

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,063.—Vol. XL.

[Registered as]

SATURDAY, JULY 24, 1920.

[a Newspaper.]

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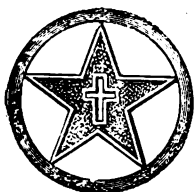
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NOTES BY THE WAY.

Writing to us lately a clergyman of the Church of Scotland refers to those of his brother ministers and himself who have attempted, with success, to bring the subject of Psychic Research under the attention of that Church. Very naturally these pioneers have been subjected to a certain amount of abuse, but as our correspondent remarks:—

I am aware that such diatribes come from excellent and earnest people who are slaves to false religious teaching and erroneous spiritual perspective. I myself was hard to convince, and only took a decided position after I had collected sufficient cumulative evidence to compel me in honesty to state my conclusions publicly.

That is useful testimony, because it is typical of the attitude of many advanced members of the Church who have found the truth in our subject. Our correspondent continues:—

In my opinion Spiritualists often suffer from a poor type of Spiritualism, as Christians often suffer from a poor type of Christianity. The best type of Spiritualism and real Christianity are at one. I know that LIGHT seeks to transcend mere psychic phenomena and attain to the highest spiritual philosophy, founded on reason and based on ascertained fact.

That also is true, and we are glad of the recognition of the attitude of LIGHT in this matter.

* * * *

Many famous authors of the past—we may instance Sir Thomas Browne—expressed their belief in the existence of spirits and their occasional activity in human affairs, although not one of them had what would be called to-day scientific evidence of it. But scientific evidence is necessary to-day, for so many persons can only approach the consideration of the matter along strictly intellectual lines. We observe in the introductory Note to the new "Psychic Research Quarterly" a complaint (?) that the Spiritualistic journals "are already committed to definite solutions of many of the most important problems involved." The suggestion appears to be that this puts them out of court so far as trustworthy information is concerned. We can understand this position, without altogether sympathising with it. Is it so very irregular to arrive at definite conclusions? we will not say final ones, for we of LIGHT, at least, never expect to reach finality on any question. But we do plead the claims of imagination and intuition, as well as of practical experience and scientific investigation. We think it was Professor Tyndall who spoke of the importance of imagination in scientific work. It is wise to believe, expect, or trust a little further than you know. Of course, as regards our fundamental idea, the reality of spirits and their communication with "their fellow-

spirits on earth," we are fully assured, and write accordingly. There are also minor matters in which we have come provisionally to conclusions, and some of these are confirmed by fresh discoveries on the scientific side as we go along. Any commercial or social enterprise which demanded rigid scientific scrutiny of every detail of its operations before it would move a step would have a short life. This is not the way things are done. There must be a little elasticity; a little faith in the future, and a little confidence in the statements of those who testify of their experiences in any matter whatever it may be.

THE SOCIETY FOR PSYCHICAL RESEARCH.

PRESIDENTIAL ADDRESS OF DR. W. McDougall, F.R.S.

The presidential address to the Society for Psychical Research was delivered on July 19th by Dr. W. McDougall, F.R.S. The chief interest lay in his development of the hypothesis of a unifying monad above all the automatisms, dissociations, and disintegrating forces with which the study of nervous disease, secondary personality, and similar phenomena have made us acquainted; and with the conclusion that this monadic ego was the principle which was alone likely to survive physical dissolution. He laid stress on the survival of those qualities which the ego had made by growth and effort of his own, in the course of his life's struggle with the subordinate and sometimes violently conflicting elements of the rest of his personality. "This theory," said Dr. McDougall, "is not incompatible with any of the facts." When we consider that this is the considered statement of the greatest living psychologist, and a thinker long and profoundly versed in the nervous and mental constitution of man, it ought to have proportionately greater weight; the more so that at the outset the speaker had proclaimed himself as in sympathy with the "right wing" of psychical research, though not undervaluing the more active and eager "left."

In the course of his conclusion, Dr. McDougall briefly retraced the growth of after-death ideas, from the early savage conception of a body needing food, weapons, and so on, up to the idea of the body without needs, then of the spirit divested of body in human form, and finally carried us up to the fine conception of the ego with its perfected powers and faculties forming part of some transcendent group, "for we are social beings," and "the wages of going on" are what we desire.

L.

THE DREAM CHILD.

Belovéd, a dream child sleeps within my heart,
And though this body of mine may never know
Its living lips upon my eager breast,
(Your path and mine so far, so far apart)
Somewhere, I think, its limbs in beauty grow,
Born of our hopeless hunger, our long unrest.

Somewhere our straining spirits meet and kiss,
Free of the body fettered and denied;
Somewhere our frustrate longings come to birth;
On some undreamed-of plane we know the bliss
We have not known—the lover and the bride,
The consummate passion crucified on earth.

Somewhere (tread softly, lover, upon my dreams!)
Your child and mine plays laughing in golden light,
(Though here the wish goes ever unsatisfied),
Knee-deep in flowers and splashing in starry streams.
But, ah, when tiredness comes it creeps at night
Into my arms that are always waiting wide.

—TERESA HOOLEY.

It [psychical research] is the most important work that is being done in the world—by far the most important.—W. K. GLADSTONE.

SOME PHYSICAL PHENOMENA IN PRIVATE SEANCES.

By N. JARINTZOV.

[Mme. Jarintzov is the author of several books on Russian language and literature.]

After two years of communications from my son (killed in France in 1917) through several mediumistic friends in England, I came in February last across a Russian family in London, the members of which turned out to be greatly interested in all psychic matters. I was asked to form a small circle and a well-known professional medium was invited to "launch us," as it were. In the course of the first month after we began to sit regularly every week, Mr. X.'s hand began to produce some startling drawings—scenery and portraits from the "next-door" world. He sat with his eyes closed and with his head turned away, but the technique of the drawings was such that it was obvious that the powerful intelligences who were using his hand could see their work down to the subtlest detail. Since then, the development of Mr. X.'s mediumship and of that of his family came with astounding rapidity. Even those who talk about "a quickly developed mediumship vanishing as quickly as it comes," would feel more than satisfied if they could ever get the amount of phenomena and communications we had in three months without patiently sitting in expectation for many years—which is very often the case with private developing circles. The presence of the professional medium became, after the first four sittings, unnecessary. After some keen experimenting on the part of the spirits, four men and myself were chosen from amongst the friends of the family in order to complete the circle, as we were told that our mediumistic capacities blend with those of Mr. X., his wife, and their two sons. Three of that family are now clairvoyants, seeing visions simultaneously in broad daylight; two of the four can write automatically, and two have turned out to be exceptionally powerful mediums for physical phenomena.

The explanation of this rapid mediumistic development lies, to my mind, in the fact that the X. family is a wonderfully harmonious one; all four of its members are ardent students of the Far East, its history, its languages, and religions; they are sane, happy, broadminded, and highly spiritual people, and all of them artists. Above all, they whole-heartedly believe in intercourse with the spirit world being a means for spiritual growth and self-development, and a help to the understanding of the Highest.

After many wonderful drawings and much lofty teaching (some of it in Nubian, Persian and the sacred Buddhist), private communications from our beloved ones and from friends who turned up quite unexpectedly (all of this in Russian, as we are all of us Russians), we were told that physical phenomena would shortly be given and would develop to a high degree.

