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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,050.—VOL. XL.

[Registered as]

SATURDAY, APRIL 24, 1920.

[a Newspaper.]

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At 6.30 p.m. ... MR. ERNEST HUNT.

Wednesday, April 28th, at 7.30 p.m. Dr. W. J. Vanstone.

Friday, 30th, at 7.30, Mr. Ernest Hunt.

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3 P.M. ... LYCEUM.

6.30 P.M. ... MR. W. P. SWAINSON.

Subject: "St. Francis of Assisi."

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

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NOTES BY THE WAY.

Some of our readers are much impressed by the quotation we gave from "The Guardian" of the 19th ult. in "Notes by the Way" (p. 105), *viz.*, that "a wave of materialism is passing over the world, and it will need a wave of true Spiritualism to counteract it." Well, we would like to be able to say that our heart leaped up when we beheld this rainbow in the sky, but although the statement had its significance we did not regard it as anything especially remarkable. It was contained in a letter signed "Nemo," and we do not know who "Nemo" is. Moreover, as we have said before, the word Spiritualism is variously interpreted, and bears different meanings for different minds. We who are not accustomed to think in compartments, use it as embracing all the meanings which are usually attached to it; the largest as well as the smallest, viewing it as a comprehensive idea. Just now we are witnessing a great clash of minds on the question, but most of them seem to be concerned about minor aspects, petty details which somehow seem to represent to the persons concerned the whole subject. Not that it matters very much. Spiritualism goes on enlarging its boundaries and multiplying its adherents in spite of all the Sir Oracles, the Dogberries, and the Partingtons. It advances not so much by its logic-force as by its life-force. As one of its defenders said recently, it is probably an evolutionary impulse. If that is so—and we are assured that it is—we need be under no apprehensions about its future. As for apologising for it, we would as soon think of trying to vindicate the planetary movements, or the ebb and flow of the tides. We have only to explain it to those who seek explanation. It will justify itself. We who stand for it should stand as heralds to proclaim it, rather than as advocates to plead for it.

* * * *

Many small intellectual movements have perished by reason of their lack of humour, and the greatest movements have gone woefully astray from the same cause. For it is a commonplace now that lack of humour signifies in essence a defective sense of proportion. In his brilliant book on Charles Dickens, Mr. G. K. Chesterton thus writes on one aspect of the matter:—

People do not know how far mere good spirits will go. For instance, we never think (as the old folk-lore did) of good spirits reaching to the spiritual world. We see this in the complete absence from modern, popular supernaturalism of the old popular mirth. We hear plenty to-day of the wisdom of the spiritual world: but we do not hear, as our forefathers did, of the folly of the spiritual world, of the tricks of the gods, and the jokes of the patron saints. Our popular tales tell us of a man who is so wise that he touches the supernatural, like Dr. Nikola: but they never tell us (like

the popular tales of the past) of a man who was so silly that he touched the supernatural, like Bottom the weaver. We do not understand the dark and transcendental sympathy between fairies and fools.

Of course, Mr. Chesterton, while he touches a profound truth, handles it in a large and airy way with a little of his characteristic paradox. We are not at all in love with the silly side of Spiritualism (we have had rather too much of it). But we have never failed to observe that almost always its absurdities grew out of a lamentable dullness. That kind of person whom R. L. Stevenson described as the "solemn ass" was usually involved. There is such a thing as taking oneself and one's ideas altogether too seriously. We have a constant object lesson in the results of dull, mirthless conditions at a circle: no gleam from "the other side" can penetrate its leaden atmosphere.

* * * *

Again we return to G. K. C. in his observations on the humour of Dickens. They are marked with deep insight:—

We understand a devout occultism, an evil occultism, a tragic occultism, but a farcical occultism is beyond us. Yet a farcical occultism is the very essence of "A Midsummer Night's Dream." It is also the right and credible essence of "The Christmas Carol." Whether we understand it depends upon whether we can understand that exhilaration is not a physical accident, but a mystical fact: that exhilaration can be infinite, like sorrow: that a joke can be so big that it breaks the roof of the stars. By simply going on being absurd a thing can become godlike: there is but one step from the ridiculous to the sublime.

It is one of the saving graces of this Spiritualism of ours that, however much it may be misrepresented by its dullards, it is a revelation of joy. All may not realise this at first, for it is a peculiarity of all great illuminations that they dazzle the eyes of some, and accentuate the darkness of all the gloomy corners into which they do not at once penetrate. Our world by long usage has learned not merely to tolerate but to reverence many customs that are so absurd that a humorist like Dickens could cover them with ridicule. But to the dull-minded these things have become so normal that ideas such as those which the spiritual revelation is bringing in are derided as foolish, immoral, unnatural. Yes, they are unnatural just in the same way as fresh country air is unnatural and even poisonous to the man who passes his life in a foul room, fusty from lack of ventilation. But let us go on bringing in light and fresh air, even though it leads to much squirming and cursing from those who have come to loathe it from long acquaintance with darkness and squalor.

THE SUSTENTATION OF "LIGHT."

It may be that under the stress of continually rising expenses we shall be forced to follow the general movement by raising the price of LIGHT (of which Mr. Withall is virtually the proprietor). Many of our friends in the past have been strongly opposed to this step, and by donations to the Maintenance Fund have enabled us to avoid it, but unless that Fund is generously supported just now we shall have to consider the question of advancing the price, and no longer remaining a solitary example of a psychic journal kept at pre-war rates for the sake of the poorer brethren.

WHEN one is attempting noble things, it is surely noble also to suffer patiently whatsoever befall us to suffer.—PLATO.

SOME FEATURES OF THE PRESENT OUTLOOK.

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

It is a little difficult to give a title to the address which Dr. Ellis T. Powell delivered before the London Spiritualist Alliance on the evening of the 15th inst., as, instead of taking up any special subject he preferred, on this occasion, to pass under review a few of the topics of psychical interest which are just now rather to the fore.

The Chairman, Mr. Dawson Rogers, in opening the proceedings, expressed his great regret that at the last meeting of the Council of the Alliance, the Acting President, Mr. Henry Withall, had felt it necessary to relinquish his office. The Alliance owed a deep debt of gratitude to Mr. Withall for his wise counsel and guidance, and the untiring services which he had rendered to the Society for the past thirty years. Of late he had felt the need of rest, but Mr. Rogers hoped that Mr. Withall would still be able to preside at some of their meetings. With regard to the speaker of the evening, the Chairman felt there was little need to say much by way of introduction. He had given them many an intellectual repast in the past, and would, no doubt, give them another on that occasion.

Dr. POWELL began by warmly associating himself with the remarks which had fallen from the Chairman with reference to Mr. Withall. "I have," he said, "experienced at his hands a great number of personal kindnesses, and I should be wanting in courtesy and appreciation if I did not express my regret at his resignation. . . . I hope for Mr. Withall in his retirement many happy years, and that when the time comes for him to cross the frontier, he will have boundless arenas opening up before him, and find congenial work awaiting him."

The speaker then invited his hearers to join him in devoting a little time to a survey of some features of the present outlook. It was always well, he thought, for the protagonists of great movements to pause from time to time, and consider where they stood.

THE QUESTION OF FRAUD.

He was delighted to find from the utterances of Sir Arthur Conan Doyle at the Queen's Hall that there was no disposition whatever to shrink from tackling the question of fraud. There always had been, and probably always would be, terrestrially speaking, some element of fraud hanging on to the skirts of great movements. "Have not I chosen you twelve and one of you hath a devil?" He thought they must distinguish five clearly defined types of fraud in relation to their cause, and it might conduce to clarity of thought if he stated what they were. In the first instance there was deliberate trickery, sheer swindling, downright humbug. Nothing that he could say, and nothing even more forcible which he might think, but must not say, could be adequate to characterise the diabolical conduct of the agents of this kind of thing. They were taking advantage of the most sacred and pathetic yearnings of the human spirit for the purpose of exploiting for their own pecuniary benefit. It was a welcome fact that practically all the exposure of this kind of thing had come from their own side of the table. They were even more keen to defeat it than were their critics and assailants.

