

Light.

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,043.—VOL. XL.

[Registered as]

SATURDAY, MARCH 6, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

The guess (it cannot be called a hypothesis) that the pineal gland may be the atrophied remains of a third eye which might reveal, or might have revealed, a "fourth dimension," has sometimes been made. Those who are inclined to accept guesses of this nature, for which there never was the least foundation in fact, should refer to "The Lancet" of September 27th, 1919, in which the functions of this organ are clearly stated according to modern physiology. It is one of the five bodies which control growth. They are—the pituitary body, about the size of a cherry imbedded in the brain; the pineal gland, about as big as a grain of wheat, also in the brain; the thyroid in the neck; the supra-renal capsules; and certain "interstitial glands" elsewhere. "The modern physician is familiar with the fact that the growth of the body may be retarded, accelerated, or completely altered if one or more of these glands become the seat of injury or of a functional disorder." Several cases are adduced in proof of this. This is an instance of the difference between a hypothesis and the absurd guesses which encumber the subject of Spiritualism. A hypothesis is a tentative conclusion founded on new facts. It is proved or disproved by its agreement, or disagreement, with all other known facts. A guess is mere "opinion," and has no value whatever. If there were more attention to facts and fewer guesses, Spiritualists would have a better standing than they have.

* * * *

Writing of Mrs. Piper in "John o' London's Weekly" of the 28th ult., Mr. Edward Clodd says, amongst other things:—

I received soon after publication of my book, "The Question," a long letter from "Pelham's" brother, stating that he and his parents were satisfied that Mrs. Piper was a humbug. I sent an abstract of the letter to the editor of *LIGHT*, the chief organ of Spiritualism, but, *more suo*, he declined to publish it.

We are replying to this remark to the journal itself. In the meantime we may observe that Mr. Clodd has an unhappy weakness for innuendoes. Note the subtlety with which he uses the Latin tag *more suo*, plainly designed to convey the impression that it is our custom to suppress hostile criticism. The reputation of *LIGHT* for impartiality is a sufficient answer to the insinuation. Our pages bear testimony to that. It may be remembered that in another instance Mr. Clodd, in referring to Dr. Crawford, placed that gentleman's degree of D.Sc. in inverted commas, clearly with a view to discredit it. This was a suggestion which recoiled upon the attacker. We took care that Mr. Clodd should rectify that error of judgment. Moreover we hold a letter from Mr. Clodd written at the time we gave him

the hospitality of our columns some years ago, in which he gratefully acknowledges the courtesy he then received. We should be sorry to think that our consideration was misplaced. Innuendo and insinuation are not dignified weapons. They are sometimes sharper in the handle than in the blade.

* * * *

We have just had the privilege of reading a bundle of correspondence consisting of letters passing between two clergymen of the Established Church, one of them a devoted and self-sacrificing follower of the New Light, which in one of its forms takes the name of Spiritualism, the other a clergyman who adheres resolutely to the letter of the old tradition. In the very first epistle which we perused from the latter, we detected the sign of a crafty and supercilious mind seeking to draw out a man of gentle, unsuspecting nature, and to entrap him in his speech. We read on through several long letters, and our first impression was confirmed; but it was delightful to see how the very gentleness and goodness of the priest whom it was designed to entrap protected him all through, for in the end his antagonist, finding nothing to "take hold of," poured upon him a perfect volley of poisoned darts in the way of accusation, reproach, and innuendo, and then—ran away! That is to say, that after a long effusion, arrogant in tone and malevolent in spirit, he announced that he would not pursue the discussion, or take notice of any reply to his diatribes. It was a most instructive series of letters, and we understand it may be published, as an illustration of the types of mind which severally work for us and against us.

* * * *

When the Scottish king, in the old legend, went out to meet the ghostly knights in a midnight encounter he came back with a troublesome memento of the tussle. On every anniversary of the adventure a wound he received in the ghostly combat smarted and bled, and (we quote from memory):—

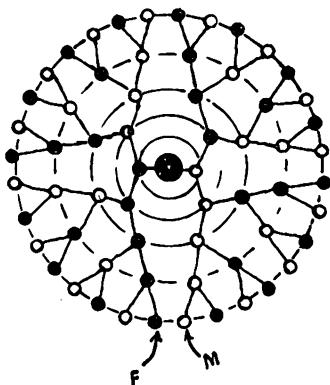
Lord Gifford then would jibing say,
"Bold as ye were, my liege, ye pay
The penance for your start."

Tilting against the powers of the Unseen World is not an enterprise to be commended to those who enter upon it lightly, even when it merely comes to an attack on the poor but honest medium. More than one capable observer (whom the public would listen to respectfully on any other subject) has testified to us his conviction that a strange Nemesis follows medium-baiters when they are animated by motives of malice. It may be so—we can think of several instances of evil chance that seemed to dog the footsteps of those who harassed the lives of sensitive and suffering psychics whose only offence was that they carried on a vocation unpopular, misunderstood, and vilely abused. The defenders of the medium will not expect to go scatheless, but they will suffer in a good cause. We hear sad stories of poverty and suffering amongst the true mediums. It is a thousand pities that they should be allowed to suffer poverty and misery and persecution; not merely from the malice of their enemies, the ignorance of curiosity mongers and vampire hordes of wonder seekers, but also from the apathy of their friends.

THE vision is always solid and reliable. The vision is always a fact. It is the reality that is often a fraud.—G. K. CHESTERTON.

SPIRITUALISM AND SCIENCE.

III.—THE AVERAGE MAN.



A TRUE GENEALOGY.

If the courteous reader will kindly place himself at the centre of the above diagram, in which black dots represent fathers and white dots mothers, he will see that as everyone has two parents, four grandparents, and so on, he has in the fifth generation, thirty-two ancestors. And carrying back the generations to twenty—a short time in the history of a nation—this number is increased to 2,353,152. We are, therefore, all much more of one blood than we are apt to suppose.

The diagram accurately represents a view of the five generations which went to produce the interesting personality for which the large central dot stands. His line of paternal descent is marked "F"; that marked "M" is his maternal line. He is that fine flower of Humanity which we put to bed every night, and wash, clothe, feed, work for, scheme for, and too often (some of us) lie for, and cheat for, during the day.

We usually trace his descent through the line F, which, by reason of survival, consists of more or less successful men, and may include some distinguished ones. But, as a matter of fact, he does not partake of the blood of that eminent lineage in any larger proportion than of various others in the whole diagram, some of whose careers will not bear too close inspection. As these circles might be continued to infinity, we may take it that the individual of whose supposed interests we take so much care, is the sum of the series,

$$\infty - - - \frac{1}{64} + \frac{1}{32} + \frac{1}{16} + \frac{1}{8} + \frac{1}{4} + \frac{1}{2} = 1$$

where each fraction represents the constitutional inheritance from as many generations as are taken into account.

This is the Person as conceived of by nineteenth-century biology, and according to nineteenth-century biology he is nothing more. He was developed by divergence from the anthropoid by adaptation and selection, and though it may please him to trace his lineage to "old John of Gaunt, time-honoured Lancaster" and stop there, he must still go back to the cave-man or even to the Anthropithecus. So we shall be safe in assuming him to be the Average Man unless we have special evidence to the contrary. Appearances go for little; he is saved from monotonous similarity by the varying circumstances of his recent environment, chief among which is his mate, who, owing to her wonderful powers of unselfishness, and occasional equally remarkable powers of egotism and of taking her particular opinions as absolute Truth, is always *sui generis*. There is no "average Woman," each one is just Herself.

