

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,060 — Vol. XL.

[Registered as]

SATURDAY, JULY 3, 1920.

a Newspaper.]

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6, QUEEN SQUARE, SOUTHAMPTON ROW,
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NOTES BY THE WAY.

Miss E. Katharine Bates, writing to us on the subject of her latest book, "Children of the Dawn," suggests that the theory of "etheric children" which she sets out in its pages may be a little too bizarre for the average reader or critic. She quotes the remark to her of the perplexed editor of a well-known magazine: "But why not make a fool of oneself, if it is the best way to knowledge?" We quite agree. Some of us have to utter or espouse ideas that may appear utterly fantastic to the general mind, in order that a new truth may win attention. If it is really a truth we may be sure that in the end it will justify itself, and become part of the general knowledge and experience. The early travellers of the world had to relate stories of fish that fly, and fish that walk on dry land, of birds that have no wings, of beasts that lay eggs, and other wonders, all familiar to us to-day, but to the untravelled intelligence of earlier days plainly impossible and untrue. It is much the same with the subjects of which we treat, as Miss Bates eloquently testifies in her letter in allusions to the etheric body. We are well familiar with the arguments. "But if we don't have to eat in the next world, why do spirits have teeth: and if they don't talk as we do, what is the use of their tongues?" Again, "If they move from place to place by a mere act of will, flying through space, of what use are legs to them?" And so on, *ad infinitum*. Those of the inquirers who use imagination and look beyond merely mechanical forms of thought arrive at the reasons in due time. The rest must wait. They will find out all about it in the end. But in the meantime they might try to think out some of their problems. The obstacles occasionally seem insuperable. They are not. And they have their uses. They are intended to make us think, to exercise our spiritual muscles, to strengthen our mental digestion.

* * * *

Let us pursue the question a little further. Nothing of the physical order goes into the spiritual world. That is plainly apparent. But behind every physical organ and form of activity lie essential principles, basic ideas. These express themselves in some form or another through all the ascending grades of the life of man as a spirit, unless, as may be the case in the higher orders of spiritual life, some of them become obsolete, and are transmuted to other expressions. But that is, of course, speculative. We should find it impossible to understand such metamorphoses, even if they were explained to us. The spirit world, as we understand it, is not a mere duplication of this world in

an attenuated form, because if you refine and rarefy material substance to a sufficient degree you simply come back at last to your starting point. It is life on another *scale*, in another *grade*. If we could by some magical process cause a man or a house or a tree to become invisible and intangible, they would not thereby become spiritual existences, although that seems to be the idea of some of our spiritualistic friends of a materialistic turn of mind. It is a question of different forms of manifestation rather than of mere mechanical duplications, however rarefied. That, at least, is our idea of the matter, about which it is not well lightly to dogmatise.

* * * *

"Pre-requisites for the Study of Jacob Böhme," by C. J. Barker (J. M. Watkins, 1/- net), is a useful introduction to the works of a mystical author whose attractions are for an elect few. Mr. Barker discusses the question of Böhme's position and mental state with understanding and critical ability. Böhme, it is pointed out, was entirely destitute of the intellectual ability for dealing with such subjects as he handled, that is to say he was a reporter rather than an interpreter of the experiences which fell to his share. Those who contemplate embarking on a study of Böhme will be well advised to equip themselves with Mr. Barker's essay as a preliminary. It will clear away some of the difficulties. There are several passages in the pamphlet which we should like to quote, so admirably do they illustrate its author's method. We must be content with one citation:—

If you must read Böhme, read him. But look not for an M.A. in the University of Divine Wisdom. Go back to the kindergarten of your earlier days and look for Böhme there. Look for no Master of Arts, but for an artless child playing around his Father's knee with the little models his Father has made for him. Sit down beside him, and be not over-anxious to learn the lesson he is learning. Approach him, not as if he were a teacher, but as a little playfellow, and his heart will be rejoiced by your recognition of the fact. And you and he will get to know each other far more intimately than you imagine.

FAREWELL LUNCHEON TO SIR A. CONAN DOYLE.

There is a widespread desire amongst Spiritualists at large that a farewell luncheon should be given to Sir A. Conan Doyle prior to his departure to Australia. Sir Arthur and Lady Doyle have been approached on the subject, and cordially accede to the proposal.

Will those who desire to be present communicate with the Secretary, Luncheon Committee, at this office. The charge per head will be 7s. 6d. The date will be announced shortly.

IMAGINATION AND FAITH.—We often think we believe what we are only presenting to our imaginations. The least thing can overthrow that kind of faith. The imagination is an endless help towards faith, but it is no more faith than a dream of food will make us strong for the next day's work.

—GEORGE MACDONALD.
If you claim the Fatherhood of God, you must live the Sonship. If God is your Father, man is your brother, and though as an individual you cannot solve the social problems of the age in which you live, you can, at least, throw yourself on the side of the Eternal Goodness in times of reproach and blasphemy.—ARCHDEACON WILBERFORCE.

"PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

BY STANLEY DE BRATH.

The Dean of St. Paul's is a learned and weighty personage. He has been selected to deliver the Romanes Lecture this year. It will be remembered that Professor Huxley, when filling the same chair, chose as his subject "Evolution and Ethics," and showed that the state of civilisation, which shows progress, is more correctly represented by a garden in which an ethical intelligence eliminates weeds and encourages flowers, than as a jungle in which the only law is the will of the strongest. Huxley was an agnostic and a believer in progress—the Dean is a Christian and discourages that belief. It is not surprising that he should be very generally misunderstood.

From this lecture as reported in the Press, and from his "Outspoken Essays," his position would seem to be:—

1. That "progress" is not an inevitable and continuous sequence expressed by a law of Nature;
2. That all real progress is by the achievements of individual effort;
3. That advance in arts and sciences is of such small importance as compared with moral progress as scarcely to deserve the name;
4. That the Church is a human institution, made by man, not by Christ, and "does not represent His gospel, but the opinions of a mass of nominal Christians";
5. That the present regression in morals is such as to menace the very existence of Western civilisation;
6. That the only remedy for this state of things is to put the ethical teaching of Christ into practice.

With the first and second of these statements all evolutionists will agree; in all evolution there is the possibility of regression and consequent extinction. In the remaining statements many, if not most, Spiritualists will also concur. It is, therefore, somewhat curious that the last of the "Outspoken Essays" should be a vigorous attack on Spiritualism; the more so that, as Myers said, without the evidence of the supernatural facts it is probable that a century hence no man would have believed in the Resurrection of Christ, whereas with that evidence there will probably be none who disbelieve it.

The Dean says:—

The moment we are asked to accept "scientific evidence" for spiritual truth, the alleged spiritual truth becomes for us neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated (p. 269).

In a sense, this is true; "scientific evidence" is always evidence of fact; the inference from the fact is another matter. But, surely, scientific evidence for a phenomenal event does not nullify its noumenal cause? The evidence of the Evangelists is, if we consider it genuinely reported, of ocular and tangible facts, i.e., it is, as far as it goes, of the nature of scientific evidence. The modern experiments on the dematerialisation and rematerialisation of flesh and bone, and on the persistence of life apart from ordinary matter, render St. John's accounts quite easily credible. The Dean, we may suppose, accepts those accounts. Assuming this to be so, we may ask, was this a personal return, or was it not? If it was, does the Rev. Dean think such personal appearance degraded into an event in the phenomenal world? Or does he admit it as the demonstration of survival of the first among many brethren?