The first big séance specially directed from the other side for physical phenomena took place on May 6th. It lasted from 8.30 till after 1 a.m. It began with noises inside the table (we were already familiar with this manifestation), and the most vigorous, erratic and unexpected movements on the part of that piece of furniture. These phenomena took place in daylight, and it may be mentioned that a great deal of our present physical phenomena occurs in broad daylight, though before the power developed to that degree we were always asked from the other side to put all lights out. Then the table (a small square one, strong and heavy), after wildly jerking itself to and fro, rose into the air and continued swaying and pitching about. Our hands could just hold on to it above our heads. With the permission of the working spirits, we made the experiment of trying to lift it ourselves; but we could not; it seemed to be glued to the floor. When it again rose I placed myself under it and got hold of its edges; immediately it lifted me so that my feet were dangling about half a yard above the floor. Amid general laughter (there was nothing uncanny about it) I asked to be let down. Again rising, the table lifted two of the young men, who were shorter than the others and could not hold on to its legs. We asked whether we might have a "fight" with it, and tried our best, but the table got decidedly the upper hand and continued its jerking and pitching in the air to such an extent that Mme. X. and I soon had to give up those gymnastics, and only the men remained at it without minding their muscles or stiff collars—the latter of which soon lost all their stiffness!

I must not forget to add that questions and answers were taking place again and again, as strong jerks up and down, or sideways, would come from the table for the "yes's" and the no's" almost before we had time to utter our questions.

After more than half-an-hour of these manifestations we asked for a rest and a talk, and we were given it, sitting quietly. In the course of the talk with our invisible new friends we were told that most interesting phenomena were to take place, and that "an object will be taken away." Here Mme. X. impulsively asked that it should not be the little ikon of the Virgin which her husband always wears on his watch chain, ever since he

got it at Lourdes. To this there was no answer. Next, I took a seat on the large, heavy Chesterfield sofa in the furthest corner of the room in order to rest a little. All the others remained at the table about the middle of the large room. But the moment I asked (jokingly) whether my boy minded this, or not, the table was precipitated towards me, pulling all the men after it, and leaned against me; in a minute I felt the sofa under me lightly and nimbly starting along the carpet, while everyone's hands were touching the table only; mine on the sofa side, and all the others' on the remaining three sides. In this manner the whole of our company, plus the sofa (with myself being driven in it), was pulled right across the room close up to the open piano. There we stopped—squeezed between the piano and the sofa. Of our own accord we all of us naturally moved to the back of it, but kept our hands in contact with the table, which remained pressing against the piano just below the key-board. It did not remain inactive for long; in a minute or so one of the young men (we were four men and three women in all) was precipitated on to the sofa in an awkward position, with his head hanging down between the piano and the sofa and his legs sticking over its back, while the table immediately climbed on the top of him, pinning him to his place, as it were. We asked whether this was just an expression of merriment on the part of the spirit people in response to our pleasure. This time both the table and the sofa answered by independent knocks and jerks that such a move was necessary for developing intense power, as a strained position of a "physical" medium renders a great help to the people working from the other side and trying to produce physical phenomena. We did not wait more than three minutes when the papers lying on the top of the piano began rustling loudly; then there was the distinct sound of someone fingering the keys. Another moment, and various disconnected notes were sounded at different parts of the keyboard; it was just like a baby's trying to play and stretching its arms as wide as it could; some notes were gentle and weak, repeated over and over again, others came with unexpected bangs suggestive of eagerness and impatience. By and by, the sounds became rhythmical, march-like, although no real melody was attained. (On the next day we had a little "talking" séance through the same table, and my boy said that it was he who was allowed to try his best to play the piano, and that Scriabin, the Russian composer, was going to try it next time.)

While the "music" was going on, for more than half an hour, the table and the sofa were far from being in repose; they vibrated, produced inner noises, and moved and jumped vigorously all the time (with the young man still nailed down to his place), until the sofa lightly rose up vertically on its side, liberated its prisoner, and then began manipulating partly in the air and partly touching the floor, making of it such a complex performance that none of us knew where he would find himself or herself the next moment. All we could do was to keep in contact with it and with the table, touching them anyhow, anywhere. Then, at our request, the sofa placed itself "respectably" on the floor, and we all of us joined our powers to shift it, but could not move it as much as one inch. Then came from the little table the demand for the alphabet (it vibrates in a special way, signalling for it), and it spelt out, "Now look for the thing."

The light was switched on. In a few seconds we saw Mr. X.'s watch, which he had placed on the cabinet before the séance began (in anticipation of the gymnastics that would have to be gone through) detached from its chain and lying about eighteen inches away from it; and the little ikon was gone from the tiny ring. I must add that Mr. X. always wears the ikon right inside the ring, nearest to the watch, while a key and a pencil are put on the same ring, so that it is necessary to take them off first if you want to get at the ikon. But the pencil and the key were in their place, while the ikon was nowhere to be seen. Mme. X. was almost alarmed; but the table declared that the ikon would be returned that same night. Darkness was demanded again, and the manipulations with the table and the sofa re-commenced, interspersed with bits of our conversation with the spirits and with their intervening in our own talk of their own accord. We asked whether the phenomena with the table and with the sofa were necessary in order to keep our minds occupied while the ikon "was being returned"? But no: the reply was that all those vigorous movements were necessary in order to develop the required intensity of power for the more difficult part of the work. Then came the demand for the alphabet again and we were told to "look on the column." On the light being switched on, we saw the vase that usually stood in the centre of an old-fashioned corner-column shifted to its side, while the ikon was lying in its centre. There is no need to add that, had it been there before, we could not have possibly avoided noticing it.

We asked for more phenomena. It must have been past midnight, but we did not feel tired, and the spirits said that the power was very good. Presently one of us ladies felt a hand touching her hair, and we all of us heard the sound of a large ornamental hairpin falling on the carpet. When the time came for this phenomenon to be verified, we were told through the alphabet to look for one hairpin on the table and for another on the mantel-

piece. Both were found quietly lying as foretold. Gradually we began to feel very tired and asked for permission to switch the light on and to end the séance; but we had to wait almost for twenty minutes in the dark before the permission was given; we were told that the great amount of the mediumistic power had to be dispersed gradually, and that we were to sit quietly while the spirit workers were taking their leave "one by one." But more striking phenomena were promised in the following séances.

(To be continued.)

WEAPONS.

A NOTE ON THE LAMBETH CONFERENCE.

We have been warned recently to be prepared for a concerted attack by the Church, and the decision to discuss Spiritualism and Theosophy with closed doors at the Lambeth Conference, now sitting, looks as though it is likely to be vigorous. In the great family of the readers of *LIGHT* there are no doubt some who belong (like the writer) to that Communion, and it behoves us to be ready, like the African insects who mass themselves silently on the traveller, and at the signal of their leader, all bite simultaneously. This is not exactly a Christian simile, for we are no enemies to those who are opposed. It is always a good thing to think of them, no matter whether the ground of difference be political, religious, or philosophical, in the way that St. Paul was taught at Corinth. "I have much people," said the Divine Love, "in this city" (Acts xviii., 10), and yet, judging by the appallingly candid indictment of them given by the Apostle in his letters, they were among the blackest of the black sheep gathered into the fold; but yet they were His.

