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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,067.—VOL. XL.

[Registered as]

SATURDAY, AUGUST 21, 1920.

[a Newspaper.]

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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

NOTES BY THE WAY.

The momentous sittings of the Lambeth Conference are over, and the considered verdicts of the prelates of the Church of England, gathered from all parts of the world, on various matters submitted to them have now been issued. It may be that the greatest benefit of this Conference has been the opportunity it has afforded for the interchange of views between these leaders of religious opinion. That, certainly, has been a most important feature of the gathering. A special interest for us in the proceedings, however, was the recognition of the growing power of spiritual movements outside the pale of the Church. It was an occasion of congratulation on all sides when the Church came to the conclusion that it could no longer neglect this aspect. Elsewhere in this issue we give an outline of the findings of the Conference on the questions of Spiritualism, Christian Science and Theosophy. It will be noted with satisfaction that there is on the whole a tendency exhibited to take a wider and more intelligent view. The report is an historical document which is bound to receive a large amount of public attention, and this cannot fail to have good results.

Some years ago, Dr. W. J. Crawford gave in *LIGHT* his own testimony to the reality of the phenomenon of the "Direct Voice," adding some of his impressions on the matter after experiments. It may be useful at this time, when scientific people without experience are expressing their quite valueless opinions, to quote from Dr. Crawford's article. First, then, he records that the medium's breathing was quite regular—"easy, deep breathing while the voices were speaking round and over all parts of the circle," and he proceeds:—

There were many physical manifestations. Often three metallic raps were given in the trumpet lying on the floor more than a yard away. On these occasions a nerve or muscle in the back of the wrist I held moved in perfect synchronism. The movement was slight, but startlingly perceptible. The same thing has been noticed with Eusapia Paladino. I am inclined to think it denotes "reaction." Only in impact movements, such as the rapping, was the wrist motion apparent.

Dr. Crawford remarks in the course of the article, "I wonder if there is a throat reaction." Well, we know that there is sometimes. It gives occasion on the part of the uninitiated to suppose the existence of fraud.

Dr. Crawford, in the experiments noted, tested the levitation of a musical box, of which he thus records:—

What surprises me most is that the entities can see perfectly in the pitch dark. An electric light wire hung from the ceiling right into the middle of the circle, with porcelain shade attached but no lamp—gas was used when light was required. While a musical box was floating over our heads, I asked that it should be made to touch the electric wire, and, after a pause, it touched the porcelain shade neatly and perfectly, at any rate judging by the sound,

Further, he writes of the levitation of the trumpet, of which he had by touch noticed a circular movement:—

I fancy the trumpet is, while in the air, in a state of whirl about its longitudinal axis for the purpose of adding to its stability. It is extraordinary that with two long trumpets, two musical boxes, chairs and people, and with an electric wire hanging down, the physical movements are so unerringly carried out, and that not anybody or anything is unwittingly touched.

In our own investigations of physical phenomena we had also noticed this precision of movement to which Dr. Crawford refers. We have been present on occasions when the articles levitated were so heavy and carried to such a height that any mishap would have been disastrous. Glass and china would have been smashed, furniture damaged, and possibly a head or two broken. But as the spirit operators told us frequently, it was only the sitters who were in the dark. There was no darkness on "the other side," and they frequently proved that they could observe all our movements, even the expressions on our faces. We were not able to carry much science into our own investigations. We had to rely on common-sense, which enabled us to arrive quickly at conclusions which science only painfully reached after years of effort, frequently discovering "fraud," and afterwards having to recant its opinions in this respect. We have a great respect for science, by the way, but sometimes we feel we are having a little too much of it, for it is apt to lose sight of the human and natural aspects of the matter. Moreover, we think art should occasionally be consulted. We have often been struck by the dramatic quality of some of the observations of those who speak from "beyond the veil"—the perfect reproduction of human life and thought. Again, as to the question of materialisations, we were much impressed by the observations of a distinguished sculptor on the perfect reproductions of human form at materialisation séances. One of these days we must say something on the question of the judgments of psychic phenomena by artists, if only as a relief from the eternal disquisitions of the scientific investigator, who, after all, can only handle one phase of them.

RESTORATION.

Is any life wasted and become of no account because it ends sadly or under a cloud? Is the good work a man or woman has done thrown away and nullified by any sudden breakdown? There is no reason why a Spiritualist should for a moment entertain such a thought. Life is always righting itself. Often the tired spirit, overpressed, loses momentarily its accustomed poise and sanity. Often, too, very little comes of it—some hasty word or act, quickly forgotten by those who know the underlying strength and sweetness of the character. They know that these are only temporarily eclipsed and will presently shine out again. So we must judge the value of another's life and work by its whole quality, not by any aberration which may be none the less temporary when it is the means of putting a period to an earthly career. The broken links will be picked up and restored. The fine strings in life's harp that have been smitten so roughly that they have become strained or ruptured will be repaired by the Great Musician and make one music as before. We need not, then, trouble much about what foolish tongues may say. Their judgments, being of little value, will not endure. We can look beyond them. Let us take comfort, and possess our souls in patience. "Heaven shall make perfect our imperfect lives."

GERSON.

THE LAMBETH CONFERENCE.

REPORTS ON SPIRITUALISM, CHRISTIAN SCIENCE AND THEOSOPHY.

The Report of the Proceedings of the Lambeth Conference was issued on the 14th inst., and we naturally turn to that portion which deals with our subject. We note first the finding of the committee of thirty-seven bishops specially appointed to investigate and report on Spiritualism, and secondly the resolutions passed by the whole assembly in regard to modern movements of thought. The committee find evidence that especially under the stress of the horrors and anxieties of the war, and particularly in crowded areas, Spiritualism has affected in some instances even regular churchgoers, withdrawing them from the Church. It notes that belief in the reality of the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavour, is straining to bridge the space that lies between. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners.

Alluding to psychic research, the report says:—

It is possible that we may be on the threshold of a new science, which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could never presume to set a limit to means which God may use to bring man to the realisation of spiritual life. But there is nothing in the cult erected on this science which enhances, there is, indeed, much which obscures, the meaning of that other world and our relation to it as unfolded in the Gospel of Christ and the teaching of the Church, and which depreciates the means given to us of attaining and abiding in fellowship with that world.

In the resolutions of the united Conference (which consisted of over two hundred and fifty prelates from all parts of the world) it is recognised that the movements connected with Spiritualism, Christian Science and Theosophy are at one with the Church in protesting against a materialistic view of the universe, and at some points emphasise partly neglected aspects of truth; but the Bishops feel bound to call attention to the fact that both in the underlying philosophy, and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of Jesus Christ. They recognise that new phenomena of consciousness have been presented, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and they claim to be supported by the best psychologists in warning their people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to séances, "seers," and mediums.

SPIRITUALISM.

While prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, the Conference urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life and in immortality and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus. While recognising that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, grave dangers are seen in the tendency to make a religion of Spiritualism. The practice of Spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of self-control.

CHRISTIAN SCIENCE.

