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NOTES BY THE WAY.

The world to-day is on the eve of ordeals which will drive home more forcibly than ever the folly of relying entirely upon material things as the source of happiness. The great "spiritual urge," which is outworking itself in so many ways just now, comes in company with increasing scarcity of the means of merely sensual satisfaction. So the balance is being corrected, and those who would not learn by precept are to be taught by suffering. There will be much chastening in the days ahead, but although it will fall on the just and unjust alike, those who have already learned the lesson, and look to the Spirit for inspiration, guidance and consolation, will be wondrously fortified and sustained. It will be with them not merely a matter of faith, but, in some degree, of sight, for they will have gained a clear glimpse into the meaning of the changes and tribulations and be able intelligently to follow the great Purpose behind all. They will see the true part played by the psychic movement in the transformations being effected, observing its limits, but without underestimating the importance of the place it occupies. There are those who, taking as they suppose a truly "spiritual view," deride or ignore the psychical side of things, not realising that the Spirit is at work in all such forms of activity, and that none is to be viewed with a supercilious contempt arising, we fear, from what is called spiritual pride.

* * * *

We once said that if we had been merely an observer of the Spiritualistic movement, knowing nothing of its underlying realities, we should have been disposed to believe in it by reason of the fact that it has survived so much at the hands of some of its followers. We look back on a period when, championed at the risk of their fortunes—almost sometimes of their lives—by a handful of devoted men and women, it was at the same time the prey of self-seekers and many foolish and fanatical persons, who gave out to the world the most irrational ideas concerning it. We recall more than one instance when an extremist, falling into the hands of the law or being otherwise confronted by enemies and critics, threatened them with vengeance through spirit agency. We had known the same kind of thing to happen in the case of religious bigots who were under the delusion that they were the emissaries of great Unseen Powers. But we grieved to see this sort of thing in Spiritualism, which it was eminently necessary should be kept clean, sane and sensible. But Spiritualism survived these and even more dreadful abuses. We think there is no danger

now of its becoming a miserable little sect with a body of doctrine. It will now hold firmly to its central principle—human survival and its scientific proof—and all the large ideas that flow therefrom—a body of truths which can be assimilated by Religion at large.

* * * *

"Ether is the primary form of matter." That is the leading proposition laid down in a little pamphlet, issued by the Theosophical Publishing House, entitled, "The New Theory of Ether and Space." It is by Mr. W. G. Hooper, F.R.A.S., the author of "Ether and Gravitation," a work favourably reviewed in our columns a good many years ago. In that work Mr. Hooper suggested that light or ether atoms were subject to gravity and were attracted by the sun, thus forestalling the theories of Planck and Einstein. It is interesting to learn that much of the information contained in that book and in a sequel entitled, "The Universe of Ether and Spirit," came to the writer in sleep. Mr. Hooper views the ether as the vehicle of spirit, and space as part of a living organism. By the new theory physical science is, he maintains, brought into harmony with both philosophy and religion.

THE SURVIVAL OF PERSONALITY.

F. C. C. writes:—

Is the following extract worth publishing now? It is from a book written nine years ago:—

"We have advanced so rapidly in knowledge of and command over the forces and material of Nature, that humanity is in danger of being stifled in a soulless atmosphere of the intellectual. Where the false gods of rank, wealth and power are set up for worship, the ideals of the soul in man lie sullied in the dust.

"If human experience could be shown to prove to us that we exist as spiritual selves—spiritual selves which survive earthly death—would not such proof introduce a new factor for the spiritual advance of humanity? If it were brought home to all of us that our earthly life of mean distinctions in wealth, rank, power and intellect is but a passing phase, and that each of us enters, on the dissolution of the body and brain by death, a new life of the spirit free from such evil conditions, should we not all be drawn together more closely in full love and respect? Should we not more clearly understand that for us, even on earth, the spirit rather than the body must be cherished? Would not religion itself be given thereby a new and stronger human foundation for belief?"

(Cf. "Personality and Telepathy," page 11.)

Revelation has opened to some—most certainly not to all—belief in our survival spiritually. Human experience opens this possibility of belief to all. If, then, human experience gives to all the knowledge that we still live after death, how can it possibly degrade religion? How can religion be degraded by truth being brought home to all?

It is comforting to be told, "Blessed are they who have not seen and believe." But the beautiful words lose all force if they infer that those who *have seen and believe* are cursed.

ALAS for our beliefs if they go no further than the poor horizon of our experience or our logic, or any possible wording of the beliefs themselves! Alas for ourselves if our beliefs are not what we shape our lives, our actions, our aspirations, our hopes, our repentances by!—Geo. MACDONALD.

As heaven and earth are not afraid nor ever suffer loss or harm, even so, my spirit, fear not thou. As day and night are not afraid, nor ever suffer loss or harm, even so, my spirit, fear not thou. As sun and moon are not afraid, nor ever suffer loss or harm, even so, my spirit, fear not thou.—THE VEDAS.

THE LAMBETH CONFERENCE AND PSYCHIC PHENOMENA.

BY THE REV. CHARLES L. TWEEDALE (Vicar of Weston).

