

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,053.—VOL. XL.

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[a Newspaper.]

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NOTES BY THE WAY.

(A WORD FOR "THE "LIGHT" BRIGADE.)

We are minded this week to begin our Notes with some words that may sound boastful, but are a mere act of necessary self-justice. We maintain that no mean part of the advance made by Spiritualism is due to the work of LIGHT and the little band of brothers (and sisters) who have fought for and with it. They have made the name of the paper known throughout the intellectual world at least (we are told it is not much known elsewhere—but that is no fault of theirs). They broke down the barriers of prejudice in the Press and penetrated into its greatest strongholds. They have linked up together and equipped with knowledge hundreds of the more advanced minds throughout the country who will make a powerful phalanx when the time comes. In short, they have wrought a labour which will not be seen in its true perspective for years to come. They have used the finer forces and much of their work has been done in silence. We know that in spite of all that has been achieved in this way, only a relatively small part has come to the surface as yet. And we know also that a great multitude even of the workers in this movement are totally ignorant of the inside facts and in their criticisms are rather apt to imagine and utter vain things. That matters little. The great fact for us is that work has been done, and is beginning to tell. The onlooker sees some of the results to-day although he is as a rule completely unconscious of the forces behind, whether on this side of the veil or the other.

* * * *

Mr. S. G. Soal, M.A., whose article on "Einstein: The Mathematician as a Mystic" (p. 142) produced a most pleasant impression on many of our readers, offers in the course of a letter to us some remarks which may well appear as an addendum to the article itself:—

These are the words of Professor Eddington (as quoted by Mr. Bertrand Russell in the "English Review"):

"If a man wishes to achieve the dream of immortal youth he has only to cruise about space with the velocity of light. He will return to the earth after what seems to him an instant of time to find that many centuries have passed."

In view of the well-established facts of travelling-clairvoyance, telepathic apparitions conveyed almost instantaneously over hundreds of miles of space, and spirit travel, what is more natural than to assume that man's etheric body is capable of attaining or exceeding the velocity of light? Grant this and we begin to understand how that old Court physician, Nostradamus, in 1553 (?) saw in a vision the aeroplanes and submarines of 1914,

We devote our leader this week to a consideration of Sir Oliver Lodge's address on "The Reality of the Unseen," one of the lectures delivered during his tour in the United States. We were struck by its admirable simplicity; its clearness, its fertility of thought, and we have every reason to suppose that it was typical of the addresses delivered on the general subject of man's survival of death and the communication between the two states. We share the admiration for Sir Oliver's work as a messenger of the New Revelation in the United States, as expressed by correspondents in that country. But we have noted, not without amusement, that from some quarters there have come distinctly divergent impressions. One group regarded the addresses as altogether too elementary, another party of critics found them "academic" and over the heads of the audiences. We not infrequently hear the same complaints about LIGHT; it is at once too elementary and too advanced. Each side regards the matter from its own particular standpoint and does not stop to consider the needs of the other. We recommend a little altruism, and breadth of view. The world was made for each of us, but not entirely. "There are others."

SPIRITUALISM: ATTACK AND DEFENCE.

"Medical Student" writes:—

I wish heartily to support the remarks of "Lieutenant-Colonel" in his article, "Spiritualism: Attack and Defence," on page 136. I have never yet seen any account of the evidence on which the Materialist bases his beliefs.

I was an interested listener at the debate at the Queen's Hall, on March 11th, between Sir A. Conan Doyle and Mr. J. McCabe, and here again the Materialist was the attacker, the Spiritualist was on the defence the whole time. What is most desirable now is a debate at the same place on "The Truth of Materialism," with the same speakers in reversed order, and let us hear Mr. McCabe's reasons for his sneers and disbeliefs. He reminded me of a man who hears a strange noise inside a closed room, and won't go and open the door and see for himself what caused the noise. Instead, he prefers to sit down in a comfortable arm-chair, and reason out on one of two lines: either (a) there was really no such noise at all; or (b) if there was a noise it was not caused in the way you suggest, but by some other means which he cannot explain. "At any rate," he would say, "you are wrong, Mr. Spiritualist, although neither I nor anyone else may be right."

Surely, it is time for us to attack this attitude, and to call insistently for something constructive from the other side, instead of all this destructive arm-chair criticism. Their attitude is reminiscent of King Charles II.'s famous problem to the Royal Society, as to why, when a live fish is placed in a vessel of water, the vessel weighs no more. After four learned scientists had written long treatises to explain the matter, a country gentleman insisted on the trial of the problem by practical experiment, and, of course, the vessel of water was found to be heavier by the weight of the fish.

Let the Materialists prove their point of view. Why should the Spiritualists do all the work?

THE TRUE TEST.—"But they [the high priest and Jewish Council] when they heard this [the bold testimony of Peter and the apostles] were cut to the heart, and were minded to slay them. But there stood up one in the Council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, 'Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' And to him they agreed."—(Acts v. 33-40.)

SPIRITUALISM AND RELIGION.

IV.—THE INTUITION.

BY STANLEY DE BRATH.

Those who have admitted the reasoning of previous articles will agree:—

- i. That Matter, Energy, and Mind are the only three realities cognisable by us on the present plane of existence.
- ii. That Evolution is the development of Consciousness, human evolution being the development of psychic consciousness.
- iii. That in the average man the true Self is subconscious.
- iv. That the unconscious mind in Nature is the origin of the variations which are fixed and developed by Natural Selection.
- v. That the subconscious mind in Man is the origin of the intuitions of genius.
- vi. That it is also the seat of supernormal powers.

These are the scientific aspects of Spiritualism. On the religious and moral side, analysis which confines itself to Matter, Energy and Mind as distinct realities, shows:—

- i. That there are essentially only two philosophies of life—Materialism and Spiritualism.
- ii. That the roots of pain lie in human action which ignores the Spirit, and substitutes for its law of Solidarity the wildest political nostrums.
- iii. That Spiritual Christianity rests on the Spirit directing Intuition and not on dogmatic theology.

We shall now deal with some aspects of that Intuition. In the first place it is indispensable to Science. All great physical discoveries have arisen from the intuition that every fact is due to a law in action, and that every law has an infinite scope. This respect for facts which the average man passes carelessly by, has been the point of departure for the discoveries which have given birth to all the sciences. Galileo, Harvey, Newton, Galvani, Lamarck, Darwin, and many more, were ridiculed and opposed just as the investigators of the supernormal facts are ridiculed and opposed to-day. It has been well observed that no great discoveries have been made by induction alone; the deductive, imaginative, or intuitional power has always selected the data for induction. It is by hypothesis that progress is made: Reason then tests the hypothesis by experiment; unreason and prejudice condemn it unheard.

Intuition again, acting by pure meditation, has been the origin of metaphysic and philosophy, in India, in Greece, and in Christian countries alike. It is universal to mankind, and though its manifestations always conform to the degree of mental evolution reached by the people in which it works, some forms being quite childish and barbaric, and some elevated and sublime, it always points to two essentials—a spiritual Creative Power, and a perception of Right and Wrong. In its higher aspects it opens to Mankind Art (which is the desire of Beauty), Science (which is the desire of Truth) and Goodness (which is the desire of mutual service in love and goodwill), and these are the functions of Mind which make all real civilisation.

As physical evolution is the Divine Idea expressing Itself on the plane of Time and Space, and therefore limited by the conditions of Matter and Energy, it is only reasonable to infer that the higher aspects of psychic evolution are equally expressive of the same Idea in its moral aspects, and equally limited by our inability to understand the Absolute; even if it were not a matter of experience that the sense of unity with the Divine purpose is followed by the inward joy which none can give or take away.