The Conference finds that while Christian Science fixes attention on the supremacy of Spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) a denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

THEOSOPHY.

As to Theosophy, the Conference, while recognising that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, is convinced that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with

the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

SPIRITS ARRANGE A TEST.

THEIR CONTROL OF PHOTOGRAPHIC SEANCE.

BY R. H. SAUNDERS.

Here is an instance, of extreme interest, of spirits so managing a sitting for spirit photographs that the likeness we all expected, and which should have appeared, was in some way prevented from developing, and a likeness of a relative of the sitter, quite unexpectedly substituted, all for the specific purpose of affording proof.

A friend of mine, who, until he lost a daughter aged fifteen, a year ago, had no interest at all in psychic matters, was told, through the medium of the table, that his daughter would reveal herself in a photo. I bought a packet of Ilford ordinary quarter plates at a chemist's, and my friend kept them, unopened, until he was told, through the table again, that a medium would be available soon. Sure enough, a few days afterwards he learned that Mr. Hope would be in London, and he and his wife arranged a sitting.

At this sitting the plates were then opened, marked, and placed by him in the camera, exposed, and then developed (all without Mr. Hope touching them) when a spirit face was found on one of the plates, and it was taken away to be printed.

That same evening we were sitting at the table, and the child gave us this message: "I stood between Dadsie and Mumsie. It is my photo." Another spirit, who often sends us messages of the loftiest character, and sometimes in Latin (which we have to get translated), said, "You have now absolute proof. Use it wisely to convince waverers." The definite assurance of the child that it was her photo made the parents look eagerly for the print.

When it came their disappointment was great; for instead of her likeness, there appeared that of a brother of the sitter, a spirit who passed over many years ago, and who, we had been told, had lost interest in material concerns now.

The same evening we sat at the table, and it behaved in a way it never had done before. It tilted very slowly, and remained at an angle, more or less, the whole time. We asked who it was, and got this message: "Brother Alfred. I have been deputed to prove to you that the appearance of the face on the plate is not thought. The thought is uppermost in your minds."

The point about this is, we had been discussing previously the possibility of thought (which, we are told, is a concrete thing) being photographed, as Mme. Bisson claims to have done—our thoughts had been all centred on the child appearing on the plate.

The next message came from the girl herself: "It was all kept secret from me. I did stand between you, and I thought it was my photo."

It would be interesting to know, and we may soon be told how it was that, if the spirit, Alfred, stood in front of the child she did not see him do so, and if behind her how it is that her picture does not appear and his does.

Since I wrote the above, we have heard from the child, by direct voice, and she said, "I was so sorry Mumsie, but just at the last uncle came and stood right in front of me. Never mind, you shall have one of me soon."

L.S.A. NEW LIBRARY CATALOGUE.

We have received a copy of the new Catalogue of the Library of the London Spiritualist Alliance. All the new books will be found herein, and the work will prove an invaluable aid to those who use the wonderful collection of books to be found in the Alliance Library.

Copies of the catalogue may be obtained from the Librarian, price 2s. 6d.

MISS MCCREADIE, we are asked to state, will be out of town for the next few weeks.

O, MOTHER-HEART, we put it to you. You have seen your own son go astray. You have seen sin's pleasure issue in sin's suffering. Grieve not over-much at your boy's pain, for it is but the flapping of the angel's wings wafting his soul home again. Pray for your boy, pray your very best, and then will God and angels do the rest.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

SPIRIT AID IN AN EMERGENCY.

THE HANDKERCHIEF TEST.

BY JAMES WATSON.

Some few years ago my wife and I were interested in a psychological society in north-west Cheshire. My wife acted as honorary corresponding secretary, part of her duties being the engaging of speakers and mediums. A certain lady was engaged to conduct the services on a certain Sunday. On the Thursday evening previous to this particular Sunday my wife and I were having a little conversation with spirit friends, using an alphabet board and a slender twig as the mode of communication, when one much attached to us as a "spirit guide" came, and after introducing himself, gave us the following information:—

"Mrs. So-and-So (giving the medium's name) will not be with you next Sunday, having contracted a severe cold, but don't worry or engage anyone else. You have sufficient help for the meetings and circles during the day, and I will assist at the evening service. In the audience there will be Mr. H—; ask him to give the address. At first he will refuse, making various excuses, but ultimately he will consent. When he is on the platform, and rises to speak, I will control him. He is a good subject for the purpose. And to prove to you that it is I who am speaking through him, I will cause him to take from his breast-coat pocket his handkerchief with his right hand and draw it three times through the half-closed left hand. This will be a test for you both, so don't worry; all will be well."

After he had gone we discussed the matter and decided to leave things entirely in the hands of our spirit friend. The Saturday afternoon post brought us a postcard from our prospective speaker, saying, "Owing to a severe cold in the head, I much regret I shall not be with you on Sunday next." Sunday evening came; there was a goodly number of people in the hall, one hundred and fifty at least. I acted as chairman. During the singing of the opening hymn I cast a glance around and saw Mr. H— seated not far from the platform. I descended, told him of our disappointment, and asked whether he would help us by giving a short address. He at first refused, but after a little persuasion returned with me to the platform. After hymns, the reading of a short lesson from the Bible, and prayer, I introduced Mr. H—. On rising he told the audience that he was not used to public work, but with their kind thoughts and sympathy he had no doubt it would be given to him what to say. If my memory serves me correctly the subject was "Spiritualism, the Key to Man's Future Destiny."

Mr. H— had not proceeded more than a few minutes when a thorough change came over him; his countenance seemed to alter, and his mode of delivery, language and arguments changed completely.

A most convincing, inspiring and profitable address was in the course of delivery when he gently raised his right arm, and the hand glided over to the breast-pocket on the left side and took from out of it a white pocket-handkerchief, drew it three times through the half-closed left hand and replaced it in the pocket. I looked over to my wife, who smiled back. At the finish Mr. H— resumed his seat, and for a few seconds remained quite calm and silent, then suddenly turning to me he said, "Why, I must have been controlled by somebody; what have I said? I have not made a fool of myself, have I?"

I assured him he had not done any such thing; but on the contrary had delivered a most excellent address.

Mr. H— received the hearty congratulations and thanks of those present, but the secret of his success we did not then divulge.

[Mr. Watson's married daughter sends the following confirmation. She says: "The account my father is sending you of the phenomena which took place on a certain Sunday evening, now a few years ago, I can vouch for as being quite true. I well remember how we were on the *qui vive* watching for the promised handkerchief test; it was neatly and gracefully performed, and the address was wonderful.—L. G. ADAMS."]

A CORRESPONDENT writes: "As far as my feelings are concerned, the great value of Spiritualism is that it teaches one to try and extract the utmost value out of one's life on this side, so that when the time comes to cross over, one may feel that at any rate one has tried one's best to learn the lesson appointed, even though not quite satisfied with the results."

It is almost certain that the witch-burnings—the most horrible persecution in history, its victims being mainly helpless old women—were due to the hysterical fears of an ignorant populace which had here and there come across psychical phenomena which it could not understand, and which it, therefore, as usual, attributed to the Devil.—J. ARTHUR HILL in "Psychical Investigations."

