

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,065.—VOL. XL.

[Registered as]

SATURDAY, AUGUST 7, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

The appearance of Mr. Huntly Carter's volume of views and opinions on "Spiritualism: Its Present-Day Meaning," has given occasion for much comment on the matter in the Press generally. One paper, we observe, refers to it as containing the "considered opinions of fifty experts." In view of the fact that some of the contributors have quite obviously no clear idea of the matter on which they pronounce their opinions, this is a curious description of the book. To us the whole essence of the subject is contained in the question of human survival of death. "Man is a spirit" is the proposition for which we stand. "Is man a spirit?" is the real question. If he survives physical life, yes. With that affirmative once scientifically established, the Materialist position goes by the board. All the multitude of other questions arising out of Spiritualism in religious and scientific values, social applications, must follow in sequence. That, to us, is the logic of the matter. We prefer to begin at the beginning. Needless to say, that for all Spiritualists and for many Psychical Researchers the first question is settled, but the mass of the thinking world is apparently not even yet awake to the vast importance of the matter, and to the terrific changes in the world's thought which have yet to be outworked as a consequence. Here is something which vindicates the truth of religion to the common man, that gives the final argument for morality, making right-living not merely a man's duty, but his interest. Hitherto he has sometimes "feasted and rioted" in the belief that possibly there will be no bill to pay for the debauch. Now he is to know there will assuredly be an account to settle. Is this a sordid view of the matter? Possibly, but it is not a question of views, but of facts. It happens to be the fact that in this matter a man's duty and his personal interests coincide.

* * * *

A friend quotes the common phrase "I am off colour" as being derived from an unconscious recognition of the fact that in ill-health the colours of the aura are dim and dull. It may be so, but it is more probable that it is a mere slang phrase, having allusion to the loss of facial colouring when the health is bad. None the less, the aura is a very real thing, and we are quite confident that the time will come when it will be generally recognised and employed as a delicate and unerring index to character and health of body and soul, more reliable than either phrenology or physiognomy. The bodily organism is not pliant, and changes very slowly in response to any alteration in interior conditions. We remember the story of

Socrates and the physiognomist who, unaware of the identity of the great sage, described his features as indicating a man of low moral grade in several directions, an announcement which greatly shocked the philosopher's disciples. But Socrates admitted that the man was quite correct, that he had the base tendencies described but restrained them by philosophy. If the physiognomist had been a clairvoyant—a capable clairvoyant—able to see and read the aura, he might have arrived at a different verdict. In short, penetration into the deeper side of character-study—the spiritual side—gives the ability to arrive at more exact conclusions than mere surface reading.

* * * *

We may hope, then, to see the aura and its meanings made a subject of serious psychic study, especially as it relates in a way to art, and should form an attractive pursuit for people in whom the colour sense is developed. The fact that there is so little colour in our lives, and that in modern times there has been a great tendency to black, grey, or drab in our physical surroundings, has its significance spiritually. One of the messages that Spiritualism should carry to the world is the message of colour. That will lead us on to a study of vibrations and the world will be taught something of the true meaning of spiritual influences. It will learn, for example, that beautiful colours as well as beautiful lives are the outcome of health, activity, alertness of body and mind—rapid vibrations—and that ugliness, stupidity, sloth are matters of low vibrations that lead to decay, and invariably display their presence in the aura in dull greys, muddy greens, "dirty" crimsons and other tarnished hues. It is a lesson to be gathered in many ways from a study of Nature, which shows that things low in the scale of being are more or less inert, and that as they rise they become more and more living, flexible, swift and subtle until they pass out of human ken altogether into that unseen world, the reality of which is only disputed by dullards.

DEATH OF DR. W. J. CRAWFORD.

We very much regret to have to record the death of Dr. William Jackson Crawford, Lecturer on Mechanical Engineering at the Belfast Municipal Technical Institute, and author of "The Reality of Psychic Phenomena," and "Experiments in Psychical Science."

His body was found on the rocks on Friday last at Bangor, County Down. At the Coroner's inquest the jury returned a verdict of death by poisoning. His wife stated that he had been suffering from sleeplessness for some weeks.

Dr. Crawford had just completed a new book, and was preparing for a lecturing tour in America. He was no doubt feeling the strain of these tasks. At the time of writing we have but few particulars of the tragic event, and must await more information.

We extend our deepest sympathy to his widow and family.

It is the visions of the young men and the dreams of the old men which have proved the most practical as also the most lasting things in the world.—PERCY J. SMITH.

STATUE TO ABRAHAM LINCOLN.—A fine statue to Abraham Lincoln, by St. Gaudens, was unveiled at Westminster last week. Eloquent tributes to Lincoln were paid by the Duke of Connaught, Mr. Lloyd George and Mr. Elihu Root, the American Senator. The story of Abraham Lincoln's guidance from the spirit world during his period as President of the United States is, of course, familiar to our readers.

THE FAREWELL LUNCHEON TO SIR ARTHUR AND LADY CONAN DOYLE.

AN ENTHUSIASTIC AND REPRESENTATIVE GATHERING.

PRESENTATION OF ILLUMINATED ADDRESS.

A DRAMATIC EPISODE.

Thursday, July 29th, 1920, must inevitably become a historical date in Spiritualism, for it marks a great occasion. On that day there was held at the Holborn Restaurant, London, an enthusiastic Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle prior to their departure for Australia. That is its outer significance. But in a deeper sense it marks a unity and a power in the Spiritualist movement which cannot fail to have most important results. The occasion, too, showed the instantaneous and overwhelming response to an invitation to do honour to a loved and distinguished leader. This response, indeed, was so enormous that it taxed the genius of a born organiser like Mr. Engholm to cope with it. The Royal Venetian Room at the Holborn Restaurant seated 280 representative guests gathered from every part of the United Kingdom. So many who wished to be present had to be refused that, as Mr. Engholm said in the course of his speech, it would have been possible, had time permitted, to have taken and easily filled the Albert Hall. As it was, it was impossible to find seats for the members of the London Press, who had to be entertained in an adjoining room, from which they emerged when the speeches began.

Sir Arthur Conan Doyle was responsible for a highly dramatic moment in the proceedings. In the course of his fine speech he unexpectedly asked all those present who could declare positively that they had been in communication with the dead to stand up. Practically the entire assemblage rose to its feet. Sir Arthur confessed that even he was surprised at the response to his invitation, adding, "It is the most wonderful sight ever witnessed in London."

After the toast of "The King" had been proposed from the Chair and duly honoured, the Chairman, DR. ABRAHAM WALLACE, gave the toast "The health of Sir Arthur Conan Doyle and Lady Doyle." He said:—

"My Lords, ladies and gentlemen,—It is owing to the foresight and energy of our friend Mr. Engholm (cheers) and those associated with him on the Committee that we are present here to-day at this kind of *Agape*, or love feast, to do honour to our distinguished friend and beloved fellow worker, Sir Arthur Conan Doyle, as he is going to leave us in a few days, accompanied by his wife, to cross the seas and tell the people in Australia and New Zealand what he is doing in this country and to carry with him his splendid message."

Referring to his own visit to the United States last winter, the Chairman said he was sure that Sir Arthur would receive a fine reception if he went to California. After some allusions to the work of Dr. Alfred Russel Wallace and Sir William Crookes he remarked that history had always shown that every intellectually honest man or woman who had devoted sufficient time and attention to the subject emerged from the inquiry as a firm believer in the spirit hypothesis, just as Sir Arthur Conan Doyle had done.

