

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,048.—VOL. XL.

[Registered as]

SATURDAY, APRIL 10, 1920.

[a Newspaper.]

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Owing to the exceptional pressure on space we are compelled to omit this week the usual "Notes By the Way."

## THE ANNIVERSARY OF MODERN SPIRITUALISM.

MEETING AT THE QUEEN'S HALL.

Under the auspices of the Marylebone Spiritualist Association a largely attended meeting was held at the Queen's Hall on the evening of the 31st ult. to celebrate the seventy-second anniversary of the birth of Modern Spiritualism. After the opening hymn and an invocation by Mr Percy Street, the Chairman, VISCOUNT MOLESWORTH, said, in introducing the speakers of the evening, that while that gathering might be regarded to some extent as a tribute to the earlier pioneers of the movement, it also furnished a welcome opportunity for recognising the work of the Marylebone Association. That Association, founded in 1872, had steadfastly braved the jeers and ridicule of the period by demonstrating the truth of Spiritualism at public services and meetings. The membership had far outgrown the accommodation, and while, from one point of view, this might be a satisfactory feature, yet the lack of suitable premises must restrict their good work and retard progress. He was himself but a recent convert to Spiritualism. He remembered some years ago having to fill in a Government form in which, amongst other things, he was required to specify his religious persuasion. He entered the word "Rationalist," by which he meant that he found blind faith unsatisfying and desired to be guided by the light of reason and knowledge. He did not, however, allow his rationalism to develop into "irrationalism." To condemn what one did not understand appeared to him a very irrational proceeding. He was thankful to turn to a study of the revelations given by leading men of science and was also privileged to receive a direct communication from his son of an absolutely convincing nature as regarded identity. This took place in his own house without the aid of outside mediumship. He wished it to be clearly understood that none of their speakers that evening—Sir Arthur Conan Doyle, Dr. Ellis Powell and Mr. Percy Street—would receive one penny remuneration; their services were invariably voluntary. The whole available proceeds would be devoted to the fund for acquiring or building of suitable premises for the Society. He would offer one word of advice to those enquirers who wish to investigate matters for themselves through the aid of professional mediumship—to do so only in a spirit of reverence, always observing the laws and conditions governing super-physical matters in the same manner as they would observe the code of laws governing any other operation. He would further advocate the desirability of joining one of the recognised Spiritualist Societies, the benefit of whose experience and advice would always be available to members. Conducted in a proper spirit a study of Spiritualism would tend to raise the religious and moral tone and consequently the whole social life of the nation.

SIR A. CONAN DOYLE.

SIR A. CONAN DOYLE said there was a famous battalion in the British army which carried its badge on both sides of its helmet. Spiritualists, he considered, might well carry

their badge all round, because they were attacked not only from the front and rear but on every side. People were content to accept as apostolic what happened in the time of Tiberius Cæsar, but when they saw exactly the same events occurring at the present day they considered that they came from the devil. They had never tried, however, to convince us as to what the devil thought he was doing by going about endeavouring to prove to us the immortality of the soul! They were there that night to celebrate the seventy-second anniversary of what Spiritualists considered to be the greatest event which had occurred in the world for two thousand years, and what they considered likely to be also the greatest event in the other world. This movement was really

### A RETURN TO PRIMITIVE CHRISTIANITY.

but Christianity had become so twisted that if its august Founder came back He would not recognise His own work. Our movement was a return to the simplicity and purity which marked those early days. To anyone familiar with early Christianity the parallel was extraordinarily close. Seneca deplored the decadence of his age. People had lost their faith in the old gods and he wondered how they would carry on without them. All the time if he had gone down into his own kitchen the cook, who would probably have been a Christian (as most of the slaves were Christians) would have told him that there was a spiritual power at work in their midst that would give them the help they needed. Was that not like Dean Inge? He wrote a book about the decadence of religion as shown by the emptiness of the churches, while all the time there was a power among us that would do the work. If he would only go among the Spiritualists he would realise this.

### NO GREAT OUTSTANDING FIGURE.

A singular fact about the Spiritualist movement was that there was in it no great outstanding figure. That could not be said of any other religion. The reason was that our great men were all on the other side. Here we were only the agents. We had got no one, we had got everybody—we had the whole heavenly host behind us! (Applause.) He spoke of two great men who had preceded this movement—Swedenborg and Andrew Jackson Davis. The Churches made much of the points of difference amongst us. We should, on the contrary, insist upon our points of agreement. He would urge that we ought to hold out our hands to Swedenborgians and Theosophists. Let us make one great phalanx fighting for the spiritual cause!

### SWEDENBORG AND DAVIS.

Swedenborg was one of the most wonderful men that ever lived. In every branch of knowledge, from Biblical criticism to engineering, he was an expert. To this man in his sixtieth year came the power of clairvoyance. "I think," said Sir Arthur, "that Swedenborg's knowledge was his weakness. He could not fit in all his new knowledge into what he knew already. That was the reason why he produced something in the nature of a mystical Bible. But putting aside his rather pompous phraseology we must remember that he was the first man who said that after death we pass into a world very like that in which we now live, and that dying does not alter a man's character, but leaves him the same as before with his tastes and feelings unchanged. These points are the centre of our faith to-day, so that I am not far wrong in claiming that Swedenborg was the father of our movement. He communicated with beings whom he describes as angels, but he discovered that all the angels had lived on this earth."

It was impossible, in Sir Arthur's view, to find two men presenting greater points of difference than Swedenborg and Andrew Jackson Davis. The son of a cobbler, Davis, up to the age of nineteen, had only read one book, and that a bad one. At that age he, in an hypnotic trance, dictated that remarkable book, "The Principles of Nature." Later came the magnificent "Harmonical Philosophy," a work little known here but which had been through forty-five editions in the United States. In it is to be found a depth of knowledge and a breadth of conception, such as few books in the world possessed. Davis had never read Swedenborg, yet in what he depicted of the next state we came back to Swedenborg's line of teaching that it was this world raised to a more etherial plane, that its occupations were similar, and that what we called death would seem, in looking back

on it, but a very trifling incident in the soul's long upward journey.

Since the time of these two remarkable men there had been in England two great seers—Stainton Moses and George Vale Owen. He regarded the latter especially with reverence, knowing his simple, honourable character. He thought him one of the greatest seers of all time. Sir Arthur then gave an outline of what occurred with the Fox sisters in 1848 at Hydesville. No man could say what limits might be set to the revelations which were then begun. The gates were down, the barrier was passed, nothing intervened between them and death and that long stretch which was going to carry them through another stage on that eternal journey which lay before them. (Applause.)

DR. ELLIS T. POWELL.

DR. ELLIS T. POWELL said:—

My Lord and fellow-spirits, visible and invisible! Our distinguished friend has brought the history of Spiritualism down to the present day, and I would like, with your permission and indulgence, to venture upon some little forecast with regard to its future. I would ask you, therefore, to follow my remarks in a rather critical spirit, because we are told that this movement is a degrading movement, that it prostitutes the intellect, that it has nothing to offer which is ennobling; but that, on the other hand, it lowers the view of the other world to a level which one might suppose an ordinary greengrocer might take of it

#### THE RIGHT OF DISCOVERY.

We were told from this platform a few weeks ago that our business was to concern ourselves purely with the affairs of this old black ball on which we live and, for goodness sake, to leave alone any attempts to penetrate the secrets of any other world! That may be a very valuable aspiration, but unfortunately it comes a thousand years too late in the history of humanity. Thousands of years ago Job and his friends watched the circling Pleiades and talked of the bands of Orion and speculated what might be the intelligence that lay behind their mysterious movements; and at a later stage men constructed for themselves optical glasses and glimpsed the satellites of Jupiter and wondered whether men like themselves inhabited that planet. It was too late for any man to say, "I will not trouble myself about any world outside this." Almost coeval with the birth of Modern Spiritualism you get an incident which is one of the greatest triumphs of the human intellect and the overwhelming scientific justification of all that Spiritualism has done or ever hopes to do. I mean the discovery by two astronomers at the same time in 1848 that there were certain movements of the planet Uranus—two thousand millions of miles away from our earth—which could not be accounted for by any known law and which drove the investigators to the conclusion that there must be outside the orbit of Uranus some other great body the attraction of which was deflecting the movement of that planet which was then the furthest member of our system known to us. They made their calculations and sent their data to the Astronomer Royal, saying to him, in effect, "Look in a certain part of the sky at a certain time, and unless we are mistaken, you will find a new planet there." The Astronomer Royal looked in the place indicated and there was the planet Neptune three thousand millions of miles away, on the outskirts of the space! I regard that as one of the greatest triumphs which the human intellect has ever achieved, and yet—and yet—the very scientists who told us that it is so and who held it up for our admiration as demonstrating that the human intellect can overleap the bounds of space and penetrate the utmost recesses of the Universe, those scientists will tell you that when we come into contact with an even more delicate world, a world of infinitely more importance to us we have no right to investigate it but should concern ourselves only with this world.