What does the Dean understand by "scientific evidence"? It is the evidence of the senses carefully collated and compared. It differs from unscientific evidence in that scientific men proceed by eliminating disturbing forces, by arranging and classifying facts, and accept nothing as fact until by repeated experience of the same results under the same conditions, cross-checked by every conceivable method, it is no longer possible to refuse recognition. Is that kind of evidence less trustworthy than the spoken or written words of men, such as the dicta of classical scholarship in which the "Essays" abound?

Scientific evidence has established by photography the reality of materialisations, the existence of a primary form of ideoplastic matter, and has shown that this plasma can not only assume living form, but can also carry power. It has shown that intelligence can and does exist apart from the physical brain. It has proved the reality of portraits of deceased persons on the photographic plate, and has produced a mass of evidence of intelligence operating which cannot be referred to the sub-consciousness of the experimenters; e.g., the Wimereux experiment* in which the communicating intelligence, to prove his reality, gave fractions of a message to one automatist at Wimereux, near Boulogne, and other fractions to an independent automatist in Paris

within the same hour, each portion making no sense till the parts were juxtaposed. "Science" draws no inference from these things, it merely substantiates them by varied experiment.

The Dean points with scorn to the inquest on Galileo, but his own position is scarcely dissimilar. The Inquisitors considered their theology infallible, and therefore, refused even to look through the telescope. The Dean has no such excuse; he says, "Christ's miracles must be relegated to the nebulous sphere of pious opinion," and he falls foul of Bishop Gore for refusing ordination to all who do not believe *ex animo* in the Virgin Birth, but, like the Roman Inquisitors, he has obviously not examined the facts revealed by the psychic research of the "highly educated men" who, as he considers, "have been playing with occultism and gratifying their intellectual curiosity by exploring the dark places of perverted mysticism."

His attitude towards science in relation to these things is made clear by his attitude towards evolution. "Nature's figure," he says, "is not the vertical line, nor even the spiral, but the circle." With all due respect to the Dean's undoubted literary learning, this is simply not so. Circular movement is almost unknown to Nature; the axis of most plants is vertical or spiral, most radiant energy proceeds in straight lines, and the path of the planets in space is a spiral. The Dean's statement is merely a figure designed to support his belief that no evolution towards a better order is in the nature of things. He says, "Evolution and involution balance each other, and go on concurrently. The normal condition of every species on this planet is not progress, but stationariness." He has little or no belief in progress for human nature, and ridicules the idea that "though human beings have made a poor thing of their lives here, yet if their training is continued after death, they may all come to perfection." This, he says, is a "myth of progress," which has taken hold of imagination in the teeth of science and experience. "If there is to be any improvement at all in human nature itself, we must look to the infant science of eugenics" (p. 25).

We may fully admit the value of eugenics without erecting that application of a principle into the principle itself. To do that is much more like "the last refuge of Materialism" than any psychic research. The Dean's argument appears to be that Nature is not a unity, but is departmentally various: there is no continuity in its workings, however much the teachings of experience, scientific discovery, and the existence of remarkable coincidences may give the illusion of a continuous law.

Now, it is precisely this divorce of Religion from Science—this notion of disparity and discontinuity erecting an impassable barrier between Matter and Spirit—that has created the confusion which psychic research has allayed in the minds of those men of science who have devoted themselves to the verification and analysis of the supernormal facts. This supposed barrier is simply human ignorance. It is being broken down from the material side by the demonstration that the atoms which make chemical matter are centres of electrical energy composed of positive and negative electrons; thus working towards a physical Monism. It is breached on the psychic side by the demonstration that intelligence can, and does, exist apart from the organism. Religion has proclaimed from the very beginning that all material things proceed from the Creative Spirit, and have their origin in spiritual laws. "In the beginning, God (Who is Spirit) created the heavens and the earth." They are, therefore, indissolubly linked with Mind. It is not the fault of Revelation that men have interpreted its statements as implying a purely extrinsic Deity.

But the Dean "cannot help being convinced that if communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil." Nothing, not even the sphericity of the earth or the law of gravitation, is beyond cavil; but what is his reason for this conviction? That "there are few things which men have wished more eagerly to believe." There are two flaws in this reasoning. In the first place relatively few men wish, or ever have wished, for such communications; they are far too absorbed in the things of this life. In the second place the possibility was, till recently, admitted. Even now a stock argument is that it has always been known and no good has come of it. Are there not abundant references from Socrates onwards in the history of the "supernatural," in all ages and nations, to this very thing? If the Dean accepts the story of Saul's visit to Endor, was not the idea of a veridical message from Samuel received "beyond cavil" for centuries? At any rate, the Dean, had he lived while the statute for burning heretics was valid, would have found it dangerous to cavil at that idea. Was not the belief that such communications were possible the foundation for all the superstitious practices of the Middle Ages? Everyone believed it as an established fact till a purely materialistic science, scorning psychic research, denied the existence of Spirit in any form soever.

(To be continued.)

L.S.A. MEETINGS.—Mrs. E. A. Cannock will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

Will the reader who suggested that LIGHT should be put into Braille send her name and address to A. M. H., care of this office?

* "Contribution à l'Etude des Correspondances Croisées," Société Universelle d'Etudes Psychiques. December 20th, 1913. (Durville, 23, Rue St. Merri, Paris.)

"THE LIFE BEYOND THE VEIL."

THE FIRST VOLUME OF THE REV. G. VALE OWEN'S
FAMOUS SCRIPTS.

It was during the earlier days of the great war, that is to say in the year 1915, that the Rev. G. Vale Owen sent us several volumes of his now world-famous messages. They were altogether too long to print in *LIGHT*; moreover, we had a strong feeling that as a whole they should make their appearance in some form that would give them a vastly greater publicity than this journal could bestow. So we contented ourselves with publishing a few chapters that seemed suitable for quotation, and then waited, on the alert for an opportunity of dealing with them on a larger scale. It was almost a hopeless enterprise in the dark days which followed when the fate of civilisation seemed to hang in the balance. But the hour came—and the man. The result is before us to-day.

The present book—"The Lowlands of Heaven"—is the first of a series of four. The next volume, entitled "The Highlands of Heaven," is to be issued this month. Obviously such criticism as may be offered must be limited in range. It cannot be complete until the whole four books have appeared and everything the messages have to tell us has been told. We know that even before the scripts began to appear in the "Weekly Dispatch" they were the subjects of vehement abuse, a fact which would lend itself to the satire of cynics. But satire is quite needless; the fact has an eloquence of its own. After the scripts appeared, the volume of abuse slackened appreciably. Some were frank enough to admit that they had judged a matter without hearing it.

The appearance of the present volume will doubtless awaken a thousand verdicts, many of them diametrically opposite to each other. It is impossible to submit the book to the ordinary canons of literary criticism. In his appreciation on page vii. Lord Northcliffe refers to the great beauty of many of the messages, and he writes:—

"It seems to me that the personality of the Rev. G. Vale Owen is a matter of deep importance and to be considered in connection with these very remarkable documents. During the brief interview that I had with him I felt that I was in the presence of a man of sincerity and conviction."