He associated Sir Arthur with four of the greatest investigators whose memory he (the Chairman) cherished—F. W. H. Myers, Richard Hodgson, James H. Hyslop, and that great soul, William T. Stead—remarking in parenthesis and amid cheers, that he was glad the Bureau Mr. Stead established was still in existence and was in the hands of his distinguished daughter. Some of Sir Arthur's critics knew him only as a writer of history and of detective and other stories and did not realise that he was a scientific man. They were ignorant of the fact that he was a medical student in Edinburgh University at a time when the University had the largest medical school of the world, and was at the very zenith of its fame, with a professoriate unequalled in any other centre of learning. He was trained not only in methods of exact science but in medical psychology, and hence was well qualified to become, as he had become, a perfect psychical researcher. Sir Arthur had shown his powers not only as an attractive lecturer, but as a great debater in supporting the claims of Spiritualism, especially when he had to deal with the studied mis-representations of so-called Rationalists. In the future he would be known not only as a great writer, lecturer and debater, but in an unique sense as a great missionary of Modern Spiritualism. And now, accompanied and supported and encouraged by his gracious partner, Lady Doyle, he was about to go to the Antipodes, as one of the greatest benefactors of our English speaking race, bearing messages of comfort and joy to our Colonial brothers and sisters who

had suffered bereavement, as we had, through the great war. He (the Chairman) therefore asked his fellow Spiritualists of England, Ireland, Scotland and Wales—for he understood all these countries were represented there that day—to drink to the health of Sir Arthur and Lady Doyle. The toast was enthusiastically honoured.

SIR ARTHUR CONAN DOYLE'S SPEECH.

SIR ARTHUR CONAN DOYLE, who on rising received a great ovation, said:—

I cannot address this audience in conventional terms. I must call you friends and comrades. We are comrades in the greatest mission that folk ever set forth to do in the history of the world. That mission is to convey to the human race that the time has come when we must uncover once again those old foundations upon which religion was originally built, which have become so overgrown by the jungle of theology that they are lost to sight. Our mission is also to turn faith into knowledge; it is to abrogate as far as one can all terror and fear of death, and incidentally it is to open up entirely new fields for science. I do not think I exaggerate when I say that all these purposes put together constitute the greatest mission that man could undertake.

In pursuing that mission we are met by that usual storm of criticism and abuse which is very excellent for us. I would not have it otherwise. But our object is, while profiting by that criticism, while making sure that every link in our chain is true, none the less to fix our eyes upon our distant object, and to go forward unflinchingly, feeling like the Psalmist, if the Lord is with us, what matter who is against us?

I was touched by what you said of my wife. It is very easy for me to do this, because I love adventure, I love travel, I do not object to contention in a good cause—(laughter)—but my wife does make sacrifices. It is she who has to break up her household, part with those of whom she is so fond. She who has to take the children from school, she, in fact, who has to break up all those domestic felicities which are dear to a lady.

She does it because she has encountered in her own person those consolations which she would stick at nothing in order to convey to others. (Cheers.) It would indeed be hard for me if I differed in any way from the way in which she looks at these matters. Fortunately she has shared my knowledge, shared my experiences, and is not only well abreast of me but very often she is in front.

It is now some three years since I started this campaign and determined to devote the remainder of my life to this work. (Cheers.) It struck me, if one could get people together face to face, one could get past all those jocosities and misrepresentations in the Press which have tended to blur and obscure this subject. Once you get people into a hall, they cannot get out; there is no escape. There you are able to go into the length and breadth of it, so that the whole picture opens, and at last I think they begin to understand what it is we are trying to do. I have put up beside my bedside a large map of England and Scotland, and have put a red splotch wherever I have spoken. I am glad to say that now Great Britain has assumed a highly eruptive aspect. (Laughter.)

What I have always found is that it is not my lecture that does the good, but the local discussion, ventilation and arguments in the Press. We always have those good, unwilling friends who come forward at once to make a row. I know them all; they are all the same in every place you go to. There is always the materialistic gentleman, who insists upon his right to eternal putridity. (Loud laughter.) There is the gentleman who has such a deep respect for the Bible that he has never even examined it and knows nothing about it. He approaches with Deuteronomy in one hand and Leviticus in the other, and he is a very violent attacker, but not, I find, very difficult to evade. But it is the spiritual ferment which is created which I think may do some good in Australia, not my poor remarks, but the fact that the subject is brought prominently before the people, and that a certain percentage do recognise how enormous it is, and how intimately it concerns every one of themselves. It is in the personal application that our strength lies.

I have been asked, "Why Australia?" Well, I thought I had done for the present my work here. I had very flattering invitations to go to America, but our great chief has already covered that ground and has produced just that discussion which I have wished to see. Australia is remote, is somewhat neglected in some matters by lecturers particularly, and it seemed to me that the Spiritualists there, from what I heard, were scattered if fairly numerous, very anxious to have a lead and to have some means by which they could come to a head. They thought I could help them and I was very glad to try. They have done such splendid work for the Empire. Both Australia and New Zealand have shed their blood so lavishly. In proportion to their numbers there are just as many desolate homes there as here, and it seemed both to me and my wife if by any exertion on our part we could bring a little comfort such as we have sometimes been privileged to do here, to these great imperialists over yonder, it would indeed be a privilege for us to try to do so.

I made them understand that we do not go out there to address or bolster up any sect. This subject is much too

great for that (hear, hear). We go with a wonderful message applying to every man, woman and child in the world, and we are going to talk straight to the Australian public. The whole world at present needs comfort. That is what it needs. It is worried and flurried and it has got a little bit peevish in consequence. What it wants is comfort. We have got the comfort to give. So far as I can see we are the only people who have. We have got it and we bring it not with vague assurances, not with conflicting facts, but with positive knowledge and absolute personal experiment and experience. That is what is wanted now—something much more solid and definite than in the past. We can tell them that the dead are very near us, that the veil is very thin, that they are most accessible. My wife and I counted up yesterday and made a list of eleven departed friends and relatives with whom we have spoken together face to face, hearing their voices, not through any table or writing mediumship or anything that could be criticised, face to face hearing their voices, and talking as we would have talked with them if we met them in this world. What we tell our friends over there is what we have heard from the lips of the dead and what must therefore be true. No such direct message has ever been given before, and in spite of every opposition we will get it across, or try to, to those bruised hearts for whom God meant it.

The more one studies it, the more one reads of the subject, the more one realises that it is the same message which came two thousand years ago and which was so mangled and obscured by the stupidity of man that it has been lost during all these centuries. When I read the New Testament, with the knowledge that I have, it is to me as if I was reading some palimpsest upon which God had written knowledge, and then mankind had written over it, but behind all that human script still you get a glimpse of the Divine message. I was reading the other day a book about the catacombs, the tombs of the early Christians. The writer was a Canon of the Church of England. He said in some examples, talking about the Scriptures, "these people seem to have been talking to the dead!" This is what they did in the first century. Here we are in the twentieth century, and we are talking to the dead. But what Church is there that obeys that apostolic example? What Church is there which actually practises that communion of saints about which they talk so glibly? It is only on our shoulders that that mantle has fallen. The human race has gone round, I will not say in a circle because it would be a slur on the providence of God to imagine that for twenty centuries the whole human race could be left to wander as a lost man wanders in the desert, coming back to the place where he started from. Rather would I say that it is an ascending spiral by which you reach a point having a great resemblance to the point below, where you gain possibly that knowledge forgotten below, but where you add to it all that science, all that civilisation has given in addition, and so raise the whole race to a higher level. (Cheers.)