Well, there is the answer, the overwhelming answer to that argument of Science. "Look at your own insatiable curiosity" is our answer to that argument, "and look at the way in which it has been justified. Look at the dignity which it has conferred on the human intellect by giving it a dominating force which overlooks the entire universe, and then in the face of facts like that will you tell us we are guilty of presumption when we seek to explore not a planet which lies three thousand million miles away, but a world immediately around us—thronged with our best and bravest who may be in touch with us as we sit here this evening." (Applause.)

Dr. Powell then referred to the episode of the mysterious repetition of signals on the Marconi wireless system—signals which appeared to come from some undiscovered source. They had repeatedly received the letters S and I, and Dr. Powell offered an interesting theory on the assumption that the signals came from one of our sister planets, the inhabitants of which might be far ahead of us in intelligence, and have gathered much more knowledge of us than we had about them. Supposing they desired to communicate with us by exterior methods of this kind, was it not likely they would select a language known by scholars all over the world? If that idea were correct, then he thought those two letters S I might have a marked significance. They might well be part of an attempt to spell out the Latin word *Signum*, a sign or signal. The Marconi Company had promised to pursue their investigations, so impressive were these mysterious signals.

#### THE WAY TO NEW LIFE AND VISION.

Dealing further with the argument against progress implied in the counsel that we should confine our attention to this life alone and stop there, Dr. Powell said that, as every biologist would tell them, there was no such thing as being able to stop anywhere in this way. We could not draw anywhere in life a line and say we would not go beyond it. Cessation of progress meant degeneration. The race that did not continually go forward perished. Yet we were told that for our intellectual food, our spiritual strength in going forward, we must return to mediæval doctrines that for ages had clouded the truth from the eyes of humanity. (Applause.)

Dr. Powell concluded an eloquent address by pointing out that Spiritualism had come to satisfy the aspirations of humanity after fuller, richer and newer life; and cited that ancient and solemn aspiration and thanksgiving which long ago fell from the lips of a monarch, "The King shall rejoice in Thy strength, O Lord: exceeding glad shall he be of Thy salvation. Thou hast given him his heart's desire and hast not denied him the request of his lips. He asked life of Thee and Thou gavest him a long life; yea, even for ever and ever." (Applause.)

MR. PERCY R. STREET.

MR. PERCY STREET said that it was a melancholy fact that, after seventy-two years of hard work, Spiritualists were the victims of deliberate misrepresentation on the part of those very people whom they were seeking to aid. If the Church (he was not speaking of Christianity) only knew it Spiritualists were the best friends she possessed. Through them she would find her churches thronged with men and women eager to follow the pathway to God. Spiritualism did not occupy its present position because of the war. There was a spiritual awakening of humanity. It was not because they had lost their bravest and best that people were flocking to Spiritualism: it was due to an awakening of spiritual life. They were told that they were out to destroy religion; that was untrue. They were sometimes called "other-worldly"; but to Spiritualists all life was one, whether it was lived on this side or the other. We were spirits here and now, and therefore that "other world," as we called it, was of the utmost interest to us. The only way to make Spiritualism a bigger and nobler thing was—to live it! (Applause.)

The meeting closed with the usual votes of thanks to the speakers and chairman.

Some acknowledgment should be made of the excellent services of the organist and choir, especially of the beautiful rendering by the latter of Felix Corbett's fine setting of Tennyson's "Sunset and Evening Star." The hymns selected were, moreover, not of the usual hackneyed character, but well worthy of a great occasion.

#### MENTAL TELEGRAPHY: THE TRANSMISSION OF THOUGHT WAVES.

IN "The Newspaper World" of the 20th ult. we see an announcement of the death of J. Howard Williams, sub-editor of The Press Association and the son of Dr. C. Williams, of Oxford. He was formerly engaged in journalistic work in North Wales. The announcement recalls to mind that in LIGHT of October 2nd, 1915, we printed an account of an interview which appeared in "The Sunday Chronicle" of March 4th, 1906, in which Mr. Williams described to the representative of that journal his experiments in telepathy, aided by an "electro-mental generator" which he had invented for "generating thought vibrations." In LIGHT of November 13th, 1915, we printed the following letter from Mr. Williams himself:—

"In a recent issue of LIGHT some extracts were published relating to the mental-telegraphic apparatus devised by me in 1906. I was quoted as having stated that by the application of this electro-mental instrument to the brain, thought waves or vibrations were generated, and these, directed by the will, could be projected in a similar way to Hertzian waves in wireless telegraphy.

"The summary of my experiments conducted during the last nine years is, that with this instrument I have been able to secure definite telepathic communication in twenty-five cases in each hundred, as compared with ten per cent. without it.

"All the experiments were conducted under the most favourable conditions, and sometimes across great distances. In one case a message of forty words was transmitted and received with only four mistakes. But it is significant that a similar experiment was almost as successful without the instrument, and I must further admit that some of the most remarkable of our results have been secured without the use of this appliance. The conclusion I have arrived at is that the instrument has no discoverable effect on that power which makes telepathic communication possible, but that by stimulating the brain centres it produces a mental condition that facilitates thought projection."

We heard nothing further of Mr. Williams' invention, so that we are unable to say whether he developed it to any generally practical extent.

## "PIGS IN CLOVER": A STUDY IN STRATEGY.

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

### PART II.

(Continued from page 108).

"You'll remain as hostage here;  
Should Hilarion disappear  
We will hang you, never fear,  
Most politely, most politely!"

—"Princess Ida," by W. S. GILBERT.

My advocacy of Talleyrand's maxim does not imply any desire for half-hearted measures in dealing with an irreconcilable foe. Talleyrand himself was a particularly dangerous man to tackle, and, whatever may be thought of his ideas of personal truthfulness, he never failed his country in time of need. My quotation from Mr. Gilbert is chosen to illustrate the fact that it is quite possible to exercise a respectable degree of firmness with an enemy, and at the same time to avoid any display of crude vindictiveness. Like Kipling's Private Ortheris, I have no objection to hard fighting but, to use the words of that scientific and artistic warrior "I 'ate a bloomin', clawin' mess," such as may be found in any newspaper debate on any subject. And be it remembered and appreciated that Private Ortheris with his beloved Martini was more than a match for a dozen howling Pathans, armed with jezail and tulwar.