Sir Arthur Conan Doyle, in his Introduction, refers to "the ever ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur." And he says:—

"Remember that there is no narrative upon earth, not even the most sacred of all, which could not be turned to ridicule by the extraction of passages from their context and by over-accentuation of what is immaterial. The total effect upon your mind and soul is the only standard by which to judge the sweep and power of this revelation."

Mr. H. W. Engholm, in some prefatory notes, not only gives some instructive particulars of the circumstances in which the messages were received, but adds his own views. He finds that the communications are of high importance and far-reaching significance, and that they will seem to many to shed new illumination upon passages in the Bible, the interpretation of which has hitherto been regarded as obscure.

Here, then, in part, are the views of three competent critics. We are assured of the utter sincerity of each, and if it is objected that they may not be impartial verdicts, a question is raised that may react destructively upon the judgments of the opposition. For on this subject it has been too long the fashion to suppose that a man must be eminently impartial if he knows nothing of the question at all, and the results are nearly always ludicrous. We distrust equally the judgments, whether favourable or unfavourable, of those who are plainly unqualified to pronounce an opinion, especially on subjects so complex as those with which *LIGHT* is concerned. In the present instance we have a matter that goes beyond all ordinary standards of criticism. Sir Arthur Conan Doyle clearly sees this when he writes that "the total effect upon your mind and soul is the only standard by which to judge the sweep and power of the revelation."

So here it is very much a matter of judging by results—the pragmatic test.

For the present writer the book is charged with inspiration and illuminative meaning. It is the opening of a door to a newer vision of life, and possesses a historic significance in the annals of spirit communication. But it cannot be judged aright apart from the conditions of the time or the circumstances which attended its entrance into the world. These things—some of them yet unknown to the general public—afford commentaries and sanctions that amply confirm the attitude of those who have had personal charge of the matter, and who alone are fully competent to pronounce on the true nature of the revelation. The work is a part of the life of our day and cannot be wholly detached from it. There are those, many thousands of them, for whom this revelation is meant and who will receive it gladly, as something for which they have long waited. There are others in whom it will awaken only anger and annoyance, and yet others whose attitude towards it will be complete indifference. It is not for them. It conveys a message not only of the letter but of the Spirit, and those in whom the book finds a

response, and to whom it will bring solace, light and power will be those best entitled to speak with knowledge concerning it. "Spirits are not finely touched but to fine issues," and the fineness of the touch may pass beyond all canons of everyday existence—art, literature or logic.

PROFESSOR DE MORGAN ON PSYCHIC EVIDENCES.

[We take the following extract from the remarkably fine preface by the late Professor De Morgan, the famous mathematician, to the book, "From Matter to Spirit," which, although issued under initials, is known to have been by his wife, Mrs. C. De Morgan.]

The commonest of all questions is, "How do you account for . . . ?" and woe to him who, not having an answer of his own, shall refuse to accept that of the querist. So habitual is this propensity that even irony fails to tell upon it; what is the use of quizzing the action of the lungs or the circulation of the blood? In one instance a joke about explanations has been taken for fact, and explanations given of it. Bacon, or Selden, or some such dry humorist, put forth the sarcasm of the old man who took Tenterden steeple to be the cause of the Goodwin sands, because he never heard of the sands until after the steeple was built. Those who should have been hit by this, but were not, accepted the fact, and proceeded to account for it. They put forth that some funds destined for lights or other warnings were diverted to build the steeple; whence of course increase of wrecks. So it would seem that any sarcasm aimed at universal expositors may be but a missionary to the cannibals, one dinner more.

All who have studied the history of opinions will feel satisfied that the matter is in the right train. Try to balance a level on the palm of the hand with the bubble in the middle: who can do it? Not one in a hundred. The little air-drop is always in extremes; it may stay in the interval for a few seconds, and then comes a tiny unconscious motion which sends it right up to one end or the other. This is a true picture of the mode by which human intelligence deals with conclusions; and this is the way in which we come by all we know in most things. If, being in all other respects what we now are, we had been a cautious, logical, self-knowing set of improved gorillas, content to wait for a decision until we had got what your way-feelers call ground enough, we should have made what we knew four thousand years ago ground enough to sleep upon. But, being what we are, we hunt our arguments, not to arrive at opinions, but to support them. Of the book of Nature and of the book of experience, may be said what was said long ago of another book, that we search for what we want to find, and take good care to find it. This is our character, and we must not quarrel with it; we have got a great deal by allowing it to have its way, and we may expect more; one side or the other, or both together, catch a truth and cut its wings; a hundred years hence it will matter little which.

Those who affirm that they have seen faith-staggering occurrences are of course supposed to be impostors or dupes. To this there can be no objection: a pretty world we should live in if the arrangements did not demand moral courage from those who offer evidence of wonders. For every truth which cowardice has delayed, a thousand falsehoods have been prevented from gaining existence. But there is one mode of treatment which, though not of any ultimate harm as to the matter in hand, is of bad example; the visionaries are reproached for not accommodating their narratives to the swallow of their hearers. In many ways it is intimated to them, in effect, that they ought to have come forward with something less extraordinary, in order that they might have been believed; as if the object of a story were assent and nothing else. This is a principle of danger when applied, as it is every day, in our courts of law. The examining counsel draws himself up and—with that fearful moral elevation which it is given to none but the brief-holders to attain—thunders out, "Do you expect the jury to believe . . . ?" Honour to the first judge who shall stop the volley with "Brother Buzfuz! the witness is to mind his *truth*; the jury will take care of the *credibility*." In the courts of law, I say, this is a dangerous principle: because good or evil, justice or injustice, will be consummated before the court rises. But out of court, in matters of asserted fact or theory, the harm is transient, the good permanent. The man who demands a credible story, and makes onslaught upon all that is beyond his power to receive, as certainly either falsehood or delusion, is far more useful than he knows of, though not exactly in the way he thinks of. He takes himself to be separating the wheat from the tares; but God has been kinder to our race than to leave that matter in his hands. He cuts everything to the ground; but the wheat of the moral universe has a durable root, which gives growth after growth, each stronger than the last; while the tares, though their roots are all pretty tough, have shoots which are weaker and weaker. Hack away, then, say we to him, and never stop to look what is before you; your work is judged by quantity, not by quality.

"I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."
—SIR WILLIAM BARRETT.

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THE BALANCES.

A MESSAGE OF CONFIDENCE.

We all have to live a great deal by Faith, even the most sceptical of us—faith that the sun will rise tomorrow, faith that life will continue the same as regards its general principles as it has always done, faith in each other. When faith fails—if it could fail—life, human life at least, would be at the end of its tether. Faith, in short, has a much larger meaning than implicit belief in any particular body of doctrine.

But equally a part of every well ordered life is Reason. A true man should be able to give a reason even for his faith, whatever it may be. That ability provides him with a sure anchor in the present troublous condition of the world. It gives him security against the panic-stricken cries of alarmists and pessimists, whose faith fails them because it is not established on Reason.

Ask such a man, for example, if he fears that the world is hastening to decay and disaster, and he will assure you with a smile that he has no such dread, because he has observed that it is governed by an Intelligence vastly greater than the sum-total of the intelligence of its human inhabitants.

If that is too large a proposition, he can descend to smaller instances. He will tell you of what he may call the Law of Diminishing Returns which means that no tendency in any direction can continue indefinitely. It is always checked, turned about, and taken up into a larger movement. Disease, famine, physical or moral degeneration can only travel a certain distance and then, when they have reached their acme, they begin to fail and diminish.