This Conference has just decided that modern psychic phenomena should be investigated by psychologists, and warns the public against accepting the modern evidence which, they say, has not yet reached an advanced stage. Thus the dictum of the Conference is that psychologists are to decide on the genuineness of modern psychic phenomena, and that neither Church nor people may receive them until this decision is given. From this it logically follows that the Conference and the Church it represents must forthwith reject and treat as suspect all the Old Testament records of similar visions, voices and other "supernatural" experiences therein recorded, and all the New Testament ones on which Christianity is based, until psychologists have sat in judgment on them and pronounced them genuine. Will they do this? When did the Church ever submit the Bible psychic phenomena to the judgment of psychologists, or accept the genuineness of these phenomena at their hands? Some of the most eminent doctors and psychologists have testified to the reality and genuineness of the psychic phenomena of modern times, and as a matter of fact the modern evidences for the existence of the spirit world and for man's survival after death are as complete as—nay, in some respects more complete than—those of New Testament times.

The Conference also warns the people against investigation through seers or psychics, as "involving the subordination of the intelligence and the will to unknown forces or personalities, and as being an abdication of self-control"; apparently unconscious of the fact that this warning applies equally to all the seers and psychics of the Old and New Testaments, and condemns not only the prophets, the apostles, and the Christ, but also all who sought unto them, and accepted *their* revealed, "supernatural" or other world teaching and guidance. When will the Churches understand that without seership or psychic powers, either in one's own person or in that of others, there can be no objective evidence of a spirit world, or of human survival after death, no revealed religion, and no communion with the Saints departed?

BY "GERSON."

The position taken by the Bishops at the Lambeth Conference shows a gradual broadening of view and a more dispassionate and much fairer attitude to the subject than of yore. The Conference sees dangers in connection with it, and no intelligent Spiritualist has ever denied their existence, but the active agency, behind the phenomena, of an almost all-powerful spirit of evil is nowhere suggested. The Devil has disappeared from the scene! There is undoubted danger in "the subordination of the intelligence and the will to unknown forces or personalities," but the practice of spirit communication does not, as the Bishops appear to think, necessarily involve such subordination. Another danger, in their view, is "the tendency to make a religion of Spiritualism." *LIGHT*, and those who associate themselves with its attitude, have never felt any inclination to do this. The possibility of spirit communication is simply a fact in Nature and we do not approve of exalting any fact in Nature into a religion. At the same time a lofty form of religion may be associated with a fact in Nature. The recognition of the beauty and order of the universe does not in itself constitute religion, but in so far as it inspires reverence for the Source of that beauty and order it is a help to the religious spirit. If by some inner sense we have an intuitive conviction of the Fatherhood of God, and its corollary, the brotherhood of humanity, we shall have an intuitive conviction of the survival of the human spirit beyond the change called death. On the other hand, if we have no intuitive assurance of the former fact, proof of the latter through the physical senses will help to give that assurance. All Spiritualists, therefore (whether they call their Spiritualism a religion or not), hold firmly those two doctrines—Divine Fatherhood and human brotherhood—the influence of which, when allowed to have its way in the heart and life of a man, constitutes the highest religion, for it means obedience to those greatest of all commandments, regarding which Jesus said, "This do and thou shalt live." And for the same reason no Spiritualist can accept any dogma—such as the existence of an eternal hell or the old theory of imputed righteousness—which would so lower their conception of the Deity as to make respect, let alone any genuine love, for Him impossible. Outside these limits each of us is perfectly free to adopt any form of faith which appeals to his or her reason.

Another ground of criticism is that Spiritualism "tends to divert attention from the approach to God through the one Mediator, Jesus Christ." For light on the duty of Christians in relation to social problems the Bishops refer us elsewhere to the teaching and example of Jesus. Obedience, then, and not some belief as to office or personality, is the real test of discipleship. For many of us, the first thought of God as Father came when, as children, we were taught to see in the character of Jesus, as set forth in the Gospels, the portrait in time of what God is

in eternity. Through this elder brother of ours we came to know our Father, and in this sense he was, and still is, the "Mediator." Others may attach a different meaning to the word, and they are welcome to do this so long as it is not a meaning which destroys the natural relationship between father and child, and sets the Deity in a light which any good human parent would disown. It is no true relationship if, once he has come to know his father, the child cannot approach him direct. According to some schemes of theology, it is a mistake in the parable of the prodigal son that no third personage is introduced to intercede with and reconcile the parent to his repentant boy. If Spiritualism has helped to sweep away these unnatural notions and make the Fatherhood of God the real thing which Jesus portrayed it, that is to its credit, and not the reverse.

PROTECTION.

There is an ancient and beautiful teaching to be found in the thirty-fourth Psalm, which, while it is a common experience of the spiritual life, is often proved true in external affairs also. That "the Angel of the Lord encampeth round about them that fear Him, and delivereth them" is an idea naturally so consoling and fortifying as to commend itself in every age to the wistful faith of man. The recent illustration of it on a big scale in the war will occur to everyone, for echoes of the storm of controversy over the Angels of Mons are even yet met with. The strength of the case rests entirely on testimony by the protected, but while no single instance can ever be experimentally reproduced, the feature common to all is constantly recurring. The expression "invisible helpers" was used nearly three hundred years ago by Bishop Hall, who remarks that it would be "easy to fill volumes with particulars of these kinds." The harvest is indeed so great that it would be possible to take any one kind of protective ministry and collect a group of instances of it, from the relief of some lost solitary child up to the safeguarding of an Apostle, or from the finding of a lost key up to the saving of a city. We find not only the lives of the saints and the records of Puritans and Wesleyans abounding in such incidents, but modern biography and travel, to say nothing of spiritualistic literature, make their contribution also.