In the second place, they had bogus exposures by the Agent Provocateur. These, in nine cases out of ten, involved perjury of the most shameless type. Honest mediums were implored to give a séance in order to assuage the grief or lighten the spirit of some enquirer. When they had done so they found that these people were police agents of the most unscrupulous type, who promptly haled them to the police court, and obtained a conviction by methods of the most dastardly character.

In the third place, there was undoubtedly occasional trickery by perfectly genuine mediums. The power of mediumship was nearly always intermittent. We were foolish enough to leave the medium to gain his or her living by the exercise of his or her powers, with the result that they were often invoked at a time when they were not actively present, although the medium's bread and butter might depend upon their utilisation. It was in those circumstances that the medium was tempted by stern necessity to help out the absence of the genuine phenomena by producing bogus manifestations. One must condemn that kind of thing, but at the same time it stood on a different footing altogether from the downright fraud of the first category.

In the fourth place came what he would call "induced fraud." That arose from sitters of powerful mentality hypnotising the sensitive medium into the commission of the very acts of which they suspected him, though he would have been guiltless but for their influence. They sat with their minds made up that he was fraudulent, and that his fraud was worked in a particular way, and their mentality unitedly operating on his sensitiveness induced, or, one might say, compelled, him to do the very thing which they conjectured to be the method of his mediumship.

Finally, there was a fifth class of fraud planned and perpetrated by extra-terrestrial opponents of investigation. These, although spirits themselves, desired to bring spiritual science into discredit, and to stop its progress. These influences were among the principalities and powers of which the Apostle spoke, and against which the best of mankind were arrayed. The knowledge of the existence of such an

tagonism was among the deeper revelations of psychic research.

THE ATTITUDE OF SPIRITUALISM TOWARDS CHRISTIANITY.

Another topic of urgent contemporary importance was the attitude of their whole movement towards Christianity. Sir Arthur Conan Doyle had recently stated that Christianity, at the moment, was like a train with the engine taken off. Generated in psychic research, sustained by psychic influences, and based upon psychic philosophy, Christianity had chosen in the last few centuries to abandon these sources of sustenance and energy, and to fall back upon arid dogmatism, which satisfied nobody. That was one reason why the churches were so empty, and why they failed to grip the mass of the population as they should do. Yet when one came to turn the light of psychic research upon the New Testament one was amazed to find that at every point it was in complete accord with the profoundest psychic truths. As they knew, he had himself, on many occasions, gone behind the English text, and analysed the original Greek for the purpose of showing how profound was the acquaintance of the writers with all the most elevated psychic knowledge. If they wanted the whole gospel of Spiritualism defined they would nowhere discover it better done than in a single verse from the Epistle to the Hebrews, "Are they not all ministering spirits sent forth to serve those who are on their way home?" (Heb. i., 14), and if they wanted a definition of the policy of enlightened Spiritualism they would find it in another verse from the same Epistle, "The removal of the things that can be shaken, in order that the things which cannot be shaken may remain" (Heb. xii., 27). The truth, as he believed, was that psychic research was destined to be the greatest auxiliary which had ever come to the side of Christianity, and the most powerful branch of Christian apologetics. He thought that all psychic researchers were now coming to recognise that the Founder of Christianity was Himself the greatest psychic personality who had ever visited this terrestrial sphere, and that He had descended from His exalted home in order to inform mankind, as well as their limited powers of comprehension would allow, what were the plans of the Supreme Being for their welfare and their ultimate destiny. He did not believe that Christianity had anything to fear from the most incisive criticism which could be directed at it. Of course, there were parts of the Old Testament which, as the record of history, must be abandoned, and there were passages in the New Testament which were obviously framed to meet the needs of the limited knowledge of the men to whom the words were originally addressed. To indicate these passages, to show how the human intellect had evolved beyond the stage which they represented, was legitimate criticism, and no honest adherent of the Christian faith, be he Anglican or Nonconformist, could possibly object to it. But he did regret to see that occasionally Spiritualists were led into repeating ancient and exploded arguments against Christianity, and thus into fostering the view assiduously disseminated by the enemies of psychic research, that there was ineradicable hostility between that and Christianity itself.

The speaker went on to give some recent instances of the kind of unfounded criticism to which he was referring.

In that connection might he point out to them, and perhaps more especially to their opponents, how greatly psychic science, which lay at the root of all religion, has dignified religion itself, and he might even say the Personalities which lay behind it. Of course, that was true of science generally. The old idea was that the fiat, "Let there be light," operated in almost a magical sense, and produced illumination. Modern science told them that in order to validate the fiat they must, in the first place, have the luminiferous ether to carry the vibrations of light, and, in the second place, an organ of exquisite sensitiveness, viz., the human eye, capable of receiving and interpreting the vibrations. That analysis of the process, to his mind, immensely dignified the great Artificer in the eyes of His progeny.

EVOLUTION THROUGH ETHERIC UNION.

With more immediate reference to psychic science he might refer to an admirable recent book by Miss E. Katharine Bates, which pushed the frontier of psychic science still further into the unknown in a manner beyond all praise. Miss Bates had started with the accepted scientific view that some new road of human evolution must be opened up if humanity was to advance much further. There was eminent medical testimony that "it is perfectly impossible for the human race to bear its present conditions of life at its present rate of tension and over-stimulated vitality unless some unforeseen change takes place in the present conditions of life." Miss Bates's view was that this unforeseen change would take place in the shape of a more direct and palpable function of the etheric body. We all knew that each of us had an etheric body, or a spirit body, as a counterpart of the physical frame. She thought that it would gradually dawn upon the more advanced individuals that they were capable of some advance upon the mere physical union represented by human marriage, and that there must be a union on the etheric plane as well, quite capable of generating offspring of a higher type than the physical. "I have sometimes noticed," said Miss Bates, "quite young children in their cradles apparently smiling and often talking in their baby language to some unseen little companions, and I have wondered whether these may not have been some of the play-

fellows of the ordinary earth children," that is to say, the etheric offspring of the same or some other couple. They would remember that Private Dowding remarked that "physical birth and death are not for ever. Generation and dissolution as known to you will be transformed and transfigured." Herein lieth a mystery that cannot yet be unveiled." Miss Bates said—and he entirely agreed with her view—that probably in this direction there lay the real explanation (if such a word was permissible) of the great episode of the Incarnation. That is to say, the birth in that instance was actually generated from the highest etheric source, so that, instead of being a legend or a baseless fabrication, the story represented what they would find ultimately to be a scientific fact. Did it not seem highly probable that this great Psychic should Himself appear through a more advanced stage in the evolution of the race—that is to say, a stage which probably represented their own next step when functioning from their own etheric spirit bodies as St. Paul called them? The etheric body was not occult to the great Apostle. How he would have rejoiced, and probably how he *did* rejoice now in the idea that through a thoroughly orderly and evolutionary process, the most recently developed higher attributes of man and woman should come together and produce a finer race from their highest point of capacity, able one day to act directly from the other side.

Replying to questions at the close, Dr. Powell attributed the lack of proper care for the well-being of our mediums partly to the lack of appreciation of the need for such care, and partly to the fact that the movement up to the last three or four years had been a struggling one. Now, however, that a number of people with more ample means were being attracted to it, he hoped to see steps taken at no distant date to set aside funds for the benefit of sensitives, so that they should not be dependent on the exercise of their gifts. He quite agreed with Mr. De Brath's scheme for a conference on the subject.

As to the intrusion of mischievous, or degraded, spirits at séances, every sensitive was guarded by a band of protecting spirits, but these were not always able to prevent the undesirable element from occasionally slipping through. Why such things should be permitted was a mystery, but it looked as if, in the Divine economy, the purpose was to force the investigator to use his brains for his own protection.