A similar law applies even when the tendency is towards some imagined good, wealth, power, dominion, world-supremacy. He will point you, for instances, to the rise and fall of epidemics, of markets, of civilisations and nations; in short, of everything, small or large, which is characterised by movement. It is a law of Nature. There is no resisting it, for it is founded on a universal principle in operation everywhere, from a speck of dust to the greatest sun or planet. Examined on the point, our imaginary philosopher could give you any number of examples, and confidently defy you to furnish any instance to the contrary—attraction and repulsion, rise and fall, growth and decay, ebb and flow. In that way he would answer the jeremiads of all the gloomy Deans and others—who tell the world that if this, that or the other movement, fashion or tendency continues unchecked, all kinds of catastrophe will result. There is much virtue in an "if." Nothing ever *does* continue unchecked. But for the operation of that check the earth to-day would be entirely occupied by certain kinds of prolific insects or other vermin. The sea would long since have become stagnant and horrible. The herrings alone would have filled it, since their tendency to increase would have been "unchecked." That, of course, is a mere absurdity, but it is the appropriate consequence of the absurdity which provoked it.

It is not merely that the alarmist of this type has no faith in God. He has not even faith in Nature. We have been told of the awful consequences of allowing Spiritualism to go unchecked. Oh, it will be checked all right, but not perhaps by anti-Spiritualists. It will be kept in order by those same natural laws which ordain that nothing shall go too far in any one direction. When Materialism looked as though it would carry the whole race down to dusty death, it was checked

by the rise of this same Spiritualism. When Spiritualism has done its work, and sufficiently leavened the thought of the race, any injurious tendencies it may have as a result of being carried to extremes will be severely pruned and discouraged. Tennyson was right when he wrote that even a "good custom" might "corrupt the world."

We see the vision of a universe in which everything is kept in perfect balance. Life is checked by death, but death is equally checked by life. None know that better than the Spiritualist, whose faith and knowledge should give him a larger vision of the world than any that has yet been attained to by mortals—that is, if he is an intelligent Spiritualist. For him there is "world without end," life without end. He sees that a great Purpose enfolds all the laws that govern the rise and fall of things and hears without a qualm of all the dreadful things that are going to bring the world or the race to an end but have never yet come within a thousand miles of succeeding, because the world and the race are not made that way. And if his Spiritualism has gone thus far it will infallibly have taught him not to be a mere "stock-fish," an apathetic spectator of world-movements but to have a worthy part in them. For it is better to be checked for going ahead too rapidly than to be prodded from behind with sharp goads. It may even be better to move in the wrong direction than not to move at all.

SPIRITUALISM AND THE "OUTLINE OF HISTORY."

By C. V. W. TARR.

Mr. H. G. Wells, in writing his "Outline of History," has undertaken a stupendous task and is executing it in inimitable fashion. Whatever may be the defects of the work up to its present stage, it cannot be denied that, for boldness of conception, lucidity and conciseness, it is unsurpassed. It is just what intelligent working men, probably more than any other class, have been looking for, to obtain that connected view of human and world evolution which seems almost impossible of attainment by the ordinary haphazard method of study to which the working student is so often condemned.

Having said this much in appreciation, one is bound to say that the work suffers, and will suffer more, with the lapse of time, from that limitation of outlook which is the inevitable result of the failure to view the facts of life and evolution in the light of Spiritualistic philosophy. For example, Mr. Wells, in his otherwise excellent treatment of the lives and teachings of Jesus and Buddha, puts on one side as "miraculous and incredible additions" *everything* that does not conform to his conception of normal human life and psychology. In other words, he throws away the genuine psychic elements and supernormal phenomena, recorded in the lives of these great teachers, with other elements which may quite justly be described as "miraculous and incredible additions." That modern psychic science has demonstrated the reality of supernormal faculties and phenomena, that it has demonstrated the fact of discarnate human activity and inter-communion between the two worlds, and that these facts throw a new and wonderful light on just those records of history, sacred and secular, which have been in effect shelved and labelled "miraculous," "not to be touched," or "outside human comprehension," is magnificently ignored by the great novelist. The psychic factor in evolution and history, as conceived by the philosophical Spiritualist, does not seem to enter Mr. Wells' thoughts. As a learned friend remarked to the writer, "It is a pity the 'Outline of History' did not wait a little longer." Still, we cannot have everything all at once, and Mr. Wells may well retort that he has attempted an "Outline of History" on new and bold lines, while his Spiritualistic critics have done nothing at all in this direction. However, one cannot help thinking, "The light is here, but it is not comprehended." The time must surely come when science, history, religion and philosophy will be dominated and vitalised by those very psychic principles of interpretation which are now dependent for acceptance on the personal predilections and experiences of individuals, instead of being, as they should be and will have to be sooner or later, integral to the knowledge and research of our time.

THE stupidity of calling oneself a Christian, and doubting if we shall know our friends hereafter! In those who do not believe such a doubt is more than natural, but in those who profess to believe, it shows what a ragged scarecrow is the thing they call their faith—not worth that of many an old Jew, or that of here and there a pagan.—GEORGE MACDONALD.

FROM THE LIGHTHOUSE WINDOW.

A farewell luncheon is to be given to Sir Arthur Conan Doyle and Lady Doyle prior to Sir Arthur's departure to Australia on a lecturing tour. Spiritualists will welcome this opportunity to meet Sir Arthur and to mark their appreciation of the wonderful work he has been doing throughout the country. Further details will be given next week.

Two hundred delegates are expected at Reading to-day (Saturday) in connection with the Annual Conference of the Spiritualists' National Union. The Town Hall has been secured for the meetings, and the Conference will be addressed by Mr Stanley De Brath.

Miss Estelle Stead held an At Home at the Stead Bureau on Monday last at which there was a large gathering, and a very pleasant couple of hours were spent. Short speeches were made by the Rev. Walter Wynn, Mr. H. W. Engholm, Mrs. Etta Wriedt, Professor Coates and others. Mrs. Ross-Shore recited and Miss Joan Dilla sang. Miss Stead received many congratulations on the progress of the Bureau.

On Monday, July 5th, Mr. W. T. Stead's birthday, there is to be unveiled in London and New York a bronze plaque portrait of the famous journalist which was commissioned by British and American journalists in the year preceding the war. Arrangements are in the hands of the Institute of Journalists.

Miss Irene Toye Warner was married to Mr. Albert Warner-Staples (South Africa) at Bristol on June 27th. Miss Warner will be remembered as a contributor to our columns. She was one of the first ladies to be admitted to a Fellowship of the Royal Astronomical Society.

The mystic pictures of Mrs. Claud Scott which have been on exhibition at the Stead Bureau have attracted many visitors, who have displayed the utmost interest in them.

The Archbishop of Canterbury has accepted a number of the Rev. C. L. Tweedale's pamphlet, "Present Day Spirit Phenomena and the Churches" for distribution among the bishops attending the Lambeth Conference.

Of the two hundred and seventy Bishops who have accepted the invitation of the Archbishop of Canterbury to meet at Lambeth, seventy are from the United States and about one hundred from the Dominions and Colonial dioceses. The Conference (says "The Times") promises to be of greater importance and more general interest than any of the five which have taken place since the first was held in 1867.