He usually estimates his character, when he thinks of it at all, by his relations with his family and immediate circle; and, consorting with those of his own way of thinking, he has no other standard of comparison. It does not usually occur to him that, judged by similar standards, his cousin in the West African jungle might challenge comparison as being steadily devoted to his own physical welfare, a model father, and a faithful life-partner to his mate, who, if she ever feels herself "incomprise," never goes to another's husband to say so, perhaps because of a difficulty in expressing herself, or perhaps because she knows that the second will be just like the first. To this descendant of the Anthropithecus, Darwin made clear his physical descent, expressly stating, however, that "Variability is governed by unknown laws" ("Origin of Species," ch. i.). Haeckel referred it to chance, and proved, to the satisfaction of the Rationalist Society, that thought is a secretion of the brain, and soul a mere name for the functions of life, that spirit has no existence at all, that "God" is a superstition, and that "the ethics of Christianity are as baseless in theory as they are useless

in practice" ("Riddle of the Universe, ch. xix.). There is no law but the law of the strongest. In short, as Mortimer Collins put it,

"There was an Ape in an age that was earlier,
Centuries passed and his hair it grew curlier;
Centuries more put a thumb to his wrist;
Then he was a Man—and a Positivist."

The Average Man found this theory so attractive that it spread over Europe like fire in dry stubble. Nietzsche proclaimed the new gospel, "Blessed are the war-makers" . . . "What is more harmful than any vice? Pity for the weak and helpless." He held up the Super-man as the rightful monarch of the slavish herd—the cannon-fodder—and the Press which so admirably represents the Average Man (that same cannon-fodder) applauded. And Europe is now filled with the fruit of its own devices!

Against the world-old illusion of the average man that his particular good can be divorced from the general good, and that the loss of another may be his gain, philosophers and moralists in all ages of the world have protested that it is only in solidarity of co-operation that Man can realise himself. The Christ taught the reason for this solidarity—that we all are the children of one "Father in Heaven," and can become aware of that spiritual filiation by developing along the true lines of soul-evolution.

Up to the present the only physiologist of the Positive school who has thought it worth while to consider Mind as a separate factor in human evolution, is Huxley. In his "Evolution and Ethics" he pointed out that the state of civilisation is better represented as a garden where a conscious and ethical Mind encourages flowers and extirpates weeds, than as a jungle where the only law is that of the strongest. In other words, he regarded conscious Mind as an active entity.

In the present day, however, both Spiritualism and Science regard the cause of Variability as psychic, and affirm the existence of other faculties in Man than those which can be assigned to natural selection and adaptation to environment. For many years past that despised person, "the ordinary Spiritualist," has borne witness to these faculties—trance controls, clairvoyance, prophecy (lucidity), thought-transference, movement of objects without contact, materialisations, automatic writing, psychic photography, etc. But for him they would never have been heard of in the modern world, and though he often jumped at hasty conclusions, these were much more correct than the denials. Certain scientific men who set Truth above their own reputations and convenience, and have been willing to incur the obloquy, abuse, and annoyances which are the usual reward of those who seek to benefit the average man instead of making money out of him, have taken up the study of the phenomena; and all the absurdities have turned out to be true. To quote Charles Reade (in another connection), the impossibilities have translated themselves into fact and have gone through the hollow form of taking place, as stated in what may be phantoms but look like serious scientific books, in which all particulars and attestations are given.

It is true that Science has invented new names for the old phenomena. Trance, which was considered pure fraud by contemporaries of Mesmer and Dr. Elliotson, is now called "hypnotism" (Greek *ὑπνωτικός* = inclined to sleep). The faculty which is aware of events distant in space or time is called telepathy (Greek, *τῆλε* = afar + *παθεῖα* = feeling), and though (presumably) still supposed to be "secreted" by the brain, the faculty is admitted by all except a few stalwart Rationalists who are too "rational" to abide by the results of experiment and prefer "coincidence" as an explanation. Movement of objects without contact is called telekinesis (Greek, *τῆλε* = afar, + *κίνησις* = movement). Of course a name derived from the Greek makes a vulgar and "trivial" Spiritualist fact respectable, but as it does not alter the fact in the past, the present, or the future, we need not quarrel with the change. These and other phenomena are now admitted by all who know; the only question now is to what agency are they to be referred? Churchmen of the type of those who in the early days of geology said that the Devil had put the fossils in the rocks to discredit the Bible, still call in his aid here. Spiritualists assert that some of the phenomena are due to the spirits of "the dead."

I leave the whole religious side of the question open for the moment, hoping to deal with it later; the point now emphasised is that there are manifest in "mediums," and latent in the rest of mankind, supernormal faculties which have no relation to adaptation or selection, and so far from being an advantage to them, are a hindrance to prosperity and to the ordinary affairs of life. Intelligence can be shown in three ways—by movement, by language, and by form—and these three types are found in the despised phenomena above-mentioned. There are therefore latent in mankind capacities for the manifestation of supernormal Intelligence for which no physical inheritance can account.

To avoid misunderstanding of my own position, and lest I should be thought ashamed of the Anthropithecus ancestor of my body, and be taking a superior attitude, I sign myself

S. DE B., AN AVERAGE MAN.

Love in the air will never convert humanity; this can only be done by love on the Cross.—HALLIDAY,

SIR OLIVER LODGE IN BOSTON.

The deeply religious feeling of Sir Oliver Lodge is impressed upon every audience privileged to listen to his inspiring lectures. He is one of the most sympathetic of speakers, establishing a *rapprochement*, at once, between himself and the immense throngs that crowd Symphony Hall to hear him. His vast stores of knowledge, not only in his own speciality as a scientist, but also (and apparently not less) in the entire field of *belles lettres*; his love of the poets, evidenced by the fitting and beautiful poetic lines, or entire poems, that he introduces in these lectures, with his wealth of comment and allusion, make each address of a quality particularly calculated to appeal to the class of people who so appreciatively follow him. His clear, sympathetic voice and charm of manner captivate all. In an intensity of silence the audience last night listened to such words as these:—

"Do not think of the departed as far away. I assure you they are not. Only the veil of sense separates us, and there are those who have their moments of clairvoyance. The departed may be all about us now, especially if attached by links of affection. There may be myriads here now. They tell us we are the dreamers, the ghosts, while they are the reality. They see the world from one aspect, we from another. Sometimes I think there is but one world."

Such words, coming from one of the world's greatest scientists and most eminent of thinkers, presented in a manner that enchants everyone present, are doing immeasurable good. Some controversy is aroused, manifesting itself in the Press, but agitation is far preferable to indifference. As I said in my last, Sir Oliver Lodge comes to the States divinely commissioned. His great reputation precedes him and insures him a wide hearing; and for the rest, Truth always makes her own way. "The solar system has no anxiety about its reputation," asserts our Emerson. Spiritual truth need have as little. Just as surely as the Ptolemaic system was replaced by the Copernican, as the world advanced, so the mediæval ideas of the conditions of life after the change we call death will be replaced by an enlightened spiritual philosophy.

I am making these notes very brief regarding Sir Oliver's wonderful series of addresses. Any adequate account would more than fill every issue of *LIGHT*. These messages are fairly initiating a new epoch in our country. To those of us who, with unflinching faith, have watched for the dawning, they are encouragement; they are pledge, prophecy, and joy!

LILIAN WHITING.

The Brunswick,
Boston, U.S.A., Feb. 8th, 1920.

"PETER IBBETSON."