Now, among the arguments which will be brought to bear against our movement, the appeal to the Bible will certainly not be overlooked. Outworn and threadbare as it is to older adherents, it may yet be useful to newcomers—and are they not daily added to us?—to know how strong the counter-position is. I am not here speaking of the record of actual psychic phenomena, of which our Bible is so rich a repository, but of the results of scholarly analysis and interpretation of the text. When anything is founded upon words, the victory lies with those who can show on which side the words really witness. Many a passage which seemed against us has thus been proved to our advantage. The object of this note is to call attention to a forgotten ally, whose work may be placed beside that of more recent scholars. Such invaluable articles as Dr. E. T. Powell's "Psychic Researcher in the Greek Testament" in *LIGHT* of last year (pp. 37, 45, 48, 60) and his earlier pamphlet, "The Psychic Element in the Greek Testament"; also "The Spiritualism of the Apostle Paul," by the editor of the "Psychic Gazette" (September and October, 1918), and others, may be supplemented by the careful study of Old Testament terminology to be found in Sir Walter Scott's "Letters on Demonology and Witchcraft." That this book is nearly a century old is not a matter for apology. The Bible is fairly old itself, and our subject considerably older still. The value of the contribution lies chiefly in a glossary of the Hebrew terms, very carefully analysed, in the Appendix to the edition of 1831, added by another hand; and supporting Scott's position with regard to the meaning of *witch*.

One of his most effectual points (Letter II.) is that this word has no connection with the mediæval sense attached to it since, and that witchcraft, as we understand it, had no existence in Bible times. If this is so, those who think to support the antiquated statute, or popular prejudice, by Bible authority in this connection, will find a quibble under their feet.

Of quite a different type, but sound for those to whom it appeals, is another of his arguments, against the theory of diabolic origin. It would suffer by being put into any words but his own. "There would, we presume to say, be a shocking inconsistency in supposing that false and deceitful prophecies and portents should be freely circulated by any demoniacal influence, deceiving men's bodily organs, abusing their minds, and perverting their faith, while the true religion was left by its great Author devoid of every supernatural sign and token, which, in the time of its Founder and his immediate disciples, attested and celebrated their inappreciable mission" (p. 70).

It is to be hoped that it gives the famous author pleasure to know that he, "being dead, yet speaketh" and is heeded; and perhaps some of those who go merely to search the Scriptures for phenomena, and the "diamond dust of the miraculous," may discover a higher use, and learn that to the awakened spirit they are a vital and indispensable source of spiritual nourishment.

EDITH LEANING.

L.S.A. MEETINGS. Mr. Alfred Punter will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

PRAYERS FOR THE "DEAD."

SERMON PREACHED AT CHRIST CHURCH, ALBANY STREET, BY THE REV. F. FIELDING-OULD, M.A.

There are still some who think it either useless or impious to pray for the departed, and I have just received a pamphlet from the Protestant Truth Society, describing it as a Pagan practice, contrary to the teaching of the Scriptures and inconsistent with true Christian belief.

Is then our condition irrevocably determined for all the ages of Eternity by the conduct of a few short years on earth, burdened with hereditary weakness, with imperfect knowledge of vital facts and amid the seething temptations of every hour?

The idea is a tragic absurdity and entirely contrary to commonsense and to human ideas of just dealing. God, we are assured, earnestly desires to bring us to perfection and happiness. Will He then give up the attempt at the first breath of opposition, is He so easily thwarted and so miserably infirm of purpose?

The abuses of the pre-Reformation Church and to some extent of the Roman Communion to-day may well explain the nervousness of some staunch Protestants. A man might live as he liked if he had money to pay for masses for the repose of his soul when he was gone. The Pope had access to the "Treasury of Merit" accumulated by the saints, and might for a consideration draw upon it to pay off the debt of Purgatory incurred by the sinner. I remember, when I was in Rome at the time of the Pope's Jubilee, being urged to visit the seven Basilicas, that I might gain the seventy or so days of "Indulgence" which should be my reward at each.

What is death that it should carry us beyond the need or scope of prayer? There are no dead. Those whose only reliable guide is the Bible may note that Abraham, Isaac, and Jacob are alive, since "God is the God of the living," that Moses and Elijah were alive on the Mount of Transfiguration and that the penitent robber was alive as he stood wondering at the side of Jesus in Paradise.

The boy you lost in Flanders, for all his virtues, was imperfect; he is progressing by effort, he is still under God's providence and he therefore needs and desires your prayers. Is there any place or condition where they cannot avail him? "Whither shall I go from Thy spirit and whither shall I go from Thy presence?"

The war should have cured us once for all of this prejudice, for "there was not a house where there was not one dead." Thoughts of love, kindly wishes, proud memories follow them into the unseen, but more than that, many are sending a wave of trusting, healing, intercession.

It is a great reward of well-doing that some remember us with gratitude, bless our memory and pray for us. We go among new surroundings and to new friends, but we carry testimonials with us. It is the penalty of ill-doing that we leave behind us a foul trail like a fox; the sorrows we occasioned, the wrongs we did, cry after us for vengeance. "Their works do follow them."

I might quote St. Cyril, St. Basil, St. Augustine, St. Chrysostom, St. Ambrose and many others, that prayers for the departed are good and useful, but I would rather base the practice in these days on commonsense than on authority. It is a work of love, it involves an unselfish effort for another's good, and therefore is certainly pleasing to God. To kneel down and plead for a suicide whom we have never seen, to pray for an executed criminal we have read about, to intercede for some frail and erring friend, whom we might have helped and neglected while he was with us here—can any say that such action is not prompted and inspired by the Divine Spirit Himself?

If you were dying, slipping away, losing hold and dropping out of this "pleasing, anxious being," would you desire the prayers of good people? or would you like to hear them mutter, "he has made his bed and must lie on it?" A weeping friend holds our hand, he is being left behind, he cannot come with us through the gloomy valley—shall we despise the prayer of love which may play like celestial light about our unknown path? When the angels meet the bewildered, half-conscious spirit and lead it away over the flowery hills, think of them pausing to listen and saying among themselves: "Someone loved this soul, hark to the sweet music of the prayers which follow after him!"

LAUS DEO.

"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.
R. McAllan	1	0	0
Mrs. Tranchell	0	4	6

MISS ANNA CHAPIN acknowledges, with grateful thanks, donations received by her through *LIGHT* amounting to £14 12s. 6d., and others not received through this journal. We have to record a further donation: Mrs. G. Nott, 5s.

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

TWO BOOKS.

"THE VERDICT—?" AND "THE FELLOWSHIP OF THE PICTURE."

In spite of the excessive cost of printing and publishing, a surprising number of new books continue to come to us for review. Doubtless the explanation is that Spiritualism and Psychic Research occupy so great a place in public thought that the supply is in some sort an indication of the present demand for new light on these matters.

We take the first, "The Verdict—?" by Tertium Quid (Kegan Paul, 6s. net). It is a "Study of the probable origin of certain Psychic Phenomena, together with a record of very striking personal experiences." (Psychic, by the way, in the sub-title is spelt "physic," which is unfortunate.) It contains an Introduction by Miss H. A. Dallas descriptive of the circumstances under which Captain — (the author) came to write the book. There is also a Preface and a Foreword, so that the reader starts on a study of the matter well equipped with explanatory matter.

"Tertium Quid" certainly approaches the matter in a sensible and reasonable way, and with sufficient knowledge and experience to justify the publication of his work. He appears in the character of a judge summing up evidence which he leaves to his "jury of readers" to consider and record their verdict.