It may not be amiss to point out that my Parable of the Pigs is, to the initiated, a very obvious allegory of a campaign in which, some years ago, I played an unostentatious part. This was the Episcopal Campaign for the Defence of the Church in Wales. Thirty years ago this venerable institution was being assaulted by an enthusiastic and numerous array of opponents. It was being guarded by a small but extremely able army of defence. The latter, led by a veteran fighter, was holding its own with conspicuous ability. Complete success was out of the bounds of possibility, but an honourable understanding between conscientious adversaries was within the range of practical politics. But the era of "the fighting bishops" dawned, and all was changed. The Archbishop of Canterbury marched "from the throne of Augustine" to aid his senior of St. David's. The campaign passed from the control of the veteran scientific warrior to that of the lovers of a "bloomin', clawin' mess." The lady screamed and waved her parasol, the small boy was duly smacked (I was that small boy), the maids were hustled and scolded, the cook gave notice and quitted the fray, and presently the household of Faith broke into open mutiny. And the year 1919 saw the ignominious finish of a fight that had degenerated into a sordid squabble over eighteen pence in the pound. The no-surrender stalwarts have now meekly abandoned the garden to the invaders. This is an example of the way in which the official Church invariably deals with any unwelcome movement. The first warnings of the enemy's approach are greeted with a scornful Pooh-pooh. Presently the said enemy marches triumphantly away with the spoils, and the vanquished join in a chorus of Boo-hoo.

*Mais revenons à nos cochons.* The objects of our strategy should, I venture to submit, be at least three in number. The pigs must certainly be expelled from the garden. They are highly undesirable inmates of such premises. And their expulsion should take place with as little damage as possible to valuable property. Further, it is much to be wished that the victory should be achieved without leaving violent heart-burnings among the vanquished.

The position must be analysed. Clearly the object of the pig must be to retain to the utmost his freedom of movement. Obviously the opposition must do its best to restrain it. With all convenient rapidity Piggy must be driven or coaxed into some yard or pen where his superior activity will avail him nothing. So long as he can rush about at his own sweet will, the human army is helpless. And, to pen him up, his forces must be divided, and separated off as opportunity permits. It is absolutely useless to attack the great porcine array *en masse*. Neglect of this fundamental principle is at the root of the constant mistakes made by incautious tacticians. To go back to my story—there was a moment in the Battle of the Garden when two or three of the graver and more reverend signiors among the invading host had come to a stand close to a narrow exit, and were discussing the situation in an undertone. Another moment of peace and they would have quietly trotted into the yard, with perhaps a dozen of their junior followers at their heels. But Ponsonby the terrier chose that instant to charge down furiously on the group, with the result of rousing them to frantic activity once more. Not only so, but in his excitement he tore the trousers of one of the most active of the small boys, and the latter had to be hauled off to refit. *Surtout point de zèle.*

I have already called attention to the fact that the speakers at the Church Congress were at variance among themselves. They agreed in denouncing Spiritualism, but the reasons they assigned for so doing were not only different, but mutually destructive, e.g., Spiritualistic phenomena may conceivably be caused simply by telepathy between incarnate minds, or they may be the work of an almost Omnipotent

and quite supernaturally stupid Devil. But both of these explanations cannot possibly be true. And every legitimate advantage must be taken of the divergency. The following challenge must be definitely issued to the official Church, and repeated over and over again—How can she claim to direct the minds of others when she is unable to make up her own?

But we are immediately concerned not with the Church as a whole, but with certain officious individuals. These must be separated, and penned up in appropriate places of confinement. To this end their characters must be studied and their dispositions humoured.

Canon McClure and Dean Swayne (now Bishop of Lincoln) seem to have little in common with their fellow-speakers at the Congress. As to the former, I have only to remark that his information is not up-to-date. And really it is almost impossible for anyone to keep pace with the rapid advance of psychical knowledge. As for the latter, I fancy that many of his colleagues must regard him as a mere Laodicean. His weakness in withdrawing the capital charge against Sir Oliver Lodge is in striking contrast with the blazing zeal of the Rev. J. A. V. Magee. Not thus would the latter champion of orthodoxy deal with Sir Arthur Conan Doyle. Give him the power, and after the godly fashion of our fathers, he would chastise the heretic with a three hours' sermon to be relieved only by dismissal to the stake. Such crude measures commend themselves not to the placid mind and kindly heart of the Dean. He curses not at all, and he blesses not at all. He puts everything down to telepathy.

Clearly, opponents of such different character may readily be separated and they should be treated in a totally different way. We shall approach the champion of telepathy with all the courtesy of a Japanese policeman. "Deign, learned Sir, to enter honourable pen. Separate yourself from this rabble, and condescend to tell us how you can explain away all our facts by telepathy."

But once the opponent has taken up his position, he must be kept within it, and the fight must be carried to a finish. Once get Rationalist or cleric safely into the telepathic position, and he may be left to the tender mercies of "V. C. D.," Mr. Duxbury, or the Rev. C. Drayton Thomas.

Just one word of special warning to the clerics who are inclined to adopt what I may call the telepathic heresy. That word is simply "Don't." If Spiritualism can be explained away by telepathy, and telepathy is nothing but a process between incarnate minds, then what becomes of the historic Faith? And if the historic faith which was committed to your charge disappears, then—to put matters very brusquely and roughly—what is to become of *you*? I am sorry to present the question in so crude a form, but I am only anticipating by a very few years the demand that will most surely be made of the Church by the nation at large. The National Church of the near future will have to be a really spiritual Church with real spiritual powers. Failing this, there will be no National Church at all. And so I suggest to defenders of the Faith that they should not be in such a hurry to adopt a fashionable theory which they do not understand, and the consequences of which they have not thought out. *Surtout point de zèle.*

(To be continued.)

### "CERTAINTY VERSUS DOUBT."

Mr. Morris Hudson (Bathampton) writes:—

The late F. W. H. Myers was a great admirer of Wordsworth, and probably one of his most eloquent passages of prose was founded on the following quotation from "The Prelude." It has a distinct bearing on the recent discussion between Miss Dallas and Mr. Rolleston:—

"A thought is with me sometimes, and I say—  
Should the whole frame of earth by inward throes  
Be wrenched, or fire come down from far to scorch  
Her pleasant habitations, and dry up  
Old ocean, in his bed left singed and bare,  
Yet would the living Presence still subsist  
Victorious, and composure would ensue,  
And kindlings like the morning—presage sure  
Of day returning and of life revived."

It will never rain roses. . . . If we want more roses, we must plant more trees.—GEORGE ELIOT.

"CHILDREN OF THE DAWN."—Miss E. Katharine Bates sends us a lengthy letter dealing with the recent review of this book (p. 92). We regret we have only space for an extract: "These dawn children have frequently given accurate descriptions of themselves to me, simply for verification by other 'etheric' children. There will soon be as much evidence of their existence as of that of any other children on the advancing higher-physical planes. Of the many men and women amongst us to-day, some have this psychical vision open to them continually. There is a wide difference between the theoretical ideal of the best conditions for bringing children of advanced capacity into the world, and the fact that such children have been brought into the world under these more favourable conditions, and are likely to fulfil this high calling as pioneers of a coming race."



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### FALLACIES AND SADDUCEES.

MR. GEORGE BERNARD SHAW AND MR. H. G. WELLS  
DELIVER OPINIONS.

Although we have sometimes to deprecate the wild statements and random theories put forward by unseasoned students of Spiritualism we could not help feeling that there was some little excuse for them, for the entry of such people into our subject means such an enlargement of their previous stock of ideas that they may well feel a sense of unlimited freedom. But when it is a question of extravagant statement and reckless guessing, we find the wildest Spiritualist hopelessly outclassed by the materialist and rationalist—those followers of logic and exact thinking.

An inquirer, for example, visits a medium (public or private) to whom he is a complete stranger, in quest of a message, let us say, from his departed son. Although his mind is full of the matter, it may be that instead of any communication from the son, he receives a message, with identifying particulars, from some distant cousin, of whom, until then, he had never heard. When he returns home and looks into his family history he finds there was such a cousin; the name and all the other particulars are correct. What does the sceptic say? He cannot fall back on telepathy, for he probably does not believe in it, and even if he did it would be ruled out by the circumstances of the case. So he maunders something about dark rooms, conjuring, sleight of hand—he is usually very vague in his “explanations”—and when he is sharply told that these things had nothing to do with this particular case, he falls back on a really bright idea: The mediums maintain a kind of psychic “Who’s Who,” a species of Stubbs’ Inquiry Agency, a Universal Personal Intelligence Bureau. That such an institution, if it is to cover the kind of case we have outlined (by no means an imaginary one), would involve millions of names and family histories does not seem to disconcert him in the least. That it would entail a cost of many thousands of pounds a year to keep it up to date, even if it were a possible undertaking, does not give him pause. He offers his wild theory—he sets it down in cold print. It is alien to common-sense, it is divorced from sanity—but it is rationalistic.

