the full effect was seen. Spiritualism itself was often dogmatic, but on the whole it was, in her opinion, freer from this sin than many other systems of thought.

The relation of Theosophy to Spiritualism was briefly touched upon. Each, she observed, was critical of the other, and yet each required the other's help in bringing their knowledge to the world—the one by teaching a profound philosophy and the other by means of the demonstration of phenomena. Miss Lind said that she regarded Spiritualistic facts as the living fire behind all aspects of religion, and that each required the adjustment and illumination which came by its means.

Spiritualism being based on gifts of mediumship, it was significant to note the great opening up of psychic faculties recorded everywhere to-day, probably never so widespread. Was this to be regarded as a blessing or a danger? Unmoral or non-moral mediumship undoubtedly had its dangers, but at the same time this psychic outpouring seemed to her to offer opportunity for the hastening of human evolution. A quotation from Anna Kingsford on mediumship, which distinguished between control by an outside personality and the inspiration which resulted from a tuning up of the whole body by prayer, meditation, and fasting, was discussed, and Miss Lind felt that if the writer had been expressing herself to-day, the ideas would have been phrased differently. Speaking as a psychic herself, Miss Lind dwelt upon the many references made by enemies of the subject to evil controls. The one shield and safeguard, she said, was the cultivation of psychic gifts for the highest ends—to serve others—and no suggestion either from this side or the other could hurt one so armed. If we were free of evil ourselves, none could dominate us.

Another point raised on mediumship was the limitation felt at times by all mediums in their inability to express a message surging and beating within them. Would this always be so, or would humanity one day rise beyond this limitation, and the human mind be able to receive a clearer message from the Beyond? When a great message came through, the spiritual force transformed the messenger, changing every atom of his being, as a great healing vibration, and working what was called conversion.

Was the world getting better, asked the speaker, or was it but a school of progress to a certain stage, to be continued in other spheres? She would fain believe the latter, and that, through failing so often and so miserably, humanity to-day was, on the whole, expressing a higher standard of life than before.

Speaking as a lover of animals, Miss Lind gently challenged a paragraph by the editor of LIGHT repeating the well-known statement that animals persist as individuals only as long as they are loved. Her belief was that the higher animals at least had a distinctive development of their own, as younger brethren, and went on to higher states quite apart from any human interest in them; but upon the question of the lower stages of animal life she could not offer any sure opinion.

Supposing this knowledge of Spiritualism became common property within the next few years, as it well might, how would it affect general values in this life? The other day a business man said to her in the course of conversation, "I want to die if all this beautiful story of the other world is true; why struggle here?" and sometimes she almost agreed. Journeying on the Underground railway recently in a stuffy, crowded carriage, she noted the tired, exhausted, unhappy faces of the workers returning from the City, and wondered what was the value of civilisation which produced so many of these.

Life had lessons of immense importance to teach us, and Spiritualism must have a message of cheer and goodwill and active participation in all that seeks to make the world a brighter and better place. No life should be sterile; every

life should be able to pass on to other spheres, feeling that other lives had been strengthened and ennobled by its existence here. Those who knew of the reality of spirit life here and hereafter should stretch out hands of help to all humanity.

B. McKENZIE.

SURVIVAL AND ITS SEQUEL.

BY ISABELLE DE STEIGER.

The extremely interesting remarks in "Notes by the Way" in LIGHT of the 14th inst. will surely be endorsed with gratitude by readers who have carefully studied the subject of Spiritualism with unprejudiced mind. Dr. A. T. Schofield's views prove that his mind is laden with a very large number of unverified statements and the editor does well to impugn the value of any such "collective denunciation," as he rightly calls the doctor's pronouncement. I do not mean, nor have I the ability, to add anything to the pile of evidence in favour of the fact of man's communication with the departed. That communication undoubtedly does exist; but as explained in "Quæstor Vitæ's" valuable articles it is always *through* a medium, whether the mediumship be that of the inquirer himself or of another.

This is a cardinal point, overlooked by nine out of ten inquirers; and a further cardinal point is this: that all that Spiritualism, as generally practised, can do, is to prove the survival of man.

"Quæstor Vitæ" gives most valuable information regarding the conditions of this survival; and it seems to me that, conceding the fact that the proof of continuous life after death is no longer in question by students, one clear question remains: What should be the steps they should next take to advance beyond that point? Unfortunately here is where so many Spiritualists pause indefinitely.

The Spiritualist says progress is made in the next planes. The reincarnationist says there is no progress after death except advancement through repeated incarnations. This is a great issue, but I shall look forward to further information from "Quæstor Vitæ" on this special and all-important subject. He is, I feel sure, from his opening remarks, well qualified to give it.