The meeting closed with a cordial vote of thanks to Dr. Powell for his deeply interesting address.

MISS SCATCHERD'S LECTURES ON SPIRIT PHOTOGRAPHY.

Miss Felicia Scatcherd is surprisingly versatile. She has long occupied a prominent position in the field of psychic research, and has spoken effectively from many platforms. Hitherto, however, she has not, to our knowledge, lectured on Psychic Photography, accompanied by lantern views. But apparently nothing comes amiss to her. On Tuesday, April 13th, at 6, Queen Square, under the auspices of the International Home Circle Federation, she essayed this task, and succeeded brilliantly. Her high reputation as a speaker and thinker stood her in good stead on this occasion, for in spite of the cold and wet evening, there was a large and enthusiastic audience. Those who came were amply rewarded. The chair was taken by the Rev. A. R. Crew (U.S.A.).

Miss Scatcherd has the enormous advantage of being able to show spirit pictures in which she herself was the central figure round which the supernatural happenings were registered. They thus become endowed in a marked degree with a personal interest and *resemblance*. With other pictures, such as those centring round Archdeacon Colley, Miss Scatcherd was also closely connected, and could speak of them at first hand. Her lecture was brimful of interest, which will continue since it was but the introductory one of a course of three to be delivered in the same hall.

The second lecture is on Tuesday, April 27th, when the chair will be taken by the Rev. Walter Wynn. L. C.

CLAUDE PENROSE: POET, ARTIST AND SOLDIER.

THE RECORD OF A FULL LIFE.

Beautiful in its binding, illustrations, and general get-up, is this big volume sent us by Messrs. Harrison,* and the contents are worthy of the casket. That there is considerably more of the preface than there is of the poems is no cause for complaint, for wonderfully clever as the latter are (and some of the most original in conception and perfect in expression were written when their author was a lad of sixteen at school) the greater interest attaches to the human document, the revelation of a character as strong as it was pure and sweet and a mind in which the artistic temperament was blended with the energetic and practical. These latter features were strongly evidenced in Claude Penrose's army career, for except a few personal friends, none of his soldier mates seems to have had any suspicion that the young officer with whom they were so eager to serve and who showed himself so capable and ready in all emergencies was an artist and a poet. Of Claude's artistic abilities we are given good assurance by the reproduction of some of his work—book plates, water-colour sketches and beautifully designed Christmas cards. His literary talent he doubtless inherited from his mother, Mrs. H. H. Penrose, who is the author of many novels and stories which have won high praise from the critics and in which she introduces studies of her boy at different ages. When war was declared Claude at once offered his services. In his letters home and his diary we get a vivid picture of the progress of the war on the Western Front. He was made a Major in October, 1917, was wounded while at his post of Battery Commander on July 31st, 1918, and died on the following day. He was to have left on a month's leave on August 3rd, and on the 10th he would have attained his twenty-fifth birthday. So ended an earthly career of the greatest promise. At this point, the biographical sketch, after referring to some of Claude's psychic experiences, especially an extraordinary adventure at Woolwich (of which we are told that a detailed account "would be out of place anywhere—except perhaps in the pages of *LIGHT*") relates an incident which will be of the greatest interest to our readers and with which we may well conclude this brief notice of a fascinating book:—

THE SIGN THAT WAS NOT WITHHELD.

On June 18th, 1918, a very dear friend, L. P., went from London to spend a day in the country with Mrs. Penrose, and during her visit mentioned the fact that she had met an exceptionally gifted psychic, who earned her living by her needle. Mrs. Penrose entrusted L. P. with some verses of Clough's which had been copied out by Claude. These were sent to the psychic, who, however, was too busy at the time to attend to the matter. Some weeks intervened. Then on July 15th, the psychic wrote to L. P. what she had "sensed":—

The letter was not posted at once; then it was sent to L. P.'s London address, from which it was forwarded to Yorkshire, thence to Westmoreland, and did not finally reach L. P. until the morning of July 31st. It was, however, actually in her hands several hours before Claude was wounded, and had, as already said, been written a fortnight earlier. The psychic wrote:—

"The piece of poetry, I sense, was copied by a young man, an only son, age about 25, but his intellect is far advanced for his years, and he is on a very high plane of humanity. He has a very strong character and his profession is military, by which I mean he is a regular officer, and has mainly to do with guns. If he had been spared he would have had a very brilliant military career; but if he has not passed over already, he is just about to do so, for there is nothing more for him to do on this plane. He will be badly wounded first, and will go over shortly afterwards. Tell his mother, though, he passed away without any suffering. I feel so strongly from the writing that he is safely anchored at rest."

Everything was exactly as she said. The afternoon of the day on which the letter came, he was badly wounded. The next day he passed over—"and all the trumpets sounded for him on the other side." There is nothing vague here. This is the sort of proof that holds good in a court of law. It came at a moment when one in despair cried aloud for a sign that spirit had not died with flesh; and it satisfied. If there were nothing outside the visible, these things could not have been foreknown.

Then he came—no tangible presence in the home which he was to have reached on the very day when the news of his death was sent to it, but a felt influence so strong that, while its visits lasted, it could put grief to sleep.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donation:—Mrs. Green, £1.

* "Poems by Claude L. Penrose, with a Biographical Preface" (Harrison and Sons, £1 1s. net).

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

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OPPOSITION: ITS USES AND ABUSES.

A WORD IN SEASON.

In politics the quality of a Government is gauged, to some extent at least, by the character of its Opposition, even by those who have not acquired the degree of philosophical detachment that sees "an equal good in opposites."

We have, in the past, dealt with this question, expressing the view that our opposition has a great and valuable purpose to serve. We have never had any complaint to make about it on the score of its numbers and strength, but we have often regretfully lamented its quality. Moreover, we deplored the fact that so much of it was the opposition of inertia and indifference. And yet, somehow, it seemed to us that in the world-order there might be something to be said even for the aloofness of the general body of Scientists.

In his address to the Society for Psychical Research in the year 1894, the Rt. Hon. A. J. Balfour dealt with one aspect of the matter, when, referring to the subject of psychical inquiry, he said:—

If we took it by itself we should say that scientific men have shown in connection with it a bigoted intolerance, an indifference to strictly scientific evidence which is, on the face of it, discreditable. I believe that although the course they pursued was not one which it is easy rationally to justify, nevertheless there was a great deal more of practical wisdom in it than might appear at first sight.

That is to say, as Mr. Balfour explained, no nation or age can reasonably be expected to do more than the particular work which lies before it at the time. Natural science, he contended, had, during its comparatively short life, quite sufficient to do in building up the whole body of the natural and experimental sciences. "If Science had at first attempted to include in its survey not only physical but psychical phenomena, it might for a century have lost itself in dark and difficult regions, and the work of science to-day would have been less, not more complete."

The argument strikes us as a valid one. Things must proceed in their natural order, and a Power beyond human direction and capacity governs the process. The hour which brings the Man brings also the Event, and neither, in the larger sense, can come before its time.

Just now, however, we are thinking more of the opposition of activity than that of indifference. Strange as it may sound to some among our friends and foes alike, we really want to see a strong and intelligent opposition—we desire instructed criticism. For just now our subject is going through its greatest period of transition. It is falling into the hands and minds of the people at large, and its course must not be too rapid. It requires steady influences of all kinds.

It is part of our daily task to look over a mass of newspaper and magazine comments, displaying in some cases not merely a bitter hostility, but such a general ignorance of the whole subject, that to the educated Spiritualist it becomes simply farcical. Yet, doubtless, even opposition of this sort has its uses. It holds back from any contact with Spiritualism those who, by very reason of the fact that they can be thus influenced, can be clearly shown to be neither ready nor able to deal fairly with the matter.