SPIRITUAL FELLOWSHIP.—I

Fellowship has been stated by His Grace the Archbishop of Canterbury as the keynote of the Lambeth Conference, and the pronouncements of that Conference will undoubtedly affect the attitude of the Church to our movement for several years to come.

Spiritualists cannot but be in sincere agreement with this aspiration, but the practical aspect of the resolutions affecting Spiritualism cannot be fully understood without a study of those which deal with re-union of the Churches; a subject which was the principal item on the agenda. The Primato recently reviewed the results of the Conference for the benefit of the representatives of the Press. He stated that the subject which overshadowed all others was the re-union of the Christian Churches; and the treatment of this sheds a strong light on the resolutions which deal more particularly with Spiritualism.

The Manifesto on Reunion defines both the nature of the action to be taken and the limits within which it is to be confined. This very important document opens with a definition of the Catholic Church as "an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the kingdom of God." It further states, in the name of the two hundred and fifty Bishops, that "we believe that it is God's purpose to manifest this fellowship so far as this world is concerned, in the society so defined."

They state that "the times call us to a new outlook and new measures. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and in reaching out towards the goal of a re-united Catholic Church." The suggestions for a common basis of fellowship are contained in Art. VI. They are the whole-hearted acceptance of:—

(a) The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith.

(b) The divinely instituted sacraments of Baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ.

(c) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Concerning this ministry the Conference says: "May we not reasonably claim that the Episcopate is the one means of providing such a ministry?"

On this basis other churches are invited (1) to adjust terms of union, and (2) to reciprocate forms of commission and recognition which would be mutually satisfactory to the congregations.

In view of the prevailing unrest and the anarchical forces which are producing it, of the loss of spiritual influences upon very large sections of the community, Spiritualists cannot but be disappointed in the result of these deliberations, even apart from the specific decisions on matters which concern them; decisions which place many of them outside the fellowship at which the Conference might have been supposed to aim.

In the first place the "common basis" is again, as in the past, a basis of creed—that is, of theology. In the second place it leaves open all the old theological differences of interpretation which have caused and maintain the divisions. In the third place it excludes from such fellowship not only Spiritualists who do not accept the whole Nicene creed *ex animo*, but also a body such as the Unitarians, which is in reality very much larger than its nominal membership and includes many Anglicans both lay and clerical.

We wish well to all schemes which may reduce disunion, but we regretfully feel that it is not on any such lines that all men of good will can be united in a spiritual fellowship. That can come about only by relegating all theological tests to a secondary position, and frankly admitting that very wide differences of formula are not incompatible with fellowship and united action and with full acceptance of the teaching of Christ as recorded in the Gospels and of the enlightening Spirit in the hearts of men.

The actual position is this:—

Very large numbers of persons are so uncertain whether God or the undying soul are realities that those ideas have for them no practical force at all.

Another very large group actively disbelieve in God, in the life of the soul, and, of course, in the Churches.

Both these groups furnish the recruits to the extremists who are out, not for reform, but for revolution to enforce a communistic system which has disastrously failed wherever it has been applied.

The re-union of the Churches (were it feasible), and the exchange of pulpits (even if frequent) would be a very small aid, if any, to the settlement of the vital questions of the day how to convince the many that they have spiritual responsibilities that no man can evade and that every man must answer for; and to unite them in common action for just and workable reforms, and sane national opinion. That is the question which really "overshadows" all others in the world outside Lambeth Palace. S. DE BRATH.

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"JOYFUL THROUGH HOPE."

We are in the midst of dark days, and still darker days may be ahead of us. A small but highly organised minority in every country is set on revolution and bloodshed. They stir up the passions of men by promises which in the nature of things cannot be fulfilled. They pull the wires by transparent devices to secure pre-arranged opinions. In a recent miners' vote the printed ballot paper had three questions: (1) Are you in favour of a six hours day? (2) Are you in favour of an increase of wages? (3) Are you in favour of Nationalisation of mines? Only one combined answer could be given, either "Yes" or "No" to the three questions; and the result was proclaimed to the world as the miners' determination to have the mines nationalised. They preach envy, hatred, and class-war. Where they have prevailed misery and starvation fall on the masses whose interest they claim to have at heart; and in place of the Era of Peace, the "war to end war" is followed by acute strife.

Why? Is it not because the mentality of Europe is unchanged? Political events proceed from spiritual causes, not from Fate, nor from the Will of God, unless as the Will of God working by the Law of Spiritual Consequence, which is the great lesson of all history. All things are possible, all possibilities of good as well as of evil, and God's purposes will be fulfilled. But whether they will be fulfilled in national joy or in national pain depends on ourselves. Some look to Divine interference; they say: "There have been times when disaster seemed ahead and then something has happened which has changed the prospect. It can happen again if we will expect it. If we make up our minds that disaster is coming, we ourselves are by that very attitude weakening the forces which are needed to prevent disaster."

Now Spiritualism bears this out, if, but only if, the numbers that are so persuaded are large enough to supply, not only a hope, but a force. Mere optimism will no more prevent civil conflicts than it prevented the German war or the Irish rebellion. If there is one inference clearer than any other to be drawn from the Spiritualist facts it is this: Man is the appointed agent of spiritual power. This is in harmony with science. All the great forces of Nature are atomic. The gravitation which drives the planets on their courses and balances the terrific speeds at which they move, is an aggregate of the atomic interactions of tiny masses. So it is with the spiritual facts. Just as the atom is a centre of force, so each man should be a centre of wisdom and love in his field of action. We are the potential atomic powers of a spiritual world. God, the Creative Power and the Eternal Father, is Spirit. The ethereal soul links the spiritual order of Wisdom and Love to its material representation in time and space. The results are proportionate to the numbers who will receive that Spirit and do His work.

God, Who is Spirit, works through men of Good Will. If there are enough men of Good Will in the nation, the dark clouds will but veil the dawn. If there are not, the dawn will come all the same, but it will come in storm, and not till after frightful miseries will the sunshine of love break on the world. This is the practical Lesson of Spiritualism. Spirit is the Power of God working in human spirits to will and to do. There is far too much apathy. Vast sums are spent on vanities of all sorts. One rich man spends a quarter of a million sterling on racing yachts which are useless toys. Another gives six thousand pounds for a set of china vases. Luxury and lavishness

abound. And this while hospitals and schools are starved for funds.

As a nation we disregard the signs of the times and refuse to see the shadows cast before by coming events. Unprepared we muddle through at immense cost of wealth, of suffering, and of life, which foresight and courage might have prevented. Then our joy must be carried forward to the state where "beyond all these voices there is peace." But the joy might be present, not future. The Will might be realised here and now, on earth as it is in "heaven": the prayer which we so often repeat by rote says so. While we are in the world it is energy directed by good will that alone can reconstruct society and bring the New Era into realisation; and the joyful hope which Spiritualism has brought to many lies in the consciousness that good is latent in all souls, that the good is stronger than the evil, and must ultimately prevail. But when and how it will prevail depends on ourselves; it depends on individual action, for individuals make masses; it depends on personal perception of the great truths of spirit-agency, solidarity of all, and unselfish will and working actively to spread the light. The power of evil results from the ignorance of the many and the apathy of the well-meaning. When we work together to dispel that ignorance we have the right to be joyful through hope.