I would recommend everyone who can do so to see the stage version of George Du Maurier's wonderful story, "Peter Ibbetson," now being played at the Savoy Theatre. Probably all of us who have read that story have at one time or another tried Mimsey's recipe for "dreaming true" and been disappointed that what succeeded so admirably with her and Peter has not answered in our own case. In the book the dream element is so dominant, so varied and beautiful, as to tempt the reader to forget that outwardly the story is one of unmitigated tragedy; in the play we can less escape the sadness of it all, but it is a tender sadness, the gloom of which is shot through and relieved by love and pity. It says much for the perfection of the acting that though the principal characters bear little outward likeness to their originals in Du Maurier's drawings, the fact is soon lost sight of. We readily accept them in place of our previous conceptions. The scene in which the child lovers of long ago recognise each other is played with admirable delicacy and restraint; it might so easily have been spoilt. But indeed the poetical character of the story never ceases to be recognised, with the result that the performance is kept all through at a high level of refinement. I would only make two criticisms. In Peter's dreams of his boyhood, his and Mimsey's friend, Major Duquenois, ought to be a much older man. Du Maurier portrayed him as an upright, but white-moustached veteran. An interval of fifteen or even twenty years would not change a man of middle life into the pathetic figure of extreme age and feebleness whom Peter has just met in the flesh. And the closing dream scene of the epilogue in which the people of the past, including Peter's child-self, are made to recognise and welcome the Peter of the present, is surely a mistake—a thing impossible to conceive, and for which I do not think any justification is afforded in the story.

D. R.

COMING EVENTS

(FOR DETAILS SEE ADVTs.)

March 16th.—Mr. Horace Leaf, Lecture, Mortimer Hall.
March 30th.—Sir A. Conan Doyle, Battersea Town Hall.
March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

PHYSICAL PHENOMENA.

A NEW METHOD OF INVESTIGATION.

By W. J. CRAWFORD, D.Sc.

I wish to draw the attention of those engaged in psychic investigation to a method of research which I have found useful. I may call it the "staining" method. It consists in the use of various coloured materials in the form of powder. The material I have found most useful is powdered carmine.

Whenever phenomena of the physical order occur this method can be employed with advantage. In all such phenomena a substance which we may call "plasma" issues from the body of the medium. The quantity may be large, as in materialisation phenomena, or small, as in telekinetic phenomena, but whether large or small my experiments show that there is always some of it present. Of course plasma is not the only ingredient (so to speak) of a psychic instrument, but it is that part of the structure which has obviously material form.

A problem such as the following might arise: From what part of the medium's body does the plasma issue, and does it return by the same or another route?

Now I have discovered that plasma has the property of adhering strongly to a substance such as powdered carmine, and that if the carmine is placed in its path it will leave a coloured track. For example, slightly damp carmine may be placed on any part of the medium's clothing in the vicinity of the place in her body whence the plasma is thought to issue and the carmined path of the plasma, as it issues, will be left.

Arrangements can also be made to let the plasma rub over carmine on the floor of the séance chamber and the track can be followed as the plasma returns to the body of the medium by the trace left on the clothing.

I have found this method a valuable instrument of research. It can be employed in a great variety of ways.

I have used methylene blue, soot, and many other substances, but I find carmine the best.

ALAN LEO AND HIS ASTROLOGICAL WORK.

By W. R. MATTESON.

Astrology in the past has never been a really popular study, and even to-day, considering the rapid progress of occultism, it has certainly not achieved the popularity that the magnitude of the subject deserves. To the uninitiated it is still but an ancient system of predicting the future, and appears to carry no conviction of its educational value.

This is partly due to the inability to present a fitting estimate of its true qualities. It is necessary to delve deeper than the superficial to discover its treasures, but once a true conviction is established, understanding unfolds with experience. This is patent to all who investigate, and possibly explains the reason why astrological lore has always given birth to most enthusiastic champions, men who from the beginning of the Christian era have laboured quite alone amidst scientific prejudice and religious opposition.

For the most part the world is unaware of its full debt to the few who have been and are still working for a practical and sensible presentation of the science of astrology. Open to the destructive forces of an unenlightened age, it has suffered much, but like Spiritualism, it is emerging from the darkness of ignorance to grow in splendour in the light of truth.

Modern astrology has attracted the attention of some brilliant minds even in recent years. The late Dr. Richard Garnett, of the British Museum, a man of remarkable learning, may be cited as an instance. And certainly the late Alan Leo, although his own fame does not extend beyond the field of astrology, is deserving of a high place in the history of the subject. The many volumes of valuable astrological matter he produced bear evidence to the supreme ability with which he handled a highly complicated and abstruse study.

Astrology, to Alan Leo, was at once a science, a religion, and a philosophy. His works breathe the spirit of an enlightened mind, evolving a most magical interpretation of all life's inequalities, drawn from the axiom that "Character is Destiny," and made known to the mind through ancient symbolism.

Astrologers will therefore welcome "The Life and Work of Alan Leo" (by Bessie Leo and others) which is published by L. N. Fowler and Co., 7, Imperial Arcade, E.C., 6/- net.

There is a foreword by Annie Besant, and apart from its astrological enlightenment it is full of interesting and instructive reading.

A WARNING TO THE CREDULOUS.—Hidden in the deep of our being is a rubbish-heap as well as a treasure-house—dogenerations and insanities as well as the beginnings of higher development; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed.—F. W. H. MYERS in "Human Personality."

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DIVINE IMPROVIDENCE.

There is a Divine Providence, and there is also an improvidence that likewise merits the name of divine. We see it in that spirit which under some great, unselfish impulse throws caution to the winds, and drives straight ahead. There is more than a suggestion of it in the counsel to the Apostles that they should take no thought of what they should teach: it would be given them at the proper time.

There are many matters in which we have to take thought, to exercise caution and carefully to prepare our plans. There are other matters in which, acting or waiting, we have to leave the issue to the Higher Power. It is a severe ordeal for some of those who are accustomed to rely upon themselves and observe the ordinary methods of care and discretion in all that has to be done or said.

To-day, our movement is like a ship, which, after calling for long and anxious labour from its mariners, is being driven ahead at dizzy speed by a great wind. It is now almost beyond the control of the shipmen. They can only keep it on its course. They cannot slacken its pace.

It is no time for despair, or for those counsels of timidity which would have us provide for the worst in the form of shipwreck. It is rather a time for that divine improvidence which will take no thought for the future, confiding that all is well, since, having done all we could towards our making our voyage a prosperous one, we are now in the hands of Heaven.

That briefly expresses our feelings about the Spiritual movement at large. But we have noted examples of this same divine improvidence in smaller instances. We see about us men who, fired with zeal for a cause and disdaining all counsels of petty prudence, have ventured their all for it. They have counted the cost, are clearly conscious of all that they risk and dare, but in a mood of simple devotion they have (to use a phrase made memorable by the war) "gone over the top." It is the only spirit that can serve us to-day. The old time-serving timidities have grown more than ever contemptible in the present passage of humanity. There is an influence abroad coming like "a wind between the worlds," quick with inspiration, and awakening a response in many souls eager to serve their fellows.

Here, we feel, is the secret of what to the men in the street is "the boom in Spiritualism," and to the thinkers and seers a great spiritual impulse and awakening. Mediums and séances are only a small, if important, part of it. The great inflow has a deeper and more interior meaning, and it is felt in many places where the term Spiritualism is still viewed with hostility or distrust.