This awakening of the Intuition, which is the evolution of Mind through the subconscious rising into consciousness by the internal operation of the Divine Idea acting in the sphere of mind, precisely as it acts internally to atoms and cells, may come in various ways. It may come as intuitive genius, or by the admiration of the works which that genius produces; it may come by the desire of knowledge which regards no fact as beneath notice and sees all Nature as the Garment of God; it may come by sympathy, love, and service; that is, it may come through Art, through Science, or through Religion. And in a scientific age, the supernormal phenomena—unimportant and almost purposeless in themselves—are the revelation of mightier powers than the twitching of dead muscle which revealed the electric current to Galvani or the lifting kettle-lid which showed to James Watt the power of steam.

But however it comes, it reveals the Creative Idea acting through the energies of Nature, and thus forming suns and planets and every living thing upon them; directing also their evolutionary purposes—omnipresent as the driving power in every atom and every cell; eternal not merely in duration alone, but also as the Supreme Love and Wisdom transcending Time, Matter, Energy and the temporal mind which ever seeks dominion by conflict.

This is a much higher concept than the God of Genesis, however truly that concept may have been the highest reach of inspired intuition in that stage of racial development. For the arbitrary Creator might be indifferent to the centuries of suffering and evil, as careless of the type as of the single life. It has already been shown that many seek to prove that an external Creator must be conscienceless and

indifferent: "The prevalence of evil shows that either He is not omnipotent or He is not good as we understand Goodness." But to keep within the limits of our experience and capacities, it is obvious that each of us has the power of choice between the better course and the worse, and habitually exercises it. It is also apparent that compulsion to goodness and development of Will are mutually exclusive terms; and if Supreme Wisdom has seen fit to work on evolutionary lines, Man has, from the very first, had sufficient consciousness to enable him to choose the better way—the way of love and service, of reason and co-operation, the way of the Spirit—if he would hear and obey instead of blinding his faculties by sophistry. The endless web of human suffering has been in fact woven by Man himself, and the only way to break through it is Christ's untheological and undogmatic religion of Love, which brings the instincts of the subconscious mind into consciousness of the Spirit whose special manifestation is the love that suffereth long and is kind, rejoiceth not in evil but rejoiceth in the truth.

This is the moral aspect of the subconscious. It acts in the animal as the instinct which inhibits excess in any direction and instructs it infallibly for its mode of life. A very great deal too much has been made of the war and cruelty of Nature, and far too little of its general happiness. Any careful observer can see that the dominant notes of Nature are of joy: most of the real sufferings of the higher animals are inflicted by men. Natural death is swift, and for the most part painless, and the ceaseless "ferocity" of the lower animals will be found on examination to be inversely proportional to their consciousness. The angler who accidentally dragged out the eye of a perch, left the eye on the hook, and almost at once caught the same fish with its own eye as bait, could not fail to see that the consciousness of fish must be very slight indeed. And when a wasp sipping jam is neatly cut in half and continues to feed undisturbed, it is reasonable to conclude that animals that have no proper brain, but nerve-ganglia, are not conscious of suffering at all; what looks like suffering from our analogies, being only reflex traumatism. What, then, becomes of the "cruelty"? Where there is no suffering there is no cruelty, for cruelty is the wilful infliction of pain. The death in life, and the life by death which pervade all Nature is therefore justified from the moral point of view.

But with Man it ceases as a natural necessity. If to devour or be devoured is the machinery of brute evolution, the cause of survival is exactly the reverse with man. Surely it is obvious now, in 1920, that conflict means impoverishment and the arrest of civilised life!

Why, then, have religions, if they proceed from the Intuition, been so relatively powerless to enforce this simple truth?

Because the Intuition always needs to be balanced by Reason. No revelation is, or can be, final; for to be understood at all it must speak the language of its time and place. But Man always desires finality rather than growth in perception; and this desire for finality has been, and still is, the cause for the crystallisation of the revelations of the Spirit into human creeds and dogmas which are maintained to be absolute truth rather than its representations. As, however, evolution cannot be arrested, the time comes when creeds no longer satisfy the larger view, and then an esoteric interpretation of its clauses, or of the Articles of Religion or of the Scriptures, springs up, which it is considered dangerous to give to the multitude. The next stage in religious decay is that "the orthodox" teach what they do not really believe, or force themselves to believe by ignoring all contrary evidence and excluding Reason.

The efforts of liberal-minded clergy notwithstanding, this is the case to-day. "Faith," as used by Christ, before a single dogma was invented, meant trust in God and in the efficacy of right action. It has, in many minds, come to mean assent to a body of doctrine founded (for the most part) on a theory of the verbal inspiration of Scripture. This theory assumes that the actual diction of the sacred writers was inspired; that is, that they wrote automatically; which will not stand for a moment. It is also well known to every scholarly divine that both the Old Testament and the New in the original tongues are the final result of long editing and recension; they know that no two Greek MSS. exactly correspond and that many vary considerably, however consonant in their general teaching. But many of the clergy still teach children that the Bible is the Word of God, not in a relative but an absolute sense, and that all the Old Testament stories and legends are historically true, instead of taking the legends as legends and showing their inner meaning. They fear to trust the Living Spirit that interprets all things and guides into all truth. The Nemeses of unbelief dogs their steps. But however words may change their meanings, principles are eternal, and the supernormal facts on their religious side lead to the inference that the guidance received by the subconscious mind (whencesoever that guidance comes) is always translated into the language of the recipients. Now the enemy of all interpretation is Literalism, which takes the words as final, not relative; and this is as true of the Bible, which embodies the highest moral inspiration of each epoch in the two thousand years that it covers, as of the Vale-Owen Script. If there is one lesson more distinct than another to be drawn from modern inspirational writing, it is that all revelations are received by the subconscious mind according to its individual powers. Whether they proceed from supernatural sources, or give evidence (as many do) that they are tele-

pathic projections from discarnate souls, or whether they embody perceptions by the writer's own subconsciousness, they are representations and symbols of a reality which transcends our present powers of expression. I cannot better the explanation given through a very quiescent and honest automatist to the question: "Then all such descriptions are really symbolical in the sense that what is described are the kind of things which would, on earth, produce the states of mind which you on 'the other side' actually experience?" The answer was: "Exactly, I am told that to those in those states, the (dark) places seem actually to exist, but they are spirits very evil or very degenerate, as one little gleam of love and hope makes a way through these awful thoughts."

But all revelations, to whatsoever degree of enlightenment they come, even such visions as Micaiah's representation of a council in Heaven and the mission of a lying spirit sent forth by the God of Truth as His last expedient for the confusion of a petty king, all agree in one thing—the essential and basic facts that soul and spirit are realities, and that figurative language implies the existence of the greater verity of which it is the figure, the representation, or even the travesty.

SPIRITUALIST ANNIVERSARY IN NEW YORK.

DAWN OF THE NEW AGE.

The Church of Divine Inspiration of America, on Sunday, March 28th, 1920, celebrated in Carnegie Hall the 72nd anniversary of Modern Spiritualism.

The great hall, in which Sir Oliver Lodge delivered his first lecture in New York City, was crowded. The Rev. Eleanor A. M. Hand (a descendant of President Monroe) presided. She is the Moderator of the church. There were fifty mediums and officers of the church, arrayed in white, seated on the stage. Addresses were delivered by Mrs. Olga Gunn, and Dr. Teasdale Randolph, Speaker of the church.