We have sometimes wondered what would be the character of our opposition, if all our opponents understood precisely what we stand for. For it is a fact (from which one may draw comfort or its reverse, according to one's temperament), that we have not yet met any critic of the movement who displayed a real knowledge of its character and purposes. We should have liked to meet one who, revealing such knowledge, yet opposed its

course, giving his reasons. We heard much wild nonsense about devils, lunacy, mental degeneration, heresy, vulgarity and the like. We heard no reasoned statement indicating the view that, with a full appreciation of what Spiritualism meant, and what Spiritualists desired to achieve, the critic yet conceived that it and they were in the wrong.

Now to us spirit existence and spirit intercourse are facts in Nature, and so far as we are correct in that view we need have no qualms. It is quite useless to quarrel with the order of the Universe. "You cannot argue against the law of gravitation," someone has said. Strictly, of course, you *can*. We see many of our opponents doing what amounts to the same thing—arguing against facts. We are contented that they shall be set right, but we see no reason for anger or impatience in the matter. Doubtless it is equally part of natural law that every new revelation shall be resisted to the utmost, so that when it is finally accepted, its hold on human minds shall be secure and its validity tested to the uttermost.

There are those to-day who are not only prepared but even likely to suffer in mind, body and estate for the truth they have reached in this matter of Spiritualism. We desire to see them protected and their persecutors restrained and punished. We are more concerned on this point than with the refutation of objections and arguments, many of which are too silly and trivial for serious attention. This opposition by way of personal attack and injury is the one we find it impossible to explain or excuse. It may have its uses, but we are little concerned with them. This is the twentieth century, and the arguments of the intellectually deficient are out of date. We have now a sufficient body of enlightened opinion, social influence, and the power of the Press behind us to give pause to those who, unable to resist the progress of the new idea in any legitimate fashion, would seek to revive the methods of the fourteenth century. There are those who will understand precisely what we mean by that statement. And we would have them take note of it.

DOES SPIRITUALISM CAUSE LUNACY?

An emphatic negative was Mr. H. J. Osborn's answer to this question, comprised in his illustrated lecture on Tuesday, April 13th, in Mortimer Hall, Mortimer Street, W.

Starting from the "born fools" laws of the Saxon kings, lunacy was rapidly traced, through varied stages, to present-day law and treatment. Dr. Forbes Winslow's charge, his subsequent recantation, and some of the latest "parrotings" of the falsity having been noticed, the lecturer proceeded to give the results of personal enquiry in official quarters, and by correspondence with asylum medical superintendents. The replies of these latter showed clearly that no data exist showing Spiritualism as a cause of lunacy, while two typical replies were: "I have one patient attributed to Spiritualism but as insanity occurred in an aunt and her daughter, I think there is hereditary tendency"; and "No patient has been admitted to this asylum whose insanity has been certified as caused by Spiritualism"; this last from a large asylum, in a densely populated county, where Spiritualism is specially active. The numerical tables showed the real main causes of insanity to be alcohol, prolonged mental stress (interpreted by the authorities as due to "privation, bad environment, and neglect"), and syphilis, while only in "sudden mental stress" could Spiritualism as a cause be reasonably looked for. The figures showed that this cause, all contributing factors combined, contributed little over one per cent. On the other hand, the Government tables, showing insanity in many varied occupations, gave the average per cent. per ten thousand of population, as 4.94, but the Church of England clergy as 10.3, and the doctors 14.3. Of clerics, every week one was certified insane, and of doctors three every five weeks; while, taking twenty years as the period of currency of the Winslow heresy, the lecturer somewhat ingeniously showed that deducting from admissions the average of recoveries and deaths, the balance of twenty years admissions certified and detained gave Church of England Clergy 309, and of doctors 357—total 666; but he disclaimed any responsibility for the coincidence that the latter figure is held to be the "Mark of the Beast."

The Rev. George Ward presided.

I ENJOIN you to the service of the nations and the pacification of the world. The pavilion of unity is raised; do not gaze upon each other with the eyes of foreigners; ye are the fruits of one tree, and the leaves of one branch. . . . Let him glory who loves the whole world.—BAHA' ULLAH.

FROM THE LIGHTHOUSE WINDOW.

As will be seen in our advertising columns, Mr. A. Punter will replace Mr. A. Wilkinson on Tuesday next, in giving clairvoyant descriptions before the members of the L.S.A.

Southern California is just now graced with the presence of a number of very interesting and distinguished people. From recent American newspapers we see among the names of the temporary visitors to this land of flowers and sunshine, Lord and Lady Glenconner and their sons David and Stewart Tennant; Francis Grierson, the well-known essayist and mystic, to whom on several occasions we have alluded in these columns; Cosmo Hamilton, the novelist; Bliss Carmen, the poet; and Will Levington Comfort, the novelist.

Mr. G. H. Lethem, J.P., formerly editor of the "Daily Record" (Glasgow) has an article on Psychic Photography in the current issue of the "London Magazine," with illustrations (see advt.).

Mr. Lethem concludes his article by saying, "For Mr. Hope to produce by trickery the results I have described, and under the test conditions on which he invariably insists, he would require to be a magician before whom all the conjurers in London would be compelled to bow as to a master."

He further adds, "All those who know Mr. Hope know that he is no magician, but just a simple, earnest, God-fearing man who, possessing a very unusual psychic gift, uses it without fee or reward for the purpose of demonstrating the reality of human survival, and the possibility of spirit communion."

It may be mentioned that Mr. Hope will shortly be in London, and will hold some sittings at the British College of Psychic Science, Holland Park.

A sequel to that remarkable book, "The Silent Voice," has been issued under the title, "The Light of the World," in which the teachings of the first book are continued in a deeper vein. There is an impersonal note about the inspirer of the message which, as we said before, recalls the "sayings" of Jesus recorded on the Oxyrhynchus papyrus: "Lift the stone and thou shalt find Me, cleave the wood, and there am I." The book is published by G. Bell and Sons, Ltd. (1/6).

Miss Katharine Bates writes of Mrs. Fred Maturin's book, "Rachel Comforted," which has just appeared, "Sunny's bright and beautiful nature, his tenderness, and his sensitive and loving heart, speak through every page of the book. I always feel that I know Sunny more intimately than any other boy of his age, yet we never met in the flesh."

The "Hibbert Journal" for April is full of interesting reading. Mr. C. D. Broad writes informingly on "Euclid, Newton, and Einstein." He says, "Einstein's discovery synthesises Newton's two great principles—the laws of motion and the law of gravitation." Bishop Mercer has an article on "Survival and Monadology," and the Rev. H. Preserved Smith, D.D., writes on "Religion and the Churches."

Mr. Hereward Carrington, in an article in "Leslie's Weekly" (New York), speaks of the enormous wave of interest in things psychic and spiritualistic which has swept over the United States. He sees a beneficial side in this in that it has shaken people out of their old materialism. At the same time, he says, it has loosed a flood of credulity and charlatanism.

Prefacing his remarks with the statement of his complete conviction of the reality of automatic writing and its occasional supernormal character, Mr. Carrington comments on the danger that exists in this direction from self-deception and illusion. He says, "There are hundreds of persons all over this country who are obtaining 'messages' by means of the ouija and planchette board, or by means of automatic writing, who are perfectly honest and well-intentioned, who believe that the 'messages' which they receive are from spirits, whereas, as a matter of fact, they originate within their own minds."

Hypnotism may be considered to hold a new status as the result of a decision in the High Court last week. Mr. Justice A. T. Lawrence repelled the defence that a doctor's

fees for hypnotic treatment could not be sued for in a court of law. This branch of medicine has now the countenance, therefore, of both faculties.

"The Lancet" subjects Dr. A. T. Schofield's book, "Modern Spiritism," to some severe criticisms. It expresses the opinion that he has "failed conspicuously" in his examination of the claims of modern Spiritism in order to show its incompatibility with Christianity, and after further allusions to signs of "imperfect knowledge," remarks, "It is surely high time that the medical student received adequate training in the principles of psychology and physics."