It is because we feel that "other, larger eyes than ours" are watching our destinies, and that a greater intelligence than any the earth can supply has taken charge of the matter, that we can now watch events quiet and unafraid. However careful we must still be in the smaller things, we can afford some measure of divine improvidence in the greatest. We can be tranquil, confident that now the elements are working for us, and that the great wind is carrying us towards our desired haven.

A WORD ON THE OUTLOOK.—The times are big with portent and change; there is conflict ahead, and adherents of the New Revelation must stand together. "The words that cleft Eildon Hills in three" are as nothing to the message that bids fair to sunder a Church.

"CERTAINTY VERSUS DOUBT."

Mr. T. W. Rolleston writes:—

May I say a word in reply to Miss H. A. Dallas's criticism (page 55) of my article on "Life and Death" in "The Hibbert Journal"? She seems to think it inconsistent and self-contradictory that I should find it morally necessary to believe in the endurance of life, while I doubt the persistence of the individual identity. I may be wrong in my belief, but where is the inconsistency? If I know that the contribution I have made to life endures "for ever" the demand of the moral sense is satisfied, and life has an eternal value. Why should I be also required to believe that I, as an individual identity, must eternally carry on this work?

It seems to me that the transitoriness of all good things is an essential part of their goodness. One can well understand the longing of souls that are parted in the full tide of love and life for a re-union in which they will never part again. Yet if they had lived out their earthly lives to the normal end, they would have parted, not perhaps without a sigh but certainly without the despairing passion of their prime. One must not (if one is wise) fix one's mind on a single aspect of any ideal—one must see it in its implications and consequences; and the implications of an eternal persistence of memory and identity seem to me not attractive but appalling. Throughout the whole of Nature, so far as we are able to observe it, runs the law that rejuvenation means the death of the individual; Nature is an eternal process of sacrificing life for the sake of life; and as Epictetus said, "May it be mine to follow willingly the laws of God and Destiny; yet if I be unwilling, still must I follow."

We have submitted the foregoing to Miss Dallas, who sends us the following reply:—

Mr. Rolleston does not understand why his argument seemed to me inconsistent. Its trend in the first part of his article was to lead to the conclusion that "the Power that had urged the long ascent of life" up to the evolution of such great characters as Joan of Arc and St. Francis of Assisi could not stultify itself by extinguishing a thing so splendid. My point is that the faithfulness of love, whether it is manifested in parental affection or friendship or some closer bond, is one of the most splendid products of evolution, and the argument which he has applied to the evolution of character may equally be applied to the claims of affection. Mr. Rolleston does not seem to recognise that claim as valid. It seems to him consistent with trust in the Creative Power that memory and identity should be "like a blown-out candle," that those who are parted "in the full tide of love and life" should cease to know or care for each other when the incident of death cuts off their physical connection with our material world. To me this conclusion appears utterly inconsistent with reason, with the sense of justice, and with the economy of the universe.

"Nature," Mr. Rolleston says, "is an eternal process of sacrificing life for the sake of life." Is not that statement an unwarranted assumption? May it not be a self-sacrificing process for the sake of something greater than mere life? Some of us think that life for life's sake is a prize not worth the cost. But if life is a process for the production of splendid characters whose eternal being will gather into itself all the experiences of the past, and chiefly that greatest experience which we call love, then—

"Strive and hold cheap the strain;
Learn nor account the pang; dare, never grudge the throe."

If we saw the sense of identity and personal relations and fidelities dwindling as men and women grow to greater maturity of character, then indeed we might be justified in reckoning these as transitory phenomena. But do we not find that the noblest men and women grow increasingly aware of their own identity and increasingly faithful in their affections and that unless the brain is diseased, this persists till the eyes close in death?

To me, therefore, Mr. Rolleston's argument, with much besides, justifies my belief in the persistence of love and personal identity beyond death.

But in the last resort belief must be determined by facts. Those who have (as I have) been a careful student of the facts collated and sifted by psychical researchers and Spiritualists are convinced that those facts alone are weighty enough to tip the balance in favour of the survival of personal identity, memory and love—even if the balance otherwise stood even, which in my opinion it does not; for philosophic reasons I hold that it is heavily weighted on the side of survival.

Facts are God's signposts showing us the direction in which "the laws of God and Destiny" lead. The facts of psychical phenomena have been too long overlooked; they may lead us to discoveries which Epictetus would have recognised with reverent thankfulness, confirming his noble belief "that no man is an orphan, but that there is an Eternal Father who careth continually for all." ("The Teachings of Epictetus," Book II., chapter VIII.)

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—MAETERLINCK.

FROM THE LIGHTHOUSE WINDOW.

Mr. Charles T. Williams informs us that Sir A. Conan Doyle is to lecture in East and South-East London early in April.

Miss Lillian Whiting writes to us from Boston, U.S.A., that Sir Oliver Lodge is in great need of assistance—he badly needs an architect who can build a hall large enough to hold the people who want to hear him.

Mr. Horace Leaf on Tuesday next will deliver for the first time his lecture on "The Wonders of Psychic Research." The wide scope of this lecture should appeal to all classes of inquirers. New and original photographs will be shown, many of them of great scientific value. Some of the photographs will be reproduced in colours. On Tuesday, March 16th, in the same hall, Mr. Leaf will repeat his famous lecture on "Materialisations" in connection with the Conan Doyle-McCabe debate.

We are desired to state that there is no foundation for rumours of the cessation of the Delphic Club, which, under the direction of Colonel Roskell, should have a long and prosperous career.

Dr. Abraham Wallace writes to us from New York to say that during his American tour he has delivered addresses on psychic matters in Colorado Springs, San Diego, and Los Angeles. He had crowded audiences, and in the last-named cities hundreds were turned away. Dr. Peebles, who enters his 99th year this month, presided at one meeting.

Sir A. Conan Doyle, on February 17th, at the Deanery at Durham, delivered a remarkably convincing address on Spiritualism to a party of guests invited by Bishop Welldon, who presided. The latter, in introducing the speaker, said it was impossible at this time of day to regard Spiritualism as something to be laughed out of court.

Sir Arthur, in reply to the question, "What should the Church do about a subject of this kind?" said that the churches would find the greatest sympathy on the part of the leaders of the Spiritualistic movement. Many of their leaders were clergymen of the Church of England. With such a nucleus to start with it surely must be an easy thing for bishops and other dignitaries to get into touch with men who were ordained clergymen of their own Church, talk the matter over, and see what practical steps could be taken to introduce those fresh great truths which supplanted nothing. It was only filling in the blank spaces. The Church ought to carefully examine the information, pronounce upon it, and incorporate it in their teaching and practice if it was considered right after careful examination.

Professor G. M. Robertson, Physician Superintendent to Royal Edinburgh Mental Hospital, stated at the annual meeting on February 23rd that 471 patients had been admitted during the year, and that only once, in 1900, had that number been exceeded. Alcoholic excess was the direct or exciting cause of mental breakdown in twelve per cent. of male cases, but in only one per cent. was insanity among women due to this cause.

No mention is made in the report of the meeting (in the "Morning Post," February 24th) of any case arising from Spiritualism. Professor Robertson, however, to be abreast of the times, indulges in the trite reflection that there was danger in neurotic persons engaging in practical inquiries of a Spiritualistic nature. We ourselves have said the same thing many times in the past.

Mr. Maskelyne finds, according to the "Daily News," that the Rev. Walter Wynn's spirit photograph of Mr. Gladstone was "a case of substitution or double exposure"—a "fake," in short. What else could Mr. Maskelyne do? The staff photographer of the "Daily News" agreed with Mr. Maskelyne. So the whole case for psychic photography falls to the ground? We shall see.