What has happened to our race is that we have reared a structure which is too high for the foundations on which it is built. What we need is to underpin, examine, and restore those foundations. German wars and Bolshevism, every horror that we know of, has come first from the fact that we have been building on foundations of sand and pretending that it was rock. To me the religious aspect of this question is everything. (Hear, hear.) I am interested, as every intelligent man must be, in the psychophysical powers which have come incidentally to us and which curiously enough have put us into the position of knowing a great deal more of matter and its possibilities than ever the materialists have known. I naturally am deeply interested also in our conversation with the dead. But, after all, that is personal. In any case we will meet them in a few years; it is not the essence of the matter. The essence of the matter is the high teaching, the religion, the philosophy, what it is that the dead tell us. For the first time has been given a description of the Universe which is adequate, logical, which carries us forward, gives us something to hope for, makes us realise that it is indeed not only an all-powerful but an all-good God. This is the real New Revelation which casts a searchlight from heaven down upon the darkened roads of earth.

I must get back from these general large subjects to this particular gathering which you have so kindly organised for us. This gathering includes every shade of Spiritualism from what I may call the Fathers of the Church down to these little children who, when most of us have passed away, not into rest, I hope, for we are not that sort (hear, hear), but when we are digging away on the other side of the tunnel, these little kiddies will carry on the tradition and remember what they have seen and heard to-day. I am honoured by the presence here of very many distinguished Spiritualists—journalists like David Gow and John Lewis, all-round splendid workers like Oaten and Yates, Blake, and so many more that it would become a little invidious if I went on to mention them. But especially I would mention Oaten, because he has been my comrade in many a scrap. I look upon Oaten as half bull-dog and half apostle. Every form of activity, from editing a paper to going off in a trance, from building a church with his own hands, which he once did, down to arguing with a Chief Constable—every form of activity comes alike to him. He is the kind of boy we

want in our fighting line! I cannot help mentioning the name of Percy Street, another man of exactly the same type and a glorious fighter for Spiritualism. As for Harry Engholm, in him we have had thrown up at last what we needed—a great organiser. The way Mr. Engholm organised the McCabe debate and the way in which he has now organised this luncheon—to give the two occasions in which I was personally concerned—show that he has extraordinary capacity in that direction.

I greatly esteem it that many mediums and many great authorities on the subject are here. I would mention, first of all, a very old friend, Mr. A. P. Sinnett. I knew him first in 1885. He was one of the first men to turn my thoughts strongly to things of the other world. At that time he had written the "Occult World" and he explained Theosophy as no man before or since has ever explained it. He made me understand it, and that was no small feat (laughter). I have always carried an affectionate feeling for him and his cult, and I recognise that there is no difference at all of any import between us, that we are simply dealing with the next step while he, more far sighted but perhaps a little more vague, can see rather further into the new country.

But especially am I complimented to-day by the presence of a large number of professional mediums (cheers). I speak most deliberately when I say that in these days of sorrow those men and women who have got true psychic power and use it for the benefit of the public are absolutely the most useful members of the whole community (cheers). Those are the people whom our barbarous laws cause to live always in the shadow of the police. That they endure for the sake of the comfort they give and the knowledge they have. They have also to endure the jeering of a most ignorant Press. But the thing which they should not be called upon to endure is that absolute want of responsibility on the part of the Spiritualists who use them in the heyday of their strength and then forget them when, in the course of waning years, those wonderful powers, like all other powers which are partly physical, have disappeared and gone. It is a disgrace to us and enough to bring a curse on our movement—our treatment of the old mediums.

I have told you that my wife and I have come into contact with eleven of our dead and have talked to them. But I want you to give me something I can carry with me to Australia. I am going to carry the beautiful souvenir which you have given us, but I want something else. I want every man and woman in this hall who knows and can swear that they have been in touch with their departed dead kindly to stand up.

(The vast majority of the company immediately rose in their seats.)

I believe that is the most wonderful demonstration that has ever been seen in London. I do not think in my whole life I have ever seen anything more dramatic or extraordinary, because, believe me, I never dreamt there would be such a general response. Once again I thank you in my wife's name and my own for all your extraordinary hospitality. You send us forth in good heart, and if we do not do well on the other side your hands at least are clean. (Cheers.)

The illuminated address was then presented by Mr. H. W. Engholm, following which the Rev. Walter Wynn proposed the toast, "Spiritualist Societies Here and Overseas," which was responded to by Mr. Ernest Oaten, but a report of these and the rest of the proceedings must be deferred until next week.

Sir Arthur and Lady Doyle's three children—Masters Dennis and Malcolm and Miss Jean Doyle—were present among the guests.

OBSESSORS AND OBSESSED.

We are told that persons who have passed over in a state of great moral degradation attempt to gratify their evil passions by inducing vile thoughts and practices in those who are trying to live good and pure lives while still on earth. The more innocent the victim, the more terrible is the obsession, and the more urgent that it should be exorcised. The help rendered in this connection is surely among the most glorious works rendered by our spiritual friends, whether in the body or immaterial.

But is this all? Is not the state of the obsessor even more terrible than that of the obsessed? Cannot an opportunity be found to help the depraved out of his depravity? Is it not possible that the victim may use the occasions of evil communication as opportunities for pointing out to the obsessor the futility of his practices, the possibility of leaving his woeful state, the fact that God will welcome and fulfil his faintest desire to improve, and that only in that way can real satisfaction be found?

May not such a returning of good for evil redound to the freeing and blessing of both obsessed and obsessor?

CONVERSO.

"MAN is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late."

—FLETCHER.

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IMPERISHABLE.

Nothing which is of any permanent value to life is ever destroyed. The things of real worth are imperishable, and remain untouched. The welfare of the race is of vast importance, truly, and yet it is of no more importance than the well-being of a single one of the individual souls of which the race is composed. The poet who dreamt of a Nature red in tooth and claw, a Nature careful of the type, but careless of the single life, felt intuitively that his dream was really a nightmare, for he sang also of the hope

That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

To those who see life steadily and see it whole that has become more than a hope, it has passed into the region of certainty. In "Nature" they have discerned but "a name for an effect whose cause is God." They see in the universe a vast order, the purpose of which is to individualise spirit. It is a work which has occupied æons of time and involved operations beyond all human imagining. Forms by the million have been produced and shattered in the process, but these were only the shards and husks. Always the essence was preserved and carried from one form to another. The forces that destroy and strew belong to the external side of things, the interior powers construct and protect. That is why all who do not see beyond externals behold only destruction and futility—the essential reality preserved beyond all reach of harm escapes them. They see the broken moulds, the shattered shapes, scattered broadcast, and give us a dolorous vision of a world working to no end, and destined at last to go down in endless night.