The book commences with a consideration of the Spirit Theory and is full of information which, though not new to the instructed Spiritualist, is likely to be very useful to the novice. Indeed, that observation will apply generally to the whole of the book, for in writing it, the author, as he tells us, had his eye on the "man in the street." He covers the ground admirably in a discussion of the difficulties as thus:—

There are frequently puzzling things—things that do not seem to "square." Along with communications which are obviously genuine, because it would have been literally impossible for the medium to obtain by normal means the required data, we get disconcerting little incidents that almost make us revert to the idea of play acting and humbug, which the facts have caused us to abandon. These things often unduly impress the shallow observer, but nevertheless they occur and they cannot be ignored.

No, they cannot be ignored, but it is wiser perhaps for the inquirer to hold fast by the obviously genuine things, until he understands the psychology of the matter and knows how great a part the "dream-consciousness" of the medium plays in the matter, and how it is through this "dream-consciousness" that the genuine communications come when they do come.

In the chapter on "The Fraud Theory" "Tertium Quid" effectively disposes of some of the shallow fraud theories, especially the supremely silly idea that mediums maintain a kind of Information Bureau. He shows that the cost would be on an average ten or twenty times as much as the fee for each sitting, even if the Bureau was on a relatively small scale, i.e., to cover private information about two hundred and fifty thousand people out of all the millions in this country. The "Telepathy Theory" also has a chapter, and is treated with impartiality and understanding. Following come accounts of sittings with various mediums, including Mr. J. J. Vango, Mrs. Annie Brittain and Mrs. Leonard, and the results are carefully analysed by the writer, who adds some statements by witnesses, and winds up what is really an instructive and impartial statement of the whole case by leaving "the verdict" to his "jury of readers," an excellent idea. There are some useful appendices,

one giving a classification of mediumistic phenomena and another suggesting post-mortem tests, a method which so far has yielded very poor results, but is perhaps still worth following as a counsel of perseverance. There is also a Glossary of Terms. That, too, is useful, and the appearance of these explanatory chapters shows how thoroughly the author has done his work. These painstaking methods are highly praiseworthy, and in pleasant contrast to the necessarily imperfect, sometimes, we fear, slipshod statements that marked earlier presentations of a subject which under purely intellectual treatment showed itself to be far more complex than its enthusiasts might have supposed possible. Nothing that is worth having is cheap and easy.

We turn now to "The Fellowship of the Picture," an "Automatic Script taken down by Nancy Dearmer, with an Introduction by Percy Dearmer, M.A., D.D.," and edited by him, to which references have already appeared in LIGHT. (Nisbet, 3s. 6d. net.) It is indeed a remarkable book, alike in respect of the circumstances in which it was received, the fact that although psychically communicated it does not deal with psychic subjects in any direct way, and the matter and manner of the communications.

When Professor and Mrs. Dearmer were staying in their country cottage in the summer of 1919, Mrs. Dearmer felt impelled to sit down and allow her hand to write automatically. She had previously felt a marked dislike to all such supposed manifestations, and had never imagined herself to have any psychic powers or gifts. She wrote without knowing what she was writing. At first the writing was incoherent, but gradually settled down into clearness. Thereafter she wrote daily for half an hour, and at last the book was finished. Neither the Professor nor Mrs. Dearmer, it seems, had any clear idea of what was intended. They offer no theory about it. They know that neither of them was the author, and find it very difficult to frame any hypothesis except that in some mysterious way it did emanate from the mind of the friend whose name or initials "came through" several times during the writing. Moreover, the signature given corresponded with that in letters received from him during his earth-life. He was a well-known man of academic attainments, and noble character, who was killed in France in 1918. Before he "passed out" he was anxious to add another book to those he had already written, and "The Fellowship of the Picture" claims to be that book. The title was given by the communicator, a fact worth noting, in view of its peculiarity, and doubtless also its unexpectedness.

The book consists of a series of short chapters on the life of to-day and the ways in which it may be purified, exalted and spiritualised. Its phrasing is direct and trenchant. It abounds in those "sabrecuts of Saxon speech" so refreshing to persons who are tired of artificialisms of language and demand fresh air and living meanings. The communicator himself is clearly aware of this, for in the opening chapter, "Escaping from Conventionalism," he writes:—

If we are going to help folk now, we have got to get away from conventionalism and talk about prayer and God as we talk about cricket or other pursuits, that is, with entire simplicity of thought and word. We must pay God the compliment of treating Him as real. So if I seem to use phrases unlike the usual religious phrases it will not be from lack of reverence—but rather, I hope, from a profound reverence—a reverence too deep to allow me to hide God behind a veil of conventionalism.

Here is another example of the tone and teaching in the book:—

You never really thought before how much God needed your help, did you? People generally think mostly of their need of God's help; but the other is just as necessary if the plan is to come true. And when the plan comes true, heaven will be upon earth and earth will be heaven; and that is not an impossible dream, but something we may all work for—you on earth and we over here.

That state of things is the "Picture"—the work upon which God, as the Great Artist, is engaged. Hence the title. We have read the book with keen

interest and an impression of the deep reality underlying its pages. The communicator expresses in the simplest language ideas which more sophisticated minds treat from a purely philosophical standpoint and in words of learned length and thundering sound. Yet truth is "always simple." It is only error that is "compound and generally incomprehensible." Science which deals with facts may require keenness of intellect and an abstruse vocabulary. But this book deals with life, it is a human document, perfectly to be understood of the people, and bound to be helpful to everyone who has any touch of the Divine simplicity which belongs to all the deeper and more vital things for which we do not have to search with microscopes, and which, indeed, microscopes invariably overlook.

FROM THE LIGHTHOUSE WINDOW.

The Editor of *LIGHT* appeared by invitation before a meeting of the Lambeth Conference Committee on the Relation of Christianity to Spiritualism, Christian Science, etc., on Friday, the 16th inst. He met with every kindness and courtesy from the prelates concerned, and the interview, which was a pleasant one throughout, appeared to be mutually satisfactory. He was struck by the fairness and the plainly earnest desire on the part of the bishops to get at the truth concerning what is admittedly a very wide and difficult subject. Beyond that we can say no more at present.

The first volume of the Rev. G. Vale Owen's famous scripts, "The Life Beyond the Veil," was reviewed by Sir William Barrett in the "Evening News" of the 16th inst., under the title, "A New Pilgrim's Progress." In the course of his review, Sir William writes:—"Some of these messages are only explicable as proceeding from those who have once lived on earth. This momentous conclusion has been strengthened rather than weakened by a growing weight of evidence. It naturally excites incredulity, but no vociferous Sadducee has any right to shout a scornful denial unless he can show that, after an equally laborious inquiry into all available sources of information, he has been led to an opposite conclusion. And this has not yet been done."

Sir William has achieved in this case a difficult task with his customary skill and critical ability. It is by no means easy to appraise the value of the scripts. As we have written in *LIGHT* and elsewhere, a complete judgment is impossible until all four volumes have appeared. And we are led to believe that each successive volume will throw light on those preceding it, and carry the theme to great heights.

A portrait of Dr. Percy Dearmer, Professor of Ecclesiastical Art at King's College, London, appears in "The Graphic" (July 17th), together with a long review of "The Fellowship of the Picture" already referred to in our columns.

Mr. George H. Lethem, in the July "London," writing on "Apparitions," says, "There are many Spiritualists who regard apparitions with a feeling approaching aversion, on the ground that their production very rarely convinces anyone of the presence or intervention of spirit-beings, and much more frequently leads to unjustified suspicion of trickery." He recalls the fact that David Duguid had a great objection to apparitions, on the theory that they were the work of elementals, and that the presence of these undeveloped entities should not be encouraged.