The "Dundee Advertiser" publishes an account of spirit drawings occurring at Perth, where a Mrs. Wood is reported to have sketched innumerable designs under the influence of a deceased son. Specimens of Mrs. Wood's drawings were submitted to the newspaper in question, which says, "They are as puzzling to the ordinary mortal as specimens of post-impressionist or futurist art."

Speaking of ghosts at Windsor Castle, the "Evening News" recalls that the late King Edward used to tell a story of how he and the late Duke of Edinburgh once encountered the vague outline of what they regarded as some ghostly visitor. King Edward was carrying a heavy book at the time and promptly let drive with it, with the result that a bust of Sir Robert Peel was knocked off its pedestal and almost completely ruined. The late King used to add that he received a severe verbal castigation from Queen Victoria as a consequence.

The New York correspondent of the "Daily Mirror" gives an account of a girl at Long Island, Miss Belle Philrose, who without previous knowledge of music reads, plays and sings any piece of music put before her. She declares that all the credit belongs to Mme. Adelina Patti, who has appeared to her and has coached her.

"One day," said Miss Philrose, "about three months ago, when I had completed a hard day's work and was sitting in the parlour, a form of a woman, with a wonderfully kind face, was before me. I was not afraid and seemed to know from the first that she was a friend. 'I am Adelina Patti,' said the vision, 'and I am going to teach you how to sing and how to play.' Then the figure of the woman, Adelina Patti, seemed to fade away, but her face remained ever before me, and I went to the piano and played the piece that happened to be there. I seemed to be doing something over which I had no control. The selection was Tosti's 'Good-bye.' From that time on the easiest thing or the most difficult selection were alike to me. One day I heard that the soldiers wanted people to sing for them. I applied to the War Camp Community Service and was assigned to sing at their headquarters at Manhattan. That was the first time I ever sang in public."

A phrase in Mr. Chamberlain's Budget speech evoked laughter:—"I will now address myself to spirits." It was so appropriate to one of the topics of the hour.

Mrs. Susanna Harris has returned to London, and is at her usual address, 18, Endsleigh Gardens, N.W.

The "Evening News" (Ap. 19th) publishes particulars from its correspondent at Henley-on-Thames regarding a thousand-years-old tragedy which is said to have been pieced together by a clairvoyant after the discovery of human remains at Remenham.

Meetings next week:—

Sunday:—

Rev. Tyssul Davis, Æolian Hall, 11 a.m.
Mrs. Fairclough Smith, 22, Princes Street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. A. Punter, 3 p.m.
Stead Bureau, Miss McCreadie, 7.30 p.m.
Miss Scatcherd, 6, Queen Square, 7.30 p.m.

Wednesday:—

Delphic Club, Rev. A. H. Lee, 5 p.m.

Thursday:—

L.S.A., Mr. S. De Brath, 7.30 p.m.
Stead Bureau, Mrs. Mary Gordon, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.
Delphic Club, Mr. S. Bulford, 5 p.m.

SPIRITUALISM AND RELIGION.

II.—THE ROOTS OF PAIN.

BY STANLEY DE BRATH.

In one of the communications from the Unseen which we are repeatedly told are only valueless trivialities, it was said that the reason for the prevalence of pain in the world is that "Your memory for purely psychic impressions" (such as reading or hearing words, however true) "is very short; unless associated with a physical experience, the idea conveyed is not applied in practice and is soon forgotten."

In other words, the mass of men shut their eyes to unwelcome truths and elect to learn by consequence alone instead of by reason and good will. This is really a complete explanation of the Problem of Evil as it affects us practically. To reduce the pain of the world we need a larger consciousness and a greater perception of Reality.

You tell a child many times not to play with fire: he takes no heed, and in the end burns his fingers: then he learns the lesson. We read a book on Hygiene which explains the laws of health, and forthwith transgress any one of these laws which interferes with our pleasure or our profit: not till our fingers are burned do we believe in any practical sense; and often not then. History shows in the most graphic manner the ruin which has always followed on class-war: the example of Russia has repeated the object-lesson. Yet a deliberate and organised attempt, supported by large funds, is being made to persuade the mass of workers, who are not revolutionary, to take revolutionary action and to sweep away the whole political and economic system and replace it by a programme which differs in no essential particular from that which ruined France in 1793 and has ruined Russia to-day. That the present system is not perfect we are all well aware, but at all events men and women can and do live by it: under the Soviets they die of starvation. And if that is the case in self-sufficing and agricultural Russia, what would it be in Britain, dependent on overseas trade? Representative government enables the electorate to carry out in a systematic and orderly manner any reforms they have willed.

But instead of producing arguments which will convert the electorate, constant appeals are being made to sectional passions of envy and greed; and the palpably false economics of Karl Marx and other internationalist Jews are given as absolute and undeniable truths. Authoritative leaders of Labour say: "I advocate revolution openly, I am confident revolution is coming. We hold Parliament and Government in contempt." "We are revolutionary, and our analysis of society leads us to believe that in the class-war all weapons are justifiable." "The workers should form a responsible and authoritative body which could occupy a position in this country comparable to the All-Russia Soviet." "Let 'ca' canny" and the six-hour day be items in our immediate programme. . . . On with the Great Class-war." "Proletarian schools" to the number of about thirty have been opened in industrial centres "to teach children of the working class the absolute necessity for the abolition of the present political State and the inauguration of an Industrial Republic."

The whole of this article could easily be filled with quotations of the direct incitements to class-war which are being broadcasted among workers, precisely as was done in the France of 1790 and the Russia of 1917. And it is a matter of history that the moving powers in both these revolutions were but some six per cent. of the total population, and that those who set that six per cent. in motion were a very small clique of utterly unscrupulous men, many, if not most, internationalist Jews. To think that impetuous minorities are negligible is to misread history. Only the wire-pullers like Robespierre and Lenin know the ultimate purposes: they delude their followers with fine speeches on "the sovereign people": then every act of resistance to spoliation and violence is set down as wicked opposition to the will of the sovereign people and all restraint is at an end.

These are the signs of the times: this is the version of co-operation and brotherhood with which we are confronted, and over which religion has no power whatsoever, mainly because the Church has taught, and still teaches in schools all over the country, the literal truth of the Old Testament as the foundation of belief; a foundation which every thoughtful pupil soon finds to be entirely false, and all feel to be artificial.

What has all this to do with Spiritualism? Much; for these are the spiritual facts of to-day, and every one of us has to take some attitude towards them. A very common attitude is to pretend that they do not exist—that the German and Bolshevik mentality have changed—that by persistently ignoring evil we can abolish it, as certain "Christian Scientists" pretend that by denying disease they make it non-existent. Another group trusts in "the British character," but makes no attempt to teach or to guide, and ignores real grievances honestly put forward. For instance, the Metropolitan Police represented their case temperately for nine months without result: a strike got redress in a week. This apathy is as sure an incitement to violence as wilful oppression. Yet another group play with revolutionary catchwords with no intention of translating them into realities, and thinks it can sow disunion without reaping revolt. Let us clear our ideas. Once it was customary to charge

the evil in the world on the Devil. Now we charge it upon God. Guyau writes:—

"A Creator is a being in whom all things have their reason and their cause and consequently the supreme and final responsibility vests in Him. He thus bears the weight of all the evil in the universe. In the degree that the ideas of infinite power and supreme liberty are inseparable from our ideas of God, He loses all excuse, for the Absolute depends on nothing, and has no joint liability with anything; on the contrary, everything depends on Him and has its reason in Him. . . . To affirm a Creator is, in fact, to transfer evil from the world to God as its primary source; it is to absolve Man and the universe, and to lay the onus on its author who in freedom of action created it."