Under the heading "Dickens and Spooks," "John o' London's Weekly" quotes the amusing story by Dickens of the "goggle-eyed gentleman" and his communications with spirits in a railway carriage, when Socrates, Pythagoras, and Galileo "dropped in." But we have quoted the story ourselves in *LIGHT*. It is simply an illustration of the "cranky" side of our subject. Every movement has its fools of the same type as the goggle-eyed gentleman who, having received the message "a bird in the hand is worth two in the bush," refused to allow that the last word was wrong because that was how the "spirits" gave it.

Two able articles on Spiritualism, by Mr. A. P. Sinnett, appeared in the "Daily Graphic" of Monday and Tuesday last. They are well worth reading, giving as they do both the evidential and the philosophical sides of the subject.

Mr. A. Vout Peters informs us that he has received a letter from Mr. J. S. Jensen, of Copenhagen, announcing the death of Sigurd Trier, at one time a leading Spiritualist of that city and formerly editor of the Danish "Truth-seeker."

In reference to the recent "Klipdam" incident described by Sir Wm. Barrett in a paper read before the S.P.R., the following extract is of interest. It is a passage from a lecture on "Diamonds" delivered by Sir Wm. Crookes at the Royal Institution on June 11th, 1897. In it occurs the word "Klipdam," said to have been used by Sir William Crookes for evidential purposes in a message.

The passage runs:—"Before describing the present mode of diamond extraction followed in the leading mines, I will commence with the so-called River Washings, where in their original simplicity can be seen the methods of work and the simple machinery long since discarded in the large centres. The chief centre of the river washings is at Klipdam No. 2, about 30 miles to the north-west of Kimberley. The road to Klipdam No. 2 involves a journey of about a dozen miles in one of the old African coaches now becoming obsolete through the spread of railways. Road there is none, only a track across the veldt made by countless teams of oxen and mules."

Sir Wm. Barrett, describing the occasion when Sir Wm. Crookes purported to be speaking, said, "During the trance Mrs. W. kept muttering something which at first sounded unintelligible. Those present, however, made out the words, 'Tell them Klipdam.' This, however, conveyed nothing to those present, but later Mrs. Cowland, Sir William Crookes's daughter, showed me some old lantern slides, two of which, taken by her father, bore the inscriptions, 'Klipdam Diamond Mine No. 1 and No. 2.' The photos were of a number of small huts."

The flood of letters and articles on Spiritualism in the daily Press still continues, and is for the most part characterised by great want of definite data for the conclusions which the writers advance. We would advise all who feel impelled to write on this subject (1) to ascertain what group of facts are definitely proved, and (2) what rigidly logical inferences are deducible from them.

The "Daily Express" has been publishing correspondence on the question, "Do Dogs Survive After Death?" A good answer is given in the last Proceedings of the S.P.R.

On this subject Mrs. Shirley Grant writes to the "Express": "We have heard lately much about Spiritualism and the after life of human beings, but how about the faithful animals of all kinds who have been our friends and companions? I have just lost a dear old friend—a terrier—and I cannot think that his loyal, unselfish little spirit can be annihilated. Indeed, I am quite sure he is now wandering around his home, perhaps wondering why we take no notice of him. We hear of horses in heaven. Are there also dogs and birds? I hope so. What says Sir A. Conan Doyle?"

The belief and disbelief in survival may be reduced in many cases to a question of consciousness. One man is intensely conscious of his bodily life and his own personality which is built upon it. He is quite convinced that survival is impossible. For his state of consciousness he is right. Common experience bears him out. Another is conscious of a self beyond and transcending his personality. He is equally profoundly convinced of survival. He is still more right; and Spiritualist phenomena prove him to be so.

Meetings next week:—

Sunday:—

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

Tuesday:—

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

Mrs. Neville, Stead Bureau, 7 p.m.

Mr. Horace Leaf, Mortimer Hall, 7.30 p.m.

Sir A. Conan Doyle, Lecture, Reading Town Hall, 7.30 p.m.

Wednesday:—

Mr. G. Webb, Delphic Club, 5 p.m.

Thursday:—

Conan Doyle-McCabe Debate, Queen's Hall.

Mr. Vout Peters, Stead Bureau, 3.30 p.m.

Friday:—

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

Mr. Ernest Meads, Delphic Club, 5 p.m.

A STRIKING FEATURE OF MRS. LEONARD'S MEDIUMSHIP.

BOOK-TESTS.—I.

BY THE REV. C. DRAYTON THOMAS.

[We would call the attention of readers to the articles in this issue and the next, by the Rev. Drayton Thomas. At the present moment the principal objection raised against the authenticity of spirit messages is that they are transfers of thought from mind to mind. To prove the hypothesis of an intelligence altogether external both to the medium and the recipient, there are two methods: (1) the production of verifiable matter unknown to both, whether consciously or subconsciously, and (2) broken messages given in fractions to mediums at a distance from each other and mutually unknown. Of the former class, the book-tests are excellent examples. They seem conclusive proofs of discarnate influence.—EDITOR, LIGHT.]

It will be known to many readers of *LIGHT* that the Society for Psychical Research has recently given some attention to evidential matter received by its members during sittings with Mrs. Osborne Leonard. Its official report is expected during the summer, and one section is to deal with what the Society terms "Book-Tests." Some explanation of this type of evidence with indication of its possibilities will be attempted in a series of articles of which this is the first. At the outset, it should be stated that Mrs. Leonard does not consider herself to be either the inventor or the designer of these references to books, but merely the unconscious channel through which they are communicated. In Stanton Moses' "Spirit Teachings," an early experiment of this sort is described, and it will be remembered that Sir William Crookes, in his "Notes of an Enquiry into the Phenomena called Spiritual," wrote as follows:—

"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of 'The Times,' which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with difficulty, the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

This was first published in the "Quarterly Journal of Science" for January, 1874.

My introduction to book-tests was on June 14th, 1917, when I was informed that a band of those "on the other side" had planned to give a long series of them, and that they would be given to a number of other sitters also. I was asked to keep careful notes of mine and this I have done. The illustrations given in these articles are transcribed from those notes and their verifications. My father, who passed on some years before, was the communicator. One of his preliminary statements is worthy of consideration in view of the peculiar character which marked all the earlier tests. He said, "I sensed the appropriate spirit of the passage rather than the letters composing it." But after eighteen months he appeared to acquire a power of seeing the words by some sort of clairvoyance. The gradual transition from "sensing" to "clairvoyance," with its successful culmination in "newspaper-tests," giving exact names and figures, is a study which must be reserved for a later occasion; at this point it would be premature. Here are instances:—

"In your study, close to the door, the lowest shelf, take the sixth book from the left, and page 149; three-quarters down is a word conveying the meaning of falling back or stumbling." Rather more than half way down this page was the following sentence, "... to whom a crucified Messiah was an insuperable stumbling block."

"Round about those one or two pages there are named certain places where the war has actually been carried on." Jerusalem was named upon the page stated, Egypt on the previous one, and Babylon on the one before that! This was in May, 1918, when all three places had in turn been storm centres of war.

THOUGHT TRANSMISSION.

On November 8th, 1917, seven correct tests were given, six being from the same book. The following is an instance:—

"On the page opposite is reference to an argument which he thinks you will often have to tackle when people discuss this subject [spirit communication]. There is also given a

reply which might be used. You would not, perhaps, choose just these actual words; nevertheless, if you were to use them in such circumstances, they would be literally correct."