Few there are who have not heard some such story as that of the Welsh preacher riding on a mountain road near Cader Idris, accompanied by a silent horseman, who disappeared when danger of attack was past, or the similar instance of the late Bishop King of Lincoln. Sometimes it is a dog which appears and disappears, and though guarding the wayfarer, will not allow itself to be touched. Almost always the protection is afforded in lonely mountainous places, and even to men in ships far out at sea, where no human aid is within reach.

There is in particular a modern and very beautiful instance given in that romance of saintship, "*Sadhu Sundar Singh*," the subject of which was recently welcomed at Queen's Hall and elsewhere, and who is now in America. How strong the appeal of this book is may be judged from the sale of 10,000 copies in three weeks. Barefooted, like the Friar of old, clad only in the yellow robe, the Bible, and the beauty of holiness, this man wandered over vast tracts of India and adjacent countries, and was so familiar with the care of that Unseen Friend to whom his life is consecrated, that he is grateful but not surprised at each fresh proof of it, such as the following:—

"When travelling through a wild part of Tibet and unable to enter the village because of the hostility of the people, the *Sadhu* took refuge in a cave. He had not been there long when he saw a number of the village people approaching him with sticks and stones, and feeling that his end was near he commended his soul to God in prayer. Within a few yards of him the men suddenly stood still, and falling back some paces, they began to whisper together. Then, again, they came forward, and said to the *Sadhu*, 'Who is the other man with you in bright garments, and many more who surround you?' He replied that there was no man with him, but with awe the men insisted that they saw a host of bright ones standing all round the cave. Then the men besought the *Sadhu* to accompany them to their homes, and going with them he spoke of Christ, so that they feared and believed his words."

Let it not be thought that it is only to the saints these things are granted: there are like happenings in lives humble and commonplace, but which the shelter of civilisation prevents from taking such startling forms. We may not have to encounter the watching eyes of a black panther or a deadly snake, but the perils of traffic, of fire, of water, or of sickness, are never far from any of us. What is our protection? We need none, save against our own weakness and failure to believe that without doubt or exception—

"O'er the King's servants watch the King's patrols,
As guardians of their bodies and their souls."

F. E. L.

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THE APATHY OF THE WELL-MEANING.

By H. A. DALLAS.

"The power of evil results from the ignorance of the many and the apathy of the well-meaning."—(Leading article, *LIGHT*, August 21st, 1920.)

"God forgive the sins of all good men!"

We have less reason to fear the open hostility of the violent and aggressive than we have the apathy of the well-meaning. Those who believe unhesitatingly in the reality of the Spiritual Universe and the immediate presence and activity of unseen beings in our midst, belong to the class of the well-meaning; and many of them, alas, are guilty of the "apathy" which lies at the root of so much of the misery of the world! Perhaps they do not recognise this, because in relation to the particular aspect of Spiritualism which engrosses their interest they are not apathetic; they are keen to prove the phenomena which establish the facts of survival and communication from the Beyond. But a large number do not realise that these facts are only the preamble leading to wider issues. Many, of course, have realised this, and having established their convictions on these points they have carried their beliefs into their relations with their fellows; these beliefs have become the inspiration of their activities, of their patriotism, of their philanthropy and their religion. To generalise is dangerous—is, indeed, impossible—but there is abundant reason for Spiritualists to examine themselves and to take themselves to task on the score of apathy. If the human race is not to suffer shipwreck in the present crisis of its history, all who believe in the supremacy of spiritual values must apply their belief to practical life, particularly to national matters.

In that remarkable book, "The Hill of Vision," we find this solemn warning, written June 3rd, 1918:—

"Ye not only involve yourselves, but the whole world of your ideals in one common ruin, and by misdirected free-will, which is entirely perverted, set back the clock for generations. Now is the appointed time, for now self and its infirmities are the pendulum swinging to the darkest night of barbarism. Follow the Spirit! Yield to the influence of the Divine, which would fain control you—and the world advances by the longest stride it has ever taken to the borders of the Kingdom, the Millennium. Darkness and Light! Self and God; appeal to the lowest and the highest. Which, in the relief from the impending menace, will ye accept?" (p. 88.)

That warning was given two years ago; can we now form any notion as to the direction in which the pendulum is swinging with greatest speed, and as to which alternative we as a nation are leaning?

It is not easy to gauge events, or to ascertain clearly the trend of the soul of a nation; but some undeniable facts demand the attention of all who would not succumb to apathy.

The report of the Home Office shows a great and rapid increase in convictions for drunkenness. The figures are still considerably below the pre-war level, but they have doubled within the year. Among other suggested causes the report mentions that there is "less readiness to realise that the progress towards general sobriety, won during the war, ought to be carried on in peace-time." "Less readiness to realise"—in other words, apathy. We, who claim to believe that a lofty fellowship of spiritual beings are ready to co-operate with us, and are eager to find agents on this earth through whom they may carry on their work for the uplifting of mankind, are surely bound to turn our attention to an evil which unquestionably lies at the root of most of the misery and folly of the world—that is to say, excessive indulgence in alcohol. It is this which robs men and women of self-control and hinders clear judgment; it is this which materialises the mind and clogs the physical senses. What interest do we take in discovering the best immediate method of dealing with this evil? The best immediate method may not necessarily be the most ideal; gradual remedies are usually preferable to drastic measures, an immediate half-measure may be preferable to an idea at present impossible.