THE ADDRESS TO SIR ARTHUR AND LADY CONAN DOYLE.

The following is the text of the Address presented to Sir Arthur Conan Doyle and Lady Doyle at the Farewell Luncheon at the Holborn Restaurant on July 29th:—

We, the undersigned, present at the Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle, desire to record our feelings of admiration and affectionate regard towards them both.

To you, Sir Arthur, we offer our gratitude for the heroic and self-abnegating work you have carried on so long as the missionary of what you have so well termed the "New Revelation," the message of spiritual consolation and enlightenment divinely inspired at the beginning of the new epoch of the world's history.

To you, Lady Doyle, we offer our tribute of appreciation and regard for the noble way in which you have supported your husband's work, always at his side with true devotion to him and to the cause he so devotedly serves.

We wish you both every happiness and success in your journey to Australia and New Zealand, there to carry on the great mission to humanity, and earnestly hope that we may give you all our congratulations on your return.

Our good wishes and most affectionate thoughts go with you.

London, July 29th, 1920.

HAS THE WAR KILLED FAITH?

THE PROBLEM OF MR. MAUGHAM'S PLAY, "THE UNKNOWN."

"Has the war killed religious faith?" may be said to be the dominating note of Mr. Somerset Maugham's new play, "The Unknown," at the Aldwych Theatre. Extraordinary public interest is being manifested in this problem drama with its atheist hero, and the mother who in the frenzy of her grief declares that she can never forgive God for the loss of her soldier sons.

The chief interest for us in the matter is the evidence there seems to be of an awakened public interest in spiritual questions.

Mr. Somerset Maugham, in an article in the "Daily Mirror" (August 12th), in explaining how he came to write the play, says:—

"I think I was moved to write it because the prolonged agonies of the war had stimulated public concern in religious questions and because matters of faith are to-day playing a more active part in the lives of average men and women than was the case before the cataclysm of 1914. It was the reading of the spiritual temper of to-day that finally prompted me to write 'The Unknown.' It seems to me that there are now two main tendencies in religious sentiment. On the one hand there is a pulse towards mysticism or Spiritualism and on the other a pulse towards some form of agnosticism."

On Tuesday last prominent clergymen and other leaders of thought attended a special matinee of "The Unknown."

THE ideal is thyself; the impediment, too, is thyself.—CARLYLE.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle sailed for Australia by the steamer "Naldera" on Friday, August 13th. In deference, it is understood, to Sir Arthur's wishes, only relatives and a few personal friends were present.

The Rev. Susanna Harris has sailed for Japan.

Mr. Walter Winans, whose death is announced, was interested in psychic matters, and was a contributor to the "Occult Review."

The resolutions and reports of the Lambeth Conference, issued last Saturday, excited much interest. In another column we give a summary of the findings as far as they relate to Spiritualism, Christian Science, and Theosophy.

In most of the daily papers the distinction was not made clear between the reports of the special committee and the resolutions relating to them which were adopted by the whole Conference.

General interest will be felt in a resolution of the Conference requesting the Archbishop of Canterbury to appoint a committee to report on "the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing."

Mrs. Madge Donohoe, a member of the L.S.A., had a letter on Spiritualism in the "Daily Mail" last week. The next morning she received four letters of inquiry, and in subsequent days the number increased to twenty-two. They were from persons who sought a closer acquaintance with the subject. Mrs. Donohoe is answering all the letters, and in some cases has invited the inquirer to pay her a visit. Mrs. Donohoe, it may be mentioned, is the wife of the celebrated war correspondent, Mr. Martin Donohoe.

We note with interest a statement in the last instalment of the Vale Owen script in the "Weekly Dispatch" (August 15th) that in the next issue will appear an important communication regarding the relations between the earth and Mars.

At present French astronomers are keenly interested in what appears to be a great snowplain near the Martian Tropics. The question has arisen (says the Paris correspondent of the "Daily Mail") whether this vast expanse of white, which may easily be seen through the most powerful telescopes, is an attempt by the Martians to signal to this globe's inhabitants by means of "telephotography."

M. Camille Flammarion, the astronomer, expresses in the Paris "Liberté" the opinion that the white patch is a lofty plateau—a sort of Tibet of Mars. If the Martians have tried to signal to us they have, he thinks, long since abandoned the attempt in face of our failure to respond.

Speaking of Sir A. Conan Doyle's lectures on Spiritualism, the "Life of Faith" (August 11th) adds, "Much to the annoyance of the devotees of that cult, the bishops at Lambeth are making it one of the subjects of careful investigation." Of course, this is not so, the inquiry being an occasion of rejoicing to Spiritualists, who invariably press for an examination of their claims.

In "John o' London's Weekly" (August 14th), "R.T.G., Lieut.-Commander, R.N.," in answer to a correspondent's query regarding the Fourth Dimension, says: "Your correspondent might like to read C. H. Hinton's 'The Fourth Dimension' (Swan, Sonnenschein) and 'Scientific Romances.' There is also a pamphlet published by Munn and Co., New York, called, 'The Fourth Dimension Simply Explained.' The introductory chapters of Wells's 'Time Machine' contain a short exposition of the entirely erroneous theory that Time may be regarded as a fourth dimension—an opinion which I do not think is shared by Professor Albert Einstein." To the above we might add Zöllner's "Transcendental Physics."

In the same journal, to a correspondent who seeks light on "The soul and immortality," reference is made, among others, to Sir William Barrett's "On the Threshold of the Unseen," and Dr. Hyslop's "Life After Death."

A. E. M. F. writes in the "Daily Mail," "Why is it that so many people, even regular bathers and strong swimmers, experience an extraordinary sensation when un-

dressings to go into the water? It is not conscious fear. They are not really in the least afraid. But it is a funny, 'goosey' feeling—a sort of shiver down the spine, a 'nicey-nasty,' eerie, tingling sensation that immediately disappears and gives place to a glorious exhilaration as soon as they get into the sea. The explanation probably is the retention by the sub-conscious self of some vague fear of the sea—a dim ancestral recollection or possibly some childish fright. The normal self has long since forgotten all about it, but the sub-conscious self is the home of many strange memories. It never forgets."

The Diarist in the "Pall Mall Gazette" (August 12th) writes, "I was sorry to find, on examining the memorial to the late Mr. W. T. Stead on the Embankment, opposite the Temple Station, this morning, that it has already sustained serious injury in the breaking off and disappearance of the long sword in the hand of the figure of Fortitude on the right of the tablet. Further damage is inevitable unless precautions are taken to guard against children climbing up to the memorial and hanging on to some of the parts. At present this is of daily occurrence."