Hence certain little cold religions and sad philosophies. Brightened by intellect, these took the form of codes of conduct, systems of ethics. Warned with wine—for they had little else to warm them—they became fugitive philosophies like those of Horace and Omar Khayyam, bidding us "seize the day" and make the most of it, "for the bird of Time has but a little way to flutter, and the bird is on the wing." "Life is only a journey to death." Such was the text. As for the soul, it was "a spectre moving in a world of spectres." In so vast a universe it is not wonderful that all these views had a certain relation to truth. Systems of life are necessary; it is really important to "seize the day," for, once gone, it is gone for ever. The mortal career is, indeed, "only a journey to death," and the soul is spectral enough when considered from that side of existence where the mortal body is the only token and test of reality. They were but half-truths, these codes and doctrines, but there was a certain pathos about them which lent them a touch of dignity and poetry. The world would not have gone so very far astray if it had followed such flickering light as they gave. We are as fleeting as smoke-wreaths, our life is brief and painful, so let us behave with dignity, snatch such joy as we may, and be brotherly. That was the gist of it. But there grew up a type of mind that refused to consider the question from this point of view. Its attitude was not a sorrowful and reluctant denial of the soul. It was an open contempt of it. The "bruteness and toughness of Matter" were glorified. There was to be no grieving that Matter was all. There was rather to be rejoicing over it. Matter and the powers of Matter were acclaimed as the only realities. Forms were to be all-potent, and life to be made to run in moulds of cast-iron. Now, the soul was content to be denied for a

time by a humanity that lacked vision, but this was arrogant and obstinate defiance. Warnings were given, but they passed unheeded, and at last there came the great war when the message was given in flames and thunder. It is little matter for wonder that it shook the faith of many who believed in the spiritual nature and destiny of man. And yet it should rather have confirmed their faith, for only by overcoming the "toughness and bruteness of Matter" can the soul vindicate its existence, and the spirit of life reveal itself as inextinguishable.

THE NEEDS OF SPIRITUALISM IN THE METROPOLIS.

A MESSAGE TO THE READERS OF "LIGHT" FROM
SIR ARTHUR CONAN DOYLE.

I am, I think, one of the oldest readers of *LIGHT*, as well as a member of the Council of the London Spiritualist Alliance, of which that journal is the organ, and on my departure to Australia I want to say a few words regarding both.

Each represents the fruit of long years of faithful and self-denying work on the part of many men and women. Some have now passed on to higher service; others, old and worn, are veterans who have done their part and of whom no more can be reasonably expected. Still others, at the centre of things, are doing their best and hardest to steer the Alliance and *LIGHT* safely through narrow and perilous channels, so that they may be gradually adapted to new times and conditions. It is a piece of work that has required and still requires immense pains and patience. Not easily are old traditions broken with and old methods outgrown. These are the natural results of many years of the trials and tribulations of the Spiritualism of an older day, when any rash step, any precipitate movement, might have proved disastrous to a subject that had a host of enemies and was an object of popular scorn. The changes and adaptations call for the greatest tact and forbearance, as well as skill and courage.

We—I am speaking not only for myself—want to see the Alliance and *LIGHT* emerge to the position of the leading centre and the representative journal of Metropolitan Spiritualism at least, and thoroughly equipped to carry out the great work that lies before them. I want to ask for them the support of everyone who has the interests of the movement at heart, not only as an acknowledgment of all they have done, but of all they may, with such support, still achieve. I understand that *LIGHT* has collected something over £4,000 towards a desired £10,000 to provide house accommodation for the Alliance and itself. Even the main sum is little enough in these days, and the remaining few thousands could be added if only one or two of the wealthy friends of the movement could be induced to be generous. The starting of a pension fund for veteran workers is also a separate but a most pressing need. Many who are not rich in this world's goods are sacrificing their strength and leisure and giving of their best to help the movement forward, but they look to their richer brethren to uphold their hands, remembering ever what dross worldly wealth must ever be compared to great progressive movements of the Spirit.

I leave England with many regrets at even a brief separation from you all, although I depart on my mission to Australia full of hope and courage with regard to what lies before me. I am confident that on my return I shall find that further strides have been made, and that Spiritualism has won measurably nearer to its true position as a world-force, carrying a message of hope to humanity at large. Above all, we must be charitable to each other's opinions, and, whether we be Unitarian or Trinitarian, unite upon the one essential point of spirit return and communion.

ARTHUR CONAN DOYLE.

FROM THE LIGHTHOUSE WINDOW.

The death of Dr. W. J. Crawford, which is announced elsewhere in this issue, comes as a heavy blow to the work of scientific investigation. There is no doubt that Dr. Crawford was heavily overtaxed by his years of labour carried on during the war, and the stress of the present troubles in Ireland tended to aggravate the strain.

Dr. Crawford had arranged to deliver some lectures in London in the coming Autumn, and was, moreover, engaged at the time of his death in writing for certain magazines accounts of the results of his researches.

The Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle at the Holborn Restaurant last week was a brilliant success. After a succession of dismal wet days a single day of summer sunshine intervened most fortunately for this occasion. An account of the proceedings appears in this issue.

At the luncheon grace was pronounced by the Rev. G. Vale Owen. Directly after grace Miss Mona Street, daughter of Mr. and Mrs. Percy Street, on behalf of the guests, presented to Lady Doyle a magnificent bouquet composed of roses and arum lilies, decorated with ribbons representing Spiritualist colours.

One notable feature of the gathering was the large number of well-known mediums present. In conversation with some of them afterwards a record of impressions they received was given. A common feature distinguished these accounts. One psychic spoke of seeing "a golden archway," another described it as "a magnificent rainbow," a third as "a luminous cloud," and a fourth as "a golden horse shoe." These impressions were communicated individually, immediately after the guests arose.

Lady Glenconner has a letter in the "Westminster Gazette" (July 26th) giving an account of a highly interesting psychic photograph she saw recently in New York. It was taken by Dr. Titus Bull, a well-known physician and a friend of Dr. Hyslop. It was obtained by strapping a photographic plate against the bare skin in a darkened room, the patient being lightly hypnotised. After two hours the plate was developed. A surprising result was obtained. A picture of the internal organs was disclosed, showing a complication which had been previously diagnosed.

This photograph, Dr. Bull said, must have been obtained by the inner light of the body, for it had never been normally exposed. This light, he said, was probably what was called by some people the aura, and by Theosophists the astral light. Lady Glenconner adds, "One thing became apparent in comparing this photograph with those we have obtained at Creve, and this was that everywhere in this photograph, floating here and there, with the appearance of white scarves, or veils like mist over the view, was the same white, filmy, tenuous material that nearly always accompanies the spirit faces. This is the ectoplasm Dr. Schrenck-Notzing writes of, and of which Spiritualists have knowledge. It is, no doubt, the origin of the common tradition that ghosts are clothed in white."

A correspondent, A. L., in the "Westminster," writes to ask, "Has Doctor Bull communicated the particulars of the case, together with the photograph, to any reputable medical journal? It ought to revolutionise abdominal surgery." To this Lady Glenconner replies, "My answer to the first part of the question is, 'I do not know,' but were he to do so he would very certainly encounter the same antagonism as did Doctor Mesmer. Yet hypnotism is now established. To 'A. L.'s' final remark, that such a thing, if true, should revolutionise abdominal surgery, my reply is that, in time, it probably will. Excellent work is being done in the matter."