To be ignorant or apathetic on this subject is, surely, criminal, if by knowledge and effort we can become channels through which ministering spirits can work for the uplift of our nation.

What is wanted is not spasmodic enthusiasm, but steady, intelligent interest; "the position in this country is serious and urgent" (see July-August monthly notes of the Temperance Legislation League). Is it too much to ask of Spiritualists that they should take some trouble to acquaint themselves with the conditions which at present look so ominous and with the remedies proposed by the Temperance Legislation League, which exists to promote reform by legislation and the effective administration of the licensing laws?*

A friend wrote to me recently saying that she had lost interest in Spiritualism because she found Spiritualists so absorbed in one subject to the exclusion of others. "We

should be on our guard that it may not be justly said of us that we are indifferent to social evils, and uninterested in social reforms, which are as really spirit operations as are any direct manifestations of the incarnate." ("Objections to Spiritualism Answered," p. 117.)

V. C. Desertis, in his book, "Psychic Philosophy," makes the following quotation from Andrew Jackson Davis:—

"Whoever is a consenting party to a wrong, comforting himself with the base reflection that it will last his time, shall bear his portion of that wrong through all time. And in the hour when he and I stand face to face he shall surely know it, for my name is—Justice! And the Spirit departed, turning its face hither and thither as it passed along its ceaseless work, and marking all on whom it looked" (p. 340.)

TESTING THE SPIRITS.

Mr. R. H. Saunders (Surbiton) writes:—

This generation is no worse, probably, than preceding ones, in its anxiety to receive signs and proofs. And from the new investigations in Spiritualism, with its apparent wonders and mysteries, it is not surprising that clear evidence should be demanded. I submit some interesting experiences of my own, and venture to say that they afford undoubted evidence of the work of intelligences on the other side of the veil, and of the identity of those intelligences with the individuals they purport to be. They absolutely rule out telepathy, or the subliminal, with its vagaries, and the many fantastic theories sometimes put forward, and leave only the simple and true solution, viz., that our so-called dead are really communicating with us.

We are a small circle, destitute, as far as we know until recently, of a vestige of psychic power. Owing to the death, a year ago, of a dearly loved daughter of one of the sitters, an interest was aroused in Spiritualism, and we were advised to sit at a table. Nothing happened for several sittings, but one evening we got emphatic tilts, and ever since we have received messages from relatives, friends, and even strangers, who in earth life held elevated positions. As Scripture tells us to do, we tested these spirits on a great many occasions, and they gave us proof after proof of being what they claim to be. This, however, has happened to many investigators. But we have received confirmation and cross confirmation in a remarkable degree. We are told, through the table, that certain of our friends (names given) "across the border" will speak through a trance medium, a young lady who makes no public use of her gift and does not receive payment. The lady knows nothing of the messages through the table, yet we find the promise is fulfilled to the letter. Should we be uncertain as to a word or phrase used by the medium, we apply later on to the table, and it is all cleared up. Again, a Direct Voice medium is about to visit our district. We ask our spirit friends, through the table, "Do you know who is coming?" They reply "Yes," and give the names of some who will speak and some who may probably do so. And those who on earth were fond of singing tell us the very names of the hymns or songs they will sing. Further, they promise to bring the sons (who passed out during the war, and unknown to any of us) of a friend of one of the sitters. Precisely as predicted we get the very ones who said they would come, singing (and most beautifully, too) the songs they said they would, and the lads come and give loving messages for their parents.

Thus we get confirmation of the table messages by the trance medium, double confirmation of the trance medium by the table, and triple confirmation by the trumpet medium—the mediums being unknown to each other, living hundreds of miles apart, and being quite ignorant of what the table had to say. This is surely "proof"!

A CLERGYMAN PRAYS FOR THE DEAD.

A Grimsby lady sends us the following as an instance of the changing views of clergymen in regard to the so-called dead:—

In June, the Rev. H. C. Orr, newly-appointed vicar of All Saints' Church here, preached a sermon on "Our Blessed Dead," and he had so many requests for specimen prayers for the dead as an outcome of the sermon, that in the July magazine a rather long, but very beautiful, prayer was printed, containing the following paragraph, which particularly struck me:—

"Tell them, O gracious Lord, if it may be, how much we love them and miss them, and long to see them again, and if there be ways by which they may come, vouchsafe them to us as guards and guides, and grant us a sense of their nearness in such a degree as Thy laws permit."

We have regarded the angels as fairies, nymphs, luxuries of the imagination, poetic fancies, and so forth. The stories in the Bible about angelic-appearances have been nothing more than "stories in the Bible."—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

* Office, Parliament Mansions, Victoria-street, S.W. 1.

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INTERPRETATIONS.

We recently had to reply to a number of questions on difficult aspects of Spiritualism, and to point out that we concentrated our attention on its main issues, leaving small points of perplexity as "marginalia," to be settled as we went along.