Dr. Randolph, in the course of his eloquent remarks, said:—"We are at the dawn of the New Spiritual Age. That this is so seems to be the consensus of opinion of almost all religionists. Even those who most bitterly denounce Spiritualism are eloquent in their portrayals of the impending changes, and there are theatres in New York and other large cities which are crowded every Sunday to hear some of these teachers tell what they know or do not know about this great matter. It is not for us or for this church to deride any of them. They are all, I take it, sincere searchers after truth. As such, I bid them God-speed. But I must in candour say that this Church of Divine Inspiration is not in any darkness as to this mighty age or its rapid oncoming. As a matter of fact, some years back this Church was reorganised and girded for the special work of preparing the way for the coming of the Master. All its rules and ritual are arranged with a view to this specific event.

"Much information has been received through the consecrated mediums of this Church, some deceased, some still in the flesh, concerning the details of this world-heavenly event. The Moderator of the Church is in possession of vast quantities of records, duly stenographed and typewritten, relating to the matter, received from various mediumistic sources, some of which were not in communication with each other, all agreeing, in some cases to the minutest details. Even the plans for the future church edifice have been received and noted. These details have been verified in part, and so remarkable is this transaction that I hope some day the story may be told in its entirety.

"Corroborative messages have been received from sources outside this Church, which dwell upon the immanence and glories of the New Day. Some of these are in the nature of warnings, but the underlying purpose of these warnings is to persuade mankind to make preparation for the highly-spiritual conditions which will characterise the Age of the Divine Mother, as the New Age is called."

It may be added that the Church of Divine Inspiration regards itself as the Mother Church of Spiritualism, being the outcome and continuation of the First Spiritual Alliance, which was founded in 1852 by Judge Edmonds and others, and was the first incorporated spiritualistic body in the world.

BACK NUMBERS OF "LIGHT."—The manager can supply, for distribution and propaganda purposes, parcels of recent issues of LIGHT at special rates, which will be furnished on application, and will, of course, vary according to circumstances.

SIR A. CONAN DOYLE, in a letter to the "Church Family Newspaper," points out that an examination of Spiritualism which is based upon such writings as those of Canon Barnes or of the Rev. A. V. Magee is a pure waste of time. He says, "If in the approaching Congress of Lambeth such writers are the authorities consulted, the result must be a fiasco. It would be as reasonable to hold an inquiry into the doctrines and objects of the Church of England and base it upon the writings of Mr. McCabe, Colonel Ingersoll, and Charles Bradlaugh. The parallel would be exact."

A TALK ON RIGHT THINKING.

MR. ERNEST HUNT'S ADDRESS TO THE L.S.A.

If ever there was an occasion on which a public speaker might have permitted himself to feel gratified with the results of his efforts, such was the case with Mr. Ernest Hunt, when he addressed the members of the London Spiritualist Alliance on Thursday, May 6th. It was one of those evenings when the weather had succeeded in producing a unique degree of unpleasantness, that is, it was wet, and cold, and dreary. To come out of doors on such a night needed a strong incentive, and those hardy souls who took such a course could by no stretch of imagination describe themselves as being in a cheerful frame of mind. Dour and severely critical might better describe their mental outlook. No speaker, one would suppose, could look with equanimity on the task of addressing and holding the interest of an audience under such conditions.

Well, Mr. Ernest Hunt achieved the seemingly impossible, for he delivered a vivacious, sparkling, and at times deeply moving address, which kept his audience in a simmer of applause. As many speakers know to their sorrow, L.S.A. audiences, though discriminating and appreciative, are not, as a rule, demonstrative. It was the triumph of a strong magnetic personality. Not this alone, of course, for the subject matter was vitally interesting, but without the temperamental fire its presentation under the circumstances could so easily have failed to grip the attention. As it was, those present voted Mr. Hunt's address to be one of the most brilliant and effective of the whole session.

To reproduce, however, for those who were not present the flavour and essence, to convey to them the singular sense of elation that was produced, is not possible. The subject, to begin with, was an ordinary one. It was Health Week, said the lecturer, and he proposed to take Health for his theme. But while this subject might be said to have provided the pattern, the whole design comprehended a dazzling variety of decorations. A talk on Right Thinking, and its spiritual and physical effects, might more aptly describe Mr. Hunt's matter. Does a man's philosophy of life affect his health, was, he said, a fundamental question. How a man's philosophy does affect his health, and how Spiritualism—that unifying force in one's whole outlook, as the lecturer termed it—affects his spiritual well-being, were in turn dwelt on in an illuminating way. Some haunting thoughts we carried away with us were:—

The gods we worship carve their names on our faces.

Seek to live with glad and joyous things.

Love is the driving force of the universe.

Mr. Henry Withall, who presided, made an interesting contribution to the evening's thought. L. C.

THE SOCIETY OF THE COMMUNION OF SAINTS.

Mr. Henry Tipple (Ely House, March) writes:—

The Rev. C. L. Tweedale has struck the right note in suggesting the formation of a body of enquirers connected with the Churches to be known as the Society of the Communion of Saints, one or more branches of which should be established in every parish. A Spiritualist society with such a title would straightway commend itself to most Anglicans, because it would bring into objective prominence an important article of their principal creed, an article practically ignored on account of its meaning being so little understood even by the clergy themselves. Among Free Churchmen there is now a keen spirit of enquiry abroad, (I was recently invited by a Free Church minister to lecture on Spiritualism before the men's society connected with his church), and I believe they would readily attach themselves to a body designated by a title which would not offend their religious prejudices. Many thousands of good Christians in revolt against their Church's eschatology would support the movement, the principal aim of which would be, not the establishment of a separate sect, but the enlightenment and spiritual enfranchisement of the sects already in existence. Every Spiritualist student of the early history of the Christian Church knows that Spiritualism and undiluted Christianity are precisely one and the same thing, and this knowledge should be widely disseminated among those who "profess and call themselves Christians." The time seems to be ripe for this task to be undertaken, and I believe that the suggested Society of the Communion of Saints might be made an active and a salutary agent in its accomplishment.

DOVER.—A lady interested in Spiritualism who has lately come to live in Dover wishes to be put in touch with other Spiritualists in the neighbourhood.

MR. HARTLEY W. FORD asks if any of our readers can help him to identify a spirit who has several times manifested at his home circle. This spirit gives the name of Ralph Stedman, and states that he used to preach in Hyde Park some years ago.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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SIR OLIVER LODGE ON "THE REALITY OF THE UNSEEN."

A SUMMARY AND SOME COMMENTS.

We have been reading a verbatim report of one of the lectures delivered by Sir Oliver Lodge in his recent tour in the United States, and found it, as is usually the case with his addresses, rich in instruction and tremendously suggestive.

He commenced by defining his terms. "Unseen," as he pointed out, did not necessarily limit itself to vision, but, as commonly used, could be employed to cover the idea of things unheard, unfelt, and unappreciated by any of the senses. As to the term "reality," he admitted it to be a difficult question, but it could be employed to denote that which was fundamental, permanent, most important. That is the commonsense way of dealing with a subject which in the hands of metaphysicians and a certain type of philosophers, requires whole volumes to unfold, and even then generally leaves the question of the nature of reality involved in deeper mystery than before. It is well to hark back to the primal simplicities.