Personally for many years past I have looked upon reincarnation as a fact in Nature—an all-important one deserving the attention of man's highest intellect and reason.

It appears to me that people cannot be too grateful for the great work that Spiritualism has done in checking the atheistic spirit of the day—which was rapidly destroying man spiritually—by practically proving that man *survives the process of physical death* and passes into another realm of life, and that he has the power to advance to perfection, no longer the incompetent being that he is now—for of course I hold the doctrine of the fall of man, his capability of complete restitution, and his further advance in evolution to super-humanity.

I try in my two books, "On a Gold Basis" and in "Super-humanity," to enlist people's deepest thoughts on their future—a future not confined to this world, which, but for Spiritualism, they were beginning to believe to be the only one. There is no need to assure every student of the further evolution of man that he will find that there is and can be no other subject of such paramount and all-absorbing interest.

THE POSITION OF MEDIUMS.

Mr. H. T. Pemberton writes:—

To my mind the most vital and urgent requirement in our movement to-day is the making of mediumship what it ought to be—an honoured and financially care-free profession.

Our mediums should be regarded as priceless treasures, and safeguarded accordingly from friction and worry—which—as "sensitives"—they feel in a manner which persons of coarser fibre cannot even imagine.

It is nothing less than a disgrace to us all that a college and hostel of mediums does not exist. The essentials should be:—

- (1) A comfortable home, at all times when required.
- (2) Fulllest opportunity for development, education, and recreation.
- (3) A generous salary when duly qualified, quite independently of services rendered.
- (4) The fees (if any) for the privilege of "sittings," to be collected by the college.
- (5) The fullest latitude as to when, and how frequently, the sensitives' gifts should be exercised.
- (6) Absolute security as to all pecuniary matters, and provision for old age, and retirement.

May I add that I have no mediumistic powers of any kind.

IN "Children of the Dawn" (Kegan Paul, 2/6 net), Miss E. Katharine Bates gives us a compact little book written in her own vigorous and picturesque fashion. It deals with the question of children born of "affinities functioning on the same plane but in etheric union." We shall have more to say of the book later.

SPIRIT DRAWINGS AT THE WOMEN ARTISTS' EXHIBITION.

All but quite recent members of the Alliance are familiar with the rooms of the Society of British Artists, in Suffolk-street, where they have listened to many inspiring and instructive lectures. It was significant to a member of the L.S.A. to note at the private view of the Society of Women Artists at present being held there a place of honour given to "communicated" drawings by a lady who hides her identity under the name of "Candida," a specimen of whose work was recently reproduced in "Eve." The pictures are named freely in the catalogue as: 27, A Spirit Drawing; 43, The Radiant Boy; 45, Two Scenes from Peer Gynt; 46, The Priest.

Is this significant of the change passing over public opinion that orthodox art as well as the Press gives a place to "direct" art with which psychic students have been long familiar? Note that it is women artists who have taken this step.

"The Radiant Boy" and "The Priest" are complementary pictures, but I fear that for want of further elucidation by means of a printed slip to explain the symbology, most people will pass by unheeding. I listened while several visitors made comments and consulted the catalogue, and tried to fathom the identity of "Candida," but none seemed to grasp the significance of the drawings.

"Candida" is an artist who hitherto has contented herself with what would be called "pretty" sketches, but a year ago power of an unusual order began to pour through her, and out of much agony and stress and strain these pictures and many more than appear here have come to birth. "Candida" is never aware of what the subject is likely to be; several of her drawings have been drawn upside down. Strange materials are used, and strange preparations made before the drawing begins. Inks and chalks are chiefly used. A regular set of symbols representing various virtues, vices and emotions are employed, and by means of these "Candida" can gather something of what the ultimate message of the picture may be.

Beauty of colouring and power in design, apart from the message of the pictures, are apparent in these drawings, and while admiring the many beautiful paintings and portraits in the exhibition, I can safely say that these four pictures are the pictures of power, so often denied to women's work, and pictures which carry, too, a spiritual message for the day. I congratulate "Candida" on her work, and on the recognition of it by a body of comrades.

Miss Dorothea Sharpe, R.B.A., who is, by the way, a devoted student of psychic science, is represented in the exhibition by a number of her wonderful "Sunflecked pictures"—"The West Wind," No. 295, is an inspiration. "The Invisible Presence—November 11th, 1918," by Florence M. Asher, represents a scene in the rejoicings on Armistice Day; a number of grown-ups and children rejoicing with flags and flowers, and in between them moves the shadowy presence of the boys, not gone, but with us.