Now, to return to the conditions under which these articles were started—that we should not attempt the solution of problems which go beyond our present data and faculties—instead of referring the evil in the world to a hypothetical Devil or to a God made in our own image, let us follow the very simple facts and charge it upon ourselves.

In the pessimistic arguments often advanced against any Divine government of the world, great stress is always laid on earthquake, famine, disease, and cataclysms of Nature. Such do occur of course, but what is the percentage as compared with the destruction and misery caused by war? What is the proportion between preventable and non-preventable disease? After many years of false modesty it is now permissible to speak of the race-poison which works out in sterility, abortion, premature senility, locomotor ataxy, paralysis, and a host of minor diseases. How much suffering is traceable to this cause? How much dementia is due to alcoholism, gambling, and ill-living of one kind or another? How many of the C3 constitutions of which we have heard so much are due to slum conditions? And if Europe had spent on education and social betterment *one per cent.* of the money, the energy, the thought, and the inventiveness that have been lavished on war and preparation for war, how much might have been done to realise conditions which are often spoken of as Utopian, though they have been realised over and over again on the small scale wherever will and energy have been put to realise them?

Why was it not done? Simply for want of the real religion which recognises Mind as the chief reality and the solidarity of all souls as a real fact ruling our destinies in this present world.

Are not the appalling sufferings of the war due to the frame of mind which devised the German schemes of world-dominion, and the greed of the nation which supported those schemes? Why have the European nations spent two hundred millions annually to buy fear one of another? States of mind once more. Why is revolutionary action preached among us again instead of the co-operation in good will that can alone supply the material basis of production which is essential to prosperity of all? Because our schools ignore all real history and all real religion, and teach a witless knowledge, instead of how to live. The Jacobin programme enforced by Terror in 1793 was the partition of capital, the cancellation of all public and private debts, the murder of all who stood in their way, and the deliberate plan to reduce population by starvation. Out of the million who perished in France, nearly three-fourths were "people of no account" as the butcher of Nantes called them, peasants and shopkeepers. The self-same policy, carried out by the self-same methods, has reduced Russia to ruin and misery in the name of Socialism and Fraternity! And there are those who wish to apply the same system to Britain, because they have never been taught how these have worked out in the past. The very rats will not enter a trap in which one of them has been caught, while reasoning Man walks into the same trap again and again. An old theology tells us that Man is fallen and the rats are not. Really, there would seem to be something in it! Is it not because the rats, obeying the subconscious mind, have an almost uncanny power of self-preservation, while Man ignores his own higher subconsciousness, which, in contact with the Divine Idea, would, by inspiring good-will, lead him out of temptation, and, in due time, deliver him from evil?

This is the primary connection of Spiritualism with Religion. Previous articles have endeavoured to show Spiritualism as a body of supernatural facts, scientifically proven, connected with one another, arising in and through the subconscious mind; that this subconscious mind is indissolubly linked to the Divine Archetype: that in Man this subconscious Self is much larger than the personality: and that its chief distinguishing quality is the power of perception of abstract Right and Wrong. The evidence which is before all Spiritualists (which it is needless to attempt to condense) supports the universal intuition of mankind that this Self survives the death of the body. This being admitted, the next question is, What is the bearing of all this on life and conduct?

It is often said that Religion and business, or Religion and politics, will not mix. While Religion is held to be synonymous with creed, that is indubitably true. But if Religion is the perception of actual and present realities, and if human evolution is the growth of soul-faculty and the extension of consciousness, then not only must religion mix with business and politics, but it must supply their guiding principles. It cannot, indeed, give ready-made solutions to industrial or political problems, but it can give

the temper of justice, forbearance, and wisdom which finds the solutions to difficulties as they arise. And if Spiritualism has a mission in the world during these troublous days, that is its mission—a mission harmonising the methods of the Intuition with the mechanism of physical science. For the ends to which physical science is directed depend on the Will. In the social unrest and the impoverishment of Europe we are experiencing the results of the Will to Wealth and the Will to Power as the outcome of materialist science. It is for us now to try the Will to Good which Spiritualist science puts before us, not as the arbitrary commands nor as "other-worldliness," but as the law of peace and prosperity here and now.

SIR OLIVER LODGE: THE AMERICAN VIEW.

When one of the world's foremost experts on physical science visits America and prefers to expound his ideas on Spiritualism, one can hardly blame some critical souls for feeling a little as they might if Charles Darwin had insisted on giving us talks on the care of the teeth and nails, or if Dickens had occupied his American visit by lecturing on conic sections. This criticism is all wrong, we are told by an editorial writer in "Chemical and Metallurgical Engineering" (New York, February 18th). Sir Oliver, as a man of unusual intelligence and ability, is entitled, we are reminded, to his own conclusions on any subject on which he cares to have any. If he wishes to tell us about one set rather than another, whose affair is it? The public is surely satisfied, since it throngs his lecture-halls, and if his fellow scientific workers are disappointed at not hearing about some of the things in which they are interested, they should try to bear up, as blame is not rightly assignable to Sir Oliver. Says the editor:—

"Sir Oliver Lodge is lecturing to capacity audiences with standing room only and applicants turned away. He has been made the subject of no little criticism from sources distinguished for scientific learning and research on the ground that he reveals nothing in physics or chemistry, hitherto unknown. Why, it is asked, does a man of his standing and achievement address himself to the elements of physics and then meander off into the imaginary field of ghosts and spooks? As a man of science, why does he not appeal to scientific men and either prove his case or quit?"

"We are not in sympathy with these strictures, although a diligent reading of his books and earnest attention at a number of his lectures have failed to persuade us of his conclusions. But as men of science it behoves us above all things to maintain catholic minds. We may have some curious ideas of our own, perchance, that would not find general acclaim if they were told to the world. Sir Oliver is one who in the ripeness of his years has suffered a great sorrow. His investigations into psychical research had already persuaded him that communication may be held with the spirits of the dead. It seems to us a strange and unprofitable notion, but it does not seem so to him, and he is a man of great intelligence as well as a keen observer. He is entitled to his own conclusions.

"Science is not a close corporation and its literature is not included in an *Index Expurgatorius*. Men of science are individuals, and they are entitled to any opinions they please to hold. Life would be dull indeed had they to march like a company of Prussian infantrymen. We have our friend Dr. Jacques Loeb, of the Rockefeller Institute, who is the protagonist of the mechanistic theory of life, and now along comes Sir Oliver with a theory of vitalism that beats the biologists in opposition. That is as it should be. Let us keep our minds open, avoid censure, and hold our hearts ever young in the hope for more light."

—"The Literary Digest."

A HANDY MANUAL OF SPIRITUALISM.

The new edition of Mr. Horace Leaf's well-known book* which has just been issued, comes at an opportune time. There are fresh inquirers coming to our movement every day, who will welcome a short, compact statement on the subject of Spiritualism. The book, too, has the advantage of being available at a very reasonable price, a consideration not to be despised at the present day. In addition to giving particulars of notable occurrences of psychic phenomena, Mr. Leaf relates many of his own experiences. Amongst these are sittings with Dr. W. J. Crawford, of Belfast. Scattered through the book are many evidential stories.

On the philosophy of the movement, Mr. Leaf writes:—

"Let it be clearly understood that the Spiritualist makes no claim to infallibility on matters spiritual. He merely speaks of things as he has found them. It may be that for generations to come patient effort will be required to unravel fully the often confused phenomena which give us trace of the spiritual world; but the inquiry is full of promise. Already it convinces us that with the persistence of consciousness there is the persistence also of love and justice, a strengthening of all that in the best sense mankind has agreed to call good."

Mr. Horace Leaf has produced in handy form a book which should make a wide appeal to readers.

* "What is this Spiritualism?" by Horace Leaf. (Cecil Palmer and Hayward, 3/6).

"PIGS IN CLOVER": SOME HINTS ON STRATEGY.

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

PART IV.