"The things which are seen are temporal, the unseen things are eternal." That was the text on which Sir Oliver based part of his discourse. "My business in life," he said, "has been that of a scientific investigator—matter, ether, magnetism, all those things belonging to the physical sciences." And he proceeded to treat the matter from the standpoint of a scientific investigator, taking his illustrations from the growth of knowledge regarding the real position of the earth as a relatively small globe flying with inconceivable velocity through space, compared with the old-fashioned notion of it as the centre of the Universe; the findings of modern astronomy as compared with the ideas of the ancients; the real nature of the atom as compared with the original conception of it; passing at last to the modern discovery that matter is composed of electricity. There is no need to follow the great scientist through all the details in which he elaborated his point. They are familiar to all of our more studious readers, who are now well aware that the quest of reality leads us from the apparently gross and tangible states into those of inconceivable fineness.

Drawing illustrations from art, Sir Oliver used an effective instance by imagining the case of a dog in a picture gallery or at a concert:—

At a concert he may howl, but the picture gallery, I am sure, would not interest him. Yet he must see as much as you do, so far as the pigments and the frames are concerned. The reality of the picture is not in what he sees. It is in your mind. It was in the mind of the artist first. He conceived it in his mind; he then incarnated it in matter. That incarnation is able to call out in the mind of a spectator who has the faculty of perception some of the same thought, feeling, emotion, that was in the mind of the artist when he created. You see in the picture what you bring to it. You hear in a concert what you bring to it. The reality is in the mind of man, not in the mere vibration of the air.

It would not be easy to furnish a more suggestive illustration or a more far-reaching conclusion, absolutely justified by high experience.

Drawing still illustrations and analogies from the latest science and art, Sir Oliver dealt with the reality of the human body:—

We see the body and we do not see the soul, yet we know that the soul is the real part of us and directs and controls the body. The brain is the connection between the mind and matter. . . . The will has constructed this body because matter is available for the purpose. The

soul uses matter for seventy years or so and then goes out of it. It dominates the body and is not dependent upon the instrument.

Old and unscientific Spiritualists said much the same things half a century ago. They were then "superstitions." They are now the latest discoveries of science. They are also true, for, as Sir Oliver well said:—

In so far as we reach the same conclusions by different paths that is the test of Truth. Truth is won, and if we strive to attain Truth without fear of the consequences we shall not be led astray, and shall arrive at a conclusion which at first sight seemed impossible.

Approaching the moral values of his subject, Sir Oliver said:—

All we have done is stored up. We cannot get away from ourselves. Self-consciousness is a perfect nuisance here. It is highly desirable that we should take pains to make ourselves worth living with. We have got to live with ourselves for all eternity. . . . Those who have gone over the border are not separated from us. They possess their own souls as we possess our souls. And we are not separated from them. We are all one, family still. I would that those bereaved in the war would realise that: that their boys are busy and happy, doing their jobs as they did them here; anxious that they shall not be grieved for unduly. . . . We should realise that they are there still and that the family may be united.

There is the clear, definite message. It should have come from Theology: it comes from Science. They are coming together, the one moving slowly and painfully, the other swiftly and surely. In time they will meet, and a large part (perhaps the whole) of the riddle of the painful earth will have been solved.

Further, the great scientist is reported to have said, and here we find his remarks especially significant:—

We speak of the "next world." I do not know that there is a next world. It is all one, but we see different aspects of it. One world, one family. We, limited by our bodily senses in the material side, they, in the higher side, but none of us seeing the whole, but only that which we are competent to see. So it is when we look at the Universe we are thinking of the Almighty. The reality is far beyond our conception. The Kingdom of heaven is all about us; we have to bring it to earth.

Simple, quiet, dignified words, but to us they sound as a clarion call. That is the message we are to deliver by every means in our power. We are not limited to speech and writing. We have finer powers. There is the splendid contagion of example, of thought, of feeling—the diviner telepathy of life. We never lose sight of that, for even in this field of propaganda we observe that the unseen forces are mightier than the seen.

HENRY JAMES'S "MESSAGE."

In the newly published "Letters" of Henry James (so admirably edited by Percy Lubbock) Mr. James, in a letter to Paul Harvey, under date of March 11th, 1906, written from Lamb House, Rye, England, relates the receipt at a séance at which his sister-in-law was present "with a medium, near Boston" (undoubtedly Mrs. Piper), of a message which purported to come from his mother, who had died twenty-five years before. He says:—

"The point is that the message is an allusion to a matter known (so personal is it to myself) to no other individual in the world but me—not possibly either to the medium or to my sister-in-law; and an allusion so pertinent and intimate, and tender and helpful, and yet so unhelped by any actual earthly knowledge on any one's part, that it quite astounds as well as deeply touches me. If the subject of the message had been conceivably in my sister-in-law's mind, it would have been an interesting but not infrequent case of telepathy; but, as I say, it couldn't possibly have been, and she only transmits it to me after the fact, not even fully understanding it."

This assertion indicates how easily a message may be erroneously attributed to telepathy from the sitter when it is not so due, in the least; because, in this case, for instance, had Mrs. William James known of the matter, Henry James would thus have ascribed it to telepathy, when, really, the message, being what it was, would have been genuinely from his mother, all the same. Mrs. James's knowledge would not necessarily have in the least impaired its authenticity, although its recipient would always have believed that it did.

LILLIAN WHITING.

The Brunswick, Boston, U.S.A.

FROM THE LIGHTHOUSE WINDOW.

Sir Oliver Lodge, we learn, will return from America at the end of this month.

Dr. Ellis Powell, in fulfilment of a long-standing engagement, will speak in Glasgow on Sunday next. Dr. Powell has been elected one of the representatives of the Deanery of Hampstead at the London Diocesan Conference.

Mr. Horace Leaf, who has been touring in the North and Midlands, returns to London to-day.

In the last instalment of the Vale Owen script in the "Weekly Dispatch," there is a highly interesting passage dealing with "Getting in Touch." Speaking of the difficulty at times in getting in touch even with those on earth who are awaiting and listening for their coming, the communicator ("Leader") says, "In this matter of spirit communion you are often too careful of error to be useful in the work of truth."

Such advice, if read without its context, may suggest differences of opinion, but the final words explain and justify it. They are, "Receive what is given to you, and on the matter so received sum up your judgment of the affair." This is a sound practical direction for all to follow.

Mr. Geo. H. Lethem is represented by an interesting article on "Seances in Scripture" in the "Birmingham Sunday Mercury" (May 2nd). The article is one of a series on psychical phenomena now appearing in that journal.

Mr. W. J. Vanstone makes an excellent suggestion in favour of occasional social meetings for intercourse between the various public exponents of our cause. He considers that by this means will be secured a more concrete presentation of the truth, without interfering at all with the individual or characteristic message of any particular speaker. Mr. Vanstone would be glad to hear of any centre where such gatherings would be welcomed.

Sir A. Conan Doyle in "The Globe" (May 7th) replies to the four Bishops, an epitome of whose views on Spiritualism we gave last week.

Sir Arthur, in the course of his remarks, says, "As the Bishops will soon be called upon to consider this all-important question, I would earnestly and respectfully beg them to read at least one book which is sympathetic with the subject and written with knowledge. To read books written by its enemies and traducers, such as Canon Barnes or the Rev. A. V. Magee, is as fair as it would be for an inquirer to gain his knowledge of the Church from the writings of Bradlaugh or Ingersoll. The particular book which I should recommend as covering every aspect of the matter is "Man's Survival After Death," by the Rev. C. L. Tweedale, published by Grant Richards."

The Rev. D. J. Hiley, of London, at the annual assembly of the Baptist Union at Birmingham, last week, said, in the course of his presidential address:—"There were those who suggested that the only hope of the Church was Spiritualism. The pressure of human need created by the war had quickened the belief in immortality, and under the stress of the time there had been a pitiable revival of necromancy, with neurotic mediums who traded on the broken hearts of bereaved people. If the claims of Spiritualism were true, it would be a melancholy negation of all that Christ had made known about the blessed dead."