The business proceedings of the Conference begin on July 5th. Among the subjects set down for consideration on that day are, "The Christian Faith in relation to (a) Spiritualism; (b) Christian Science; (c) Theosophy." Speakers: (a) the Bishops of Oxford, Goulburn, and Grahamstown; (b) the Bishops of Ottawa and Western New York; (c) the Archbishop of Dublin, the Bishop of Madras.

The Rev. H. B. Freeman, M.A. (Associate of the Society for Psychical Research), publishes in the "Burton Daily Mail" (June 8th) the first of four articles entitled "Another View of Spiritualism," being a reply to a series of fourteen articles against Spiritualism which have appeared in the same paper.

Mr. Freeman writes, "I have thought that it might be interesting to some readers, as it would certainly be satisfactory to myself, if I set down some of the reasons, which have led me finally, after reading about the subject and studying it for nearly thirty years, to the conclusion that, under rare and favourable conditions, and in a limited and imperfect way, those whom we call dead can still communicate with the living. In this idea I find nothing contrary either to reason or to revelation. If we are encompassed about with the invisible waves of an ocean of immortality, it would seem strange, if a few drops did not now and again 'slop over' (as it were), into our terrestrial life."

He continues, "I wish to wander down no by-ways, as I march unashamed along what seems to be charitably termed 'The road to Ender.' I observe in passing, that, though poor Saul, when he went to consult her, had made a sad mess of his life, this witch of Ender appears, according to her dim lights, to have behaved like a clever and kind-hearted sort of lady; and she at least told the unhappy King the truth, and then revived his exhausted energies by giving him an excellent dinner."

The appearance of a Psychic Number of "Life" (New York) is evidence of widespread interest in the subject in America. The comic side, as befits such a paper as "Life," is naturally to the fore, and bright and witty letterpress and cartoons are contributed.

But in the midst of the lighter side there appears an article in sober vein. The writer, after discussing various aspects of the movement, writes, "Out of all this obscure activity it seems likely that there is slowly coming new knowledge, and that of great importance."

He continues, "Religion borders Spiritism on the one side, and physics crowds up to it on the other. Both sides of it are being studied by minds that seem competent, and, especially on the physics side, a mass of facts is accumulating that scientists can examine without serious scandal or detriment to their reputations. Some kinds of knowledge come up through the simple to the expert; sometimes they don't get as far as the expert, but if they are important enough usually they do, and come in for examination." To understand the significance of the above we must try to imagine the effect of the appearance of a psychic number of "Punch," for it is to this famous weekly that "Life" in some degree approximates.

The "International Psychic Gazette" (July) publishes a very interesting account of an interview with the widow of Dr. Forbes Winslow in which she relates experiences of communications from her husband which she considers thoroughly genuine. Dr. Winslow, who wrote a pamphlet entitled "Spiritualistic Madness" in 1877, became a Spiritualist about 1908. He died in 1913.

Mr. G. H. Lethem, in his article entitled "Psychographs" in the "London Magazine" for July, to which we have already referred, devotes some space to the consideration of the projection of thought-forms as the explanation of psychic pictures. He says, "By itself, the thought-form explanation is not sufficient to cover all the facts, but when to it is added the theory of spirit help, a remarkably complete hypothesis is obtained. Accurate and reliable data are needed with which to test both the theories, and it may be hoped that before long these will be provided by the Society for the Study of Supernormal Pictures, the members of which are giving much attention to the subject."

Dr. A. D. Watson, a well-known Canadian psychic investigator, is said already to have obtained communication, through a medium, with Dr. Hyslop. The majority of people will prefer to wait for more evidential particulars before accepting this statement.

The "Christian World," in its report of the Rev. G. Vale Owen's services at St. Paul's Covent Garden, says, "mere sensation hunters were heard afterwards to grumble loudly that he 'said nothing' or that he was 'just the same as any other preacher.' As a matter of fact, it was a very able and, in some poetic passages, a beautiful sermon, not in the least degree controversial. Mr Vale Owen showed how Christ endeavoured to spiritualise the dry bones of Judaistic theology, to make an organisation into an organism. To-day was reproduced an almost exact analogy of what happened then. A great spiritual wave was rushing over the world, and we must be careful in our judgment. The same leader, Christ, was still here."

M. I. writes in the "Life of Faith," "Can any of your readers give me first-hand information on the following points: Have they been present at a séance which has been broken up and abandoned when a direct question has been asked with reference to the Divinity of our Lord? Have they been present at a séance when a spirit has been materialised?"

Mr. W. H. Shaddick says, in reference to his recent article in LIGHT on "Spiritualism and Theosophy in Ancient Egypt," that Sir Ernest Budge has written to him from the British Museum saying that he hopes the Egyptian Room will be opened about July 15th, and that there will be on view a facsimile of the Papyrus of Ani.

Richard King, in "The Tatler," has some sound remarks on Spiritualism in fiction. He says, "It is interesting, undoubtedly, because in fiction you can suggest all manner of interesting psychic problems and answer them yourself. But although they may charm you, they carry no scientific weight—they leave the vast problem of another-world-if-there-be-one just as much unsolved as before. In a story you can, after all, prove anything."

MALEDICTIONS AND MANŒUVRES.

A LITTLE GUIDE FOR RATIONALISTS.

"Children are to be deceived with comfits and men with oaths."
—LYSANDER.

I was reading lately an article pleasingly entitled: "Spiritualism: Credulous Advocates," by our venerable friend, Mr. Edward Clodd, in the "Daily Graphic." It wound up with the phrase:—

Ecrasez l'infâme!

Like that. I mean it had a line all to itself. One could almost hear the words gurgle in Mr. Clodd's throat. It was like the final explosion of a cracker.

Now, this is a new note in the fashions of British debate. *Ecrasez l'infâme!* In my mind's eye, Horatio, I foresee the time when the disciples of Pure Reason will sprinkle their dialectics with curses—the argument by imprecation, we may call it: *Pereant—Maledicto—Execratio*—winding up with a flourishing *A bas*, and, of course, *Conspuez!* The resources of the Gaelic speech, which provides many mouth-filling and comforting curses, should not be overlooked in this direction. A judicious use of *mhallachadh* or *mallaichte*, with appropriate accompaniments, would make any argument look formidable.

Reading later a counterblast to Spiritualism by another Rationalist writer, I gathered some more useful hints. One might almost compile a little guide for Rationalist debaters. As thus:—

If the advocate of Spiritualism, in marshalling his facts, mentions that (say) thirty scientists of standing have announced their conversion to Spiritualism, your course is clear. You check the number, and finding it incorrect (of course) you announce in a severe manner your discovery that there are only (say) twenty-eight. This will have all the effect of a distinct "score" over your opponent. Of course some pestilent person may object that the real question does not turn on any exact number, but is simply whether any substantial body of accredited scientific men have endorsed the facts. It is not, he may say, as though the votes of a given number settled the question—as though thirty were decisive, but twenty-eight insufficient to turn the scale.

In that case you point out that none, or perhaps only a few, of the scientists have announced themselves to be "Spiritualists." This will go down well—unless some meddlesome person calls attention to the fact that the issue does not turn on what the particular scientists call themselves. What it strictly amounts to is that whereas you, as a Rationalist, deny the existence of psychic phenomena *in toto*, these scientific persons have examined into the matter and pronounced it to be genuine. And if he is very boorish he may call your objections mere quibbles.