I hope many will visit the exhibition, which is open till March 20th.

B.

"LIGHT" SUSTENTATION FUND.

In addition to donations recorded in our issue of January 24th, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
Mrs. Violet Tweedale
W. W. Phillips
J. W. Campbell
Mrs. Gibson
H. S. V. P.
L. H. Robinson

THE DETECTION OF CRIME BY PSYCHIC METHODS.

We have received several accounts of the success of mediums in the detection of crimes and mysteries, but compared with the undiscovered cases, these are very few and as we have said several times before, we do not look with favour upon the utilisation of psychic powers in this direction, or rather we discountenance the idea of calling in the aid of spirit agency. These matters belong essentially to our own region of mundane activities. They are the business of people in this world. We are in agreement with the writer who said that there are certain people who would, if they could, set the angels to work in factories. The endeavour to turn psychical powers into material channels opens the door to endless degradation and abuse. We aspire to use the supernormal gifts for the highest and not the lowest ends.

HERK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following contributions: A Johannesburg Friend, 12/-; "Rowland," 10/-.

We have received a new form of apparatus termed "Syko," consisting of an indicator or traveller which is placed on a chart marked with letters, numbers and words. It is claimed that with the aid of this apparatus questions may be answered, though we cannot guarantee its adaptability to psychic communications.

THE ROAD TO EN-DOR.

"Sigma," a clergyman of the Church of England, writes:—

Mr. E. H. Jones, the author of "The Road to En-dor," seems to have overlooked one very important point when he boasts of having deceived "a number of British officers, amongst whom were highly trained scientific men." These men trusted to the honour of an officer and a gentleman when they accepted the demonstrations and statements of Mr. Jones without verification or examination in any way comparable to the vigorous tests made by modern investigators. It is easy to deceive people under these conditions, but these are not the conditions under which the investigation has been made by modern scientists. Such a deception as Mr. Jones practised might be justified in arranging a plan of escape from Turkish captivity, but to return home and then make a boast of this deception as a disproof of things psychic, and say that it forms a criterion of how easy it is to deceive English gentlemen and scientists at home who are on guard and strictly investigating, is not merely the veriest rant, but is an exceedingly reprehensible proceeding which no fair-minded man will be able to reconcile with the fitting conduct of an officer and a gentleman. Mr. Jones must be practically ignorant of the subject he seeks to discredit, or he would know that there are hundreds of cases, together covering the whole ground, which it is impossible to explain by conjuring or sleight of hand. Mr. Jones' punishment will be to see the subject, which he has so basely tried to discredit, received as a scientific fact by the majority.

Writing on the book referred to above, Viscountess Molesworth says, "It is questionable if this superficial stuff should be treated seriously. One can but admire the pluck and ingenuity by which these gallant officers effected their escape from a Turkish prison, and their exploits, no doubt, are on a par with those of all the heroes of the great war. But one is also struck by the amazing coolness and effrontery they display in comparing their clever tricks with psychic phenomena under the severest test conditions by the great scientists of the day."

DR. SCHOFIELD'S CHARGES.

MR. A. P. SINNETT'S REPLY.

Mr. A. P. Sinnett writes:—

"You quote Dr. Schofield as saying in a recent interview (p. 60) that Mr. A. P. Sinnett has sounded the depths of Spiritualism 'and his disclosures are unprintable.' This is a mis-statement for which the harshest synonym for that term is best appropriate. Evidently from the bit you quote in a former issue Dr. Schofield's lecture at Morley Hall, which preceded the interview, was a farrago of foolishness and ignorant hostility—but it is not my special business to deal with either the lecture or the interview. On the other hand it is my business to assure all Spiritualists who will listen to me, that while I represent a movement which I regard as a lofty sequel to Spiritualism, I am, and always have been, a Spiritualist as well as a Theosophist, and my earnest efforts have constantly been directed towards the intimate reconciliation of the two great departments of super-physical research.

"So I object to being calumniated in the face of Spiritualist friends even by an assailant for whom they are not likely to have much respect."

Dr. A. T. Schofield writes: "A lie is hard to catch. I have received ample apology from 'The Daily Sketch' for their absurd error respecting lunatics and Spiritualism, which they own was theirs and not mine. I shall have great pleasure in giving you the name of my authority as to mediums."

COMING EVENTS.

(FOR DETAILS SEE ADVTS.)

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

March 3rd.—Britten Memorial Meeting, Manchester.

Dr. Wooley, Working Men's College, St. Pancras.