(Continued from page 123.)

"The Duke of Wellington has won a great victory," said the aide-de-camp, in a solemn voice "if the fool will only push on." ("The Great Shadow," by A. Conan Doyle.)

I must commence the last of this series of letters, the greater part of which was written some months ago, with an apology not only for any inaccuracies it may contain, but also for the fact that I have been compelled to modify my original intention. I had hoped to present a "Study in Strategy" which might be of practical value—for my experience in certain directions is both extensive and peculiar—but the breakdown of my sight has rendered impossible that verification of detail which was essential to my plan. There are, however, certain general considerations which I feel justified in laying before those whom they may concern.

I most heartily endorse the suggestion made by more than one of the contributors to *LIGHT* that a conference of leading Spiritualists should be convoked, and add that this should be done before the meeting of the Lambeth Conference in July. It is absolutely necessary that Spiritualists should organise their forces for the general advance which is bound to come after a great victory. For a great victory, or rather a series of victories, has been gained. Consider the developments which have taken place during the present year. In three months we have seen the appearance of the Geley synthetic philosophy, the publication of the Vale Owen revelations by the Harmsworth Press, the letters of Bishop Welldon, and the record of the Drayton Thomas experiments. These events mark an epoch, and every one of them is a victory for Spiritualism. Then look at the other side. Rationalism, as represented by its champion, has been penned up in a perfectly hopeless position. To explain Modern Spiritualism as the product of Fraud is indeed the tactics of despair. Never was unhappy porker more at the mercy of the butcher than is Mr. McCabe at the mercy of the first assailant who shall combine the fighting spirit with a certain amount of logical skill. By this I do not mean proficiency in the miserable art of debate, the "snip-snap sharp and contradiction quick" of which Mr. McCabe and his worthy brother-in-arms, Mr. Magee, are past-masters. I mean something totally different. I mean the spirit that will have the truth, the whole truth, and nothing but the truth, that will fight to the death against a lie, however pleasant or profitable, simply because it is a lie. To quote a pregnant sentence from "V. C. D.": "This is not a game." A simple truth has been entrusted to us, and for this we must fight as did the guards at Hougomont. "They'll hold that place as long as one of them can wag a finger." ("The Great Shadow.")

If there is one fact that impresses itself upon thinkers as distinct from the hirelings of the Press it is the tremendous power of an intelligent, determined, and well-organised minority. The history of the Church affords an illustration ready to hand. The predominance of the High Church Party is a fact not to be questioned. This is due not simply to the merits of its cause, but to the energy and devotion of its members directed by the consummate strategy of the E.C.U. under its great chief, Lord Halifax. Lord Halifax is an enemy of Spiritualism, but he is an enemy from whom Spiritualism has many lessons to learn.

No cause can command more brilliant intellects than Modern Spiritualism—contrast the columns of *LIGHT* with those of any fashionable review. No cause can show more dogged devotion as distinguished from shallow, self-advertising "zeal." It is impossible to bestow too much praise on the veterans, many of whom are still at work in our midst, who have hurled the hostile battalions down the slope where the fight has raged so long. But other fighters must be brought in to share in the work that is yet to be done. Victories in battle must lead up to triumphal campaign. Stubborn fighting has won the battle; skilful strategy must ensure the complete success of the campaign.

True that Spiritualism does not lend itself to over-rigid organisation, nor would its warriors accept the dictatorship of any leader however competent. The points on which Spiritualists are united are few in number. But they are matters of vital import, and on them all should concentrate until the success of the campaign is assured. To bring about unity in these matters should be the first object of the Conference. The second must be the organisation of an attack upon the evils which now make the world a hell. There can be "no discharge in this warfare," no slackness in this campaign.

What is the object of this strategy? Surely not simply to hold out the assurance of a Summerland to the individual who has successfully traversed the waves of this troublesome world. A noble task, I grant you; but this is not all. The task of Spiritualism, as I have often pointed out, is nothing less than the Salvation of Mankind here and now. And this can only be achieved by the ennobling of Human Character debased by a selfish Materialism.

What is Man at the present day? Turn from Mr. Vale Owen's letters and read the remainder of the "Weekly Dispatch," not forgetting that this is one of the best of the papers of its kind. What does it offer to the human intellect, the greatest gift of God to man? Records of murders past and present, disclosures of miserable folly and vice, rubbishy fiction, despicable party squabble, wrangling and intrigue. This is the food offered to the mind to be consumed on the great God-given Day of Rest. Nothing to exercise the intellect, nothing to elevate the spirit. Art, Music, Science—what mention is there of these? What wonder if H. G. Wells has prophesied of the time when all the diverse races of the world shall have been resolved into "a generation of little cads."

It is the task of the Spiritualist to regenerate Mankind. Only he whose "hope is full of Immortality" can face such a labour undismayed. The Christian who turns his back on the Rising Dawn can do nothing but despair of the world. Like the Dean of St. Paul's, he must lament that "belief in God and a future life is dying out of the hearts of men"; also, like the Dean, he can do nothing to prevent the consummation which he fears. The Spiritualist is in a very different position. Like a great Seer of the Apostolic age he can stand before the mighty of this world, before selfish capital and truculent labour, and reason of "righteousness, temperance, and judgment to come" until the tyrant trembles on his throne. What has he to fear, for he endures as "seeing Him Who is invisible"? Such a one, firm in his belief in the Everlasting justice

*Non civium ardor prava jubentium,
Non voluit instantis tyranni
Mente quātī solida.*

The salvation of the world can come about only by the ennobling of character. This is the message for "a stubborn and stiff-necked generation," whether they will hear or whether they will forbear."

BRITISH COLLEGE OF PSYCHIC SCIENCE.

Throughout last week interested visitors thronged the new British College of Psychic Science, Holland Park, of which Mr. J. Hewat McKenzie is the Hon. Resident Principal, and Mrs. Barbara McKenzie, the Hon. Secretary. It had been announced that the College would be thrown open for a week for inspection, and the invitation met with an enthusiastic response.

This new home of psychic research is a large fine building in a fairly central position in the West End of London, and it is well fitted for the purpose in view. "A building worthy of the great work of psychic investigation," was how one prominent psychic researcher expressed himself, after inspecting the many fine rooms, which are to be devoted to various phases of study.

Mrs. McKenzie, in a talk with a representative of *Light*, said, "We regard this as the outer frame-work to hold the work we expect to perform in the various departments. The aim of the College is serious study. We do not wish to provide a mere social meeting place for those engaged in psychic research—those, I mean, who take only a curious or temporary interest in the subject. The building contains rooms for quiet study, as well as for lecture and class work, and for demonstrations. A prominent feature is to be made of investigation in connection with psychic photography. A special room, adequately equipped, has been set apart for this purpose, and free experimentation is encouraged on the part of those who believe themselves to be possessed of this particular gift."

During the week there has been on view at the College a highly interesting collection of psychic pictures by Miss Hargrave Martin ("Candida"). The pictures were greatly admired, and Miss Martin gave descriptions of them to many inquirers. An equally fine collection of psychic drawings by Mr. Horsfall excited much attention. A valuable selection of psychic photographs was also shown, together with photos of well-known investigators from all over the world. The College has a small but excellent library, which will be added to from time to time.

All the visitors expressed themselves as delighted with the College, and wished Mr. and Mrs. McKenzie every success in the important work they have undertaken.

MANY a man thinks that it is his goodness that keeps him from crime when it is only his full stomach. On half allowance he would be as ugly and knavish as anybody. Don't mistake potatoes for principles.—CARLYLE.