The present troublous state of the world, Dr. Vezzani remarked when calling at our office the other day, is the direct result of the materialism of the last century. Systems or doctrines would do very little to help humanity at this crisis. The prime need was for recognition of the spiritual principle. Only religion would avail. And he proceeded to give us an interesting picture of the present condition of Italy, and the way in which the intelligent classes are realising the true state of affairs and the ultimate remedy.

The Rev. A. V. Magee is adding to the weapons in his armoury to an alarming extent. In a recent address at Northampton he spoke on the danger to religion of "Bolshevism, Spiritualism, and easy divorce." Why not add to the list of evils to be associated with Spiritualism, the high price of food?

The spirit messages received by the Rev. G. Vale Owen are to be published by Messrs. Thornton Butterworth, Ltd., under the title "The Life Beyond the Veil," with a Foreword by Sir Arthur Conan Doyle. The work will be in four

volumes, and the first, "The Lowlands of Heaven," will be issued early in June, while the second, "The Highlands of Heaven," will appear in July.

The Crewe Circle paid a visit to the British College of Psychic Science during April, and sixteen experiments in Psychic Photography were carried out. On each occasion some result was obtained. Up to the present four recognitions of these results have been acknowledged by investigators, and two are regarded as a fair attempt to portray a particular person.

At an inquest in London last week on a miner who was killed by a train, it was stated that the man saw visions, and believed in Spiritualism. The Coroner (Dr. Hiffe) took the opportunity to make some remarks. He said, "I can quite understand that a person's brain may become so warped that he thinks he can hold conversation with the departed."

Mr. C. W. Leadbeater, according to a report from Australia published in "The Theosophist," is in a very weak state of health, suffering from an affection of the heart. It is stated that any shock may react on the heart so as to make it collapse utterly. He is for the most part confined to bed.

In the same issue (April) Mr. Leadbeater contributes an article, "The Science of the Sacraments," in which he gives an epitome of the book upon which he has been engaged for the last two years. "Its object," he says, "is to suggest to the student a new point of view with regard to the sacraments of the Christian Church, a point of view which is new to us in the present day, only because it is so old that it has been entirely forgotten."

The annual May Meetings of the Union of London Spiritualists will be held on Thursday next at South Place Institute. At the morning session Mr. Ernest Oaten will read a paper on "Spirit Messages—Are they Reliable?" In the afternoon, Mr. Vout Peters will give clairvoyant descriptions, and in the evening a mass meeting will be held at which the speakers will be Mrs. Edith Marriott, Mr. Oaten, and Mr. C. J. Williams.

The Rev. J. P. Wiles, in a recent address at Brighton on Spiritualism, said that fifty years ago the number of Spiritualists in the United States was 9,000, while at present the estimated figures of 20,000,000 showed that for every one Spiritualist half a century ago there were now 2,000. Coming to this country, he declared that some four years ago a Church of England paper had held the view that Spiritualism was harmless, while more recently a Church of England Bishop had written in one of the Church magazines that "Spiritualism is the ally and not the enemy of Christianity." In spite of this testimony, however, the speaker denounced Spiritualism.

Members and friends of the British College of Psychic Science, on Sunday evening, by the invitation of Mr. and Mrs. Hewat McKenzie, assembled to meet Madame Bisson and Mlle. Eva C. Dr. Fournier d'Albe, the English translator of the researches of Dr. Schrenck-Notzing and Madame Bisson on the phenomena of Materialisation (to be published here shortly) gave a *résumé* of the main features of the work, emphasising the minute and careful nature of the investigation. Questions followed, Mr. Meulen acting as interpreter. Mr. G. R. S. Mead pointed out that six years ago he had endeavoured to arouse the interest of English publishers in these remarkable investigations, but without success.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.
Mrs. Fairclough Smith, 22, Princes-street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. Vout Peters, 3 p.m.
Stead Bureau, Mr. Ernest Hunt, 7 p.m.

Wednesday:—

Delphic Club, Mr. Vanstone, 5 p.m.

Thursday:—

L.S.A., Mr. Vanstone, 7.30 p.m.
Stead Bureau, Miss McCreadie, 3.30 p.m.
Union of London Spiritualists, South Place Institute,
11 a.m., 3 p.m., and 7 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.
Delphic Club, Miss Clara Codd, 5 p.m.

BOOK TESTS WITH MRS. LEONARD.

BY THE REV. C. DRAYTON THOMAS.

During a sitting with Mrs. Osborne Leonard on May 31st, 1918, my communicator suggested trying a test with books entirely unknown to me, and in some room to which I had no access. At the next sitting, June 21st, I said the plan was excellent, and that I proposed to ask the friend who had previously helped by arranging the "Sealed Book Test" to name some shelf in his house upon which the experiment might be tried. I also inquired whether, when the shelf had been decided upon, I might mentally inform my father of its whereabouts? The reply came, "Try to do so; concentrate upon the place agreed on."

It was June 25th when I discussed the matter with my friend George Frederick Bird, at his house, a short distance from mine in Bromley, Kent. His study is upstairs, a room I had not seen and of which I then knew nothing. We agreed that he should select a particular shelf in that room, and fill it with books which he had himself read; for at this time I considered that books which had been read were easier for my communicator to operate upon. Mr. Bird went to his study, and on returning said he had arranged for the test. He drew a sketch of the room, indicating the shelf selected, and wrote the following description to facilitate the attempt to inform my father of its position before next visiting Mrs. Leonard:—

"Fred Bird's study, immediately opposite the top of the first flight of stairs in his house. The large bookcase on the right-hand side as the door is opened. The fourth shelf from the bottom—not including the two shelves in the cupboard below. The right-hand section of the fourth shelf."

Six days later I tried to give my father the whereabouts of this shelf, and repeated the endeavour night and morning during four days previous to a sitting on July 5th. Not once during this or the following sittings did I say anything as to the locality of the test-books beyond the following question, "Did father get the messages I tried to give him about the position of a shelf we chose for the book-test in Fred Bird's house?" The reply was, "He believes he did; he got it near enough," and then immediately several statements were made of which the following are examples, our subsequent verifications being appended to each.

"The shelf is not near the door, he had to go straight in." This is accurate; the door opens on the right, and one is obliged to go straight into the room before turning towards the right; the shelf is then several paces away.

"It is in or near a recess; for he felt either a recess or a projection." This is true, but I could have guessed as much (although, as a matter of fact, I gave it no thought) from a study of the plan. The recess is formed by an adjoining bookcase which, coming at right angles with the one in question, makes a recess measuring 27 inches wide and 12 deep between the two.

"He feels there is something very hard and shiny close to it, perhaps a sheet of something very smooth and cold, and it seems to be on the right side of it." Standing on the floor only three inches from the foot of the bookcase is the foot-plate of a weighing machine. It is on the right-hand side, and being of painted iron is "very hard and shiny . . . very smooth and cold."

"Take the third book from the left. At the beginning of its reading matter, probably on the first page, a bridge is spoken of, and it goes on to allude to water. He is not sure what water, whether sea or river, as he just gets the impression of water." The book is "Hudson's Bay," by Ballantyne. Line 16 from the start of the preface reads: ". . . railway communication will doubtless ere long connect it with Canada on the one hand and the Pacific seaboard on the other. . . ." The idea expressed as a bridge would seem to be the railway bridging the distance between the places named, while "Pacific seaboard" sufficiently meets the reference to water.