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

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

March 30th.—Sir A. Conan Doyle, Battersea Town Hall.

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

"SHAKESPEARE'S REVELATIONS, by Shakespeare's Spirit" through the mediumship of Sarah Taylor Shalford (Torch Press, New York). In reading this deplorable production, we feel like Figaro, who laughed in order that he might not weep. Shakespeare bequeathed a curse to those who desecrated his tomb. An even weightier oburgation might have been reserved for those who defile his memory with doggerel lines having his great name attached. We wish there could be a big bonfire into which all the trashy literature with which our subject is disfigured could be finally consumed. Of course, the liberty of the Press must be respected—we cannot have an Index Expurgatorius but "O, Liberty, what crimes are committed in thy name!"

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.—6.30, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Miss Violet Burton; 6.30, Mr. Ernest Hunt. Wednesday, March 3rd, 7.30, Mrs. E. A. Cannock.

Spiritualists' Rendezvous, Farnival Hall, 3, Farnival-street, Holborn, E.C.—March 5th, at 7, Miss Violet Burton, trance address, "Some Spiritual Aspects of Home Circles."

Walthamstow.—342, Hoe-street.—7, Mrs. Graddon Kent. *Kingston-on-Thames.*—Bishop's Hall, Thames-street.—6.30, address by Mr. Kirby.

Lewisham.—The Priory, High-street.—6.30, Mr. George Prior.

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

Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mr. T. W. Ella.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. and Mrs. Pulham. Thursday, 8.15, Mr. Horace Leaf.

Church of the Spirit Windsor-road, Denmark Hill, S.E.—11, Mr. J. Clark; 6.30, Mr. T. W. Ella. Saturday, March 6th, social and dance at Lausanne Hall, Lausanne-road, Peckham, S.E.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, March 3rd, 8, Mrs. Harvey. Sunday, 7th, 7, Mrs. E. Marriott; members' circle after service; Lyceum at 3.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 6.30, Mr. Percy E. Beard. Wednesday, March 3rd, 7.30. Meeting for Members only; doors closed at 7.35 p.m. Healing (as usual) except Tuesday and Saturday.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "Genius and Spirit Influence"; 3, Lyceum; cordial invitation to old and young; 7, address by Mr. G. Tayler Gwinn on "The Eternal Justice." Wednesday, Mr. T. W. Ella, trance address. Thursday, Mr. Percy Street. Saturday, special social and dance, 7 to 10.30. Sunday, 7th, 11, Mr. J. Macbeth Bain on "Healing"; 7, Mr. A. Punter, address and clairvoyance.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Crowder, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7, Mr. J. J. Goodwin, "Study of Creation of Man"; 3, Lyceum. Monday, 7.15, and Tuesday, 3, special visit of Mrs. Wm. Paulet, address and psychic readings. Wednesday, 3, monthly healing circle; 7.30, members' monthly circle. Thursday, 7.15, enquirers, questions and clairvoyance; a hearty welcome to all. Forward movement, see advertisement.

BRIGHTON BROTHERHOOD.—The financial statement of this society shows that it has not only cleared off the deficit left from last year of £17 3s. 6d., but has a balance in hand of £96 10s. 8d., including £87 15s. 1d. towards the Extension and Building Fund.

A successful dance and social was held on Saturday night by the Wimbledon Spiritualist Mission, in aid of the building fund. The organisers were Mr. R. A. Bush, Mr. McNeil, Mrs. Hardy and Mr. Bamford. Representatives were present from the Kingston and Clapham societies.

The first balance sheet of the Walthamstow Spiritualist Church, which is just a year old—having been started in a private house in February of last year—shows a balance in hand of over £53, £30 of which has been raised towards a building fund. This young Society is to be congratulated on its energy and enthusiasm.

LITTLE LIFORD.—At the annual general meeting of the Little Liford Society of Christian Spiritualists the following officers were elected; President, Mr. Watson; Vice-Presidents, Mr. Stephens and Mr. Elliott; Secretary and Assistant Secretary, Mrs. Dixon, Miss Wilson; Treasurer, Mrs. Watson; Stewards, Mr. Hodges and Mr. Tillet; Organist, Mrs. Watson; Delegate to U.L.S., Mrs. Jamrach; Lyceum Conductor and Assistant, Mr. Hall, Miss Robertson; Lyceum Secretary, Miss Wilson; Auditors, Mr. Robertson and Mr. Hine; Committee, Mesdames Marriott, Tutt, Robertson, Self, Jackson, Tillet, George, Pattenden, and Mr. Marriott.

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