Mr. Lethem reproduces from Colonel Olcott's "Old Diary Leaves" the account of the production of an historical apparition by Madame Blavatsky in the case of the large signet ring, now the badge of office of the President of the Theosophical Society, and at present worn by Mrs. Annie Besant.

The Hon. Mrs. Ames writes to say that the correct version of her remark at Folkestone (reported in this column in our last issue) was that "Moses was one of the greatest natural Spiritualists, in constant communion with direct help, and he was his own medium." The report in the local paper from which we took our extract had made the speaker say, "because he was his own medium."

The "Church Family Newspaper" contains particulars of remarkable "healing missions" in America. At missions in Los Angeles and Louisville of four days' and two days' duration a conservative estimate of the people ministered to is given at 3,200 and 2,400. This is typical of what has been happening throughout the States. In Baltimore, some 2,000 people were ministered to in the course of two days, and it is said that about 30 per cent. seemed to be physically benefited.

The Rev. W. S. Howard, Rector of St. Paul's, Minneapolis, reports, "Most astonishing results followed from this spiritual work of healing. Many scores of people were greatly benefited. Some of the specific cases of healing are as follows: One blind person immediately recovered her sight; another, two years blind, gradually recovered her sight in two days. Deaf people were made to hear. One person incapable of speech from paralysis was entirely cured. Cripples were enabled to walk perfectly, and some others were greatly improved. Two cases are known of people with ulcerated stomach, one pronounced hopeless by the doctors, instantly cured. Many other ailments of all sorts are known to have been healed instantly, and to all these known cases and many others a great spiritual uplift has resulted. We consider the spiritual awakening and quickening of the people is even more remarkable than the physical healings. We believe it is well that our churchpeople, generally, should know of this wonderful work that reminds us of the days of Christ and the Apostles on earth."

Mr. B. J. Ewins, one of our subscribers in South Africa, writes to express his appreciation of the articles by "Quæstor Vitæ" which have appeared in our columns. He says, "To the student of life, they are not only interesting but very instructive as well. I am not the only student in South Africa who feels indebted to the writer for such a lucid and rational exposition of the subjects brought forward; and I venture to express the hope that we may have the opportunity of reading more articles from 'Quæstor Vitæ' in the near future."

Those who early secured their tickets for the Farewell Luncheon to Sir Arthur and Lady Conan Doyle may congratulate themselves on their promptness, for many have been disappointed. Fruitless applications for tickets still continue to be received by the committee.

The "Occult Review" for July contains an admirable summary of the views of Allan Kardec with regard to Reincarnation, together with some communications received by French Spiritualists on this subject.

Mr. Stanley De Brath, in an important communication which appears elsewhere in this issue, gives his impressions of the recent Annual Conference of the Spiritualists' National Union at Reading.

Those who were present at Reading, besides hearing a very able address from Mr. De Brath, had the opportunity of learning from him how he first came to be interested in, and then convinced of the truth of psychic phenomena. Also at the Reading Lyceum, under the conductorship of Mrs. Percy Street, Mr. De Brath spoke to the young children. Refusing to mount the platform, he took a seat among the little ones, and talked to them in a simple, convincing way that won all hearts.

We note in the "Harbinger of Light" that Sir William Ellison Macartney, the Governor of Western Australia, in opening an Anglican Church festival in Perth (W.A.), made some striking comments on the spread of Spiritualism.

"Spiritualism," said Sir William, "had since the war been gaining a hold on all sorts of people. Not merely emotional feminine minds had been attracted, he said, but people suffering great loss had come under the influence of its teaching. The seemingly irresistible desire to know what was happening to those who had crossed the bar to the great beyond was attracting hundreds of thousands, who fully accepted what was taught by modern Spiritualists."

Sir William added, "It would not do for the Church to waive the question aside. It had to give some satisfactory advice and some principle by which an agonised mind could settle what was right or wrong. He said that the present era was one in which all sorts of forces were being revealed. Things that the scientists of other days had never dreamt of were being manifested and accepted. It was vitally and urgently necessary that the Church should prepare itself to grapple with them, and to-day they were not fully equipped. Unless the people gave ministers the means, they could not prepare to grapple with all the phases of thought and emotion now prevalent."

Mr. Victor E. Cromer, commenting in the "Harbinger" on this quaint idea of the flock prodding the shepherd, says it is reminiscent of a man following a crowd during the French Revolution, who, when a friend met him and asked him where he was going, replied, "I have to follow these people. I'm their leader."

THE DANGER TO THE SPIRITUALIST MOVEMENT.

To the Editor of LIGHT.

Sir,—When attending the recent Conference of the Spiritualists' National Union at Reading, I was much impressed by several aspects:—

(1) The obvious brotherliness between delegates from all parts of England, chiefly the North and Scotland; (2) the religious atmosphere and the confidence in guidance from the Unseen; (3) the enthusiasm for the Cause among the delegates, the large majority of whom are working men and women themselves, or represent societies of working men and women; (4) the desire for a consistent philosophy into which the phenomena can find their natural place; and (5) a keen conviction that Spiritualism contains the germ of national harmony in religious outlook. The movement is *alive, and working*.

And I could not but compare these features with the attitude prevailing in the South, which I must regretfully call static rather than dynamic, individualist rather than collective, apathetic rather than energetic, and, to speak plainly, selfish.

We have one or two score of willing workers who give of their best without stint, sacrificing ease, leisure, money, and even health for their convictions in the cause of Truth, often exhausting themselves in the effort; and I am irresistibly reminded of the cynical saying that the world is full of willing people, some of them willing to work, and the others willing to let them do it.

There are a number of well-dressed ladies who are ready enough to pay their guineas and half guineas for séances at which the same phenomena are repeated time after time, which may be of great benefit and use to enquirers, but serve little purpose to those who, though already convinced, have neither the capacity nor the desire for analytical research work. I do not see study groups, or much interest in the bearings of Spiritualism on personal life and action, or on its philosophical, religious, political, and educational aspects. I do not find that most persons seem even aware that it has these aspects: they merely rest in the phenomena, and (apart from a ministry of consolation to the bereaved which I should be the last to undervalue) they seem to want the spirit-world to serve their temporal needs rather than themselves to serve the purposes of the Kingdom of God, which, at the present moment, is to bring home to mankind that Spirit is a reality, that the Self survives the death of the body, and *all that these statements involve*. I do not see any combination for putting the movement on a sound financial basis; and little can be done nowadays without money—for money contributions mean unselfish effort by those who can make no other effort.

With adequate funds, we might (1) assist the superannuated mediums who need help; (2) assist our poorer members in their hard struggle with post-war conditions, (3) form a reference library of extended value, (4) publish ourselves any works which really advance the Cause, refusing the rubbish which now finds its way to the public, (5) pursue systematic research and analytic work on records. If those who have wealth and have derived definite and distinct benefits from Spiritualism, would come forward to aid its progress, this and much more might be done.

In research work it is high time to abandon the "cautious" attitude which was right and necessary till the leading phenomena (on which all objective proof rests) were proven. To act as if they were still unproven, and as if our main duty were to convince obstinate sceptics, or as if we were afraid to adopt spirit-return even as a working hypothesis, for fear of what the Rationalist Society or anyone else may say, is not caution, but may be mere cowardice.

There are five crucial forms of phenomena which cannot be referred to telepathy, nor to subconscious muscular action, nor to anything but external disembodied intelligences. They are:—

Materialisations, when these show recognised faces.
Psychic photographs, when taken under test conditions.
Direct writing on the photographic plate under test conditions.