Mr. Barton Scammell, M.S.C.I., writes from Dover to the "Daily Express" in answer to correspondents who are puzzled on the question of spirits and clothes. He asks, "Do they know what clothes are? Take cotton, for example—this is a form of cellulose (wood fibre)—a compound of carbon, six parts, and hydrogen, ten parts. By the 'known' processes of nature the cotton plant draws these 'parts' to itself and forms cotton, which is worked into threads, woven into material, and made by human agency into clothes. Now it may be possible that there is another, an 'unknown' process of the Great Intelligence, by which the spirit can draw these 'parts' to itself and form a garment. Possibly in the careful and reverent study of chemistry will be found the 'key' to the mysteries of life—but 'vision' must be brought to the people so that they can realise that this world here and now is indeed 'a spiritual one.'"

Miss Helen Boulnois, the author of "The Healing Power," is starting on another mission to the Continent, where she will remain some time.

Mr. Vout Peters leaves to-day (Saturday) for Iceland, where he is to undertake a lecturing tour under the auspices of the Icelandic Psychical Research Society. His visit is in response to an invitation from Professor Haraldur Nielsson. Mr. Peters returns at the beginning of September.

Mr. John G. Wood writes in "The Two Worlds," "The Rev. Father Adderley is certainly one of the most remarkable men in the Church of England, and has been so for many years past. The son of the late Lord Norton, he is nevertheless a pronounced Socialist. A High Churchman, he can preach as distinctly evangelically toned sermons, and does preach such, as any leader amongst the Low Church party. He is a believer in and a lover of healthy open discussion, and at the same time is an intensely loyal Churchman. Broadminded, humorous, a man whose sympathies are, if anything, always leaning rather to the submerged multitude than to the upper ten. One who does not merely preach, but is prepared to practise also, as was proved when he accepted the living of St. Gabriel's Birmingham, and lived in a cottage amongst his people. Such is a brief sketch of the man who is the present rector of St. Paul's, Covent Garden, London, and who invited the Rev. Vale Owen to address his people in that church."

We record with pleasure the wedding of Miss Violet Vango, daughter of Mr. J. J. Vango, to Mr. Arthur G. Smith on the 30th ulto. The happy pair are now on their honeymoon, but will hold a reception on their return home.

Under the heading "Mr. Bligh Bond and Glastonbury," the following appears in "The Month" for July: "The Editor desires to state that the article concerning Glastonbury, supplied to him by Miss Leslie Moore, and published in 'The Month' for May, 1920, was published by him without confirmation of the facts concerning the statements made by Miss Moore with reference to an interview with the proprietor of the Cannon MS., whereby it was suggested that Mr. Bligh Bond had had access to this MS. prior to his discovery of the 'Edgar Chapel' at Glastonbury, and that he had obtained detailed information of the chapel therefrom and had failed to acknowledge the source, claiming to have discovered the chapel by other means. Mr. Bligh Bond informs us that there is no truth in Miss Moore's statement that he had any prior knowledge of the existence of the chapel from the source alleged or any other source, and we therefore feel it incumbent upon us to express our sincere regret that we should have given publicity to Miss Moore's allegation, which we no longer support, and we would wish to tender our apologies to Mr. Bligh Bond for the appearance of that statement in our pages."

Mr. Bligh Bond writes to us concerning the above: "A chapel was discovered as a result of the coming to light of the 'Cannon MS.' but it was the chapel of St. Dunstan and not that of St. Edgar. The Edgar Chapel was recovered and exhumed in 1908, whereas the Cannon MS. did not turn up until the late summer of 1910."

During Lord and Lady Glenconner's late summer and autumn visit to Glen, Peeblesshire, there are (according to the "Star") to be festivities in honour of the majority of their son, the Hon. Christopher Grey Tennant, who had his twenty-first birthday in June.

Glen, an estate of some 4,000 acres, bought by Lord Glenconner's father, Sir Charles Tennant, lies in the higher uplands of Peeblesshire, not far from Innerleithen. The Quair burn runs through the estate, which is in the parish of Traquair, a district teeming with old associations. Historic Traquair House, with its ever-closed gates, stands out among its surroundings of old timber. In the lovely grounds at Glen, which the present owners are constantly beautifying and improving, there is a tree planted by Mr. Gladstone, and the stump of another bears the inscription: "I was cut down by Mr. Gladstone, November 5th, 1890." Two miles from the mansion is Loch Eddy, a favourite resort of Mrs. Asquith before her marriage. The boat house contains (or did ten years ago) a canoe which was regarded as her own special property.

The "Weekly Dispatch" announces that "additions to the great series of spirit messages now appearing have recently been received by the Rev. G. Vale Owen," and says that it is hoped to publish them later in that journal.

VOX POPULI, VOX DEI.

By S. DE BRATH ("V. C. DESERTIS").

Every proverb is a paradox—true in one sense, false in another. This proverb is often quoted to support very unjustifiable mob-impulses, and it is worth while to consider it from the Spiritualist point of view. It has nothing to do with "the psychology of the herd," which is local and subject to local influences and suggestions, often of the very worst and most cruel kind. In every crowd there are those who are restrained only by fear of punishment, and knowing that numbers involve impunity, that restraint on them is removed, and they are guilty of outrages which individually they would not venture upon; the better members hold back, feeling they are not personally responsible, and leave the field open to the violent and the reckless. This is true of every mob.

What, then, does the proverb mean? What is its true side?

This: that whenever an issue is fairly placed before the people with the arguments for both sides honestly stated, good sense prevails. Three crucial instances may be adduced. When Jesus denounced the Pharisaic rules, and, in a single sentence, abrogated the whole ceremonial law of the book of Leviticus, "the common people heard Him gladly." Again and again, the rulers dared not face popular opposition. When they did arrest Him they had to do it by night, and the fear of a rescue by the multitude was the obvious and sufficient reason for their appeal to the Roman power. It has been most unjustly and superficially alleged against the populace that with them it is on one day "Hosanna," and on the next "Crucify." A very little constructive common-sense is enough to show that the crowd which assembled in the early hours of the morning before the Prætorium must have been composed of the hangers-on of the high priests: it was not the multitude which had acclaimed the Prophet of Nazareth that shouted for Barabbas, but a mob of quite different composition. And the religion which was offered during the ensuing century, in contrast with Judaic sacrificial legalism and with the classical polytheism which had lost whatever spirituality it ever had, was accepted by, and spread among, the common people. The reproach of Celsus, that it was a religion of the populace, was the glory of early Christianity.

Since the publication of Croker's "Essays" and Taine's "Origines" it has been obvious to every student of the French Revolution that the popular movement against the obsolete feudal institutions ended in 1790, with the abolition by the Constituent Assembly of all the vexatious and oppressive inequalities. It is a misfortune that English opinion of that movement should have been formed on Carlyle, who was no historian, and does not even claim to have analysed original historical materials for his political rhapsody. By 1790 the Moderate party had legally secured the abolition of serfage and of seigniorial courts, the purchase of just rights, and the abolition of others without compensation, equality of taxation, free admission to civil and military employ, abolition of purchase to offices, reformation of juries, annulment of local privileges, and the abolition of all pensions not given for real services; in fact, of all the evils from which France was suffering. Not till two years later did the Terror break out, and not one single constructive enactment did it create. Croker, who was far better acquainted with the facts than any other British writer, who had spoken with many persons who took part in the Terror, and spent many years in collecting the revolutionary pamphlets which he sold to the British Museum, writes:—"It is doubtless a very remarkable—though hitherto very little remarked—feature of the whole Revolution that not a single one of the tumults which were its successive stages, from the Affaire Réveillon to the September massacres, had any real connection with the pretext under which it was executed." Mrs. Webster, in her recent analytical study and scientific investigation of first-hand evidence, has shown conclusively that whenever the real people of France were appealed to, their verdict was cast on the side of order and good sense; and her conclusions, supported by Taine, are confirmed by the indisputable fact that out of a death-roll of 1,025,700, not one per cent. belonged to the noblesse, or had part or lot in the abolished feudal régime. "The people" had spoken in 1790. In 1793 they lay terrorised under the heel of the Jacobins.