The latest important deliverances on the subject of Spiritualism proceed from Mr. George Bernard Shaw and Mr. H. G. Wells in the current issue of the “Strand Magazine.” Mr. Shaw tells us that his mother “was always having communion with the dead,” and that she was “a wise and well-balanced woman.” We certainly knew that Mrs. Carr Shaw was a Spiritualist, and from conversations with her judged her to be a very kindly and sensible woman, with a clear and independent outlook on life. That, however, by the way. Mr. Shaw complains that the ouija board “gives off rank nonsense.” So it does sometimes, and it is rather a pity that the giving off of rank nonsense is not confined to ouija boards. Mr. Shaw never goes to seances because he “will not promise not to cheat,” also Spiritualism “adds a new terror to death.” It is an “awful idea” that “the poor dead must spend their time tipping little tables and ringing bells.” And so forth. It is all very cheap. Indeed, it is such rank nonsense that it really looks as if it had come through one of those ouija boards. Nowhere does he reveal that he has the faintest idea of the deep issues behind the apparently trivial details with which he deals.

We can almost fancy that his last statement must have been made by Mr. Shaw with his tongue in his cheek. He tells us he agrees with Dean Inge “that belief in immortality depends on faith in supra-temporal

absolute values.” While we agree that immortality, as being a different matter from “human survival,” takes us beyond considerations of time and space, we cannot quite see Mr. Shaw preaching from such a text. If he really thinks it provides a solution for the doubt and scepticism of the time he might try it on Mr. Joseph McCabe and other leaders of the secular school. It would be of little use to the man in the street. He would not know what it meant, to begin with. It would not comfort him in the least. It would not open the door of his mind so effectively as one of those contemptible manifestations from the “poor dead” who, “instead of decently resting,” are condemned to spend their time tipping tables and ringing bells.

Enough of Mr. Shaw, who has a reputation (of a sort) to maintain. He is one of the poor living who has constantly to do something to amuse his fellows, “instead of decently resting.” We turn to Mr. H. G. Wells, who finds that “men like Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, Dr. Alfred Russel Wallace and others of their calibre” are “extremely gullible.” “The scientist, the professor, the student deep in his speciality, have always been the easy prey of cheats.” But not Mr. Wells. He is much too clever. And what a “heaven” we poor deluded Spiritualists believe in. We believe that “if you have lost your teeth here on earth, they are restored to you in that heaven in perfect order.” And you are no longer bald—you get your hair back! It is, of course, a preposterous idea. It would be much more rational to believe in a “heaven” in which, after death, one remained bald and toothless. Not that it matters much, for “the whole idea of a personal immortality is absurd on the face of it.”

Mr. Wells would not “want to put Science in the position of finality on any matter,” and Science should be grateful for this. There are unknown forces and things, and “new worlds will be discovered.” “Marvels will come” (they have; we include Mr. Shaw’s and Mr. Wells’ views on Spiritualism amongst them). “But they will be discoveries that connect with what we already know.” And it is precisely because the immediate hereafter proclaimed by Spiritualism connects so closely with the world we now live in that the whole idea is despised and rejected by most of the other critics!

Let us say of them with Horace: “The same error belongs to each, but it mocks them in different ways.”

### PROFESSOR DEARMER ON THE CHURCH AND SPIRITUALISM.

Professor Dearmier is lecturing on Psychical Research during April at the new Fellowship services in Kensington Town Hall, on Sundays, at 3.15. On Easter Day he began a discussion of the Resurrection from the psychic point of view. He said that a new science had arisen, just when the need was greatest, which would prove a mighty ally to those who took a religious view of life. Of course, this was met by opposition on the part of many religious people, because most people, both religious and otherwise, were conservative, and assimilated new knowledge with difficulty. None the less, it was a pity that unwise little books were published about Spiritualism by religious leaders who had never given that serious and prolonged study to the subject which alone would give them the right to speak. Just as the Church had opposed physical discoveries seventy years ago, bringing enormous harm to religion by so doing, so many people seemed determined that the Church should now oppose psychical discoveries. Yet these discoveries were bringing just that support to the Church’s main contention which was sorely needed. Psychical science was fairly sure to be the key-note of the twentieth century, as physical science had been of the nineteenth—Spiritualism instead of Materialism. Christianity, as a matter of fact, was committed not only to the fact of appearances after death, but also to what was called materialisation. This was the teaching of Easter Day. Christ appeared, not merely as a phantasm, but as an actual person with a real body that could be touched and felt.

THE MEANING OF SALVATION.—Salvation is nothing more nor less than living the Christ life to the best of our ability on this earth. The Greek word *Soteria* was well translated in the Latin Vulgate by *salus*, i.e., spiritual “health,” and the word was used till the twelfth century, when it began to be replaced by “salvation.”—From “The Religion of the Spirit World,” by the REV. PROFESSOR G. HENSLAW, M.A.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle gave an inspiring address at the Battersea Town Hall on March 30th, taking for his subject "My Experiences." Viscountess Molesworth presided. Some remarkable clairvoyant descriptions, including names and addresses, were given by Mr. W. R. Sutton.

Sir A. Conan Doyle, who spoke with what the "Evening Standard" describes as "passionate sincerity" said, in the course of his remarks, "What has happened to the Christian religion is that they have taken the engine off. The engine was Spiritualism, and the result is that the train is gradually coming to a stop. It is as certain as Christianity renovated Rome that Spiritualism is going to renovate Christianity."

Sir Arthur added, "In the whole record of psychic research there is not, I believe—and this is a challenge—a case of any man who ever went to twenty-five séances and who read twenty-five books on this subject and was not convinced, or at the very lowest, was not agnostic."

Mr. and Mrs. Hewat McKenzie invite their friends to visit the new British College of Psychic Science, Holland Park, in the opening week, April 12-17th. A unique exhibition of supernormal pictures will be shown.

Miss Felicia Scatterd gives the first of a series of lantern lectures on Spirit Photography and Allied Phenomena at 6, Queen Square, on Tuesday next. The lecturer has had a very wide experience in psychic research, and many of the pictures she will show have been specially gathered from the Continent.

The Rev. C. L. Tweedale writes: "Surely Mr. McCabe overlooked Sir William Crookes's positive recognition of his deceased wife's spirit photo as narrated in 'The Psychic Gazette' for December, 1917, when he tried to make a point of Sir William's letter to Madame B.—in 1874—nearly fifty years behind the times! There are none so blind as those who do not wish to see."

We have received a visit from Dr. V. Vezzani, a member of the Society for Psychic Studies in Rome. He hopes to meet prominent workers in the psychic field in this country. Dr. Vezzani informed us that the Rome society hopes to publish this year a book by Flammarion summarising most of his work in connection with psychic research. The book will appear both in French and Italian.

He further stated that the society in Rome is carrying on experiments with the well-known medium, Madame Lucia Sordi. Under very strict test conditions fine stereoscopic photographs were secured with the aid of an electric flash-light during materialisation séances.

The Marylebone Association is to be congratulated on the success of the Queen's Hall meeting in commemoration of the anniversary of Modern Spiritualism. The three speakers for the evening, Sir Arthur Conan Doyle, Dr. Ellis T. Powell, and Mr. Percy R. Street, gave splendid addresses. Mr. Street related some personal experiences on the battlefield that made a most convincing appeal to the audience.

In the "Daily Telegraph" of the 30th ult., M. le F. Shepherd, of Craven Terrace, W.2, labours to make a case against Light, quoting, amongst other passages, from Light of June 5th, 1915, a statement containing the words, "God as we used to call Him in the good old days." This was simply a sarcastic reflection by one of our contributors on modern scepticism. This method of divorcing phrases from their context and general surroundings in order to make an argument is an old trick and an unworthy one. We have called the attention of the editor of the "Daily Telegraph" to its correspondent's methods, pointing out that Light is read by many people in the churches and numbers amongst its contributors some clergymen of high standing.