Telekinesis, when force is directed intelligently without physical contact; and,

Penetration of closed spaces or of solid matter.

All these have been proved by exact and reliable observers. They are therefore possible under natural laws. The working hypothesis is then that there really are invisible operators. There are also other phenomena whose genuineness is not denied by unbiassed critics, though it is difficult to separate the parts played by subconscious mentation and telepathic influence. It can, however, be done by such tests as the "book tests" so ingeniously devised by the Rev. Drayton Thomas.

A more fruitful line of research than the attempted repetition of previous results would be to devise, in conjunction with the invisible operators, further experiments to discover the laws and limitations under which physical phenomena are possible, and to analyse existing (verified) automatisms, and other records. There might thus be built up a structure of experimental psychology which will unify religious with scientific concepts, will throw light on Com-

parative Religion, and, best of all, will produce a mentality to direct physical science, not to the enrichment of a few nor to the slaughter of many, but to the social betterment of mankind.—Yours, etc.,

STANLEY DE BRATH.

DIRECT VOICE MEDIUMSHIP.

In his recent book Mr. W. Whately Smith casts doubt upon the reality of the "direct voice," which naturally occasions surprise or amusement to those of us—and they are now many—who know the phenomenon to be an absolute fact.

In view of the interest now existing in this form of mediumship—"trumpet mediumship," as it is sometimes called—we quote from an answer given by Mrs. Mary T. Longley, of Washington, D. C., in reply to a question from a correspondent of "The Progressive Thinker" (May 1st, 1920), from whose columns we take the statement, which we have had slightly to reduce. It is worth noting that under good conditions the direct voice can be (and frequently has been) heard in a fully lighted room:—

The medium must hold the trumpet and allow the spirits to use his vocal organs until they grow strong enough to handle the instrument independently. In this case the presumption is that the séances are held in a darkened room, and that no mortal eye could detect the fact that the trumpet was being held by the medium and his voice speaking through the tube, unless he chose to tell the sitters of this fact. The whole procedure savours of deception. That is to say, while the sensitive might be thoroughly honest and conscientious at first, if he held the trumpet and talked through its mouthpiece and could make the audience believe that independent demonstrations were thus given, it would be a great temptation to him, or her, to continue on that course, and to thus become one of that despicable class—a mediumistic fraud. On the other hand, if the holder of the trumpet was a trance, or semi-trance, medium, he, while personally intending to do right, might become the victim of some earth-bound and mischievous spirit; and there might be many such, who delight in "fooling the people." And thus the medium would be made to give deceptive messages, seemingly, by independent trumpet work. In any case, it is playing with fire to begin to "help the spirits" in their efforts to develop any phase of mediumship by any method that savours of or will lead to trickery. When a spirit talks through the trumpet when in the dark, that mechanical contrivance is supposed to be lifted and used independently of the physical help of the medium, but if, instead, it is held and spoken through by the medium, he is falsifying, even if he is giving correct and veritable spirit messages to parties present. He could as well give those communications *via* the medial organs without the deception or use of the trumpet. A medium who will lend himself to any such practices is reprehensible, for there is no "physical and objective phenomenal mediumship" in the case, and the parties are claiming to be what they are not, and are shams in the truest sense of the word. In the development of trumpet mediumship the sitters might place the instrument in a sloping or inclined position on a stand or table close to the sitters, or in the centre of the circle, and thus eliminate the necessity of the spirits lifting the tube and taking it from place to place. The unseen operators could thus use the mouthpiece for the concentration of vocal vibrations without the need of its levitation, and later, when accustomed to the work, they could be prepared to lift the trumpet from the floor and to convey it whence they desired.

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

A QUAKER MYSTIC.—It is universally recognised that the influence of sex attraction may be either the means of moral degradation or the greatest stimulus to the development of the highest qualities of mind and spirit. That it is a natural instinct seems no reason why we should suppose that it must therefore be confined to our present stage of being; for the same objection would apply to the survival of parental and filial affection. That, too, is a natural instinct, but we do not on that account doubt its continuance beyond the grave. The Church of England clergyman who edits "Visions of Christ and Other Experiences of a Quaker Mystic" (Watkins, 3/6), assures us that it is not a literary fiction and that its author is "a sane man still living in the flesh." Yet to this sane man living a lonely life in the flesh comes the daily awareness of a sweet feminine presence, a presence belonging to another realm, sometimes seen in dreams and almost always consciously felt. Like Dante he has his Beatrice. She cheers and comforts him in moments of depression, encourages him in moments of fearfulness and doubt, and gives him much wise and kindly counsel. Through her he gains some of the deepest experiences of his inner life till at last he attains to "visions of the Christ." It may be all self-delusion, but if so it is such a beautiful delusion that one cannot help wishing it were true.

SPIRIT PRESENCE AND SPIRIT MINISTRY.

A VICAR RELATES HIS EXPERIENCES.

[We have seen the clergyman (a vicar in a Northern town) who narrates the following experiences, and are satisfied of the truth of the account he gives. The case is, of course, neither amazing nor unique—there are many such experiences, though few of them see the light—but it is immensely helpful and interesting.—Ed.]

In 1916 I was a Padre in the division sent to relieve General Townsend in Kut. Two successful attacks upon the Turkish lines had made terrible inroads upon our force, and a third time we went into action against what we were told was the key to the whole position. It was now or never, and we meant getting through at all costs. As we marched under cover of dark into position for an early morning attack, I was most extraordinarily conscious of all our old pals with us. Instead of going up without half our officers and men, I felt we were going up at full strength. Such was the strong impression left upon my mind.

Three days later, when back in hospital, wounded, one of my regiment sang out for me across the tent and I went. "What do you make of this, Padre?" he asked. "You know the morning we were both hit; well, as we advanced I saw Capt. X. out on my right leading the men and called out something to him. He did not answer, only swung his arm forward in the line we were to go. Now it has only dawned upon me since I have been lying here that you buried Capt. X. two days before! What does it mean?"

With my own experience in mind, I was able to reply that I thought it meant that the spirits of our old pals were with us to help us to face an impossible task, and whilst he was privileged to see as I was not, I was none the less conscious of the fact of their presence.

Back again in England, memorial services were held all over the country the last Sunday in 1918. In the meantime my only son had given his life in France as an air pilot, and from the first news of his passing over I have been from time to time extraordinarily conscious of his presence with me.

Needless to say, such a service was a tremendous strain to me. It came to the reading of the long list of names of boys in the parish who had fallen. My heart failed me, and before getting to my own boy's name I was on the point of breaking down, and knew I should when I reached his name—when there came a smack on my left shoulder and a "Buck up, father, it's all right." Instantly I was myself again, calm and controlled; I read through the list without another tremor, and preached, as people said, the sermon of my life. The congregation went out of church asking, "How in the world did the Vicar do it?"

Two weeks later, a mother who had likewise lost her only boy, met my wife and asked, "On the night of the memorial service, did the Vicar see his son? because I saw him quite plainly. He stood out in the chancel, and just when we all thought the Vicar was going to break down I saw your son step forward and put his hand on his father's shoulder."

Here, too, it was not given to me to see, yet still to know, how near my dear boy really was to me, and the wonder of my life is, not that our loved ones beyond the Veil should ever make their presence felt, but that we on earth should be so slow and often unwilling to recognise their presence and so miss all the inspiration which communion as a real and living experience offers.

THE FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE AND LADY DOYLE.