It proved to be a dialogue in a novel: "I had a presentiment that I should find you here. The thought came to me ... " "I expect that was transmission of thought. . . " "Yes, I know."

That supposed communications from spirit friends are caused by thought transmission from minds on earth, is, of course, the argument alluded to. Admitting the method employed, it must be pointed out that thought may be transmitted between the two worlds; it is a process not limited to minds on earth.

AUDITION AND DREAM.

After indicating a certain bookshelf in my study by reference to the pictures near it, all most accurately described, Feda said, "Count from left to right, the third book and page 87. On this page and on page 132 also, is something interesting to you and to your father. Page 87 has to do with 'hearing,' not ordinary hearing with the ear, but as from the spirit world. The words refer to literal hearing; take them as a message from him about your hearing him now. They suggest communication."

This page contained the legend: "As they stripped Aaron, a silvery veil of cloud sank over him like a pall and covered him. Aaron seemed to be asleep. Then Moses said, 'My brother, what dost thou feel?' 'I feel nothing but the cloud that envelops me,' answered he. After a little pause Moses said again, 'My brother, what dost thou feel?' He answered feebly, 'The cloud surrounds me and bereaves me of all joy.' And the soul of Aaron was parted from his body. As it went up, Moses cried once more, 'Alas, my brother, what dost thou feel?' And the soul replied, 'I feel such joy, that I would it had come to me sooner.'"

Feda continued, "Page 132 is a kind of continuation of the above message. A reference to your mediumship, but slightly different from the 'hearing.'" It was a description of Gideon when near the enemy camp overhearing the telling of a significant dream. Thus in this reference we have communication by dream, and in the previous one, communication by voice. Both methods were of interest to my father and to me; for some months he had been successful in communicating with me in words through different mediums, and only three nights previously I had three dreams, after each of which I awoke conscious of something unusual about them and the impression accompanying them. Next day came the following in my inspirational writing: "Your dreams were symbolic of the waiting world crying for aid." Three days later I was receiving this book-test and immediately upon its completion, Feda said that my father had been with me on Tuesday (the day following the dreams), and that I had felt his thoughts. Thus I had experienced communication by word and by dream, and this book-test clearly refers to both such methods.

OTHER REFERENCES.

Several other references were made to the book from which the above were taken. "This book is not like the last one, not so dry. Although not tremendously interesting, it is more generally so, more popular, than the former."

This was unquestionably correct!

"The letter 'S' is on the title-page."

It may be said to have two title-pages, the first commences, "Simple Guides —," and the second "The Early Story."

"A picture is near the beginning, not coloured but black and white." So few of my books are illustrated that I anticipated an error here. But the book has, facing the title-page, a black and white reproduction of Millais' "Victory, O Lord!" depicting Aaron and Hur upholding the arms of Moses.

"Page three refers to something which you once studied and were interested in, but afterwards your opinions about it underwent a change."

Quite true; it was the Genesis story of Creation. Father and I had discussed this during his earth life and he was aware of my changed opinions then.

(To be continued.)

A new book by Mr. Elliot O'Donnell is announced, "The Menace of Spiritualism," with a Foreword by Father Bernard Vaughan. It is sufficient to record the fact without dwelling upon its significance.

LIFE SEVEN THOUSAND YEARS AGO.—By invitation of Miss Lind-af-Hageby, a number of persons met on the afternoon of the 12th ult. to hear an interesting address by Mr. Tom Charman, who, living for many years in the heart of the New Forest, has, he says, come into intimate association with the nature spirits and those elementals who seem to form the missing link between human and sub-human creatures. His constant companion, he said, was the spirit of a human being whom he described as a Korean, who has guided him to finding a number of carved stones and other records of life seven thousand years ago. At the suggestion of the Korean Mr. Charman has made a number of automatic drawings and carvings of great interest and beauty. Acting under the same instruction, he has made and used the simple pigments of ground stone by means of which the lost art of a primitive mankind expressed itself.

BEETHOVEN INSPIRES A FRENCH MEDIUM.

M. Aubert, the French musician-medium, has written a most interesting book* describing his development, and the tests to which he has submitted in demonstration of his wonderful powers.

He modestly excuses their recital, stating that his aim is "to lead many minds to reflect, to teach others, and finally to lead them to a philosophy of consolation and upliftment through the study of psychical manifestations." M. Aubert is an educated man. While at his Lycée he took the Baccalauréat de Sciences, and a diploma in 1896. He had, however, no special musical training.

His family became interested in Spiritualism through the acquaintance of a table medium. This caused them to try sittings at home, in which they persevered to the extent of sitting two hours every day for three months without any result. Quite suddenly, however, violent movements of the table occurred, and M. Aubert, then aged eighteen, was stated by the knockings to be the medium.

Henceforth the phenomena became increasingly marvellous, including apports, remarkable sounds, direct writing, etc.

One evening a spirit communicating asked M. Aubert to sit at the piano in darkness, and the boy, who had never studied harmony, technique, or improvisation, played under control, his arms, from elbows to finger tips, becoming completely insensible, yet producing most beautiful music. Afterwards the name of "Méhul," as that of the communicator, was given by a code arranged by the striking of a note when the right letters needed to spell the name were alphabetically spoken.

As M. Aubert's mediumship developed darkness was no longer insisted on, and the names of other spirit musicians were given, including those of Beethoven, Berlioz, Mendelssohn, Mozart, Chopin, Schumann, Liszt, Wagner and others. M. Aubert's fame as a medium-musician soon spread, and members of the Société Française d'Étude Psychique, also many scientists and doctors, made various experiments to test his automatism. Among these investigators were M. Delanne, Professor Charles Richet, Col. de Rochas, Dr. Pierron, and Dr. Lys.

These experiments were often of a drastic nature. He was required to play with india rubber tubes affixed to each ear, connected with phonographs playing loudly different tunes. His hands were pricked to test their insensibility, etc., but he remarks in his book, "*toujours aussi merveilleusement la musique se déroula.*" Surely a super human effort!

M. Aubert has given many concerts both in public and in private, his spirit-musicians never failing to inspire him. These concerts produced Press notices and attestations from musical critics as to the wonderful harmonies and powers of execution resulting from his mediumship. Unfortunately these pieces were never reproduced, and thus, out of hundreds of beautiful improvisations there remain only a few records taken for the gramophone by the Institut Psychologique, also part of a sonata given slowly, note by note, to M. Aubert's father, a talented singer, but possessed of no knowledge of composition or harmony.

M. Aubert thinks in the future this need may be supplied by a registering mechanism adapted to the piano, and recently presented to him by Mme. C. Brensing, of Liege, to whom he dedicates his book.

He hopes all who read it will come to these conclusions: "That Spiritualistic phenomena exist, and are not simply conjuring tricks, also that we have the grand consolation and sure proof of the survival of personality and the existence of God."

E. M. T.

THE Council of the Marylebone Association, at their last meeting, passed a resolution placing on record their deep sense of the personal loss they had sustained through the recent transition of their president, treasurer and organist (Mr. W. T. Cooper, Mr. E. Haviland, and Mr. A. Clegg), their great appreciation of the noble work which these friends had accomplished for the Association and the cause of Spiritualism generally, and their deepest sympathy with the bereaved relatives, to whom, in their sorrow, the Council were glad to know, the solace and comfort of the blessed truths of Spiritualism had been of untold value.