"Not far from the reference to the bridge is an important word commencing with 'S,' rather long and peculiar, the name of a person or a place." The above sentence continues: ". . . while the presence of gold in the Saskatchewan."

"There is a date at the beginning on the first page or fly-leaf. A date that will have a meaning for Fred." On the fly-leaf was inscribed, "George Frederick Bird. With Cousin Lottie's Love. Newcastle-on-Tyne. Xmas, 1877." The test continued, "On that date Fred did something important, which made a change in his earthly conditions." He commenced the New Year by going to his first school, having previously been taught at home. "He made a journey after or just before which the change took place." He had been to Llandudno the previous summer; his home at that time being in Lincolnshire. "On the title page there is a name or word connected with Fred." Mr. Bird has made a special study of locomotive engines, contributing many articles and drawings to technical journals, besides publishing a book upon the subject. We found on this title-page a very apposite term, "The Iron Horse."

THE DIVINE CALL.

"Further along the shelf to the right is a book with a title suggesting a state of mind to be attained before taking

orders." In the direction named was, "Unsettled for Life," the story of a man uncertain and vacillating as to his vocation, and who ended by failure; it suggests the necessity of a settled conviction. My father held very strong opinions on this subject. I well recall his attitude when I decided to offer for the Ministry, and how strongly he felt that none should enter upon such work without an inward assurance that they were called to it by God. On November 15th, 1918, the same subject was introduced in connection with a test from a work by Spurgeon containing the words, "As well be a professor without conversion, as a pastor without calling. In both cases there is a name, and nothing more." This was described by "Peda" (the Control) as, "A condition of life to which your father would have been much opposed when on earth; he would have put his foot down." In examining candidates for our Wesleyan Ministry special questions are asked as to this conviction of a Divine Call, and any Minister may object to a candidate whose replies are considered unsatisfactory.

THE SEALED BOOK AGAIN.

"Another book close thereto suggests Fred's frame of mind respecting these book-tests." Close to the above stood "The Supernatural?" by Weatherly and Maskelyne, in which they antagonise the claim that a spirit can communicate information through a medium. This identical volume had been the subject of the recent "Sealed Book Test" (previously described in these columns). My friend admitted the suitability and accuracy of this allusion. I may here say that my chief reason for asking his help in these experiments was his keenly critical attitude towards the claims of Psychic Research and Spiritualism. "One of these books seems to have loose pages, or else something in it which would drop out if opened carelessly; one book." The foregoing book had, slipped inside it, a pamphlet and a folded newspaper cutting. It was the only book on the shelf containing any loose matter.

THINGS I MIGHT HAVE KNOWN.

I now asked, "Upon which shelf are these books?" It must be remembered that during this sitting I was without any certainty that my communicator had succeeded in finding the right shelf, and it seemed interesting to ascertain if he were upon the right track; my acquaintance with the plan of the room would enable me to gather this from his reply. "Not very low down the wall. The shelf seems about four or five feet high." Subsequent measurement showed that the height was a trifle less than six feet from the ground. "This shelf has something to its left like a shelf on the same level almost touching it." To the left was a slight wooden division separating this shelf from a duplicate. This fact I had gathered from the plan of the room given me by Mr. Bird.

There may be no absolutely decisive proof that my efforts at home before this sitting succeeded in communicating the whereabouts of the shelf to my father; for presumably he might have ascertained it by watching Mr. Bird's action in preparing the shelf, or in catching thoughts from the two of us while we were arranging for the experiment. The one fact which seems indisputable is that the information was somehow obtained, and that my communicator succeeded in giving us satisfactory evidences of his having found the right room and shelf.

(To be continued.)

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
Mr. and Mrs. Riddell	5	5	0
Mrs. Emanuel	1	1	0
Miss Maud Pearce	1	1	0
Miss Mortimer Scott	0	10	6
H. Maycock	0	10	6

D. K. PAICE.—We directed a letter to you to the address given, but it was returned marked "not known."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Anonymous, £2; Mr. Barker, £1; Mrs. Simpson, £1; Miss Emmons, 10/-.

RELIGION AFTER THE WAR.—By implication, at least, there is in the hearts and minds of men who have been "over there," this new religion of courage, this return to the original Christianity. The new faith gives a man the right to believe what his heart tells him is true concerning the soul, the future life, heaven, the angels, Christ, our heavenly Father, in the face of all the intellectual attacks the world can muster. By giving him the courage to meet the worst enemy the world has ever seen it has given the soldier the courage of his convictions. He has been doing a man's work in the trenches, and now he is ready for a man's religion. Thus, as of old, it is life that takes the lead. The part of the intellect is to follow reverently.—"On the Threshold of the Spiritual World," by HOBATIO W. DRESSER.

PSYCHIC PHOTOGRAPHY.

LECTURE BY MR. JAMES COATES.

From his rich storehouse of experience Mr. James Coates unfolded what in some respects amounted to a history of the development of psychic photography, in his lecture delivered at 6, Queen Square, on May 4th, before the London Central Spiritualist Society. Many interesting pictures were shown on the screen. Mr. Coates, in his opening remarks, stated that psychic photography had been before the world for thirty-nine years. Photographers, he said, as a rule explained in a simple way all photographs produced by this means. They were the result of fraud. The mention of this sceptical attitude of mind provided the lecturer with a good starting point for a discussion on the evidential aspects of the various photographs he exhibited. It is generally admitted that Mr. Coates is one of the greatest authorities we have on psychic photography. He showed this by his very competent handling of the wealth of material he placed before his hearers. For instance, he took the wonderful Standfast case, and showed, reproducing documentary evidence, how it provided a complete answer to the sceptics. This case will be found in the lecturer's book—a classic on the subject—"Photographing the Invisible," and it is treated with fuller detail in his later volume, "Is Spiritualism Based on Facts or Fancy?"

Mr. Coates is such a master of his subject that every Spiritualist Society should make a point of giving its members an opportunity of hearing him speak on Psychic Photography, and seeing his splendid collection of pictures. Provision should also be made to close such lectures early enough to allow the lecturer to be questioned. Anyone with any experience in the production of psychic pictures is bound to have encountered difficulties and perplexities. It will be found that Mr. Coates will be able to give much useful advice. Again, there are those who know nothing of the subject, but wish to make experiments for themselves. In this case, too, aid will be forthcoming. Of course, a tactful chairman must do his part in overcoming the natural timidity of inquirers by encouraging them to ask questions.

L. C.

A COMMON INDICTMENT.

BY MRS. PHILIP CH. DE CRESPIGNY.

It is a general complaint against believers in Spiritualism and theosophy that they deny the divinity of Christ.

To deny the divinity of anything is a loose way of speaking, and requires a definition of terms; but this alleged denial of the greatest Teacher, Initiate and Example the world has known is the stumbling-block to many who would otherwise gladly accept the answers furnished by all forms of occult study and esoteric philosophy to so many otherwise unanswerable vital questions.

Is to maintain the divinity of all men to deny the divinity of Christ? He Himself taught us to regard Him as an elder brother, ourselves as the branches of a vine, and therefore of the same essential qualities; as a Pattern for the conduct of humanity. If His consciousness were fundamentally different from our own this last injunction is mere mockery. How could we, with all our limitations and weaknesses, hope to copy One without them? If His consciousness, clothed in physical matter, could be bound by the limitations of the flesh, liable to its temptations, in what way does it differ from ours beyond the vast spaces in the course of evolution that lie between Him and us? He has attained the Perfection from which we are still so immeasurably distant. And if our consciousness is not divine, what is it?