The same religious and political phenomena are being repeated to-day. While the learned (with a few notable exceptions) find in "telepathy," "auto-suggestion," or "fraud" reasons for disbelief, the common-sense of the people has perceived that there is a real influence from the Unseen world, and that the proofs of survival are sufficient. The Spiritualist societies—to the number of between two and three hundred—are united on the essential fact. *Vox populi, vox Dei*. They do not go into details, but they have the root of the matter. And it is always in the root of the matter that the people are right; their explanations are crude and often illogical, because their convictions proceed from the intuition, and not from scientific reasoning.

Now, intuition can give conviction, but it cannot supply proofs; and then comes the truly terrible responsibility of those who set out to lead. If they present one-sided arguments which ignore essential elements of the situation, they

deflect the common-sense of the masses. Science does not proceed on intuitions; it collects and compares evidence; but to reach true conclusions it is bound to collect *all* the evidence. This is precisely what many psychical researchers fail to do. They eliminate cogent cases by reliable witnesses, on quite supposititious grounds of mal-observation, imagined fraud, or physical laws (which *ex hypothesi* do not apply to the case), and thus leave themselves with nothing to synthesise. Meanwhile the proofs of spirit-action accumulate, and one book after another appears on the lines of "The Verdict —?", and places crucial cases before the public, which decides on their validity without curious scrutiny how "spirit" may be defined unless as the stream of consciousness by which we know the personalities of our friends on this and on the other side of "death."

DEATH AND BEYOND.

Many of us dread death intensely; we dread the tearing apart of spirit and body, and also the separation from those we love. We also dislike the idea of leaving behind our tangible physical body, and floating about in a cobwebby body in a strange, unsubstantial spirit world.

These ideas made me dread the thought of death. But now most thankfully I realise that this bogey of death was self-created and exists for me no more. In order to vanquish death you must become one with the spirit world around you whilst you live in your earthly body. Then there will come to you experiences which will banish death for evermore—"Desormais," as the ancient motto runs on the gateway of Skipton Castle.

This is what banished the fear of death from me: One sunny day, several years ago, before the war was dreamed of, I desired intensely to be with someone many hundred miles away from me. Like a flash I slipped out of my earthly body and travelled almost as swift as thought over lands and seas until I reached the one that I wished to be with. This most beautiful experience taught me how easily the spirit could slip out of its earthly body.

On another occasion I was most mercifully shown what death for me would be like.

One morning, about 11 a.m., after seeing my child off for a walk with its nurse, I lay on the sofa resting and reading, when suddenly, without any warning, a heart attack came on. As on many previous occasions, the pain, which was negligible, gave way to great faintness.

It was greater, indeed, than I had ever before experienced, and presently I felt myself most smoothly sliding from my earthly body.

When I had slid out entirely the walls of the room vanished and a most beautiful wide world opened before my wondering eyes. It was bathed in an exquisite light, like a golden twilight. Here and there in space were spirit forms, their happy faces turned towards me. I looked at them, their eyes met my eyes, and I felt as eager as a child to join them. But I was not a child, the earthly body from which I had slid was in the early forties, but the spirit body with which I entered the spirit world was the body of a young girl, in the early twenties I should say, and was clothed in a simple and exquisite white garment from shoulders to ankles. The lines of the garment were an artist's realised dream, but the folds clung closely to me. I experienced a delightful feeling of great freedom and great strength. A strange new power thrilled through me—the power of moving swiftly through space at will. Then I felt myself drawn back again into my earthly body. The golden world vanished and my room reappeared.

One other aspect of death is the supposed separation from those we love. If we are one with the spirit world neither life nor death can separate us from those we love. If your loved one has passed over before you into the spirit world then you will feel his personality near you far more clearly than you did in his lifetime; the companionship will be deeper and more satisfying. Only sin can divide us from those we love.

We can all of us now daily experience the truth of our Leader's most comforting promise: "If a man keep my saying he shall never see death."

A. B. C.

THE Christ consciousness enjoys dominion over Spirit and mind as confidently as we sense body, with this vital difference—that we, dealing only with one part in three, are capable of holding even that one in the just equilibrium that would be simple and natural were we in conscious intercourse also with the other two parts of being.—H. B.

"It is because short-sighted folk persist in regarding life as subsisting in water-tight compartments, instead of as a unified whole, that so many people go astray; spirit is not for Sundays only, but for every day in the week; it is impossible to be spiritual one day in the week and 'slim' the other six. If you are too proud to bring your spirituality into the office, it does not amount to much, and if your commercial morality has to be kept secure in the office safe and cannot stand any spiritual investigation, then the sooner new dominants are built the quicker you will leave the firing line of business troubles."—"Self Training," by H. ERNEST HUNT.

DR. JAMES HYSLOP: AN APPRECIATION.

By EDITH K. HARPER.

Someone recently said in regard to Professor James Hyslop's work that its full value will be more adequately realised by a later generation. Possibly so. But there are, at least, two points which to the student of his voluminous works even now stand out very clearly: Dr. Hyslop's deliberate conclusions concerning those dreary stumbling-blocks, "Secondary Personality" and "Telepathy," often hurled along the path of inquirers by pseudo-scientists and their imitators, who fondly affect what has not inaptly been termed, "the awful jargon of learned men."

I remember the dismay with which I turned over the seven or eight hundred closely printed pages of a fat blue volume, entitled "Proceedings of the American Society for Psychical Research. Section B., etc.," which came to me for review some time ago. It seemed to include every perplexity with which Dr. Hyslop had been faced in the celebrated "Smead Case," which for many years had occupied his closest attention. "Faint, but pursuing," I gained the end of the final page, and its addenda, and as the mists began to clear I found I had grasped two important facts, which showed that Professor Hyslop was working strenuously to confirm the truth of personal survival, and not merely dissecting theories, much less vivisectioning belief. To put it briefly, and in the hope that the conclusions reached by so eminent a psychologist as Dr. Hyslop—after a lifetime's search, as it were—may help to dispel what I know has often troubled thoughtful beginners, I quote his final judgment on the hypothesis of "Secondary Personality," and its supposed ability to dramatise and masquerade:—

"It is," he says, "little more than a bottomless pit into which we can throw mysteries of all sorts, and is a convenient subterfuge for a confession of ignorance. All that we know about it is that there are sub-conscious mental operations that, to some extent at least, may imitate the normal processes of mind. But that they are one-tenth as capacious as is supposed we do not know."