Mr. F. Britten Austin has a striking story, "The Lovers," in the April "Strand Magazine," based on crystal gazing.

In the same number Mr. Bernard Shaw and Mr. H. G. Wells give their views on Spiritualism. Both writers are opposed to the subject.

"The first ouija board that came to Ireland," says Mr. Bernard Shaw, "was my mother's. She was always having communion with the dead. Naturally she took it quite seriously, although she was a wise and well-balanced woman. I worked with that ouija board constantly—or played with

it—until it became a deadly bore. It usually does in about a week. Such rank nonsense as it gives off! Any child could write more amusing stuff. If the dead are capable of such utter drivel, it is indecent to encourage them to do it. No, I've looked into the subject in other ways—and it doesn't in the least interest me."

Asked by the interviewer whether he had ever attended a Spiritualist séance, Mr. Shaw answered in characteristic style. He said, "I never go to one because I will not promise not to cheat. Of course, to cheat at a Spiritualistic séance is the only way to test its worth."

Mr. Shaw explains this novel view by saying, "If there are spirits and they have a modicum of sense, they will see through the deception, and by exposing it give a triumphant demonstration both of their existence and of a higher degree of the critical faculty than most believers in mediums possess."

Most of Mr. Shaw's remarks may be dismissed as airy persiflage. His dense ignorance of the subject is apparent when he writes, "How much chance has a sorrowing mother, sitting in a dark room, and hoping to get a message from her dead son, to detect the strings in the dark put there by a practised medium?" As we know, the majority of séances are not held in the dark.

By the way, the library of Spiritualistic books (an excellent collection) possessed by Bernard Shaw's mother was given to a well-known London speaker and worker in our movement.

Mr. H. G. Wells' attitude towards Spiritualism was indicated in his book, "The Undying Fire," where one of the characters says, "All this cheap medium stuff has been shot upon the world by Sir Oliver Lodge."

In the "Strand" interview Mr. Wells, asked what he deduced from the fact that so many first-rate men of science agreed in the belief of the possibility of communication, replied, "Only that they are extremely gullible. . . . The scientist, the professor, the student deep in his speciality, had always been the easy prey of cheats."

To the question whether science considered the claims of Spiritualism to be impossible Mr. Wells said, "I shouldn't want to put science in the position of finality in any matter. Of course, there are forces still unseen and unknown. New worlds will be discovered by science. Marvels will come. But they will be discoveries that will connect with what we already know. The new will be part of our system. The feel of reality will be irresistible. And they will not depend on disordered imagination or the spooky atmosphere for their existence."

Mrs. Fred Maturin's book, "Rachel Comforted," is to be published by Messrs. Hutchinson on the 15th inst.

We take the following illuminating reference to Spiritualism and insanity from the February issue of the "Harbinger of Light" (Melbourne): "In the course of his annual report for 1918, on the Hospitals for the Insane, Dr. W. E. Jones, Inspector-General, states that the total number of insane in the State of Victoria at the end of the year was 6,000. The probable causes of insanity are referred to, 'religious excitement' being responsible for four of the cases. There is no reference to Spiritualism in the review."

In the April number of the "Occult Review" Mr. Oliver Fox, in an interesting article, gives his "practical researches into the little-known realms of dream consciousness, astral travelling, and self-induced trance." He states that he writes in the hope that his experiences may prove helpful to other students on this perilous way. In his Notes of the Month the editor writes on "Some Sidelights on Reincarnation."

Meetings next week.

Tuesday:—

L.S.A., Mrs. Jamrach, 3 p.m.  
Stead Bureau, Miss F. Morse, 7 p.m.  
Mr. H. J. Osborn, Mortimer Hall, 7.30 p.m.  
Miss Scatterd, 6, Queen Square, 7.30 p.m.

Wednesday:—

Delphic Club, Mr. Loftus Hare, 5 p.m.

Thursday:—

L.S.A., Dr. Powell, 7.30 p.m.  
Stead Bureau, Mr. Percy Street, 3.30 p.m.

Friday:—

Delphic Club, Mr. W. Frankland, 5 p.m.

## EXPERIMENT WITH A SEALED BOOK.

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 110.)

## CONCLUSIONS DRAWN FROM THE TEST.

Since but one point out of thirteen failed to find correspondence in the book we may safely discard all suggestions of coincidence and try to learn something from the nature of the references given. It is clear that whoever obtained these tests had not searched the book in the manner of men; for we should have quoted passages verbatim and our references would have been direct and exact. Picture someone blindfolded who feels a manuscript for psychometric readings. On placing it to the forehead he might obtain ideas, even a crowd of them, and would proceed to mention some of the strongest. If his gift were of a clairvoyant type he might give correctly some names and actual words, but for the most part would content himself with mentioning ideas, without stating too exactly how they appeared in the manuscript. On a second trial he might name an entirely different set of ideas without repeating any of the former. For, unless his clairvoyant power were unusually acute, he could but give what came to him at the moment. In my experimental psychometry I am conscious of ideas shaping themselves in words; I see nothing and feel nothing, but find ideas or short sentences floating into consciousness. This may be but a rudimentary stage of psychometric ability, yet it offers an attractive theory as to how the test-book may supply ideas to a communicator. If when in contact with the book he can only occasionally perceive clairvoyantly an exact word, and for the rest has to depend upon ideas which come in psychometric manner, then we have an explanation of the curious nature of his references, references which are mostly correct but somewhat lacking in definiteness of detail.

The account given by my communicator agrees in substance with the above suggestion. At the date of this test he was only able to see actual words now and again as if by a flash of clairvoyant power in its initial stage. He noted each idea which struck him strongly and calculated the number of the page from which it came. He found that he could not with certainty extract many ideas from any one page, but must be content to take what came, using or discarding it as seemed wisest.

My conclusion is that this particular book-test was obtained by a spirit who psychometrised part of a page here and there, gleaning an impression of the subject of the book and getting an exact glimpse now and again by clairvoyance. This would seem to explain the indefinite nature of his allusions. But his way of dealing with the ideas obtained offers a further subject for study; for where they bring to him apposite recollections from his earth life he expresses these in a manner giving a *clue to his identity*. It has been queried if the book-tests shortly to be placed for examination before the Society for Psychical Research may not be the result of a peculiar power of clairvoyance in Mrs. Osborne Leonard? But assuming for a moment an hypothesis so baseless, although it might serve to suggest how knowledge from books in distant places had been obtained, we are still left with no idea as to how such knowledge is given to sitters in a form inextricably interwoven with memories of their departed friends, the professed communicators! In the above reference to "twenty years before he passed on" there was no meaning for me until I had carefully calculated the years and thought over my father's whereabouts and surroundings in 1887. Now this interweaving of tests with my father's memories is a persistent feature of these communications and has long since satisfied me as to the identity of the communicator with my father. I will add a recent instance in illustration; on January 16th, 1920, I was told to examine "The Daily Telegraph" for the following day and to notice on the first page near the top of the second column the name of the place where I was born. "He is not sure if it is given as a place name, but the name is there." Next day, four lines from the top of that column, was the following advertisement in which "Victoria" is used as a personal and not a place name. "Victoria.—Send by return. Most anxious second message." I had always thought of my birth-place as Taunton, never as Victoria, but recollected having heard the latter name used in connection with Taunton. So I wrote to my mother asking for particulars. She replied that at the time of my birth they were living close to the Wesleyan Church, of which father had charge, in Taunton, that it was always called Victoria to distinguish it from the larger Church at the further end of the town; and she added finally that father's church was situated in Victoria-street and that the house where I was born was in Victoria Terrace! Comparatively few persons now living would remember that I was born at Taunton, fewer still would be aware that I was born at Victoria. Yet this is just the kind of fact which my father could not possibly forget! I may add that this advertisement had not appeared in "The Telegraph" on the day of my sitting.