There are several ways of meeting this form of attack. One of them is suddenly to raise the question of darkness: "Why do these things take place in the dark?" This appeals to the popular sentiment at once and plunges the whole question into pleasing vagueness and a general atmosphere of suspicion. It also gives the average hearer a comforting sense of being frank, open and above-board, as contrasted with the people who do "these things." "My opponent tells us he has held a conversation with a departed friend. Why does he omit to tell us that the conversation was held in the dark?" This has a fine effect, and almost suffices to settle the question.

There is always the risk, however, that the same troublesome person who intervened before may come along again to point out in his ill-mannered way that it is not a question of how or where such a conversation took place—whether in the dark or by torchlight or rushlight—but whether it actually and in fact took place at all.

In these circumstances you can either start a fresh hare, by raising an inquiry as to whether some particular medium drank to excess or was made bankrupt, or you can wind up the debate with a withering *Ecrasez l'infâme!* That ought to settle it.

D. Gow.

"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.
T. Sowerby	1 1 0
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THE current issue of "The Quest" contains some notable articles, amongst them "The Case for a World Religion," by Mr. Cloudeley Brereton; "Round the Cradle of Christendom," by the Editor, Mr. G. R. S. Mead; and "In Defence of Day Dreamers," by Madeleine Kent. Sir John Woodroffe contributes an article on "Shakti: The World as Power," and Mr. Gustav Meyrink, in "The Land of the Time Leeches," gives us a quaint fantasy which recalls Edgar Allan Poe.

BOOK-TESTS UNDER EXCLUSIVE CONDITIONS.

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 206.)

We now desired to vary the experiment. Mr. Bird obtained another set of books as before, and taking them into a dark room removed the paper wrapping, and placed them in an iron deed-box which, after having fastened and sealed, he left in my study. From this box, tests were given at two subsequent sittings. Among our verifications were the following:—

"Under the title of the second book from the left there seem to be several horizontal lines; not one merely, but several." This book was "The Poetical Works of Crabbe." While none of the others had more than four horizontal lines beneath the title, this book had nine separate lines, and also a number of scrolls making lines of sorts. Here was a definite statement which proved entirely accurate. Again, "On one of the fly-leaves is a mark looking like a little imperfection." The above book had two fly-leaves, and on the first of these was evidence of rough treatment, two conspicuous creasings in the paper, and some brown crayon marks. None of the other books had any imperfection on the fly-leaf.

"On title-page is a word suggesting wood or boards." This suggestion was not contained in a word, but in a picture depicting a rough seat formed of three boards fixed beneath a tree, while close by there lay a fallen tree. Both wood and boards were, therefore, on the title-page. My communicator had more than once remarked that he found it difficult to tell whether his impressions came from words or pictures, as both made much the same impression unless he were doing it clairvoyantly, a method which at this stage seemed much more difficult and less certain than "sensing."

"At bottom of page 5 he thought he saw a word like 'development.'" Here was an attempt to employ the clairvoyant method, which partially succeeded; for less than three inches from the bottom was the word "developed."

"Page 96 near the top gave the feeling of eating and drinking. This was very strong, and he would like in due course to hear if he is correct in this." He was quite correct. On counting the pages we found that one inch from the top of the 96th the following passage commenced:—

"These Roman souls, like Rome's great sons, are known
To live in cells on labours of their own.
Thus Milo, could we see the noble chief,
Feeds, for his country's good, on legs of beef;
Camillus copies deeds for sordid pay
Yet fights the public battles twice a day.
E'en now the godlike Brutus views his score
Scroll'd on the bar-board swinging by the door;
Where, tipping punch, grave Cato's self you'll see,
And Amor Patriæ vending smuggled tea."

It will be admitted that tipping punch and feeding on beef sufficiently verifies the test. Here, then, were five correspondences from one book. This is not easily explained by chance, for the probabilities against such a series of coincidences are enormous.

METAPHOR.

"Page 14 gives a feeling of going downhill. He is uncertain what it signifies; also a feeling of autumn." Possibly confusion was caused by the presence of two contents-table pages; for it was on the 16th we found the following, which is, metaphorically, both "going downhill" and "the autumn of life." They are the headings of the opening poem: "The Old Man: his soliloquy. The Parish Workhouse: its inhabitants. The sick Poor: The dying Pauper."

"The village Life, and every care that reigns
O'er youthful peasants and declining swains;
What labour yields, and what, that labour past,
Age, in its hour of languor, finds at last;
What form the real picture of the poor,
Demand a song."

"At the very bottom of that page 'singing' is strongly suggested to him, whether by sense or clairvoyance he is uncertain. It is so difficult not to sense a thing when trying to see it clairvoyantly." Within an inch of the bottom is the line, "Yes, thus the Muses sing of happy swains."

CONCLUSION.

Both the above experiments were designed to show whether or not information could be obtained which was outside the knowledge of any person or persons living on earth. These books were lent by a stranger who gathered them haphazard from certain of his shelves without glancing at their titles. They were not seen by us until we met to compare them with the notes of my sittings. The special interest in these two experiments is that they indicate my communicator's success in obtaining and transmitting information under circumstances leaving no room for telepathy from the sitter, the friend who assisted me, the book-seller who lent the books, or any other earthly person. I can discover no explanation save that given by my commu-

nicator, and this reflects added interest on the book-tests given to others and to me from books upon our own shelves. Of such book-tests the Society for Psychical Research is shortly issuing some account.

THE WORK OF PROFESSOR HYSLOP.

HOW HE PROVED THE FACT OF HUMAN SURVIVAL.

Some nineteen years ago it fell to my duty (I was at that time a corrector for the Press) to read through a voluminous report of nearly 650 pages which was about to be issued by the Society for Psychical Research as one of the volumes of its "Proceedings." It was entitled "Record of Observations with Mrs. Leonora Piper," and was by Professor James H. Hyslop, of Columbia University, U.S.A. Though I fear that I found my task a rather dry one, I could not help being impressed by the immense patience and meticulous care revealed by this record of the Professor's two years of careful investigation of Mrs. Piper's mediumship. "Here, at least," I felt, "is a mind which will not let itself be hurried into any rash conclusions." The recent transition of the author of this painstaking study has led me to look it up again—not in its extended form, but in the excellent selection and presentation of its main features which is embodied in an address given before the members of the London Spiritualist Alliance in November 1901, by the late Rev. John Page Hopps.

As an illustration of the thoroughness of the Professor's experiments, Mr. Hopps called attention to the remarkable precautions which he took at the outset. No one except Dr. Hodgson and Mrs. Hyslop was to know that Dr. Hyslop was to have sittings, and only Dr. Hodgson knew of the arrangements. Those arrangements were not made in Dr. Hyslop's name, but in the pseudonym of "Four times friend." Before arriving at Mrs. Piper's house he put on a mask covering the whole of his face. He was introduced as Mr. Smith, the name by which Dr. Hodgson usually introduced strangers. He bowed to the lady without uttering a sound, so that neither face nor voice could give her any clue to his identity. Lastly, during the writing, he stood behind her, so that any movements he might make would be quite invisible to her. The position was indeed necessary to enable him to read the writing as it went on. He kept the mask on until the third sitting, when he felt it unnecessary to wear it any longer, for at the end of the second sitting the name and relationship of his father were given through Mrs. Piper, and he had to assume that her subliminal self was aware of his identity. He still, however, preserved his precautions against identification by voice and muscular suggestion.