The "sub-conscious mind," he maintains, can only express what it has previously acquired. In other words, nothing can come from the "sub-conscious mind" that has not been experienced by, or known to, the psychic at some time in the past. The term *forgotten memories* seems to meet the difficulty. The Invisibles may—indeed, often do—stimulate these memories, in addition to what they impart to us spontaneously. But one does not gather guavas or coconuts in an English cornfield; they obviously come from "an outside source."

The second point, "Telepathy," is absolutely ruled out of court as an explanation of clairvoyance, automatic writing, and kindred developments. By telepathy, Dr. Hyslop means the narrow interpretation of that term, i.e., the action of one incarnate mind upon another incarnate mind. He maintains that telepathy is merely a name for a certain class of facts; it is not an explanation of the facts, nor of the means by which they occur. (See "Psychical Research and Survival.") In his last book, "Contact with the Other World," he quotes a remark made to him, voluntarily, by one of Mrs. Chenoweth's controls, that "Telepathy is always a message carried by a spirit," and he reminds us that F. W. H. Myers held the same view.

I had the great pleasure of Dr. Hyslop's personal friendship for several years before he passed finally into the land of clearer vision and less hampered activities towards which his steps had long been turned. He occasionally sent me brief, but very evidential, personal messages from my old chief, W. T. Stead, received through a psychic in America to whom I was quite unknown. I had a long and most interesting talk with him on his last visit to England, when he showed by many a side-light how firm he felt the ground beneath his feet. Like a swan's song seem these beautiful concluding words from his last book:—

"The great fog-bank into which materialism sails is more easily penetrated than it surmises. It conceals a beautiful sunlit sea and the happy isles, and psychic research ventures on embarking where the philosophy of Immanuel Kant only warned the sailor against rocky shoals and disasters. . . . The sadness of sunset is only sublime pathos when we are assured of another dawn."

MAN sits here shaping wings to fly;
His heart forebodes a mystery;
He names the name Eternity.
That type of Perfect in his mind
In Nature he can nowhere find,
He sows himself on every wind.
He seems to hear a Heavenly Friend,
And through thick veils to apprehend
A Labour working to an end.

—TENNYSON.

THE PURPOSE OF SPIRITUALISM.

What is the end and purpose of it all? To bring the conviction that our beloved dead are not dead; and that, because they are not dead, we are living in a universe governed by no blind Fate, but by an Infinite All-loving Father, through our common relationship to Whom we are joined in one great family—"bound by gold chains about the feet of God."

That is the end and purpose of Spiritualism. Not that we should think of it as a religion, but as one of the pillars that help to support the great overarching dome that crowns the temple of all true religion—the confident conviction of the Fatherhood of God, and, therefore, of the brotherhood of humanity.

Don't let us, then, make these minor things—the speaking with departed friends, the getting messages from them—an end in themselves. And don't let us suppose for an instant that because we have discovered and accepted a fact in nature, we are necessarily spiritually in advance of our fellows; that we must necessarily desert the Church with which we have been in happy association, and leave those with whom we have been united in brotherly and sisterly service—in ministering to others' needs, in teaching the young, in bringing brightness into dull, careworn lives. Why should we? Spiritualism won't let us subscribe to any God-dishonouring dogmas, but outside these it leaves ample freedom of belief. If our brethren will still accept us as co-workers why should we separate from them? Nothing good can come of an attitude of superiority. I sometimes fear that we are in danger—as all new movements have always been in danger—of intellectual and spiritual pride. One of the signs of narrow-mindedness is to be too ready to see signs of narrowness in others. Surely, we are the people, and wisdom and goodness will die with us! Believe it not. There is still a plentiful supply of these blessed commodities as well as of wide charity and tolerance, to be found among those who have not yet learned our facts, or have not come to the same conclusions regarding them that we have; and the minister whom we have long "sat under" (whether we can agree with every word he utters or not) is as truly inspired from the unseen world and from the Source of all high inspiration—possibly more so—as any of the so-called inspirational speakers we have heard. In home, and street, and office let us keep as near as we can to the Infinite Spirit. So shall we be better able to pray Tiny Tim's prayer, "God bless us every one!"

D. R.

EVIL SPIRITS.

The existence of evil spirits or devils is one of the vexed problems of our subject. In reply to some inquiries as to our attitude towards this question, we think we cannot do better than offer some quotations from the leading article which we published in *LIGHT* of September 11th, 1915:—

"We have heard many lurid stories of obsession, and yet in *LIGHT* of the 21st ult. (p. 399) we find an old and experienced investigator, an expert in mental and psychical disorders, saying: 'Although I have sat in seances many times weekly for the past twenty years, and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness misunderstood.'

"The witness (he is but one of many) in fact confirms Andrew Jackson Davis, and confirms, too, the experience of all who take a calm and dispassionate view of the matter, finding a soul of goodness in the most terrifying manifestations of a diabolism that is really only a result of discordant states. . . . It would be senseless to deny the existence of evils, danger or miseries in life, the perils of rash tampering with psychical matters, or the need for a spiritual armoury to protect the pilgrim of earth against the enemies that infest his way. But we must be careful to preserve a sense of proportion.

"We recognise these evils, but we do not concentrate our attention upon them. On general principles we have always found it wiser to emphasise the good and reasonable in life than to dwell overmuch on its evil and unreason. A falsity is always most strongly combated by affirming its opposing truth. Better than denouncing the Wrong is to proclaim the overmastering Right. . . . The positive affirmation of good does not imply a denial of the existence of evils. But it is a powerful means of breaking their hold on human consciousness. Is there not an old saying that the Devil can endure anything rather than to be ignored?"

THE Editor will be absent on holiday during the next fortnight. Letters requiring his personal attention will be dealt with on his return.

I BELIEVE that we survive death, that we are met by friends when we go over, and that progress continues on the other side; and, for me, this is enough at present.—J. ARTHUR HILL in "Psychical Investigations,"

KNOWLEDGE *V.* PREJUDICE.

By E. W. DUXBURY.

In view of the numerous clerical and sceptical attacks on Spiritualism at the present day, it is interesting to note the contrary views which have been expressed by eminent men, such as those which appear below. It should furnish an interesting psychological problem for sceptical opponents to resolve, why so many gifted men, of such varied intellectual distinction, should all have arrived at what these critics consider the same erroneous conclusion, so diametrically opposed to their own. That the convictions of these distinguished men were produced by their much profounder knowledge of the questions with which they dealt is suggested as a possible solution.

The learned Ochorowicz, Professor in the University of Warsaw, was induced in the latter part of 1894 to study psychic phenomena under the most rigorous test conditions of mediums. Having previously studied magnetism and hypnotism, he was considered an authority on these subjects, and now he was bound to get at the bottom of what was denominated "Spiritualism." After being fully convinced of its truth he said: "I found I had done a great wrong to men who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool that fearless investigator Crookes, the inventor of the radiometer, because he had the courage to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also recollect that I used to read his articles upon Spiritualism with the same stupid style as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light!'"

Raoul Pictet, Professor in the Genoa University, delivered a lecture in May, 1893, in the hall of the University of Liège in Belgium, giving in his adhesion to Spiritualism, saying, "I am constrained to do so by the invincible logic of facts."

Dr. Miguel Sans Benito, Professor of Metaphysics in the University of Barcelona, said, "Spiritualism is the synthesis of the most important principles and discoveries of science; and we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligence; besides supplying our hearts with a beautiful consolation in those bitter moments of our lives which are occasioned by a painful bereavement."