The fact that some of those who have found the simple truth have attached to it certain weird doctrines is, perhaps, to be deplored, but their proceedings in no way detract from the truth of the primal statements. It is not to be denied that some of these extravagances give opportunities to adverse critics, but the critics are not infrequently found to harbour eccentric ideas of their own. They point with derision to the numerous people who, conversing with those in "the unseen," claim to have been brought into contact with the bearers of some of the great names in the world's history. Such claims the objectors regard as absurd, proving the whole matter a delusion. It is probably the case that in many instances the persons who profess to receive messages from famous characters are deceived—self-deceived it may be. Yet we have known instances of people in humble circumstances who could tell of friendships with men and women eminent in art, literature, science and the social world—people who had been welcome guests in high places. They were usually discreetly silent concerning their experiences except to their intimate friends. To have talked of such things to the coarse-grained folk amongst whom their later life had been cast would have been to provoke an incredulous sneer or that tap on the forehead which conveys a suspicion of the sanity of the person criticised. There are scores—hundreds—of such instances—as most of those with a wide experience of life and its strange medleys and contradictions are aware.

In dealing with the world beyond, we are in contact with a realm where the old social and intellectual barriers between minds are thrown down, where many of the old standards of eminence no longer apply, where many of the so-called "great" are great no longer. The scepticism of the critic in these matters, then, often shows a defect of imagination. If a person obviously deficient in any graces of mind or soul claimed to be in intimate communication with—let us say—Socrates or Plato, we should instinctively distrust his statement, not because of any supercilious theories on the subject, but merely because of the perception that there was no true *spiritual relationship*. For that, after all, is the element that really counts. The objections usually urged in these matters are for the most part of a mechanical kind, betraying the inability of the objector to rise superior to the prejudices and preconceptions of the world in which he lives.

Then it is said great men who "come back" do not talk as we should expect them to talk. But when we meet them in this life they often disappoint our expectations in precisely the same way. They are marvellously commonplace in their modes of expression in private relationships. So that if we heard of Nelson returning from spirit life to proclaim that "England expects that every man, &c."; or of John Keats announcing that he was "killed by the reviewers"; or of Sir Philip Sydney with a message referring to the cup of water sent to the dying soldier, we should be politely incredulous. We do not look for the orthodox and theatrical in these matters, and we shrewdly suspect that they would not even suit our critics, albeit these persons appear to impose standards of this kind. Evidences are needed, of course, but we cannot always

put our spirit visitants in the witness-box. We get from time to time very conclusive tests of identity, but of the laws and conditions under which these come we are very ignorant. Nor can we tell why they sometimes appear to be withheld.

But do the scoffing observers, or the Spiritualists who are bewildered by eccentric communications, ever pause to think how many strange and distorted doctrines are taught and practised by human beings—spirits still in the flesh, some of whom are quite orthodox people? Why is it more pardonable for incarnate souls to preach an irrational creed than for incarnate ones to do the same? And why is it so difficult to believe that people whom we regard as absurd and fanatical in their ideas *here* may not *there*, for a time at least, exhibit the same eccentricities? It is not true that communicators of this stamp are in anything like a majority, but they *do* communicate and they *do* find followers amongst those like-minded, just as they would in this world. And doubtless they do their work in the Divine economy of things. They stimulate us to think for ourselves, they drive us strongly back on Nature and Reason. Possibly, also, they assist in conserving certain truths until the mass of mankind is ripe for them, for it is apparently ordained that some of us shall only reach Truth after many encounters with its distorted images, so that we may at last recognise and embrace the Divine reality. Again, it is to be remembered that our own views are not necessarily true as against the views of those who differ from us. The Universe has verge and room enough for a host of conflicting opinions, each having some relation to reality on different planes of perception.

But the main issues are simple—a life that is not bounded by the grave and a great human family none of whom are cut off from relationship with each other and with their Divine parentage. And as we journey onwards and upwards there is no lack of guidance and direction. There is many a flickering will-o'-the-wisp to deceive the wayfarer, but always the clear light of Nature and Reason; many a tortuous by-path, but always the broad, high road.

A CLERICAL CRITIC MEETS HIS MATCH.

In the "County Express" (Stourbridge) of the 14th inst. appears a spirited reply by Mr. Walter Jones to a vehement sermon preached a fortnight earlier by the Rev. Canon E. Brewer, denouncing "so-called Spiritualism, or, as it should be called demonism," as "a pernicious sect founded by purely immoral men . . . a system of seductive teaching against Christianity, and condemned by the Word of God." Persons who do not recognise that any attempt at intercourse with the departed is forbidden are told they are in danger of being deceived through evil spirits, while as to the people who at the recent luncheon to Sir Arthur and Lady Conan Doyle put up their hands as claiming to have had communication with their departed friends, the Canon can only exclaim, "Poor deluded souls!"

Mr. Jones replies that he is not ashamed to confess that he was one of those "poor deluded souls," and that he esteems it a privilege to have been permitted to attend that gathering. The incident to which the Canon alludes he regards "as an awe-inspiring experience that those who witnessed it will never forget." He adds:—

"I was brought up as a member of the Church of England. When I asked for bread, they gave me a stone; and like thousands of others, I drifted into materialism, ignored the Bible, lost all faith in the efficacy of prayer, until in 1906 I came in touch with a Spiritualist psychic, an illiterate Lancashire factory lass, whose abnormal powers of psychometry, mediumship, clairvoyance and clairaudience gave me the surprise of my life, and for fourteen years I have steadily investigated the various phases of phenomena, which increased my reverence for the Bible, restored my faith in prayer, made me more tolerant, and gave me a broad spiritual outlook that I would not exchange for all the wealth in the world. . . .