THE PSYCHIC ELEMENT IN FICTION.—"The Clouding Crystal" (Hodder and Stoughton, 1920). Occultism, in one form or another, is now a favourite hunting-ground for the novelist in search of a new sensation. Unfortunately few have more than a nodding acquaintance with the facts, and therefore they transgress the very first rule of literature—that a work of fiction, however imaginative in details, must be true to law. Of this book it is only necessary to say that it is the story of a German spy who gains commercial and naval information by analysis of replies to questions put to an innocent automatist. These are recorded in a mysterious ink only visible in the red light reflected from a crystal globe. It may please those who know neither physical nor psychic science. The price is 7/6.—V. C. D.

SPIRITUALISM: ATTACK AND DEFENCE.

A STUDY IN TACTICS.

BY LIEUTENANT-COLONEL.

During the present series of controversies and debates between Spiritualism and Materialism, the error is made of permitting the latter to choose the ground and detail of attack, while Spiritualists content themselves with accepting the position of defence.

It is recognised as an axiom that the contending party, whether in physical or mental warfare, who grants the advantage of attack to his opponent, starts with a severe handicap, while to continue on these lines is to invite disaster. Warfare may not be desired, but once an attack is made, it should be countered by attack, and the opponent forced on the defensive until he has no *pied à terre* from which to continue his attack.

What is the materialist's position? Individually, he has no hope of a future, and must make the best of the present life. Every act has to be weighed from the point of view of his own advantage, while every benefit conferred on another, which has not bettered himself, is a dead loss. In fact, he is but an animal whose higher evolution has given him better powers of aggrandisement, and his highest creed is "Let us eat and drink, for to-morrow we die."

But suppose we take the collective view. The race may be bettered by unselfishness and community of action, but to what end? The physical man is bound to the material world, beyond possibility of escape, and in due time this world will cease to be, as far as habitable conditions are concerned. Whether sooner, by effects of collision or disruption, or later by decrepitude and decay, matters not, there will be no escape from the catastrophe.

What possible advantage, then, can it be, that man should deny himself for the benefit of a race which will, with all its acts and history, be expunged from creation like writing from a slate.

Again it is but "Let us eat and drink, for to-morrow we die."

And this position is based on pure assertion; no tittle of evidence is, or can be, produced in support of this contention.

It is to the credit of men, even those who claim to be materialists, that they do not act upon this creed. Deep down in the unconscious self is implanted a knowledge that this life is but the threshold of the future, and that the good that is in them will survive, not only to their own benefit, but for the benefit of eternity itself.

Spiritualism is positive; it asserts this future, and aims at bringing this subconscious knowledge to the surface, for use in daily life.

But man is a critical being; no longer satisfied with belief, he demands physical proof, and Modern Spiritualism is supplying this proof, intermittently as yet, but in due time, with greater knowledge and experience, it will become indisputable.

Meanwhile Materialism has based its position on a negative, and negation is not only scientifically unprovable, but is upset by the least modicum of evidence which is produced by the other side.

The materialist, being aware of this weakness, depends on assertion, denial, and attack, but above all avoids discussion on a level basis, and it should be the aim of every Spiritualist who engages in debate to require proofs of their contention before admitting their qualification to question his alternative.

The position is not one of enquiry, but of dispute, and the materialist should be required to produce his own credentials before demanding those of his opponent.

It is interesting to observe that the Lord Bishop of Guildford has written concerning "Angels Seen To-day," by the Rev. G. Maurice Elliott and Irene Hallam Elliott, "I was delighted to read in 'The Challenge' such an appreciative review of your book . . . by an evidently thoughtful writer. I hope it may induce many to read it. . . . Apart from the main argument, which is put with a beautiful and fearless simplicity, I have found much in the book which is valuable and suggestive."

"FORTUNE TELLING."—The various dream-books and manuals of fortune-telling of various kinds which are sent us for notice do not somehow excite in our bosom that virtuous indignation which the canons of our subject seem to call for. We prefer to treat them rather from the standpoint of the parlour pastime. There are, of course, people with psychic gifts who, by the aid of cards (or tea-leaves) can do some wonderful things in the way of divination. Messrs. Riders have sent us a small book "Cards of Fortune," by Lilius (1/- net), explaining the art and mystery of using playing cards as a means of telling fortunes. Upon the merits of the system as expounded, we are quite unable to pronounce. It lies outside our province; but if the book enables people anxious in these matters to tell their own fortunes without going to "fortune-tellers," and exposing them to the legal penalties that attend detection in their illegal practices, it will have served at least one useful purpose.

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 8d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Meads. *The London Spiritual Mission, 13, Pembroke Place, W.2.*—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. Wednesday, 28th, 7.30, Dr. W. J. Vanstone.

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

Lewisham.—*The Priory, High-street.*—6.30, Mr. T. W. Ella.

Croydon.—96, *High-street.*—11, Mrs. J. Scholey; 6.30, Mr. G. R. Symons.

Kingston-on-Thames.—*Bishop's Hall, Thames-street.*—6.30, Mr. Seymour Evans.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mrs. Jennie Walker, clairvoyance. 30th, Mrs. Louie Harvey, psychometry.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. A. Bailey; 6.30, Mr. Nickels, of Luton. Wednesday, 7.30, Mr. P. Scholey.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 29th, 8.15, Mrs. Orlowski.

Peckham.—*Lausanne Hall, Lausanne Road.*—7, Speakers from Lyceum; clairvoyance by Mrs. Harvey. Thursday, 8.15, Mrs. Imison.

Woolwich and Plumstead.—*Invicta Hall, Crescent-road.*—Thursday, 29th, 8, Mrs. M. Q. Gordon. Sunday, May 2nd, 7, Mr. Wright; members' circle and committee meeting after service; 3, Lyceum.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—25th, 11, Mr. W. P. Swainson; 3, Lyceum; 6.30, Mr. W. P. Swainson. Wednesday, 28th, 7.30, Mrs. Jennie Walker. 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 in aid of Building Fund. Sunday, 11, Mrs. Annie Boddington; 3, Lyceum; 7, Mr. Percy Smyth. Wednesday, Mr. L. Harvey. May 1st, social and dance, 7.30 to 10.30. 2nd, 11, Mr. Ernest Meads; 7, Mrs. E. Neville. 6th, Mr. Percy Street, lecture on "The Human Aura: The Secrets of the Inner Self."

Brighton.—*Athenæum Hall.*—11.15 and 7, Lyceumists; 3, Lyceum. Wednesday, 8, public meeting, Messrs. Hoskins and Gocher.

Brighton.—*Old Steine Hall, 52a, Old Steine.*—11.30, healing service; 7, flower service; floral messages, Mr. Douglas. Monday and Tuesday, Mrs. Gordon (see advt.).

NEW LONDON CENTRAL SERVICE.—Though Mr. Vout Peters was absent (owing to his hurried departure for Denmark) the first of the London Central Sunday Services was a great success at No. 4, Portugal-street, Kingsway—the W. H. Smith Memorial Hall. The hall last Sunday was crowded, and Mr. H. J. Osborn, the chairman, was able to announce Rev. Susanna Harris, who, at short notice, kindly took duty. Mrs. Harris made a great impression and was warmly thanked alike by the chairman and audience. Miss Baker and Miss Thomas gave welcome musical help.

NEW SOCIETY AT SUTTON.—The inaugural meeting of the Sutton Spiritual Society was held at the Masonic Hall, Sutton, Surrey, on Monday, March 29th, when Mr. Richard A. Bush, F.C.S., and Mr. Henry Fox made helpful and explanatory speeches. Mr. Bush, dealing with the oft-repeated question, "Is Spiritualism Anti-Christian?" pointed out that Spiritualism had no dogmas, but was in harmony with the teachings of Christ; and Mr. Fox disclaimed any wish on the part of Spiritualists to empty the Churches; rather their desire was to fill them with people who had obtained a new spiritual insight into Christian truths. The attendance numbered between sixty and seventy people. Any readers of *LIGHT* having friends in Sutton are asked to let them know of the existence of the society. Communications for the present should be addressed to The Secretary, Sutton Spiritual Society, Delphic Club, 22a, Regent-street, S.W.

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