Like Dr. Hodgson, Dr. Hyslop treated the idea of fraud as beyond discussion. He soon came to the conclusion that to talk of fraud was worse than nonsense—it was silly nonsense!

The chief communicator throughout these sittings was Dr. Hyslop's father, but frequent communicators were his brother Charles and his sister Anna, both of whom died in early childhood. Messages were also received from his mother, his uncle, and a cousin. The communications furnished a great number of convincing cases. Dr. Hyslop's father, in particular, mentioned facts which the doctor either was entirely ignorant of or had forgotten, but which he afterwards ascertained were correct. Coming to the results of his experiment, Dr. Hyslop discussed in his report every imaginable explanation—hypnotism, telepathy, the subliminal self, etc.—pitting them all against the Spiritistic hypothesis, and came to a very clear conclusion, of which the following is the boldest statement:—

"The first thing to be said in regard to the difficulties and objections to the Spiritistic theory is that, from the standpoint of my own sittings alone, there are *no serious* obstacles to the doctrine. If I had to judge the case by my own experiments and record alone, I do not see how I could avoid the conclusion that a future life is absolutely demonstrated by them."

In December, 1905, Dr. Richard Hodgson passed away, and just over a year later—in January, 1907—the first number of the Journal of the newly formed American Society for Psychical Research, founded by Dr. Hyslop, made its appearance. The next two numbers—February and March—contained a series of communications purporting to be from Dr. Hodgson and obtained by Dr. Hyslop through Mrs. Piper and other mediums. Several of these were cases of "cross-references"—that is, messages referring to or bearing upon communications previously received through a different medium without the knowledge of the person through whom the second message was received. Dr. Hyslop regarded these incidents as being "especially cogent and important"—as proof of personal identity. In a later number he gave many reasons for recognising in the "trance personality" speaking through Mrs. Piper the characteristics displayed by his friend and co-worker while on earth.

His investigations of the mediumship of Miss De Camp, and of Mrs. Chenoweth (Mrs. Soule), through whom he received many striking communications from Professor Wm. James, are well summarised in a series of articles in *LIGHT* by Miss Dallas in 1912. In October, 1913, Dr. Hyslop

visited London and was given a reception at the rooms of the Alliance at 110, St. Martin's Lane. In his address at this meeting he was at pains to make it clear that, though the American Society for Psychical Research of which Dr. Hodgson had been secretary was a branch of the English Society, the present Society, started by himself (Dr. Hyslop) after his friend's death, was an entirely independent organisation. D. R.

REST FOR THE WEARY.

(REPRINTED.)

What a profound significance there is in these words, "There the weary are at rest!"—not only the physically, but the sin-weary; the poor burdened soul that was "pressed down" by the corruptible body; the baffled, misled mind "weighed down by the earthly tabernacle"; the spirit that only needed kind Death to make it saved and free. And so, in that day of the Lord, when we all go home, we may all prove—even the sin-stained may prove—that it is a gain to die. Then shall we all be "born again," in a higher sense even than Jesus meant; for then will the dust and scars and fetters of the body fall away, and the spirit be put in full possession of itself.

But even in those exceptional cases when the physical does not result in spiritual evil, it is still almost inevitable that spiritual weariness will result, and that, at times, the light of life will wane, and leave but a failing faith and a halting hope. For say what we will, it is hard to believe all along in a good Father, when all along the poor body is worn, and the struggling mind is harassed with pain. Or, if the brave and confiding soul does hold by its faith, none the less does it become weary in the struggle. For this weariness also, rest is reserved—the rest not of unconsciousness, but of emancipation—the rest of a clear shining of the Father's face—the rest which comes with explanation, with satisfactions, with content, with life's battles fought and won.

So, then, let us all say:—

On that wonderful day

When I am still on the bed,

Smile through your weeping and say:

"He is gone by the upland way!"—

Do not say I am dead.

Say I am freed from the fires

Heated seven times red—

From the heart that vainly aspires,

From the hunger of blind desires;

Do not say I am dead.

Say, "'Tis the dying is past,"

Say, "He is living at last!"

Do not say I am dead.

But it here becomes us to emphasise what I just now indicated—that the rest of which we speak is not inaction, but only emancipation. The rest of our Father's home is not the rest of indolence, much less of selfishness. We want no heavenly fairy-land, no silent scene of mere repose. We want no mental desolation, no spiritual sloth. We want no cessation of exertion; but a world where, with increasing activity, the toil-worn body shall be unknown; where work shall not cease but only cease to be wearisome, and where unceasing employment shall be unceasing delight.

And now let these thoughts remain with us:—

Departure into the unseen makes no change in those who go, except in their advancement. We shall see again the dear old faces.

God does not send strange flowers every year.

When the Spring winds blow o'er the pleasant places,

The same dear things lift up the same fair faces—

The violet is here.

It all comes back—the odour, grace, and hue;

Each sweet relation of its life repeated:

No blank is left; no looking-for is cheated;

It is the thing we knew.

So after the death-winter it must be.

God will not put strange signs in the heavenly places;

The old love shall look out from the old faces.

Departure into the unseen is essentially a happy thing—a very natural and beautiful thing. Death is as beautiful as life—dying as natural as being born: and, if we were very wise, we should know that it is advancement and a gain to die.

Departure into the unseen is not departure into solitude, but to the oldest and to the greatest number of friends. We are going, not to be amazed, not to try a lonely experiment in a strange land, but to enter a fuller life. We are going home.

J. P. H.

MISS ANNA CHAPIN.—On behalf of Miss Chapin we acknowledge, with many thanks, the following donations: A. W. Orr, £1 1s.; Mrs. F. E. Green, £1; R. W., 10/6.

'BENEATH THE SURFACE AND THE SHOW.'

[The following incident is not recorded in quite the sober style to which *LIGHT* is accustomed. It is thrown into picturesque form, but it is not necessarily to be regarded on that account with suspicion. The lady to whom we are indebted for the narrative—Miss Belle Ames (The Croft, Seascale, Cumberland)—vouches for it as absolutely authentic. She states that it was sent her by the person to whom the incident occurred—a friend of hers in New Zealand. "This man was suddenly pitched, as it were, into her life, and this is what he told her."]

He was an inventor; a genius; tall, ungainly, untidy, illiterate, uncouth, erratic to a degree.

Something had displeased him. He rushed in angry and aggressive, calling out in his excitement, "Mud has been thrown at my character, my reputation is at stake, and the directors don't care. They do not appreciate my brains, but they suck them all the same; no, they are out for £ s. d. They have been making a tool of me, but this time they have gone too far. I am through with them and the whole business, and to-night I will tell them so. I shall not listen to any more of their reasonings, I am through with all to-night."

He was tired and sat down. He threw his arms on the table, and laid his head on them, and the sigh which accompanied the action was one of great disappointment.

"Come," I said quietly, "do tell me about your latest invention. I am so interested in it. What do you do when you are inventing? Do you sit down at a table with paper and pencil before you, or do you walk restlessly about, or are all these the result of spontaneous ideas which wandered into your brain?"

He lifted his head and a smile lighted up his face. Something unpleasant had gone, some power had taken its place; his whole mien had changed.