"At private séesances in my own home, guests, including Church of England and Nonconformist ministers, have expressed their surprise and delight at the results obtained and the high moral and religious tone of the addresses given by the mediums. . . .

"Canon Brewer admits the existence of evil spirits, but apparently doubts the power of angelic spirits. His suggestion of demons is somewhat belated; a similar accusation was made against Jesus Christ by the Pharisees, and his reply (Matth. xii., 27) was, "If I by Beelzebub cast out devils, by whom do your children cast them out?"

FROM THE LIGHTHOUSE WINDOW.

The "Revue Spirite" for August reports the establishment in Belgium of a new federation of Spiritualistic Societies, under the presidency of M. Houart, to be known as the Union Belge du Spiritualisme Moderne. The journal "La Vie d'Outre-Tombe" is to be the official organ of the Union.

Messrs. Holt, of New York, are beginning a new "Psychic Series" at once with "The Unseen Doctor," by E. M. S., followed by "After Death Communications," by I. M. Bazett, and "Claude's Second Book," by Mrs. Kelsey Bamber.

Dagonet, in the "Referee," who rarely misses an opportunity for exercising his wit on the subject of Spiritualism, writes, "Recently, at a send-off luncheon given to Sir Arthur Conan Doyle by the Spiritualists of the United Kingdom, Sir Arthur asked all those of the company who had been in communication with the dead to rise in their places. Two hundred and fifty people stood up. Ninety-five per cent. of the company were in communication with the dead. And I, with three telephone lines, was unable to get into communication with the living."

Reviewing a batch of psychic books, a writer in the "Saturday Westminster" says, "An intelligent and inquiring Mary Rose who slipped out of the world in 1870 would find a queer host of surprises awaiting her on her return this summer. The more obvious of these spring to the mind at once, but for my present purpose it will be convenient to imagine that before the fairies called her she was just beginning to take a contemptuous interest in the records of the strange miracles worked by Mme. Blavatsky, Stainton Moses, D. D. Home, and the Davenport Brothers. Let me, indeed, go a little further and postulate that our Mary Rose was a convert to the new materialism of that age; that she had read her Darwin, her Lyell, and her Huxley, and was in a position to pour contempt on what she would have regarded as all this 'spiritualistic nonsense.'"

He continues, "Then let us picture her stepping back into the solidities and localities of the flesh, to find a prominent publishing house delivering a steady stream of books on a subject that in her day was entirely disregarded by the scientist, a subject that she herself had believed to be the dying spirit of mediæval superstitions; to find also that the same firm had just issued the first number of the 'Psychic Research Quarterly,' the contents of which were not contributed by hysterical spinsters, but by such presumably eminent and able men as F. C. S. Schiller, M.A., D.Sc., Sir William Barrett, F.R.S., and T. W. Mitchell, M.D. Surely our Mary Rose would readjust her pince-nez, if not immediately her mental attitude."

A correspondent in America informs us that Dr. Albert D. Watson, author of "The Twentieth Plane," is publishing in September a new book to be entitled "Birth Through Death," consisting largely of communications received through the psychic, Mr. A. J. Benjamin.

Mr. John S. Balderstone, in his war-play, "The Genius of the Marne" (Allen and Unwin) causes the wraith of Napoleon to appear to General Joffre at a critical period of the battle of the Marne. Mr. George Moore, in a preface, says the dramatist "would seem to think that a man of genius is but the mouthpiece of a voice speaking from beyond."

Mr. Tom Tyrell, of Blackburn, the well-known clairvoyant, made his farewell public appearance at Glasgow on August 7th, after forty years' connection with the Spiritualist movement. Mr. Peter Galloway, on behalf of the Glasgow Association, expressed the appreciation felt by all for Mr. Tyrell's splendid work.

The Rev. C. L. Tweedale has a letter in the "Daily Mail" in reply to one in that journal by Dr. Reckitt. Mr. Tweedale writes, "If Dr. Reckitt has never come across anyone, not insane, who has heard voices from the dead, this simply shows that he has had no experience of the subject and knows practically nothing about it. There are hundreds of responsible people in this country who have had the experience and have the knowledge which Dr. Reckitt lacks."

The "Book Post" writes, "The wave of Spiritualism is not confined to these shores; it is spreading all over the Continent, and no one can foretell what the outcome may be. The well-known dramatist, Julius Magnusseis, has written a book dealing with his experiences in Spiritualism, which has run into ten editions in Denmark within a few weeks. An English edition, entitled, 'God's Smile,' will be published by Messrs. Appletons simultaneously in England and America. We are told that translations are preparing in many Continental countries."

"Vanoc," in the "Referee" (August 15th) is intrigued by the Sideric Pendulum, to which we referred last week. He says it "has interested me so enormously that I have set many friends to work checking my modest investigations into the truthfulness or otherwise of the statements presented." He tested the device with about a hundred and fifty autograph letters, and describes the results as wonderful. Friends, in their own houses, tried the same letters with the same results.