Under the heading "Les Expériences du Professor W. J. Crawford," the French psychic journal, "La Revue Spirite," gives a report of a recent lecture in Paris in the Amphithéâtre de Médecine of the Collège de France, on the subject of the late Dr. Crawford's experiments. The lecture was under the auspices of the Institut Générale Psychologique before a large and brilliant audience (says our contemporary), and at the close the lecturer, M. Alexandre Bertrand, was heartily applauded.

Miss Felicia Scatcherd is to lecture on "Spirit Photography and Allied Phenomena" on Sunday, August 29th, at the King's Palace Picture Theatre, Wimbledon, in connection with the local society. The lecture will be illustrated by important lantern slides. Those who have not had the privilege of hearing Miss Scatcherd's remarkable lecture should not miss this opportunity. She is in touch with all the latest developments of the subject, and speaks from personal acquaintance with many great scientists.

Sir A. Conan Doyle, lecturing at Torquay on August 5th, referring to the consideration of Spiritualism by the Bishops at the Lambeth Conference, said, "The great trouble was that the bishops lived so far away from the actual world, and so much in their studies that they did not know what was going on, and did not realise that the question was not between one sect of Christians and another. They were in the position of a lot of people in different branches of a tree talking to each other, while someone beneath them was cutting the tree trunk through. The whole groundwork of the Christian religion had disappeared, and Spiritualists were trying to put it back. If they knew the force of the rationalists and their grip on the educated classes, if they could only stand in the Queen's Hall and hear Mr. McCabe assure a gigantic audience that when they died they died, and there was an end of them, they would realise that Spiritualists were the real defenders of religion."

Referring to the Sideric Pendulum mentioned by us last week, it is interesting to recall Sir William Barrett's remarks on it in his book, "Psychical Research" (Home University Library), where it figures as the "magic pendulum" or *pendule explorateur* (pp. 20-25).

Seeking the explanation of this mysterious pendulum, Sir William concludes that the person who holds the suspended ring "is unintentionally and unconsciously the source of its motion." He points out, however, the curious fact that the sensitive cannot make the ring move as he desires, except by clumsy and obvious movements of his hand or arm. On the other hand, he is able to do involuntarily and unconsciously what he cannot perform voluntarily. Sir William views the pendulum as a convincing illustration of "motor automatism," that is muscular actions performed without the concurrence of conscious thought and will. There is a considerable amount of literature on the pendulum, to some of which Sir William Barrett refers.

Recently the newspapers contained particulars of the incident of Walter Tewson, of Balderton, near Newark, dreaming that his next-door neighbour, Charles Gill Pritchett, had committed suicide by drowning. The vision was so vivid that it occupied his mind all the next morning. In the afternoon he saw the dead body of his neighbour in a pool of water. Pritchett had got up at 3 a.m. on Wednesday morning and had gone out and drowned himself. Commenting on this in its editorial columns the "Evening News" writes, "Here is absolute proof of what is called telepathy; the communication of mind with mind apart from the instrument of the senses. It is wonderful, but it is undoubtedly true."

EUROPE AND ASIA: A DIALOGUE.

By S. DE BRATH.

(Continued from page 258.)

[The conversation is between an Englishman and a Brahman.]

E. Well, my friend, are you going to answer the question which our conversation left open?

B. What! Asia instruct Europe in practical politics! Certainly not, but you are going to answer it yourself.

E. The first thing to find out is whether the "Formidable Sect" really exists, and then we can consider how it can be suppressed.

B. Pardon me. Does it matter much whether it exists as a concrete organisation behind the Third International, or not? It certainly exists as a mentality, however that mentality has originated, or however it may work. Would it not be better to consider the causes it sets in motion to gain its ends?

E. True! and these are plain enough. Whether the "Protocols" are a forgery of the Tsarist police, or, as I think, the presentment of real facts by anti-Semitic bias, or are what the preface claims them to be, they state very accurately the methods which have actually been followed in Russia since 1905 when they were published, and the causes which have been prevalent in the world.

B. What do you take those methods to be?

E. Artificial discontent created by revolutionary propaganda supported by large funds; want, caused by paralysis of transport; misdirection of the working classes by Marxian economics; assassination calling itself war; high prices; restricted production; engineered unemployment; a garbled Press; and reckless emission of paper money.

B. Very fairly stated; though you have not mentioned three root-causes—the irreligion which is disbelief in God in any practical sense; the doctrine that lying, deceit and crime are justified by political purposes; and the deliberate teaching that death ends everything. But by what instrument do they hope to overthrow the world?

E. By the mob.

B. Let us rather say, By the unrestrained passions of the reckless.

E. Is not that the same thing?

B. Not quite: for though in the France of 1790 and the Russia of 1917 the armed mob, and not the mass of Labour, was the instrument, that, though not impossible (for one item of the extremist programme is the arming of the proletariat) is unlikely in England or Scotland; education has been too general.

E. You mean that different methods are used in different countries, but with the same intention?

B. Yes; you can see that they are, and also that all are aimed at England. The masses are worked upon in every case, only the propaganda and the means are chosen to suit the mentality of each country. They are very greatly assisted by the high prices consequent on the war. What do you see in England?

E. Revolutionary propaganda by an extremist Press and Red pamphlets; high prices; restricted production; artificial unemployment; encouragement of Labour to dictate all policy; and reluctance of the Press at large to take a stand on principles as distinct from party catchwords.

B. Is the mass of Labour united in its aims?

E. No. Estimates have been made of the numbers. I quote the results:—

"Group I. Active men and women among Fabians, Guildsmen, Socialists, Syndicalists, Communists, I.L.P., and Labour Party; the Labour Research Department and Labour Colleges, supply ideas and statistics. These number between 200 and 500.

"Group II. The extremists who have official or unofficial positions of influence in the leading trades unions. They have displaced the old type of union officials and leaders. They are 500 to 1,000.

"Group III. The Shop-steward type of local agitators, who get into all shops, work up discontent, engineer strikes, keep down the output, and aim at prevention of profit for the capital which provided the factory. They number between 3,000 and 5,000."

These are the dictators of what is commonly known as "Labour," and the "Dictatorship of the Proletariat" means their dictatorship; a Labour Government means their leadership. Knowing that the country would never elect them, they are out for revolution.

B. That is, then, they are under 7,000 and if real Labour is fourteen millions these men are about 1 in 2,000. They want to convert the mass of Labour. I understand. How do they propose to do it?

E. They will not admit short-trained men and women to their unions, and refuse to work with non-union labour. They have passed round the word that if they permit the unemployed to work, available jobs will be finished quickly and there will be wholesale unemployment; as if there were a fixed quantity of work to be done and no more when that is finished. They reduce output in all the

trades they control to about one-half to one-third of what a man can normally do.

B. Do they not see that if the labour portion of the price is quadrupled by one part due to high wages and three parts by reduced output the selling price must be nearly twice what it might be, even allowing the high wages to stand?

E. I don't know what they see, I only know what they say; and get fools to believe; and you cannot compel a workman to do more than he wants to.

B. True; but equally they cannot compel a workman to do less than he wants to. You have shown that they rely on persuasion by false economics; that is, they educate their followers.