He shook his head. "I am not an inventor, only an instrument. I am not a genius, only a medium. I was but a farm lad playing about with some implements. I was fond of Nature and knew some Higher Power controlled the Universe. I wanted to know this Power and get into touch with it. At my work I was always wondering about it. Thoughts would come into my brain; but they were not my thoughts, I had had no education, and these thoughts were beautiful. When on the farm I could see that parts of the machinery could be improved upon, and I would write to the makers, suggesting alterations. Always they would reply thanking me and advising they had adopted the suggestions. I knew nothing about patents. I did not even know the value of money. One American firm gave me a retainer and paid me £3 per week. I did nothing, and I felt wealthy. Later I went to Bendigo for a spell, and it was there I discovered things; it was there I found the Influence which works through me and makes me invent. I knew nothing about Spiritualism, had never heard the word, but I believe firmly in it now. When we started out on our journey to Bendigo, I was alone in the carriage, but later a man came in, sat beside me, and he talked about Spiritualism. I became interested, the man seemed to be expressing my own thoughts, and all the time a new strength was taking hold of me. Presently another man joined us, and he sat down and just ridiculed all ideas of Spiritualism. Then something happened, I do not know what, but thought after thought came rushing into my brain, and I just spoke them aloud. It was not I who was thinking; oh, no, I had had no education and what I said that day was printed; one of the men was a journalist. I could not have spoken those words; they were the words of a cleverer man and read like sentences in a good book. That night I lay in bed, but did not sleep. Great things were revealed to me. I saw distinctly the man who works through me, and I know who he is. He was a German who occupied a high position in Krupp's foundry at Essen. He was clever at his work, but he could not invent or improve; he would think things out all right and work them to a certain point, but beyond that point he could never go. He died and passed over to the Other World, and there he found out all he wanted to know, and began looking round this earth for someone he could use as an instrument to work out his inventions. He found me, an uneducated farm lad, and he has been working through me. I am no inventor; you see, I have only a finite mind, but he now belongs to the Infinite, and I let his influence work through me. Now I am in touch with another invention which is going to wipe out all the others. I will come back and tell you about it; you are interested. Oh, don't you see, don't you see it is not I the directors have insulted; it is the Infinite, and I am hurt because of it. But now I must go to them. No, no, you must not come with me. I respect you and use simple language when I talk to you, but when I meet the directors I shall use strong words. I am through with them."

There came a pause, and then: "Ah, no, stay. I have thought of an alternative. Good-night, I shall come back."

And he was gone,

SPIRITUALISM AND THE CHURCH.

A NOTE ON SOME RECENT SERMONS.

I have read that there is now no need for Spiritualism, as the Churches have adopted many of the Spiritualists' ideas, and that we can find all we need in them without going beyond the present teaching of the Churches.

This I have not found to be the case; indeed, I shall go further, and say that in very many churches very materialistic views are boldly expressed.

I have been travelling a good deal lately, and it may interest readers of *LIGHT* to hear my experiences when attending Sunday services in different places.

One Sunday morning I was at a very large church in Brighton. There was a large congregation, and fine music. The vicar took for his subject the "New Jerusalem." I expected from this something about our future home and the joys of the other world.

Not a bit of it. The good man was at some pains to explain that the Apostle was not referring to a Heavenly City; no, he meant Jerusalem, the city in Palestine, and he depicted that city as it might be made if a pure water supply and other municipal reforms were introduced. From this he went on to suggest reforms in Brighton. It would have been splendid as the address of a candidate for the Town Council.

He finished up by saying that we could know nothing about our life after death, and the less we thought about the subject the better. The possible pains and penalties were not even hinted at.

I wish I could remember the exact words in which he bade us live in the present. They were very strong.

On the following Sunday, I was in a village church in Hants. It was crowded to the door, and I was told the vicar here was an unusually fine preacher, a strong Socialist, and his life a most self-denying one.

He preached a most fascinating sermon on the book of Amos. Apparently the prophet Amos wrote after a devastating war, and his shepherd's soul was shocked by the luxury of the war-enriched of those days; their love of wine and good food. He found fault also with their fine houses and luxurious couches. The moral was forcibly pushed home as applying to present-day conditions, and the preacher appealed to us to give up our luxuries and live simply. But here again an after-life or a spiritual world round us *now* was never suggested; good wages and housing, and equality for all was insisted upon as the way to make man happy. It was a most interesting lecture, but would have been quite as much in place on a Socialist political platform.

On another Sunday I was in Edinburgh in an Episcopal Church. Here we had a discourse entirely on the evils and dangers of Spiritualism, in which the witch of Endor played her usual part.

We were firmly told that nothing was known of the life after death, and it showed an unworthy curiosity to seek to know what was meant to be hidden from us. The preacher strongly advised us to live entirely in this present life, and not to think about any other, nor of the state of those who had died. He ended with the words: "Let the dead bury their dead."

Recently, I attended a Presbyterian service in a large city church in Scotland. The subject this time was "The Church," and what we might do for her in the way of giving our money and our interest. Especially mothers of sons were recommended to use their influence to induce them to become candidates for the ministry. This, the preacher said, the mothers were not doing. "I suppose," he said, "they are waiting for a call to the Church from an angelic messenger." (This with a very scornful accent.) "There are no angels sent to earth nowadays."

One begins to wonder, after listening to these various discourses, what the Church stands for, if not to act as a bridge between earth and heaven, and to raise our thoughts for a few minutes each week to higher planes.

M. L. C.

You must elect your work; you shall take what your brain can, and drop all the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing.—EMERSON.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: A. Scott, 5/-; J. S. B., 2/6.

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TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Jennie Walker.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, July 7th, 7.30, Mrs. Annie Brittain.

Walthamstow.—342, Hoe-street.—7, Mr. Drinkwater. Croydon.—96, High-street.—11 and 6.30, Mr. Ella.

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

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 Mr. Clements; 6.30, Mr. Osborn.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. John Clarke; 6.30, Mr. John Osborn.

Lewisham.—The Priory, High-street.—6.30, Mrs. Clare O. Hadley.

Peckham.—Lausanne Hall, Lausanne-road.—11.30 and 7, Mr. Sutton (Sheffield). Thursday, 8.15, Mrs. L. Harvey.

Battersea.—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mr. Sturdy. 8th, Mr. H. J. Osborn. "Does Spiritualism Cause Lunacy?"

London Central Spiritualist Society, Farnival Hall, E.C.—Friday, 2nd, Mrs. Louie Harvey (psychometry). Welcome to S.N.U. delegates. 9th, select benefit concert; direction, Madame Rolls (Hampton). Tickets, 1/-; reserved, 2/-; purchase early.

Woolwich and Plumstead.—1, Villus-road, Plumstead.—Thursday, 8th, Mr. J. Osborn; after service members' quarterly meeting. Sunday, 11, open circle; 3, Lyceum; 7, Mr. H. J. Osborn, S.S.S.P.; after service, public circle; all seats free.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 3, Lyceum; 6.30, Rev. Robert King, "The Art of Meditation." Wednesday, 7th, meeting for members and associates only, 7.30. Healing: Daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "The Duty of Joyfulness"; 7, Mr. G. R. Symons on "Service." 11th, 11, Dr. W. J. Vanstone, address; 7, Mr. A. Punter, address and clairvoyance. Lyceum every Sunday at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—Great anniversary meetings (see special advt. on front page).

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. A. J. Howard Hulme, address and lecture; 3, Lyceum. Wednesday, 8, public meeting Mr. A. J. H. Hulme.

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