HUSK FUND. Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation: Sir A. Conan Doyle, £1.

## LONDON SPIRITUALIST ALLIANCE, LTD.

## ANNUAL GENERAL MEETING.

The twenty-fourth annual general meeting of the London Spiritualist Alliance was held in the hall at 6, Queen Square, on the afternoon of Tuesday, the 30th ult., and was well attended. The Secretary having read the notice convening the meeting, the Chairman moved the adoption of the report and balance sheet for the past year. He congratulated the Society on the report, which he regarded as excellent in every respect but one: he did not think sufficient emphasis was laid on the fact that the Memorial Endowment Fund, which at the beginning of the year stood at £1,028, reached at the end of December the sum of £4,760, and that this was chiefly owing to the generosity of two or three friends who had given large amounts. He trusted that their good example would be followed by others. The rise of prices all round and the consequent increase in the cost of producing *LIGHT* had, with other heavy expenses, been a cause of much concern, but the Alliance had been able to continue all its work and to do it, he thought, satisfactorily. With regard to the financial statement, as he had always been the Society's treasurer and as that was probably the last meeting over which he would preside he was particularly pleased that the accounts should be so satisfactory.

Mr. Engholm seconded the motion, which was carried unanimously.

The next business was the election of members of the Council. The three retiring members, Mr. Withall, Mr. Thurstan and Mr. Biden Steele, having been nominated for re-election, were, in the absence of any other nominations, declared elected.

Discussing generally the business of the Alliance, Mr. Withall said that two hundred and sixty-five new members had joined since October, but a very serious fact was that three hundred and eighty-eight of the old members had not paid, and with one exception they had taken no notice of the reminder which he had added to the circular calling the meeting. If they wished to resign they should, in accordance with the rules, give notice of their intention to do so. With regard to the conduct of the Society he readily welcomed suggestions if given in a right spirit, but he did not think that spirit had always been present. He had worked for the cause a considerable number of years and he felt it was time he should have a little relief, and resign the management of the Society into younger hands.

Mr. Engholm expressed a strong feeling that whether Mr. Withall retired from the actual activities of the Association or not he should remain in touch with it in some way and, as the father of the Alliance, keep a watchful eye on all that was planned and done for its welfare. Mr. Withall, with himself, realised that Spiritualists were not in the same position that they were thirty years ago, that they were in the midst of a gigantic movement. The Alliance was in a magnificent position to be the centre of that movement. It was not fair for any of the younger men like himself to expect Mr. Withall to bear all the brunt and anxiety of the work. One thing he had done they would always remember: he had maintained the honour and integrity of the Alliance. At their next Council meeting many important matters would be discussed. They were going to ask members to rally round them and be responsible for some of the things that had to be done. They must have united organisation. Mr. Withall's attitude at that juncture was most gracious: in giving way to the younger men he was asking them to tend the garden he had so ably helped to plant many years ago. Some of the worries and troubles to which he had referred would be wiped away, for *LIGHT* in a new and enlarged form would ere long be placed on the bookstalls and would produce a respectable income. Mr. Engholm closed by appealing to his hearers to stand by the Society and help to make it what it ought to become—a great focus point of Spiritualist interest and activity.

The meeting closed with votes of thanks to the Chairman and to the unseen helpers.

The following are some points from the Report:—

"In less than a year's time, it will be necessary for the Alliance and *LIGHT* to remove from their present abode, and the Council have been in some anxiety to find new premises, being now confronted with a famine of house or office room in every direction. They are nevertheless confident that having safely passed so many vicissitudes, a way will be found for the work to be continued. In the meantime they appeal to all those who feel an interest in the success of the Alliance to assist them in every way possible."

Referring to the publicity now being given by the Northcliffe Press to the subject of spirit communication by publishing the script messages of the Rev. G. Vale Owen in "The Weekly Dispatch," the Report observes:—

"With this historic event began a general breakdown of the old Press policy of silence or misrepresentation, and the outbreak of a flood of inquiry which would amply justify the establishment of the largest possible centre for the London Spiritualist Alliance; for the advance of the subject has now far outpaced all the official agencies of Spiritualism, and bids fair to pass beyond them unless they can be soon adapted to the needs of the age, for what was



before a sectional subject, handicapped by its poverty and unpopularity, is now rapidly becoming a world-movement.

"THE LIBRARY.—This has grown steadily in the number of books and the demand for them; it represents the greatest asset of the Alliance and an instrument of the highest usefulness.

"MEETINGS.—Besides the usual features of Alliance sessions—Mrs. Wallis's trance addresses, Mr. W. J. Vanstone's lectures and the meetings for clairvoyance—special addresses were given during the year as follows: Dr. Ellis T. Powell on 'The Psychic Researcher in the New Testament,' and 'The Life Beyond: Its Higher Aspects'; Miss Lind-af-Hageby on 'Mediumship'; 'A King's Counsel' on 'Mediumship and Its Critics'; Mr. H. W. Engholm on 'How to Let the World Know'; and Mr. Percy R. Street on 'Psychic Development: Its Use and Abuse.' "

### "IN JOURNEYINGS OFTEN."

#### A STORY OF REBIRTHS.

The publishers describe "Seven Journeys," by Dorota Flatau (Hutchinson, 7/6 net) as "a remarkably powerful novel." I cannot discover any novel in it; the book is a series of separate stories. True, it is explained that these are supposed to represent stages in the development of a group of souls from the moment of their leaving Infinity until the present day; but if the same names were not repeated in succeeding narratives, one would never guess that the characters were the same, and we are given no hint of what they were doing or learning in the intervals between their successive incarnations. This has not prevented me from enjoying the stories as stories—they strike a note of boldness and originality, and are decidedly clever—but of the whole seven the one or two which least suggest any connection with those which precede it are, to my mind, the most natural and the most appealing. I find this specially the case with the vivid sketch of a Chinese tea-house girl, vain and seemingly utterly selfish, but who has yet some latent capacity for the emotions of pity and gratitude, and at last finds her soul in an act of sublime self-renunciation. It is complete in itself.

But the idea running through the whole chain is that the soul, by the trials it endures in one incarnation, atones for the wrongs it has done in a former. The complaint of a character in one story, that the troubles she suffers are unjust, is met by the suggestion that she had herself placed them on her shoulders in a forgotten past. This way of looking at all the joys and sorrows of life as so many awards and punishments, whether brought by us upon ourselves or inflicted from without, I regard as utterly false. A plant might as well complain that it has done nothing to deserve an unpleasant soaking shower or congratulate itself on having justly earned the sunshine. Both come in the order of a beneficent Providence to supply needs, not to satisfy imagined deserts.

Again, to talk of the events of our lives as simply the Karma of our past deeds is to overlook the fact that our deeds are not the original causes of anything. They are the expressions of something already existing, and which must be known to the great Guide and Disposer of all things. What we are precedes what we do. A child touches a hot object; its action is the outcome of two characteristics of child-nature, not entirely absent from adult nature—curiosity and ignorance. The pain it suffers is not punishment or expiation or atonement; it is simply a lesson, and a very effective one. Curiosity is satisfied and ignorance is enlightened. Having reaped the interest of its tears, none but a very silly child will murmur afterwards at the injustice of the pain.

God is the great Teacher. Pains and pleasures are inseparable from the lessons He sets us; they have their uses but are not ends in themselves. It is sufficient for us if we learn our lessons well.

GERSON.