In the beginning, as now, we must conclude the consciousness of the Deity was immanent. God was everything, there was nothing that was not God. Otherwise we must argue a creative power outside Him, and although it is impossible to our finite minds to realise His infinity, it is equally impossible to conceive a limitation to it. Therefore, if our consciousness be not of God's consciousness, of what is it? And if it be, it must of necessity have inherent in it the potentialities of the Source whence it is derived. Why, then, is it denying the divinity of Christ to claim equal potentialities for all off-shoots of that same Consciousness, although clothed in matter? What else can justify the injunction, "Be ye therefore perfect even as my Father in Heaven is perfect."

This is in no controversial spirit, but with an earnest wish for an intelligible answer from any of those who maintain that to admit the inherent divinity of man is to deny the divinity of the Source whence he sprang.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
Guy Heaton	0	10	6
V. C.	0	8	0
Miss G. T. Massy	0	5	0
F. J. Smith	0	5	0
Mrs. Montgomery Irvine	0	4	0

THE EVOLUTION OF PSYCHIC CRITICISM.

By C. V. W. TARR.

Just as the principle of evolution has been applied with ever increasing success to all the problems of human and cosmic life, so it is found to be capable of application to the history of criticism of psychic phenomena, philosophy and religion. It is a long call from amoeba to man in biological evolution, but within the narrow limits of the history of the modern psychic movement, the phenomena of growth and development from the simple to the complex in ideas has been manifested in a parallel way. To grasp this fact of the progress of criticism concomitantly with the progress of scientific investigation and public interest is to grasp also, more surely than is otherwise possible, the great natural principles underlying the psychology of man and Nature. Criticism, whether of the coarse or more refined type, when it is intended to hinder the progress of Spiritualistic ideas and moral and religious sentiments, is no more than the puffing of bellows to the blacksmith's fire. The flames of truth glow the brighter and leap the higher. From amoeba to man is the epigrammatical expression of the fact of organic evolution. From legerdemain to telepathy and metaphysics is the equally epigrammatical expression of the development of psychic criticism. Table-rapping, in the light of this hostile criticism, commences as osteological gymnastics and ends up in the clouds of telepathic and metaphysical theories and speculations. And all physical mediumistic phenomena, even that crowning phenomenon of the massive edifice of psychic evidences—materialisation—have necessarily passed through these stages of criticism, ranging from the physical and practical to the psychological and metaphysical. The extreme partisans of subconscious theory, adopting the subtler but ignominious method of negative criticism, assert—even of materialisation phenomena—that there is no proof that these phenomena are not in some way the emanations of the subconscious. To accept this speculation, which asserts that the subconsciousness of man is potentially infinite and omniscient, is all that is required to explain the wonderful phenomena of mediumship, *without calling in the spirits*.

Psychological explanations of the mental phenomena of mediumship have been even more exposed to the attacks of criticism, especially from the side of orthodox psychology and medical science; while even from within the modern spiritual movement itself, criticism, hostile and even vindictive in kind, has emanated from the partisans of philosophical and psychological theories sometimes bordering on the grotesque and fantastic. Here also we can trace the development of ideas and explanations ranging from "spectral illusions," "hallucinations" and "sensorial deception," to the theory of the creative subconsciousness in the special form in which it appears as opposed to the Spiritualistic theory that most phenomena of mediumship are only possible because human survival of bodily death is a fact. The earlier writers on those curious mental phenomena which the advent of Spiritualism brought to their notice were doubtless justified in their cautious attitude towards any explanations which savoured of the "supernatural" and naturally sought only those explanations which had a "natural" basis. Writers like John Ferriar, M.D., a philosopher of distinction, wrote essays developing theories of apparitions based on physiological causes. Apparitions, in the opinion of this writer, are caused by some form of cerebral disturbance and have no objective existence.

GENIUS AS A MALADY—LOMBROSO'S CHANGE OF VIEW.

Abercrombie also, in his work on "The Intellectual Powers," devotes a chapter to recording some remarkable cases of "spectral illusions," while Lombroso, in "The Man of Genius," concluded the chapter on "The Epileptoid Nature of Genius" with the following remarkable statement—remarkable, at least, in the light of the more recent investigations and results of psychical research and psychology:—

"If we add to these phenomena, so frequent in epileptic and hysteric patients, all those others of clairvoyance, thought-transference, transposition of the senses, fakirism, mental vision, temporary manifestations of genius and monoideism, so frequently observed in these maladies, phenomena so strange that many scientists, unable to explain, endeavour to deny them, we can demonstrate the hysterical character of saintliness, even in its least explicable manifestations—those of miracles."

Yet this materialistic psychology gave way, in the mind of Lombroso, to the conviction that the strictly mediumistic phenomena enumerated in the above quotation from his earlier work, far from being the manifestations of degeneracy, were indisputable evidences of the existence of spiritual beings; and of facts and laws in Nature hitherto veiled from the eyes of science. Nothing surely can be more striking than this contrast of conclusions, resulting from the resistless pressure of facts in the mind of the late Cesare Lombroso. In the light of his earlier hypothesis of the epileptoid nature of genius Mahomet and St. Paul were epileptics; as were also Julius Caesar, Napoleon, Peter the Great, Swift and Dostoevsky; in fact, pushed to its logical

conclusion, the theory involves the admission that the very progress of mankind, social, political, intellectual and spiritual, has resulted from impulses imparted to it from the outstanding personalities of men and women whose genius was in some way or another a manifestation of degeneracy. Thus St. Paul's experience on the road to Damascus, according to this hypothesis, was nothing else but an epileptic fit accompanied by a hallucination, in which Christ appeared and spoke to him as recorded in the Acts. It is here, where a hypothesis of this kind touches what we now definitely know as psychical and spiritual phenomena, made possible through mediumship (which is co-terminous with human life) that the wonderful and sublime power of the Spiritualistic revelation becomes transparently clear to the awakened intelligence. For in the changed perspectives of science, philosophy and theology, which it effects by its direct power of demonstration, the history and tradition of the so-called supernatural are denuded of their hitherto incomprehensible features. They are scientifically determined to be natural phenomena necessarily produced because of the dual nature of man and the universe and the ever-present possibility of communication between the human worlds, incarnate and discarnate. Whatever else may have been right in the earlier hypothesis of Lombroso, it was certainly hopelessly wrong in the generalisation which jumbled all mediumistic phenomena together with the manifestations of genius as being the phenomena of disease.

INGENIOUS THEORIES ABANDONED.

Coming to more recent criticism, it is no longer attempted by every device of the trained scientific mind, as dogmatic in its own sphere as the partisans of religious denominations, to confine explanations of mediumistic phenomena to the personality of the medium in such a way as to exclude all theories admitting the existence of the super-sensible world of man. The reality of the facts being now a matter of scientific demonstration, legerdemain, unconscious fraud, unconscious muscular action and cerebration, etc., are put out of court, although, of course, no one denies that some of these, as causes of factitious phenomena, are always operative and to be ruthlessly exposed where discovered.

THE LAST DITCH OF HOSTILE CRITICISM.

Telepathy and the subconsciousness form the last refuge of hostile criticism. The extreme partisans of these theories are almost as hopeless to deal with as the orthodox believer who, from the imagined impregnable rock of Bible infallibility, hurls condemnation and calumny at those who traffic with demons, and blasphemes the Almighty with his spurious ideas of religion and salvation. Time will show the true position of these theories in the psychological science of the future when the facts of human survival, the reality of the spiritual world, and the progression of the human soul in the immortal spheres beyond the horizon of mortal vision become universally recognised and impart a spiritual impulse to the evolution of the world.