As was to be expected, the popular esteem in which Sir Arthur Conan Doyle and Lady Doyle are held resulted in a great demand for tickets for the farewell luncheon on Thursday, July 29th, at the Holborn Restaurant.

It is unfortunate that a large number of people have been disappointed, but those who failed to obtain tickets may accept this grain of consolation: that those who will be present at the function will constitute the most representative body of Spiritualists that has probably ever been gathered together in this country. In one way and another every Spiritualist Church, Society and community will be represented.

So far as is known at present the toast list will be as follows:—Dr. Abraham Wallace, the chairman, will propose the health of Sir Arthur Conan Doyle and Lady Doyle, and Sir Arthur will reply. Then the toast of "Spiritualist Societies" will be proposed, and will be responded to by Mr. Ernest W. Oaten, Vice-President of the Spiritualists' National Union.

Considering the representative character of the gathering, it is not surprising to learn that Spiritualists are coming from all parts of the United Kingdom.

Mrs. HARPER, mother of Miss Edith K. Harper, wishes to state that she is not the Mrs. Harper who, as a psychic, is appearing at various meetings of Spiritualist Societies.

JAMES HERVEY HYSLOP: AN APPRECIATION.

To England, and in a general way at large, Dr. Hyslop was known as a vigorous and vigilant psychical researcher on the purely scientific basis. To demonstrate the truth of survival and communication was to him precisely such a quest as it would have been to demonstrate the law of gravitation, or any problem in physics. With its future extension, as the expansion of religion—as compact of spiritual development—he had not concerned himself; but this does not imply that he was not a man of many rare and beautiful qualities. Nor is it with that which he was *not* that I am here concerned; it is with that which he *was*, in the general relations of life. A man of flawless integrity; a loyal and most generous friend who knew no limits to the service and self-sacrifice of friendship; whose kindness of heart was immeasurable; an unusually interesting conversationalist, with a grasp of political and international problems far beyond the usual vision, even of specialists in these lines. He had a peculiarly keen and alert intelligence; he was swift of comprehension and capable of great patience and consideration with the processes of less nimble intellects. His character was simplicity and sincerity itself. If he were somewhat oblivious to many little (and more or less unimportant) amenities of life, he never failed in the real things that greatly matter.

Dr. Hyslop was a man of high scholarship, with degrees from two or three universities, a man of wide reading along certain lines. Fiction he seldom read, nor did he entertain for it any just appreciation, in its finer and greater aspects; poetry appealed to him through some of the more philosophic poets, Lowell being his favourite. He was familiar with Tennyson. He cared little for Browning or for Walt Whitman. It would be more accurate to say that he was rather unfamiliar with them, for one is sure he would have cared for portions of their work if he could have been induced to read them. He was an admirable German scholar, almost as much at home in that language as in English, and he was a lover of Goethe and of many of the German poets. He made many translations from them, publishing these in a small volume. He was very fond of the works of Lord Morley and read and re-read his great essays on the French leaders; and when the "Recollections" of Sir John appeared, he enjoyed this work intensely. He held Lord Morley in the highest appreciation.

Dr. Hyslop was an indefatigable worker. He was also eminently social and could usually even be beguiled from his most persistent tasks for an evening of conversation with friends. He had a vividness of presence that pervades the places where he has been so welcome a friend and guest—so familiar a figure.

LILIAN WHITING.

The Brunswick,
Boston, U.S.A.
June 30th, 1920.

WIDENING THE BORDERS OF MEDICAL SCIENCE.

The other evening I was an interested listener to Dr. Burnett Rae addressing a gathering organised by the Guild of Health (the Church of England organisation), on "Mental and Spiritual Factors in Healing." In a quiet, effective way he showed how medical science at the present day, while holding fast to what surgery and bacteriological study has won, had gradually widened her borders to include all that for which the natural healer has stood for generations. Sympathy, intuition, amounting almost to medical clairvoyance, suggestion—verbal and hypnotic—are all, it appears, in the armoury of the modern physician.

I pictured in my mind's eye the long line of prophets past and present, who had in the face of the most bitter opposition from orthodox medical science, stood for these very truths, and now they have their reward, and the nation will enjoy the fruits of their labours. The doctors have still some steps to go, and to recognise that others, out of the body, but still in the enjoyment of mental and spiritual powers, are linked up with all endeavours to assist suffering humanity.

B. MCKENZIE.

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.
Mrs. E. J. Macleod	5 0 0
R. J. Redmond	0 10 0

WE have received, and hope later to give more extended notice to "The Power of Prayer," being a selection of Walker Trust Essays, with a study of the essays as a religious and theological document, edited by the Right Rev. W. P. Paterson, D.D., Professor in the University of Edinburgh, and David Russell, of the Walker Trust. It is a book of 643 pages, of inestimable value in the subject matter of its kind, and furnished with a classified bibliography, index of texts, and general index. Published by Macmillan and Co., 18/-.

MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

DEAR MR. CLODD.—My reply, like your own, shall be brief. Apparently, I did not make my question quite clear to you.

Let me repeat:—I asked you whether, as a critic, you preferred to base your judgment, and to influence your readers, as to facts upon the recorded observation of two scientists who were present at a particular occurrence, or upon the rash statement—to a third party—of a professional illusionist who was not there.

The issue is not Mr. Marriott's capacity, nor yet the facts of Spiritualism, but rather your own methods as a critic; and your courtesy, I feel sure, will permit me to refuse to allow extraneous matter to obscure my simple enquiry.—Yours faithfully,

H. ERNEST HUNT.

30, Woodstock Road,
Bedford Park, London, W. 4.

Dr. Abraham Wallace writes:—

When Mr. Edward Clodd takes up a brief for Mr. Marriott, he is apparently unaware of that gentleman's record of vain attempts to show how certain supernormal phenomena occurring in spiritualistic séances are produced.

While admiring Mr. Marriott as a man and as a conjurer, my admiration ceases when he tries to obtain by trickery certain results, which he makes his followers, like Mr. Clodd, believe are produced under the same or similar conditions to those taking place through mediumistic powers.

I was once asked by my old friend, Admiral Usborne Moore, to be a member of a "representative body" to witness in Mr. Marriott's house the production of pictures similar to those which the Admiral had obtained through the Bangs sisters in America. Owing to delay in Mr. Marriott's preliminaries, I could not, for professional reasons, wait for the wonderful results. My suspicions, however, of the methods employed by him were amply confirmed, for on leaving his house, I proceeded to the mews in the rear, and from the garden wall I discovered an elaborate erection at the first floor windows, by which an accomplice could easily substitute canvases, and thus delude the investigators within the room, who were awaiting the "miracles." I may say that I have not been asked again to test Mr. Marriott's powers.

The interesting experiments in slate writing that I had with Mr. Edward K. Earle, in Los Angeles last winter, I related to Mr. Marriott a few days ago; I told him how I took two clean slates and placed a sealed letter between them, which I had addressed to two friends of mine who have passed away. The slates never left my hands, yet in a few minutes—the medium being at the other end of the room—on opening the slates I found the sealed letter intact, and both insides of the slates were filled with script purporting to be communications from my two friends. With the professional effrontery characteristic of tricksters, Mr. Marriott offered to produce a similar result.

I shall be glad to give him, in the presence of Mr. Edward Clodd and you, Mr. Editor—if you will—an opportunity to do so under the same conditions. I trust that you would publish the results.