E. And also young men and women, by Labour colleges and Marxian colleges, which are supported by revolutionary funds.

B. So we come down to this, that the main instrument of revolutionaries in England is education by a subsidised Press and colleges, enforcing the right of a section to dictate to the nation, and that they look to recruit that section from the young people?

E. Yes.

B. And the economics are false? That is to say, the spiritual power is mendacity applied to ignorance? Does not this supply the answer to your question?

E. Education is a slow process, and the danger is immediate.

B. Slow but sure; and not necessarily slow, for it need not be confined to children, though if, in all your schools, sound principles of social life were taught very few youths could be misled. As to the immediate future, you have said that the propagandists are some 7,000 at most in a population of forty millions, say 1 in 6,000, or, taking fourteen millions of Labour alone, 1 in 2,000. If truth is stronger than mendacity, that means that if truth is fairly put before men the bulk will choose truth.

E. Are we not getting into cloud-land?

B. Not if you believe that spiritual forces are the real and powerful prime movers, and that error has little hold on minds that see principles.

E. Then the means to deprive the "Formidable Sect" of their instrument is education of the children in sound principles of the social mechanism and the interdependence of all classes; and of the workers by the Press, by speakers, and by exposure of the Red fallacies. Also to remove the ferment of discontent by retaining high wages and lowering prices by production.

B. It would seem so, but you must have unity in principles, and your economics must be unassailable, they must not be garbled in the interest of any class. Many large fortunes do come from speculation, not from work, as the extremists say truly; and your churches, which should condemn this, do not; they are rent by disunion on matters of no importance. Your politics seek party expediency, not true solutions. Your manufacturers are ill-equipped with modern machinery, and lack cheap motive power and cheap transport. You think a Brahman must be a dreamer, but I have travelled in America and I have seen many things and many men. If you could show the bulk of your people who are not yet converted to revolutionary thought that abundance of products must bring lowered prices, and lowered prices must bring increasing employment at good wages, you would have deprived the "Formidable Sect" of its chief weapon in England.

E. Not in Ireland.

B. No, because there you have to deal with religious hatred and a different temperament. In England you are all individualists; you do not recognise collective responsibility. We Easterns do, and the Celtic temperament is Oriental. An Oriental Government would hold all the population of a revolted province as rebels till they showed themselves loyal, and would withdraw all funds whatever from it: they would not pay wages, salaries and pensions to anyone at all whether in active or passive revolt. Self-interest would at once bring reaction. The sensible men know perfectly well that under no Irish government could they have more real liberty than they have now, nor as much honesty in governing classes.

E. What do you think will be the end?

B. I know not. What I fear is surrender to a criminal organisation under some specious pretext which deceives no one, the criminals least of all: that this will advertise political murder calling itself war, as the short cut to success; that this example will be followed in India, Egypt, and wherever you have enemies; and that by such means the British power which, whatever mistakes have been made, has always been the guarantor of liberty within the law and of order and honesty, may be brought low, and the world-revolution succeed, which can succeed only by the admission that political crime is different from private crime. That is a mistake that no Oriental Government has ever made, or would ever make. If you rule Easterns you must understand the Oriental mind.

E. Do you, then, wish for the continuance of British rule in India?

B. Assuredly, yes; for many years to come. It cannot last for ever; nothing can stop the awakening of Asia. You do not realise what is your chief power: it is spiritual, though you do not know it. The essential element in religion with us is Knowledge; with you, it is Compassion.

Your hospitals, your Famine Relief Fund, and your Justice prove it. Every native Government used to regard famine as inexorable fate, and made little or no effort to alleviate its sufferings. That is not the case now. And your English religious thought is leavened by ours; I have heard sermons at Westminster full of Eastern truths. But religion is not a subject for the end of a talk; we will defer it till we meet again.

E. One question. You draw the distinction between political killing and war. What is the essential difference?

B. The assassin is only ready to kill: the soldier is also ready to die. The true Kshetri (warrior) has no hate, the assassin has no other motive, unless to save his own skin.

"THE POWER OF PRAYER."

REVIEWED BY EDITH LEANING.

A book may be great because it deals with a great subject, studied under the lens of a single powerful mind. Such were James' "Varieties of Religious Experience," and Evelyn Underhill's "Mysticism." But in the book before us,* worthy to be named and placed with these, we find a great subject seen through the eyes of a multitude, and in this it may be said to resemble a crystal of many facets. Yet, just as all the axes of a crystal are found to be within one sphere of projection, so a great unity shines out through all the differing points of view and varieties of handling.

In 1916, the second twelvemonth of the Great War, with more than half the world in arms and the end still far off, the Walker Trust of St. Andrew's University invited all who were so disposed to express their views on the Meaning, Reality, and Power of Prayer, the sword of the Spirit and the shield of faith, which had already counted for so much in the conflict. The response came in a mass of essays, 1,667 in number, in nineteen languages, and from all parts of the world, those in English naturally predominating.

After being sorted, sifted, classified, read, and re-read, the data thus provided were thrown into a series of tabular statements, which, together with comments and conclusions of a nature which cannot be expressed in percentages, form the Editor's Introductory Essay, of great interest. It contains also some surprises. For instance, we find that the laity outnumbered the clerical writers in the proportion of 3 to 1; and that this was not due, as might have been supposed, to a larger number of women taking part, for women were to men only as eight to seven; also, while the vast majority bore no evidence of sect or denomination, of those that could be labelled, the Roman Catholic and Presbyterian numbers were equal, and both twice as many as Anglicans. Christian Science shows up boldly, but it is remarked of Spiritualism that it "chiefly made itself felt as a leavening influence, and did not supply the governing point of view of any group of essays." To be described as a leavening influence is not at all amiss; we find an application of it a dozen pages further on in the point made of "the decline of the Protestant dogma of immediate heaven or hell, and the growing tendency to substitute continuity and progress of character." In this, and similar respects, the book is likely to prove a landmark of great value to the student of religious development.

CHANGES IN RELIGIOUS OUTLOOK.

Turning to facts of a different order, in his summary of conclusions, Dr. Paterson notes foremost "the disclosure in Great Britain of a vast amount of solid and serious thinking on religious subjects by men and women on a high level of intelligence and culture," and that this is accompanied by the discontent of a section of Christians with commonplace Christianity, the desire for a new synthesis of religious truths, or, at least, of the enrichment of the ordinary Christian scheme of thought, and lastly, "the combination of even the strongest personal conviction with a tolerant and charitable spirit."

It is significant to notice that some of these conclusions, reached from a world-wide basis, are the same in essence as those that occurred to Mr. de Brath at the recent Reading Conference, where independently he was impressed by the brotherliness, religious enthusiasm, and "the desire for a consistent philosophy" evinced by that assembly.

HELP AND HEALING THROUGH PRAYER.