"Vanoc" used the suspended ring over the signatures of William of Orange, King Edward, and the late Kaiser. He writes, "The circle over the signature of William of Orange, which was signed when he was King of England—it could not have been earlier than 1689 or later than 1702—is strong, virile, and complete. William of Hohenzollern's signature exhibits moral degeneration and the lying habit; also mental instability, as is to be expected from his degenerate ancestry. King Edward's handwriting is interpreted by the pendulum as strongly male, wayward and intense as to personality; a true friend and a dangerous enemy." A sceptic would doubtless ask if the same results could be obtained without knowing beforehand to whom a particular signature belonged.

A quaint point of view is expressed by "Vanoc" when he notes with approval Sir A. Conan Doyle's remark that he cannot claim the Sideric Pendulum as bearing directly upon Spiritualism. He says, "If it had any connection with the forces behind the Veil I would have had nothing to do with it, for, having investigated to the best of my ability spiritualistic phenomena, rightly or wrongly I have come to the conclusion that no man and no woman ever yet attempted to pierce the Veil without injury to their judgment, their character, and (possibly) their destiny. Some of the forces by which we are surrounded are hidden and obscure. Though confused with spiritualistic phenomena, these forces are natural forces. The great forces are the Silent Forces like Gravitation and Sea Power. So far as the great Silent Forces operate within the perimeter of man's life they are worthy of investigation; the wonder is that they have been so little investigated."

"Vanoc" is reaching the truth along his own lines, which is the right and proper way. His distinction, however, between what he terms "the forces behind the Veil" and "natural forces" is one without a difference. Can any unseen operator use a force which is not natural?

Mr. A. W. Orr writes:—"With reference to the incident of Walter Tewson's dream (p. 269), the following narrative may be of interest. Many years ago a friend of mine, whom I will call Mr. W., was in charge of some important engineering work on the outskirts of a large town in Yorkshire in which his mother and sister were residing. His sister was very seriously ill, and for several days lay perfectly unconscious. Mr. W., riding into town to inquire about his sister, as was his custom every morning, noticed that all the blinds in the house of some intimate friends were drawn, and asked a maid who was at the door the reason. She told him that during the middle of the night the lady (Mrs. X.) had died suddenly. Much shocked at the news, he proceeded to his mother's house to learn how the invalid was progressing. His mother said that there was no change in the patient's condition, but that in the night she had for a moment regained consciousness, and said to her mother, 'Mrs. X. has just died,' and then relapsed into her previous state of insensibility. No doubt there have been many instances which would demonstrate equally clearly the power of receiving knowledge independently of the physical organs."

Templemore, near Thurles, in Tipperary, is now a place of pilgrimage for thousands, owing to alleged miraculous cures at the shrine of bleeding statues.

Mr. H. Devereux Gordon has issued a pamphlet entitled "Glastonbury, the English Mecca" (Glastonbury Press, price 3d.). It deals with the coming of wider interpretation of the Christian faith, in which the most ancient teaching of the Holy Grail will once more assume its rightful place. The end of the temporal power is foreshadowed, and the Cup takes the place of the Cross as the symbol of the coming spiritual unity of mankind.

Glastonbury, according to Mr. Gordon, is the pre-ordained focus for the reunion of the scattered units—both in a religious and a racial aspect—the units which go to make up the wonderful British Empire. This revelation of the great mission of England is founded upon writings received during the past twelve months by Mr. Gordon, and these, we are informed, accord in a striking manner with many predictions in the as yet unpublished script received by Mr. F. Bligh Bond.

Major Hilder Daw has in the press a book entitled "The Hidden Life Spring: A Manual of Spiritual Healing." It deals with the historical as well as the most approved modern practices of healing in England and France.

SPIRITUAL FELLOWSHIP.—II.

The solution of the problem how to bring home the reality of God and the actual existence of discarnate souls to those who have no belief in either, can be hopefully attempted only from the starting point of phenomena which are unaccountable for unless on psychic lines, thus proving the existence of supernormal powers. No other way is possible, because theological notions have so saturated the minds of men that the very word "God" at once arouses theological concepts instead of the idea of Spirit—at once immanent in all matter, dynamic, creative, and supremely righteous, governing Nature by physical laws and governing man by the laws of spiritual consequence. This, however, is the conclusion on which any durable social reconstruction must inevitably be based.

After verification of the phenomena, the next step is to prove that these supernormal powers pertain to the psychic Self, of which the material body is the partial representation; and then to show by the various proofs of discarnate intelligent action, which Spiritualism has made familiar to many, that this Self survives the death of the body. The irresistible inference that the truly human evolution is psychical and ethical, rather than material and organic, next follows, and is supported by the facts of history which, by careful analysis, will always show that the decline and fall of nations invariably follows on a lowering of the moral standard in practice, quite apart from any dogmatic theology.

There is, therefore, an ethical law in the universe which stands above all human conventions and interpretations, and transcends all theologies soever.

This conclusion is reinforced by the scientific discoveries that the origin of biological variations is psychic, neither accidental nor brought about by selection or adaptation, these latter being only the mechanism for confirming or rejecting the variations which are the starting points of new species. It is also supported by the physical discoveries which present the material "atom" as a centre of energy, and see in its mathematical laws a proof of Immanent Mind.