DECEASE OF MRS. ERNEST SMITH.—It is with deep regret not unmingled with admiration for a life of unselfish service that we record the news received from Mrs. Carl Heath (E. M. Holden) of the sudden passing of her sister, Mrs. Ernest Smith (née Holden), on March 15th, in a tragic manner. While gathering buds and catkins at Kew, she lost her footing on the steep bank of a backwater of the river, fell in some few feet of water, and was drowned, her body not being recovered until early the following day. As a medium in the Home Circle, it was she through whom the major part of "Messages from the Unseen" was received. Trained at the Birmingham School of Art as an artist, for the most part an animal painter, she studied also in Scotland, and later on in Paris. In 1911 she married Mr. Ernest Smith, sculptor, and settled in Chelsea, where she carried on illustration and design work, and had recently exhibited at the Crystal Palace, and previously at the Royal Academy. During the war, while her husband served in France, she worked for a time on the land and in hospital, and a rounded life of service was brought to a swift close in her forty-ninth year, leaving three other sisters and a brother of the family circle to survive her.

## THE RELATION OF THE INQUIRER TO THE PROFESSIONAL MEDIUM.

ADDRESS BY MISS MERCY PHILLIMORE.

The first person the inquirer into our subject usually sees on entering the library of the L.S.A., and to whom, therefore, he or she applies for information, is the lady librarian. Miss Phillimore is consequently so well known to the members and friends of the Alliance that Mr. Dawson Rogers who, as her oldest friend in the office, took the chair at the meeting on the 25th ult., found it unnecessary to say much by way of introducing the speaker of the evening to her audience. The genesis of the very thoughtful paper which Miss Phillimore proceeded to read she explained as follows. She had visited a certain medium who had been ill:—

"I found that the illness was to a great extent the result of the difficulties inevitably attending the life of a professional medium. With much vehemence and at some length I expounded to Mr. Withall what I considered to be the amazing want of logic on the part of workers in the field of Spiritualism and Psychical Research in neglecting the well-being of mediumship, which was the very basis upon which was built the structure of this modern movement. He listened with a patient smile and replied that I had better choose a Thursday evening and lecture the Alliance!"

With this preamble the lecturer entered upon her subject, first observing that all that she would have to say would deal with subtle mental and emotional forces which were too often overlooked, for she was convinced that it was usually inexperience and lack of observation which caused a well-intentioned inquirer quite innocently to "upset the conditions" — as the popular phrase had it.

In order to see the question in its true perspective it was well to consider the relationship of man to his physical environment and more particularly his susceptibility to unseen forces.

#### THE NATURE OF MEDIUMSHIP.

"The more I see of mediumship and the more I reflect upon the implied principles underlying spirit communications that are frequently most spectacular and, as I prefer to believe, symbolical, the more I realise that those principles coincide most strikingly with the principles that exist in daily human intercourse between neighbour and neighbour. I will first try, therefore, to emphasise such aspects of normal intercourse as in a more sensitive and heightened degree seem to be the basis, or common meeting ground, between the triple alliance of spirit, medium, and sitter. (As everyone knows, to be a medium is to be a connecting link between two or more people, things or ideas.)"

Unless one were held captive in the shackles of materialistic philosophy it was not difficult to realise the existence of spirit, or progressive and creative thought power working everywhere and for ever in conjunction with matter. That progressive and creative force reached its highest expression in the spiritual nature of man. The physical processes of the body were controlled by the subconscious intelligence. The psychical, mental and spiritual nature, which we regarded as the true man, was acutely and almost wholly influenced by will, which depended for its force and scope of action upon the person's quality of receptivity to unseen influences.

It was easy to trace two distinct sources of unseen influence impinging upon man's spiritual consciousness—the impersonal, from Nature and her expression through the arts, which embraced the trinity of beauty, truth and goodness; and the personal, our influence one upon another. The latter, the personal influence, might be analysed further into (a) involuntary influence, which was the intermingling of subconscious awareness of the truth followed by the emergence of that awareness into the conscious mind, and (b) voluntary personal interaction by directive will power.

#### PERSONAL ANTAGONISMS CAN BE SUBDUED.

The subconscious mental antagonism which arose involuntarily from the meeting of two inharmonious individualities could, the lecturer confidently affirmed, be checked or even translated into subconscious harmony by directive will power without the use of the spoken word—thus proving (1) that there was a subconscious mind amenable to will-power and (2) that man was an individual and at the same time part of a unity. She also gave an instance in which one person in harmonious temperamental adjustment with another was intuitively aware of that other's physical and mental condition—thus proving on the one hand the mind's independence of the brain and on the other the existence of this underlying unity. Viewed in this way it could be clearly seen that all people were mediums, normal mediums—focus points between the seen and the unseen.

The specially gifted people, whom she called abnormal, or supernormal mediums, would seem to obtain their evidence of human survival by means of faculties which appeared to be similar in essentials to those exhibited by normal people, differing chiefly in degree. As mediumship was closely bound up with the re-experiencing and re-sensing of our

most intimate emotions and feelings it followed that the life of the medium was made difficult and trying by reason of this perpetually cultivated hyper-sensitiveness. The speaker gave an illustration of how the sitter's state of mind reacted on the medium, and said that few people in the early stages of their inquiry could appreciate at what a price the medium pursued his task. She regarded it as a life of sacrifice for an ideal.

#### THE SPIRIT OPERATOR'S RESPONSIBILITIES.

When looking for an explanation of an unsatisfactory sitting one usually pointed to the medium, and the very charitable sitter occasionally to himself, but the lecturer had come to the conclusion that, given a good medium who was just a passive instrument, the one who was mainly responsible for the success or failure of the séance was the *spirit himself*. We knew little of the conditions on the spirit side necessary to bring about a manifestation, but it seemed likely, from some accounts, that it required a combination on the part of the spirit, of intelligence, concentration, and will power.

Miss Phillimore also suggested that every established society of Spiritualists should recognise its responsibility to mediumship by agreeing to contribute a certain percentage of all subscriptions and donations towards a fund for the protection of mediums in times of necessity throughout their career.

In conclusion the lecturer said that it was impossible to overestimate the importance of mediumship. It was the bedrock on which Spiritualism was based. Without it we were left on the shifting sands of indefinite speculations. With all its imperfections (and they were many), with all its perplexities and confusion, it was the one thing that could give to the majority of people a sense of the reality and certainty of progressive individual survival—Life after Death. (Applause.)

The discussion which followed, and in which the Chairman, Miss Violet Ortner, Mrs. McKenzie, Mr. H. Ernest Hunt and Major Hilder Daw took part, was marked by warm appreciation of Miss Phillimore's address and general agreement with the views she put forward, and the meeting closed with a cordial vote of thanks.

#### SILENCE, SOUND AND THE SOUL.

There are silences which hum in the ear. Silences poignantly sad, and heavy silences, searching as music, as the perfume of flowers. Silences which are felt as a physical weight falling heavily on the brain. Without vanity I think I can call myself an artist in so-called silences. Hearing can be enormously extended by practice, and one who is slightly deaf can often detect gradations inaudible to others, for, after all, what is sound? Vibrations which appeal to us as sound have no inherent sound but are due to rates of vibration that impinge upon the nerves of the ear, and are from thence transmitted to brain and mind. To extend hearing is a very simple matter. All that is required is intelligent listening. There is an ineffable minstrelsy of battalions, mute to the casual walker upon earth. The rose, the pine, the mountain are mute, only because the strident human voices drown their melody, but the spiritual consciousness of the universe is one. Psyche travels through matter to her spiritual destiny. God sleeps in the mineral, grows in the plant, thinks in the animal, and reasons in the man. "Lift the stone and thou shalt find Me. Cleave the wood and there am I"; but to-day the world has ears, yet it cannot hear, perhaps because of the clamour of its own voice, yet sometimes someone catches the music of the spheres and wonders from whence it proceeds. As a rule no one ever listens to anything, yet within the ears of men, and without their knowledge, a lute of three thousand strings has existed for eons, accepting the music of the outer world and rendering it fit for reception by the brain. Each musical tremor which falls upon the organ selects from the stretched lute strings, or nerve-fibres, the one appropriate to its own pitch and throws it into unisonant vibrations. Those microscopic strings actually analyse air, reveal the constituents of which it is composed. Vibrations to which they do not answer are to us inaudible. I have heard delicate sound waves which murmur like the voice of the sea when a shell is held to the ear. There is a distinctive voice of the forest which differs from the voice of the flower garden with its shout of colour. There are voices which seem to come from far distances, and often when lying in bed on a still night I have heard a subdued babel as if I stood behind the door of a ball-room thronged with dancers and pealing with music.