To come to the subject-matter to which all this leads up. In the selection of the twenty-two winning essays, the criterion was the degree of helpfulness to be found in them; but in the selection made for this volume, the principle is that of representative value. Many will be pleased to know that the first, and prize-winning, essay is by the Rev. Samuel McComb, well known as one of the chief founders of the famous Emanuel movement, the first step which the Church of these days has taken to recognise and exercise her

ancient right to say to men, "Be thou clean" in body as in soul. Healing, indeed, possesses so great a prominence that we are told the heading fills as many pages in the subject-index as the most fundamental religious topics; and naturally, seeing that suffering, always common to the human lot, was greatly intensified by the circumstances of the time.

Space fails in which to do justice to the greater aspects dealt with; but the general consensus as to the efficacy of prayer, the frequent appeal to personal experience, which made many of the original essays "human documents of deeply pathetic power," the searching Questionnaire on personal habits of prayer (given at the end of Essay II.), all make rich reading. Thus does the many-tinted fuel of experience feed the white flame of faith, "a living faith, doing its characteristic work."

PRAYERS ANSWERED AND UNANSWERED.

To many of us, however, the concrete instance of answered prayer makes a stronger appeal than the most lofty theory; and concrete instances are not absent, though they do not preponderate in the essays. Protests, in fact, are to be found scattered here and there against the subordination of the powers of the spirit to purposes of material good or gain. It is not logical, but it is instinctive. The objection gains point from an example in another essay, where a man, having successfully prayed that he might earn £21 for a certain purpose, admits that the love of money took possession of him, and he no longer wished to carry out the Will of God—and his purpose. Shortly after this (whether as a Providential ruse or not is left open to question) he found himself dying of diphtheria, when a return to entire resignation saved his life. "For some days I had trouble in persuading the doctor that I was well, but it was so." The same surprising individual, with only one other person's co-operation, secured £15,000 in one gift for a needy society, as a result of believing prayer. Append to this Mr. Rawson's third Result of Right Thinking, that "you can help yourself or anyone else out of any trouble under the sun," and we feel that if we could hear this kind of thing oftener, we might rise—or fall—to the level of thus applying the great dynamic for ourselves!

But while we feel that such illustrations as the foregoing detract from the majesty of the subject, they do not invalidate the often-repeated and emphatic statement that it is worth while to pray, and that prayer is answered. Many deal, of course, with the problem of unanswered prayer, the wisest solution being that every such experience should teach us to pray better. Instances are given of telepathic prayer, that is, of persons directly affected by the prayer of an absent friend. The value of prayer to business men; to munition girls (numerous at the time of writing); to the sick; the distressed; the bereaved; and finally, to all men everywhere, is summed up in David Russell's final reflection, that prayer and spiritual power have been confined too closely to the Church, for "the spiritual is everywhere, behind every thought, in every word and action, ever waiting to help, to guide, and to strengthen us, if only we will make ourselves receptive to its influence. It should be the strength of our everyday life; our guide in every decision."

"THIS LITTLE CONTRAPTION"—THE OUIJA BOARD.

A recent number of "The Scientific American" contained on its correspondence page, headed "An Appeal to Reason," a letter signed "Rational," which is so typically "Americanese" and at the same time so characteristic of the mental attitude of many people at the present time that we are tempted to quote a few sentences:—

"One of the favourite ways to explain things nowadays seems to be to explain them away. When we ask why a thing is so, we are often told it isn't so, that we are mistaken in our interpretation of, etc., etc. But to a man who has observed facts that he wants explained, it is not satisfying to be told that these things 'ain't so.' He wants an explanation, not a denial.

"On this basis I am seeking an explanation of the ouija board. I want to say right here that I do not believe in spooks, and cannot by any means accept the explanation that the messages which this little contraption writes are the product of departed spirits. But the little contraption does write messages, and I want to know how and why."

In the view of "Rational" it can't be either the "eight cents worth of lumber scrap" or the character of the participants in the ordinary ouija séance that is responsible for the results. "But there is the fact that the most nondescript assemblage, with the eight cents worth of wooden chips, can do something that the biggest scientists can't do without this material. Won't somebody come forward with a rational and convincing explanation of why this is so?"

As, so far as one can see, there are only two sources to which the results can be attributable—viz., minds incarnate and minds incarnate—and he appears to reject both, we fear we cannot help "Rational."

HUSK FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., acknowledges, with thanks, the following donations: M.S.D. and O.M., 10/-; Gratitude, 5/-.

* "The Power of Prayer," being a Selection of Walker Trust Essays, edited by the Rt. Rev. W. P. Paterson, D.D., and David Russell (Walker Trust). Bibliography, Index, and Glossary. Macmillan and Co. 18/- net.

MESSAGES OBTAINED FOR STRANGERS AT A DISTANCE.

RESULT OF A LETTER TO SIR OLIVER LODGE.

The following case is chiefly interesting from the fact that the lady on whose behalf the messages were obtained was entirely unknown both to the medium and the sitters, and was at the time on the other side of the world—telepathy being thus excluded, on any but the most overstrained conception of that term.

In the summer of 1917 Sir Oliver Lodge received a letter from a Mrs. Chapman, a total stranger living in Australia. She had lost two sons in the war and one shortly before, and having read "Raymond" and being far away from any place where she could get help from a medium, she asked if Sir Oliver could put her in the way of getting in touch with her lost boys. He was unable to attend to the matter himself, but enquired of Mrs. Gillespie—a lady who has devoted much time and trouble to helping the bereaved in this way—whether she would try to help Mrs. Chapman, making use of the letters written by the sons and sent by their mother as a clue for getting into communication. (These letters, it should be said, were merely short notes written from the front and made no reference to the matters quoted later as evidential; nor did Mrs. Chapman's own letter give any such information—with one exception noted later.)

This request Mrs. Gillespie at once complied with and arranged sittings with various mediums, but at first with little success, and it seemed doubtful—as Sir Oliver had warned Mrs. Chapman, when entrusting the case to Mrs. Gillespie—whether any result would be obtained with no personal connection. From this point Sir Oliver's dealing with the case ceased.

On April 15th, 1918, however, at a sitting with Miss Naomi Bacon, through whom Mrs. Gillespie has constantly obtained very remarkable results, a good many facts about the three sons, their parents and their home were given—including the Christian names of two of them, the method of their deaths, their tastes and occupations, etc. No one in England knew whether these facts, or any of them, were correct, but full notes of the sitting were sent to Mrs. Chapman on May 8th following.

On July 14th, 1918, Mrs. Chapman wrote from Australia on the receipt of these notes. She said that the personalities of her sons and also of herself and her husband were somewhat mixed (for instance, the medium said that the boys were fond of arguing on politics with their father, whereas it was really with their mother), that a dog was described as of the wrong colour, and that she did not know of a "pendant" said to belong to the girl engaged to one of the sons. With these exceptions the whole of the facts communicated—and nearly all of them entirely unknown to those in England—were correct: The Christian names (the third was one of the few things obtained through another medium), the manner of death—the eldest son stated to have been drowned while trying to save another, and after going far away from his home and the other to have been killed by bombs, their occupations and tastes—including a special reference to music and the playing of "Home, Sweet Home" by the eldest—the description of their home, the "entirely diamond" engagement ring of the girl and other details.