"AN ENCYCLOPEDIA OF OCCULTISM."—Under the heading "Dregs of Occultism," Mr. A. P. Sinnett has a long and able review of this work in the "Observer" of 29th ult., in which he exposes some of its defects, and remarks on its bias. For ourselves we were sufficiently surprised to see such an Encyclopedia at all. In the present state of public knowledge, or rather ignorance, of our subject it would have been simply miraculous to find an "Encyclopædia of Occultism" complete and accurate in its information and displaying no animus. We could not reasonably expect it. Nowadays Encyclopædies rapidly get stale, and next time its compiler gets to work on the subject he will doubtless improve on his present achievement.

* "La Mediumnité Spirite," de GEORGES AUBERT exposée par lui-même avec les expériences faites sur lui par les savants de l'Institut Général Psychologique. Librairie Française, H. Daragon, 10, Rue Fromentin, Paris.

"DOES MAN SURVIVE DEATH?"

MR. HORACE LEAF AND MR. CHAPMAN COHEN DEBATE AT GLASGOW.

St. Andrew's Hall, the largest meeting place in Glasgow, was filled on the evening of the 26th ult. when Mr. Horace Leaf and Mr. Chapman Cohen debated the question, "Does Man Survive Death: Is the Belief Reasonable?"

The opinion of the gathering seemed to be fairly evenly divided, but there was not a single interruption or any unseemly demonstration of feeling throughout the whole proceeding, and the chairman, Mr. Councillor Rosslyn Mitchell, congratulated both the audience and speakers on their good behaviour.

Naturally, the debate soon developed into a struggle between Spiritualism and Materialism.

Mr. Leaf, in his opening speech, dealt with his subject on broad lines, both from the point of view of sentiment and science. Affirming that since the beginning of things mankind in general had always had a firm conviction of survival in some form or other, and that many of the greatest scientists of the present day have produced undoubted proof of the fact, he considered there could be no reasonable ground for disbelief.

Mr. Cohen contented himself with a great deal of sparkling criticism, but offered little argument. He dismissed sentiment as being unmanly, and as he had been attacking the Deity all his life he was not troubled at all by mere scientists. The greatest part of psychic phenomena, he said, was fraud and trickery, and the small residue left could be accounted for by auto-suggestion. When Spiritualists could get a message through an ordinary typewriter, which was isolated under a glass cover, then, he declared, they would have a case to go on.

Mr. Leaf suggested that his opponent must be a little behind the times, for Dr. Crawford, of Belfast, had used a typewriter in his experiments three years ago.

There was no vote taken, and the meeting closed with a cordial vote of thanks to both speakers. T.A.L.

SPIRITUALISM ON THE FILMS.

Mr. Harry Engholm, in an interview in the current number of the "Kinematograph Weekly," expresses decided views on the subject of "Spiritualism on the Screen." He says, "I am strongly opposed to the use of the kinema screen for the purpose of putting the subject of Spiritualism before the public, whether it be to enlighten people as to its reality, or to attempt to prove that it is untrue." And he gives some cogent reasons.

On the other hand, Mr. Engholm, the interviewer tells us, is not opposed (but very much the reverse) to the artistic introduction of symbolic devices in kinema death scenes. "With regard to the well-known and universally admired passing away of the spirit of the little orphan in 'Daddy Longlegs' in the arms of its spirit mother, he says, 'nothing, to my mind, was more beautiful.' He also greatly admired the beautiful inspired dream scene, which led to the detection, of the crime, in 'Snows of Destiny.' He adds, 'I actually introduced, some six years ago, another incident of a similar kind, the death of the old cabman in Sir Arthur Conan Doyle's 'A Study in Scarlet,' where one saw the spirit of the old man, rejuvenated, emerge from its mortal remains and meet the spirit of the girl for whom he had suffered so much.'"

PSYCHIC SCIENCE IN THE PRESS.

The Glasgow "Daily Record," referring to Mr. G. H. Lethem's series of articles on Spiritualism in the "Weekly Record," says:—

"There is ever-increasing evidence to support the claims of many eminent scientists and investigators, whose motives are above suspicion, that the human soul exists after the death of the body and is able to communicate with living humanity.

"The majority of the clergymen in Scotland and elsewhere are at present giving their earnest attention and study to the problems of Spiritualism. Many are thoroughly convinced of the truth of its tenets."

The journal adds that Mr. Lethem, "who has occupied the editorial chair on leading Glasgow and Leeds newspapers, is probably one of the last men who could be led into belief by the 'fakes' and comic sciences which make up the popular conception of Spiritualism."

"BIBBY'S ANNUAL," 1919-20, is, as usual, a splendid issue. It is now priced at 2/6, and with its superb illustrations and general artistic and literary quality, is well worth the cost.

"You are bound to think *something*, and if you realise beyond the shadow of a doubt that as you think *up* you will go *up*, and as you think *down* you will go *down*, then no person with any claim to the elements of sanity will hesitate for one minute in choosing between the two."—"Self Training," by H. ERNEST HUNT.

HOW TO LIFT THE VEIL IN SAFETY.

ADDRESS BY MR. ERNEST HUNT.

Mr. Biden Steele was to have spoken on the above subject before the members of the L.S.A. on the 26th ult. At the last minute he was laid low by influenza, and Mr. Ernest Hunt kindly filled the breach, taking the already allotted subject.

"Before we attempt to touch spiritual things we must ourselves be spiritual," was one of the fine axioms Mr. Hunt enunciated in the course of his remarkably able address. He asked how many people ever paused to consider before they brought themselves in contact with spirit realities that their lives must be beyond reproach.

He emphasized the necessity of investigators maintaining their balance on the physical, mental and emotional planes. There were many people, he said, whose emotional temperaments absolutely unfitted them for dealing with Spiritualism.

When Mr. Hunt came to deal with the subconscious mind he spoke on a subject to which he has devoted much study. The subconscious mind, he said, was full of marvels. He referred to its extraordinary faculties for dramatisation and fabrication. This led him to speak of what he termed the dangers of passivity. "When you are in a state of passivity," he explained, "you set free the subconscious mind, and this brings about a certain degree of dissociation between the conscious and the subconscious. It is the condition we have in lunacy. In these days it is most necessary that we do not let our mental gears get out of hand. For this reason I have been a consistent opponent of what is called 'control.' I prefer self-control. I do not believe in 'letting go.' Develop one's own finer forces—that is my idea of what should be the highest form of mediumship. It means taking oneself in hand, it means self-denial, it means self-training and development on the highest lines. If one is prepared to do the necessary initial preparation in this way he will get individuals on the other side who will be glad to become co-workers. Messages will come, and they will be received in what I think to be the best and highest way."

Mr. Henry Withall, who presided, made a few interesting comments, and his profound experience of the subject gave great weight to his remarks. He said that with almost all that Mr. Hunt had said he was in accord. It was a most instructive and valuable address. It came, too, at a most opportune time, for just now there was a tremendous interest aroused in our subject, and inquirers were legion. Many who knew little about Spiritualism were anxious at once to become mediums themselves or to develop automatic writing. Old Spiritualists were well aware of many dangers. That, however, was not an argument against investigation. It was only a warning against pursuing rash and improper methods. No human endeavour was free from the element of danger.

Mr. Ernest Hunt, in reply to questions, said that what he wished to lay stress upon was that investigation should have the protective elements of a strong will and high spiritual resolve.

DEBATE ON SPIRITUALISM.

MR. H. E. HUNT MEETS FATHER PROBERT JONES.