THE CIRCLE OF BEING.

We may draw on a paper parts of lines, and curves and broken arcs of circles; but though we only see pieces and bits, we know that every piece of line, every rude curve, is part of a complete line or circle unfinished and undrawn; and in our imagination, as we call it, we can trace the line into side of square, or triangle, or other figure, and the curve into full circle. So with thought. Every thought is part of a line or circle of thought. We could not think life were endless if it were not so. From this little arc of life that we know we imagine the full circle of eternal life; and it must be truth. We could not imagine the rest of a circle from an arc if circles were not a fact. We could not imagine eternal life from mortal life if there were no such thing. Our life is a point of a circumference in a circle; there is a continuation on both sides. We have lived before; we shall live again. In fact, we have always existed in some form. From this mortal circumference we work to an inner circumference—another circle—and so on to another—till at last we get to the centre of the inmost circle, which is also the centre of all the circles. And when we reach this centre we are one with the Eternal Centre and Life of the universe.

—“The Eternal Question,” by ALLEN CLARKE.

MRS. DE CRESPIGNY has an able article, entitled “Extra-Mundane Communication,” in the May number of “The Englishwoman.”

THE USES OF BELIEF.—Professor William James has pointed out in one of his essays that the readiness to meet evidence half-way is in certain cases a necessary condition for reaching truth. “Faith,” he says, “acts on the powers above him as a claim, and creates its own verification.” (“The Will to Believe,” p. 24.) This is very true in our fellowship with one another in this life and it is equally true in our relation with the life Unseen. It is not credulity that is required of us, but sympathy and that open-mindedness which the writer of the Epistle to the Hebrews calls “The assurance of things hoped for, the proving of things not seen” (Heb. xi., 1. Rev. Vers.).—“The Nurseries of Heaven,” (H. A. DALLAS.)

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

The reports concerning the mediumship of Mrs. Harris in Norway, which we published recently (pp. 127 and 143) have elicited several letters, *pro* and *con*.

Miss Aimée Vavasour-Earle relates the following experience of Mrs. Harris's mediumship. She tells how, in company with a friend, she went to a sitting conducted by Mrs. Harris, and proceeds:—

I was wearing an old Italian cameo brooch, which had belonged to my mother, and which I seldom leave off because when I am in difficulties my hand involuntarily goes to that brooch, and I receive merely by the touch, comfort and strength. Hence I termed it “our love battery.” To my astonishment, in the darkness, the brooch was described, and a voice said through the trumpet, “Yes, my child, the brooch is a love battery.” Some may ask if I had ever mentioned this prior to sitting with Mrs. Harris. I reply, No, for it was a purely personal and very sacred matter to myself.

One instance further. Mrs. Harris came to my private circle, held by invitation at my old studios in Baker Street. She arrived quite unexpectedly, and had been told to come by “Harmony” (her guide), and bring the trumpet. At that circle the trumpet was divided into two sections, and the sitters had the experience of hearing four voices speaking at the same time on either side of the room—the messages all being most conclusive to the friends who received them. Some nine people were present—all strangers to Mrs. Harris except two, one a Doctor of Law, and another an engineer, now in South Africa. I trust some of the above witnesses will be impressed to write and confirm this incident.

Of the other letters we can only refer to them generally, since they are confined mainly to expressions of opinion. Some emphasise the suspicious character of some of the manifestations—an aspect with which we are quite familiar by personal experience and from many previous reports. But we are none the less bound to state that under strict test conditions (like that conducted by Dr. Abraham Wallace) the reality of the voice manifestations has been proved indubitably. Just how far they are occasionally supplemented by the medium herself is another question. The information given and the evidences of identity furnished, are also justly the subject of grave doubt and suspicion, although at times they are authentic beyond serious question. In short, we are confronted by one of those baffling examples of “mixed” mediumship, in which the manifestations are distorted and coloured by the personality of a medium whose development in regard to stability leaves something to be desired. Such cases are not at all unfamiliar to trained students of psychical research, and we are glad to think that they are decreasing. Mrs. Harris's gift is one in which the personal equation is exceptionally prominent. She has in a marked degree that self-consciousness which is supposed to be an invariable accompaniment of mediumship. That it is not an invariable condition we are assured by knowing several mediums modest of their powers, and so exceedingly scrupulous that unless their gift is in evidence they will in no circumstances give sittings.

“THE TYRANNY OF PHRASES.”

V. C. D. writes:—

May I be permitted most cordially to endorse the views expressed in the excellent article on “The Tyranny of Phrases” (page 151). In all scientific work there are two elements—the observation, and the explanation of it. Every good observation or experiment is good for all time, but its interpretation varies with the knowledge of the age. It is so much easier to take up with a catchword, whether religious, political, or so-called scientific, than to think out exactly what we mean by it, that the bulk of humanity is led by catchwords. In regarding all Spiritualist phenomena we ought to hold fast by the observed facts, but to regard every theory as tentative and provisional. Theorising is healthy, provided that we do not fight for mere words, and are ready to improve on any theory whatsoever; though putting principles into practice is much more valuable. Truth is much too vast to be contained by any one mind, and the law of solidarity of the race means that the contribution of every honest mind is of value. Thoughts are not things, except in a very figurative sense. It would be more accurate to say that they are Forces, and as such transformable. And verbal expression always limits, and to some extent falsifies, the Idea.

AN exhibition of spirit paintings by Mrs. Sandon will open at the Chester Gallery, Eaton Square, on Monday next, and will continue for a fortnight. An announcement appears in our advertising columns.

SHALL we possess these things and God not possess them? Any power, any love of which we ourselves are conscious does thereby certainly exist; and so it must exist in highly intensified form in the totality of things. Let no worthy human attribute be denied to the Deity.—SM OLIVER LODGE (“Man and the Universe”).

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, Mr. Horace Leaf. May 23rd, Mr. Percy Beard.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Percy Beard; 6.30, Miss Ellen Conroy. Wednesday, May 19th, 7.30, Mr. Horace Leaf.

Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella. *Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. T. W. Ella; 6.30, Mrs. E. Marriott.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. G. Woodford Saunders.

Walthamstow.—342, Hoe-street.—7, Mr. Wright, address and clairvoyance. Monday, Grove-road, 8, Mr. Sander.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Boot; 6.30, Mrs. Cannock.

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

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mr. Ernest Hunt. Friday, 21st, Mrs. Mary Gordon, address and clairvoyance.

Peckham.—Lausanne Hall, Lausanne-road.—7, paper by Mrs. L. Turner, clairvoyance by Mrs. Emison. 23rd, Mr. H. Boddington.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 20th, 8, Mr. Ella. Sunday, 23rd, 7, Mr. Jones; members' circle after service; 3, Lyceum. Free to all.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—16th, 11, Mr. E. J. Lofts; 3, Lyceum; 6.30, Visit of Lyceum District Council. 19th, Sale of Work, 3 to 9. Healing: 10 a.m. to 1 p.m., excepting Wednesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and Dance. Sunday, 11 and 7, Miss M. Mills, addresses and clairvoyance. Wednesday, Mrs. L. Brookman, 22nd, whist drive. 23rd, 11, Dr. W. J. Vanstone, address on "The Mystic Quest, and the Wonders of its Revelations." Lyceum every Sunday at 3. 7, Mrs. Rolleston, of Bayswater.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Mrs. M. H. Wallis. Monday, 7.15, and Tuesday, 3, Mrs. Mary Gordon (see advertisement).

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. De Beaurepaire, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. E. C. Cager.

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