In consequence of Mrs. Chapman's grateful letters and the great comfort she had received from the messages of affection and happiness which accompanied the above evidential details, Mrs. Gillespie arranged another sitting with Miss Bacon on November 5th, 1918.

On this occasion a description was given of a gold watch, with an inscription inside, which belonged to the eldest son; also the fact that the latter was worried about some money which was advanced for him to get his start in life when he left home, money which he felt should be repaid. A bookcase was described, with a shelf on which his childhood's books were kept, and a book with snapshots.

Later in the sitting each of the three sons, who had been brought (the medium said) by a boy named "Sandy," who has often helped Mrs. Gillespie on the other side, took the control himself and, besides messages of love and greeting, the second son referred to an orchard which had belonged to him and which he advised his mother to sell.

On December 6th, 1918, notes of the above were sent to Mrs. Chapman, who replied on March 26th 1919, confirming the facts given about the watch, bookcase and snapshots. She was specially impressed by her eldest son's reference to the money advanced to start him in life. This was done by an aunt, whom the boy had always hoped anxiously to repay, and the fact was entirely unknown outside the immediate family.

The second son's message concerning the orchard was also a great comfort and help, as she had been much perplexed about it; but it should be noted that Mrs. Chapman had referred to this orchard in her letter of July 14th, 1918, received before October 8th, 1918, and therefore read by Mrs. Gillespie before the sitting of November 5th, 1918—though not by the medium.

The death of the eldest son by drowning in America was also mentioned by his mother in her first letter to Sir Oliver Lodge, which may be held to discount the refer-

ences to it at the sittings; but this does not apply to the mode of death in the case of the other sons.

Space obliges me to omit many interesting little details in this case, including a touching—but not evidential—episode when the girl who had been engaged to the youngest son came to see Mrs. Gillespie (at the end of October, 1919, long after the evidential sittings) on her way to Australia and, arriving while a séance with Miss Bacon was in progress, was able to hear her lover controlling and to receive his messages herself. I have confined myself to the salient points, which seem to me to bear strongly against the telepathic theory.

A. M. H.

MR. A. P. SINNETT'S TESTIMONY.

In the "Daily Mail" (August 18th), Mr. A. P. Sinnett writes:—

"Dr. Reckitt, in Saturday's 'Daily Mail,' says he 'has never yet come across anyone who has heard voices from the dead except patients whom it has been necessary to certify.' In other words, he has been partly responsible for consigning to the imprisonment of a madhouse persons possessing the beautiful gift of clairaudience, and whom partly at all events, on that account, he has regarded as insane. As regards the main question, for the millions of Spiritualists in frequent touch with the 'dead' the way in which others still discuss, doubt, or deny the possibility of getting such touch is ludicrous, though sad. In the intervals of a busy life I myself for the last fifty years have had such touch in various ways with scores of people who have gone through the change commonly called 'death' and are still very much alive on the other side."

MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

Mr. Clodd, like most men who have not given adequate time to careful testing, assumes that his negative opinion is to be regarded as of higher value than that of those who have done so. If Mr. Clodd believes—as he seems to, by saying "the matter is charged with momentous significance"—that with the conversion of any conjurer, or of all the conjurers and even Mr. Clodd himself, the battle would be really won, he has far more credulity than any of those whom he criticises for credulity. For what would be the result? Every rationalist would laugh at the conjurers, and as for Mr. Clodd, one can see in fancy these clever men shaking their heads and hear them refer to him in colloquial language as "another good man gone wrong." Those who have followed the correspondence will appreciate the persistence and seeming earnestness of Mr. Clodd, and if he really wishes for opportunities for serious investigation there are many, including the writer, who would willingly give them, but he must be prepared for one of the most serious studies of his life. He would require great moral courage to face the music of his old friends, but if he thinks any important result can be obtained from a single test, as he suggests, he does not realise the vastness of the subject. He would understand better if he read the report of the Dialectical Society. Public men, scientists and others, all sceptics, met to investigate—only those who made the tests were convinced but none other. If Sir Oliver Lodge, Sir William Crookes, Sir William Barrett and Sir Arthur Conan Doyle commenced as sceptics, and if it was only after many years of careful testing that they became convinced—and they all tell us that such was the case—it must be obvious to Mr. Clodd that the real bias is that of the negatives, and that he does not quite appreciate the momentous significance of the subject under discussion.

JULIUS S. GEMS.

Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true, they are only gone into the next room, and you will presently get up and follow them.—THACKERAY.

THE FINDING OF THE FATHER.—My own anguish was preparing the soil in my heart for the truer conception of God, the Sower. Many there are who dare think for themselves and who resemble the sobbing child whose parent has been depicted to it as cruel and relentless. She stands outside the door in dread, waiting for it to open. But what is happening? The longer the silence lasts, the quieter the child grows. She leans up against the cruel closed door with a wonderful patience. And she waits. Her hatred and fear die down. Something tells her that there is Love, and only Love, the other side. Love, and a great wide understanding of her tears and troubles. Her sobs grow less. Now she stands and listens. The door opens, and Love holds out its everlasting arms; and into them she is folded. All is understood. It was only a myth—the stern Father! This broad, warm shoulder, deep, and strong, pillows her head. She hears the great Heart beating under her ear. "O Father! and I hated you! I am so sorry. And now I love you so!"—"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 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Smyth. August 29th, Mr. G. Woodward Saunders.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Percy Beard. Wednesday, August 25th, 7.30, Rev. Beatrice Mytton. Friday and Saturday, August 27th and 28th, 7.30, Mrs. Gladys Davies.

Church of the Spirit, Windsor-road, Denmark Hill.—11 and 6.30, Mrs. M. H. Wallis.

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

Lewisham.—The Priory, High-street.—6.30, Mrs. Maunders.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. E. Meads.

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

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Worthington.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Edey. 26th, 8.15, Mrs. Crowder.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mrs. A. Boddington, address and clairvoyance. Thursday, 8.15, Mrs. Podmore.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Rev. Beatrice Mytton, public meeting and public circle. Thursday, 7.30, Mrs. Harvey and members' meeting. All seats free.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Miss M. Wellbelove and Mr. J. W. Humphries; 6.30, Mr. G. Prior, "Pilate's Question." Wednesday, 25th, 7.30, Mrs. Boddington. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social and dance. Sunday, 11 and 7, and Wednesday, 8, addresses and clairvoyance by Mrs. S. G. Heath, of Brighton. Saturday, grand concert by special artists; visit by Mrs. Jennie Walker. Silver collection in aid of Building Fund.

Brighton.—Athenæum Hall.—Special week of meetings, circles, &c., under Mrs. Jennie Walker (on tour), commencing Sunday, 11.15 and 7. Lyceum at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—Speaker and clairvoyante next ten days, Miss Butcher, of Northampton.

THE Lyceum of the North London Society has on several occasions recently appointed as conductor a young girl member, and the experiment has been a remarkable success. Those who have officiated are Miss Grace Smallman, Miss Marie Carter, and Miss Janet Smallman.

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