Professors Tornebohm and Edland, the Swedish physicists, said, "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."

Professor Gerling, in an address to the Magnetic Society of Berlin, stated, "I have been asked to dissemble and not let my views be known, but in consequence of this attack I now declare I am a Spiritualist, and shall always remain one."

M. Thiers, ex-President of the French Republic, said, "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

M. Leon Favre, Consul General of France, and brother of Jules Favre, the eminent French Senator, said, "I have long, carefully, and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communion between the two worlds."

Dr. Beard, of New York, stated, "For logical, well trained, truth-loving minds, the only security against Spiritism is in hiding or running away. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of Spiritualistic claims is a millionfold greater than that in favour of the theory of gravity."

"The late Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable."

The Rt. Rev. William H. Moreland, Bishop of Sacramento, California, U.S.A., stated, "As a Christian and a spiritual being I believe that communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse with the spiritual world every day of our lives."

The Rev. Canon Wilberforce, as he then was, said, "Appealing as it does to the yearnings of the soul, especially in time of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapidly to increase in all ranks of society."

Its strength lies in the thousands of private homes in which one or more of the family has mediumistic powers."

THE PSYCHICAL AND THE SPIRITUAL.

Psychism is no more a guarantee for spirituality than the colour sense in the artist, or cleverness in the differential calculus in the mathematician. And yet, psychical powers, depending partly upon the accumulation of vital energies, demand a certain discipline, even asceticism for their efficient exercise. For the training of those psychical powers comprised within what the Hindus designate as Hatha Yoga, extensive development of the will and subjugation of the emotions seem to be required. Yet the Buddha regarded this excellent discipline as waste. There is a story of his meeting a Yogi who gave him a demonstration in levitation. It consisted in floating through the air back and forth over the Ganges. The Buddha asked him how long it had taken to learn to accomplish this feat. It had taken fifteen years. "And you could have got the same result by giving the ferryman a penny, any day," replied the great teacher. It is, however, no small accomplishment to obtain such control over the forces of nature as to suspend gravitation. But the medium has not attained to that. He makes himself a passive instrument to something outside himself, whether an external force or a personality. He is often unconscious or in a trance-condition while he is being used as such an instrument. There is a gulf between him and the Hatha Yogi. But the great Teachers belong to quite another category. Distinction has to be made between people widely separated in worth and development. There are at least four types, the Medium, the Magician, the Mystic, the Master. The average psychic belongs to the lowest class. So that it is hardly a correct use of terms to speak of Gautama or of Jesus as a psychic, though undoubtedly they had psychic powers and exercised them. This exercise is not their chief rôle, it is a subsidiary function.

—"Was Jesus a Psychic?"—the REV. TYSSUL DAVIS.

HOPE AND VERIFICATION.

Spiritualism has been attacked nearly always, not in an effort to overthrow its facts and phenomena, but to condemn and ridicule what its many and varied exponents have said and proclaimed in regard to it. But to do so is folly, for it is leaving facts and realities to fight and oppose opinions. If the spirits of those gone before have power to return and convince us of that fact, it is not necessary to learn all about the spirit world—a world of refined and invisible substance—before we can admit the truth of spirit communion. That conflicting statements do come from the other side must be admitted; but do we get messages of any kind from those who once lived as we are living now? That is the question on which depends the truth of Spiritualism; not the character or the harmony of messages received. . . . There may be people so constituted that annihilation satisfies desire, but to most of mankind both hope and desire tend the other way, in spite of the many conditions in this life which make it unattractive. I doubt if any man lives who, having tasted the joys and the sorrows of conscious existence, can honestly and sincerely hope for annihilation. One reason is, it would be an inversion of hope to use it for such a purpose, for its mission or use is to exalt, not depress. Without hope no one would live to die a natural death, and unless it buoys us up with expectations that reach beyond the grave, it is weak and deficient. The impulses of hope are as natural as breathing, and its use almost as indispensable, so let us use it in connection with another life and verify its predictions, if we have not already done so, through Modern Spiritualism.

C. SEVERANCE in the "Progressive Thinker."

MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

DEAR MR. ERNEST HUNT.—Our correspondence will have the result bemoaned by the farmer over his claret. We don't get no forrarder. But in this final letter I will try to be clear; obscurity and evasion always bring their just nemesis.

You charge me with rashly challenging the "considered verdict" based upon "recorded observation" of "such eminent men" as Sir W. Barrett and Dr. Crawford, and of pitting against that verdict the "rash statement of a professional illusionist" who has not seen what he condemns, and who says that he can produce the same phenomena by ordinary conjuring. My answer is that this "considered verdict" is delivered by a couple of observers whose bias is in favour of supernatural explanations. I do not question their honesty or their sincerity; what I question is their competency, and hold the verdict which they deliver is due to their credulity. Their eminence in science has nothing to do with the matter in question. Once more I ask, will they and their fellow-believers—for whom that matter is charged with momentous significance—bring the medium and the conjurer together; perchance, sceptics may be confuted, and Sir A. Conan Doyle's boast that "the long battle is nearly won" be justified?—Yours faithfully,

EDWARD CLODD.

Aldeburgh, July 27th, 1920.

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.—Mrs. Mary Gordon. August 15th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Dr. W. J. Vanstone. Tuesday, 10th, 7.30, Dr. W. J. Vanstone. Wednesday, 11th, 7.30, Mrs. Annie Brittain.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Miss Lyon; 6.30, Mr. Nickels, of Luton.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mr. and Mrs. Brownjohn. Thursday, 8, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Podmore, address and clairvoyance.

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

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Frewin; 6.30, Mrs. Brown and Mr. Kirby.

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

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Mr. Mead, and public circle.

Thursday, at 8, Mr. Wright.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. A. T. Kirby; 3, Lyceum; 6.30, Mr. Symons.

Wednesday, 11th, 7.30, Mrs. E. Neville. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social and dance. Sunday, 11, address by Mr. Leslie Curnow (assistant editor of LIGHT) on "Abraham Lincoln"; 7, Mrs. Crowder, address and clairvoyance.

Wednesday, 8, Mrs. Crowder. Healing circle every Friday at 8 p.m.; Lyceum every Sunday at 3.

Note.—Garden party and treat to blind soldiers is postponed to an early date in September owing to St. Dunstan's being closed for summer holidays; particulars later.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Percy Scholey, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Ernest C. Cager.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, and Monday, 7.15, and Tuesday, 3, Mrs. E. Neville, addresses and clairvoyance. Special fourteen days' mission at St. Dunstan's Hall, West Worthing, every day at 3 and 6.30; missioner, Mrs. Gladys Davies, of South Africa.

PROFESSOR JAMES COATES left for Scotland at the beginning of this week. He will remain in the north for the winter and hopes to return to London in the spring to resume his lectures and addresses.

MR. ERNEST W. OATEN gave a thoughtful address to the members of the Peckham Society, at Lausanne-road, on Thursday, July 29th. Mr. C. J. Williams presided over a large audience. At the close Mrs. Mary Gordon gave clairvoyant descriptions.

LEWISHAM.—On and after August 29th, the Sunday and week night meetings of this society will be transferred from the Priory, High-street, to Limes Hall, Limes Grove. The hall is being re-decorated and will be in every way an improvement on the old meeting place. Mr. G. Tayler Gwinn will preside at the opening meeting.

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