—From "The House of the Other World," by  
VIOLET TWEEDALE.

THE long suppression of Spiritualism possibly checked the growth of or atrophied the human super-psychic faculty. If musical art had been suppressed as long and as severely as Spiritualism, possibly that art might also have been stunted in its development, and the world have missed the charm of Beethoven's musical soul.—From "Man-Making," by PROFESSOR W. E. BENTON.

#### SOME RECENT BOOKS.

"The Divine Companion," by James Allen (Fowler and Co., 5/6 net). The late Mr. James Allen was engaged upon this book during many years of his life. His disciples will welcome it as an expression of his personal experiences of life—"the story of my soul," as he himself describes it. The first part of the book is concerned with the manifold activities of truth, which reveals itself to the human seeker as the Awakener, Consoler, Redeemer, Reconciler and Protector. The knowledge of truth leads the soul to undertake the journey of life, and to that end it puts itself to school. It is instructed in the various spiritual exercises—discipline, renunciation, righteousness and the like—by the Divine Companion. This portion of the book is written in the form of a dialogue between the Master and the disciple. The Divine Messages (the Way of Illumination) with which the book closes are contained in six prophecies, three exhortations, three instructions, and a three-fold discourse concerning the way of truth. This latter part is somewhat reminiscent in style and setting of the "doctrine passages" in Sir E. Arnold's "Light of Asia." "The Divine Companion" is written throughout in a pleasing kind of irregular blank verse. The teaching of the author is familiar, and in this book he describes with a master-hand the experiences of his own interior life. It is a human document at once poignant and inspiring.

"The Threshold of the New," by Charlotte Stuart (Hurst and Blackett, 2/6 net). Miss Stuart attempts in the brief compass of this little book to set forth some aspects of the Higher Thought. She moves throughout upon an exalted plane of thought, and, but for her clarity of expression and simplicity of diction, the majority of her readers would be left far behind. She treats of such subjects as the mystic consciousness (one wonders how far the older schools of mystics would agree with her conclusions; she could hardly expect it, and probably would not desire it), the relativity of knowledge, and the art of living. Her philosophy is inclined to take a detached attitude towards life. She lives in a world of thought, than which it is hard to imagine anything more Paradisal. For this reason her book should be in the hands of all busy people lest they neglect overmuch the needs of the interior life. Miss Gertrude Page contributes a foreword which is apt to exaggerate somewhat the meed of praise which is undoubtedly due to the gifted writer.

"The Other Side God's Door," by M. N. Robertson (Kegan Paul, 6/- net). The cumulative effect of the experiences of those who seek to penetrate within the spirit-world is leading still more people to experiment in the same direction. This book is the record of one, brought up in the orthodox faith of the Church of England, who read Sir A. Conan Doyle's "New Revelation" and determined to test for herself the reality of such experiences. The result of her experiment was a series of messages from Lord Kitchener, Mary Baker Eddy, and others. The authoress describes with great simplicity her initial attempt to "move a table" ("I felt very foolish . . . and laughed a bit foolishly"—many will recognise the sensation). Her attempts were early crowned with success, and she went on to experiment in automatic writing. Along these two "lines of communication" Mrs. Robertson received her messages from Lord Kitchener and others. The chief value of her messages (quite apart from certain descriptions of life beyond "God's Door," which correspond with countless other accounts of existence in the spirit-world) lies in the ability which she experienced to describe in detail certain previously unknown characteristics in the persons with whom she corresponded. This fact goes a long way to discredit the notion that such messages are the fruit of the imagination. To quote some words with which Sir A. Conan Doyle introduces the book, "Your statement is very interesting, and in parts very convincing—indeed, some of the tests seem quite final."

H. L. H.

I HAVE known a vast quantity of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare honesty out of countenance, any day in the week, if there is anything to be got by it.—DICKENS.

OBITUARY.—We have to record the passing of Mrs. Mary Jones, one of the oldest members of the Alliance, whose enthusiasm brought her out to attend the meetings long after the time when her waning strength would otherwise have induced her to remain at home. She was particularly glad to welcome any Welsh friends who spoke from our platform. Her gentle, kindly presence will be greatly missed.

THE PRESS CAMPAIGN.—Those correspondents who look to LIGHT to supply answers to all criticisms in the Press and to carry on the psychic campaign in a comprehensive manner may be reminded that much of this work is being done, and more effectively done, through the newspapers and magazines at large. We may note, for examples, Mr. G. H. Lethem's articles in the Glasgow "Weekly Record" and the series of articles on the evidences for life after death (by the Editor of LIGHT) now running in the "Penny Pictorial," to say nothing of the many letters replying to attacks in the Press, some of them by Spiritualists who, as professional writers, are able to command attention in circles outside those to which LIGHT is restricted.

## 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.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.*—6.30, Miss Florence Morse: April 18th, Mrs. Wesley Adams.

*The London Spiritual Mission, 13, Pembroke Place, W.2.* 11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, 14th, 7.30, Miss Florence Morse.

*Walthamstow.*—342, *Hoe-street.*—7, Mrs. Marriott, address and clairvoyance.

*Lewisham.*—*The Priory, High-street.*—6.30, Mr. Harry Boddington.

*Croydon.*—96, *High-street.*—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

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

*Church of Higher Mysticism, 22, Princes-street, Cavendish Square, W.*—3.15 p.m., Mrs. Fairclough Smith. No Sunday evening meeting.

*Battersea.*—45, *St. John's Hill, Clapham Junction.*—11.15, Circle Service; 6.30, Mr. and Mrs. Pulham. 15th, 8.15, clairvoyance.

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.*—Friday, 16th, 7 p.m., Miss F. R. Scatcherd, lecture, "Automatic Script" (illustrated). Sunday, 18th, 7, Mr. A. Vout Peters, clairvoyance.

*Woolwich and Plumstead.*—*Invicta Hall, Crescent-road.*—Thursday, 15th, at 8, Mrs. Orłowski. Sunday, 18th, 7, Miss E. Conroy; members' circle after service; 3, Lyceum. All welcome.

*Wimbledon Spiritualist Mission, 4 and 5, Broadway.*—11th, 11, Mr. W. S. Hendry; 3, Lyceum; 6.30, Mr. Ernest Beard. Wednesday, 14th, 7.30, meeting for members and associates only. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. J. L. Macbeth Bain, on "Healing"; 3 p.m., Lyceum; 7, Mr. and Mrs. Brownjohn. Saturday, 17th, Mr. A. Punter, clairvoyance, in aid of building fund, silver collection. 18th, 11, Mr. and Mrs. E. J. Pulham, 7 p.m., Mr. H. Boddington.

*Brighton.*—*Athenæum Hall.*—11.15 and 7, Miss F. R. Scatcherd, addresses; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

*Brighton.*—*Old Steine Hall, 52a, Old Steine.*—Saturday, 10th, 7, Dr. Vanstone, special lecture, "Spiritual Initiations in the Great Egyptian Pyramid." Sunday, 11th, 11.30 and 7, Dr. W. J. Vanstone.

WOOLWICH.—On the 1st inst. the Woolwich and Plumstead Society opened its new hall. Mr. R. Boddington delivered a very inspiring address, and Mrs. Imison gave clairvoyant descriptions. Amongst others on the platform were Mr. and Mrs. Clegg, Lyceum District visitors, and Mr. Drury, conductor of the Lyceum. Mrs. Davidson, President of the Society, presented a large Bible to the Society on behalf of Miss Biggs, who was unable to be present. The balance sheet showed splendid progress, the building fund amounting to £123 11s. 7d., and the general fund to £23 9s. 10d. On Sunday, the 4th, the Lyceum held a service and tea, the service being conducted by Mr. Forsett, President of the B.L.U. A very pleasant afternoon was spent.—E. A. F.

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