TIME, EMPTY AND FILLED.—"He sat down and composed himself to a patient waiting for the light. Waiting pure is perhaps the hardest thing for flesh and blood to do well. The relations of time to mind are very strange. Some of their phenomena seem to prove that time is only of the mind—belonging to the intellect, as good and evil belong to the spirit. Anyhow, if it were not for the clocks of the universe, one man would live a year, a century, where another would live but a day. But the mere motion of time, not to say the consciousness of *empty* time, is fearful. It is this empty time that the fool is always trying to kill: his effort should be to fill it. Yet nothing but the living God can fill it—though it be but the shape our existence takes to us. Only where He is, emptiness is not. Eternity will be but an intense present to the child with whom is the Father."—GEO. MACDONALD in "Donal Grant."

"DAY!

Faster and more fast,
O'er night's brim, day boils at last:
Boils, pure gold, o'er the cloud-cup's brim
Where spurning and suppressed it lay,
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold,
Then overflowed the world!"

—BROWNING ("Pippa Passes").

"THE SEVEN PURPOSES."

SOME QUOTATIONS FROM A REMARKABLE BOOK.

There are seven purposes—Progress, Light, Truth, Healing, Building, Production and Justice, equally great save Progress, which moves them all. Each human individual is a force for construction or for destruction, and follows his purpose to its inevitable end; constructive forces to construction of great purposes, disintegrating forces to the long struggle that can have but one end, however distant—construction.

Freedom lieth not in a man's estate, but in the man himself. Men have lived in fear of forces from without and have not perceived that within themselves all forces are made potent. Men have feared purposes from without and have not perceived that their own purpose is eternal. The forces of Light are positive. Shun negation. The forces of Freedom are individual. Shun dependence. The forces of progress are fearless. Shun fearful combinations. Work together as individuals consciously co-operating, not as sheep.

Life is purpose. Purpose is force. Force is personality, from highest to lowest, from saint to stick and stone. Men have called it many things, but what it is none have perceived clearly. Eternal purpose is perfect justice, perfect fearlessness, perfect understanding, perfect sympathy, perfect unity and eternal growth, which is progress perfectly expressed. This is the end for which we work. Not Nirvana. Not oblivion. Not power stagnant and powerless. But a perfect balance, progressing to purposes and powers as yet undreamed. This is the Eternal Purpose to which all purpose moves.

The world fears purpose that is free and fearless. All the forces of humanity are turned against freedom. The church imposes its creed, the class imposes its caste, the profession imposes its etiquette, the moralist imposes his fear, the libertine imposes his folly. All men are bound by the conventions of church, caste, profession or moral status. Thus do they throw wide the door to forces of disintegration. Each man assumes a purpose not his own; a force that is his own deserts him. Strength lies not in numbers, but in purpose. The fit may not lie down with the unfit and their progeny survive. The strong may not yield their purpose to the weak and their force remain.

Science is the ladder by which life may quickly ascend, but until science recognises a spiritual force as the one essential force of which all other forces are incidental phenomena progress must be limited.

What is the matter with the scientific type of mind? Mostly it is pure intellect, and life is not.

"Am I my brother's keeper?" has been transformed from a question uttered in defence of iniquity to an assertion uttered in defence of arrogance: "Am I not my brother's keeper?" No man is his brother's keeper. The utmost that he may do for his brother is to arouse his brother's purpose, whether for construction or for destruction. Call to the purpose of Progress. Call to the seven purposes of construction. Help ye each brother to find the onward way. But if he will not answer, if calling fail to move him, then bid him destroy after his own purpose that the fight may be open and his allegiance known to all men.

* * The book from which the above quotations are taken is published by Harper Brothers, but is at present out of print. A few copies are in the L.S.A. Library.

COMMUNICATION down here, as compared with the direct superphysical communication up there, may be somewhat as writing is to telephoning—a slow and indirect process.—J. ARTHUR HILL in "Man is a Spirit."

NO SELFISH ISOLATION IN THE BEYOND.—A plane [on the other side]—as I understand it from Sunny—is *not* locality at all, but a state of thought. I cannot for a moment believe that any advancement, civilisation or helpfulness could be arrived at, if all the good and advanced souls were isolated from the less good and advanced. Walk into a lecture-hall full of people on this side or into an hotel restaurant, church, train, or amongst the throngs of a Hyde Park Sunday, and are we not amongst souls of every plane of thought, from goodness and mediocrity to badness? Do we not know that we must often brush shoulders with God's own saints living in wretched clums, helping humanity, and perfectly happy in doing so, yet mentally dwelling on a plane far above other souls? Must it not be much the same "There"? What a strange plan, to carry off all the good and helpful ones to live in selfish glory with each other and herd the rest of us somewhere else to make the best of things!—"Rachel Comforted," by MRS. FRED MATURIN.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30. Mr. Vout Peters. August 1st, Rev. Susanna Harris.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Horace Leaf; 6.30, Mr. Ernest Hunt. 28th, Dr. Vanstone, 7.30.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Miss L. George, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mrs. A. Boddington.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mr. Spencer.

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

Peckham.—Lausanne Hall, Lausanne-road.—11.30, Mrs. Cannock; 7, Mrs. Jamrach. 27th, 28th, and 30th, at 7.30, Mr. Sutton, clairvoyance. 29th, 7.30, Mr. E. W. Oaten.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—11, open circle; 3, Lyceum; 7, Mr. G. Prior and public circle. 29th, 8, Mrs. Cannock.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 3, Lyceum; 6.30, Mr. Horace Leaf. Wednesday, 28th, 7.30, Mrs. S. D. Kent.

London Central (Spiritualists' Rendezvous).—3, Furnival-street, Holborn, E.C.—23rd, special benefit séance for clairvoyance, Mrs. Susanna Harris. 30th, Mr. and Mrs. Brownjohn (Acton).

Holloway.—Grove Hall (near Highgate Tube Station).—To-day (Saturday) Grand Social, 7.30. Sunday, 11, Mr. Geo. Prior on "Pilate's Question"; 7, Mrs. Podmore, address and clairvoyance. 28th, 8, Mrs. A. Boddington. 29th, special lecture by Dr. Vanstone, "The Egyptian Pyramid; its Spiritual Meaning and Scientific Value." Healing circle every Friday, at 8 p.m. Lyceum every Sunday at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—To-day (Saturday), 7.30, Dr. Vanstone. Sunday, 11.30, Dr. W. J. Vanstone; 7, Mrs. Gladys Davies.

Brighton.—Athenaeum Hall.—11.15 and 7, Professor James Coates; 3, Lyceum. Wednesday, 8, Miss H. Scoggins.

WALTHAMSTOW SPIRITUALIST CHURCH.—On Thursday, 15th inst., a dedication meeting was held to inaugurate the new abode of this society at No. 3, Vestry Road, Walthamstow. The President (Mr. Wm. Murch) introduced Mrs. Graddon Kent, who dedicated the new building.

LONDON CENTRAL.—The first anniversary was held on July 16th. The new officers are:—Chairman, Mr. H. J. Osborn; Vice-Chairman, Rev. G. Ward; Secretary, Miss E. A. Thomas; Treasurer, Mr. W. S. Munday; Librarian, Mr. A. Blandstein; Pianist, Mrs. Olive Warde.

MRS. GLADYS DAVIES, of Johannesburg, after working for a month with the Brighton Brotherhood, will start a fortnight's engagement in the Midlands, at Derby, on September 5th. On Sunday last she took the evening service for the Marylebone Society at Steinway Hall, giving an address and clairvoyance.

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