At a debate on the subject of Spiritualism, held under the auspices of the Old Students' Association of the Crouch End School and College, on February 25th, the case for Spiritualism was put forward by Mr. H. Ernest Hunt, and the opposition was supplied by the Reverend Father Probert Jones, of St. Peter-in-chains, Crouch End.

Mr. Hunt advanced the dual aspect of Spiritualism as being based on Psychic Phenomena which lay wholly within the purview of science, and as having a superstructure derived from a consideration of these facts. This latter was the philosophical aspect of Spiritualism which constituted so valuable a contribution towards the elucidation of the many problems of existence, of life, and its future developments.

Father Jones, however, would have none of it; his opening sentence announced that he had come to condemn it "root and branch." It was a degrading superstition, destructive of mind and morals, and possessed no evidential value whatever. All Spiritualism was pathological, and necessitated giving up the reason and the will. It was eerie, uncanny, creepy, and unhealthy all the time. It was strictly forbidden in the Book of Deuteronomy, and condemned in the New Testament; it was a flat denial of all that Jesus Christ told us.

A gentleman in the audience subsequently rose, and stated that he was led to incline more to the Spiritualist view by the attitude of the opposer than by anything else. Another gentleman in the audience, who refused to make his name known, avowed himself as a medium who had never used his gifts professionally, and testified to their benefit upon his health and general well-being.

THE sun . . . passeth through pollutions and itself remains as pure as before.—BACON.

SPEAKERS AT THE STEAD BUREAU.

Mrs. Kelway Bamber, the now well-known writer of "Claude's Books," was a welcome recent guest at the "W. T. Stead Bureau." Miss Stead is doing excellent service to the many new members of the Bureau in introducing them in this friendly way to first-hand acquaintance with those who have been privileged to serve the movement in a larger capacity. Mrs. Bamber's personality speaks sincerity, and an earnest goodwill to all the world. She gave a simple and touching narration of the loss of her boy Claude, the deep dejection and the speedy renewal of warm, intimate communion with him, first by the help of professional mediums, largely through Mrs. Osborne Leonard, and subsequently by the progressive unfolding of her own psychical faculties of sensing and hearing. The great things are always the simple things, and as we listened to Mrs. Bamber's "plain, unvarnished tale" we realised more than ever that we were in the presence of the possessor of one of God's great gifts to humanity—the open vision.

"The Relation between the Psychical and the Spiritual" was the title of a highly appreciated address given by the Rev. Drayton Thomas to "Bureau" members on the 26th ult. Addressing himself particularly to a discussion of the advisability of linking all psychical investigation to spiritual aspirations, he alluded to the instances recorded in Rev. Fielding-Ould's book, "The Wonders of the Saints," in which wonders happened during intense prayer, and added to these some instances investigated by himself. Quoting St. Paul's admonition, "Seek earnestly the best gifts," Mr. Thomas said that he believed this implied cultivation and instruction regarding those gifts under the best teachers, coupled with a desire that if secured they should be used in the service of humanity. It was this attitude which distinguished the lower from the higher exercise of the same powers, and, if observed, it would save investigators from many pitfalls. We hope Mr. Thomas will take every suitable opportunity to express himself on the subject of psychical research, for each speaker by his distinctive training and personality opens up to his hearers new aspects of the subject, and we need particularly to-day enlightened pastors of all denominations who can become teachers to their brethren.

B. McK.

THROUGH THE EYES OF A CHILD.

In a cottage garden sat a little girl, aged between three and four years—beautiful age of fairies, wonderful age of make-believe. The hum of the bees expressed joy, as they embraced the wonderful flowers. The whispers of the leaves, kissed by the gentle breeze, made music as if to contribute their adoration and praise to the All Good, while Innocence prattled away, talking and laughing to some presence invisible to watching eyes.

Presently a boy attempted to pass in front of her, but she stopped him, telling him to be careful not to walk over baby. He seeing nothing, attempted to walk on. Innocence held him back, saying,

"Tan't you see baby, you'll hurt."

"Where?" asked the boy.

Pointing to the chair beside the pram and dolly, "Go away you," she said, "we are playing, don't want you."

The boy was puzzled, but went another way into the house, leaving Innocence to her game of make-believe.

Would that we had the eyes to see all that Innocence sees. Would that we were playing make believe in touch with reality. What priceless pearls we miss because of the "Hush! hush!" from parents who are afraid of ghosts, though they bear a striking resemblance to someone gone before. Innocence knows no fear, and continues in her artless way to play games with her visitor, talking away to her heart's content, as if receiving answers to her questions.

The boy has told his sister, who has come to watch Innocence. She and the boy are Lyceumists, who have been taught to cultivate the faculty of observation, to ask questions in order to ascertain truth; to hold fast to that which is good; to allow reason to reign. She observes the delight of Innocence at the games played, the continual talk to some seeming visitor.

Walking towards the chair, she meets with the warning to mind the baby.

"Where is it?" Innocence points to the chair.

"May I sit down?" "I'll not hurt baby," and, to the evident alarm of Innocence she sat in the chair. From alarm to smiles is but a short journey.

Seeing Innocence smiling again, the girl asked, "Where is baby now?"

"In your lap," came the answer.

"What is she like?" was the next question.

"Like sister Elsie," replied Innocence.

Wonderful! Here in the open garden Elsie had returned to play games with her sister. A little child had rolled away the stone from the sepulchre. The grim phantom, death, had opened the door to life eternal. Verily, a little child shall lead them.

The elders are comforted, the wound is healed and our Lyceumists realised that the "Manual" speaks truly when in Golden Chain 139 the conductor asks:—

"Do young children survive the change called death the same as adults?"

And the Lyceum answers, "Yes, they are immortal, for death cannot touch the spirit."—"The Two Worlds,"

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.—Mr. Ernest Beard. March 14th, Mr. A. Vont Peters.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, March 10th, 7.30, Mr. Robert King.

Lewisham.—The Priory, High-street.—6.30, Mrs. Harvey.

Walthamstow.—342, Hoe-street.—7, Mr. Lund.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Crowder.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Alice Harper.

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

Peckham.—Lausanne-road.—7, Mr. G. Prior. Thursday, 8.15, Mr. W. Saunders.

Church of the Spirits, Windsor-road, Denmark Hill, S.E.—11, Miss Lyon; 6.30, Mr. J. Osborn. 14th, 6.30, Mr. E. Meads.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Stanley, address; Mrs. Bloodworth, clairvoyance. Thursday, 8.15, Mrs. Edey.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 8, Mrs. Kent. Sunday, 14th, 7, Mrs. Crowder; members' circle after service; Lyceum at 3.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mme. de Beaurepaire. Wednesday, 10th, 7.30, Mrs. S. S. Kent. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Spiritualists' Rendezvous, 3, Furnival-street, E.C.—March 12th, 7, Mr. H. J. Osborn (President), "The Facts Concerning Dr. A. T. Schofield's 'Insanity'"; Mrs. L. Brookman, L.S.M., clairvoyance.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), at 7 till 10.30, grand social and dance; admission by ticket only, 1/- each; in aid of Building Fund.

Sunday, 11, address on "Healing," by Mr. J. L. Macbeth.

Bain; 3, Lyceum; old and young invited; 7, Mr. A. Punter, address and clairvoyance. Wednesday, 8, Mrs. E. Neville.

14th, 11, Mr. Geo. Prior; 7, Mr. P. Scholey.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance by Miss Butcher of Northampton, also Monday, 7.15. Tuesday, 3, Miss Butcher.

Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement, see advertisement.

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