This sequence of reasoning is to some extent acknowledged by the Conference, which recognises in it a protest against a materialistic view of the universe; and this recognition of the work done by Spiritualism is very welcome, and much more than some of us ventured to hope for.

The resolution, says, however:—

"This Conference, 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, sees grave dangers 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 that self control to which God has called us; it tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord."

With the warning against making a new religion of Spiritualism we rejoice to be in entire agreement. For a long time past *LIGHT* has consistently maintained that the supernormal phenomena are rightly understood as fundamental to Religion as such, both historically and in their essence, constituting a basis of experimental facts whose recognition involves a spiritual fellowship which includes many varieties of creed.

The actuality of these facts, like the actualities of the political and social situation, hardly came within the reference of the Conference, but both are of course essential to any grasp of the real position. We draw our inferences from substantiated facts and we must enter our protest against several of the charges brought against "the practice of Spiritualism as a cult," which we can only understand to mean the practices of Spiritualists generally. Only an abuse of Spiritualism involves the subordination of the intelligence and the will to unknown forces or personalities. We could quote many warnings in *LIGHT*, in the writings of Spiritualists, and in the messages received from the Beyond, against this very thing; and a very large acquaintance with Spiritualists leads us to think that these warnings are generally followed, and that quite genuine dicta from the other side receive as carefully critical consideration as the utterances of men still in the flesh.

The other objections trench on theological ground where we do not care to follow, but the guidance of the Spirit (which even theology identifies with the mind of Christ) can hardly be held subversive of real Christianity. It is our claim that a careful and unbiassed consideration of substantiated psychic facts leads to, and even compels, the one great unifying principle which, if acted upon, would compose all social differences—that *God is Spirit*, that all things exist from that Spirit, and derive their laws from His Immanence, that His mode of government is by the laws of spiritual consequence, which work out in degeneracy and disaster to those who disobey them but in glory and honour and life to those who work righteousness. Forgetfulness of God as the motive-power with which all human effort must

be co-ordinated, is the sickness of the world; and our movement proceeds not from human discoveries alone nor from human opinions, but from that vivifying Power which leads man forward into all truth and makes him free in a spiritual fellowship which transcends the limitations of all modes of verbal expression and harmonises all aspirations of honest minds.

S. DE BRATH.

TABLE EXPERIMENTS WITHOUT A MEDIUM.

My only reason for suggesting that the following messages—or apparent messages—may be worth recording is that they were obtained through the table entirely by myself, without the help either of a medium or, in two instances, of even another sitter, and that I have no reason to think that I am at all "psychic"—except so far as we all are. They may, therefore—slight and trifling as they are—interest such beginners as dislike publicity, distrust paid mediums, and have no mediumistic friends.

I have records of about one hundred such attempts, containing perhaps three or four hundred "messages." Of these some appear to be incorrect or misleading, or even unmeaning, while some are, I think, undoubtedly created by my own mind. Some carry conviction to myself, but would not do so to anyone else, and a few, from which I select three, are to some extent evidential, though not excluding the possibility of that rather far-fetched theory of Telepathy which implies the searching of the mind of a third and uninterested person. I will put them in order of time.

(1) My son Martin, who was killed on the Somme, has appeared several times, through mediums and the table, referred to some small photos. of himself taken at the front, of which we could (otherwise) hear nothing. On October 22nd, 1917, I was trying the table with my daughter, when Martin spelt out, "Clark took the small photos" (I have no permission to mention the name, so have substituted "Clark" containing the same number of letters). I then remembered that there was a Captain "Clark" who had been a fellow officer of my son's, though not a special friend, nor one I had met or had the slightest reason for associating with any photo. I, however, wrote to him, and received four particularly small snapshots taken by him, in all of which Martin appeared. He had made a special point of the small size and these measured 2½ in. by 1½ in.

(2) On December 1st, 1917, when I was trying the table alone, the name of my oldest friend, from whom I had received many communications, was spelt. I asked if he had any message he wanted me to give. He said, "Yes," and asked to whom. I expected his wife's name—with some easiness, as I knew her views, which prevent my now giving my friend's name—but to my surprise "The Trooper" was spelt out. I said I couldn't understand this, and asked for a name, when that of his son was given. A week later he said he did not want me to write to his son, but to wait as I should hear from him on the subject of my psychic reading. The son was at that time in Salonica, and I had no reason for thinking that he had any interest in psychic matters, but sixteen months later, on his return to England, he asked me to come and see him, and I found first that he was much interested in psychology, and secondly that "The Trooper" was specially appropriate. He had gone out to the Boer War as a trooper in his County Yeomanry, and his father, who had been much distressed by the rough conditions of the troopship, when seeing him of used to call him "The Trooper," and he (the son) was convinced that the nickname would have no meaning to anyone but himself and his father. Certainly, I had never heard of it, though I may have known at the time that he went out in the Yeomanry.

(3) On July 7th, 1920, I was again alone at the table when my son Martin—my most frequent communicator—spoke. His sister was away in Devonshire, and I asked if he knew this. He said, "Yes," and I then asked if he could tell me some little thing about her as a test. He spelt out, "She saw a queer door-way—wooden—she sat on a stone." I had heard nothing from my daughter while away but on her return I found that she had gone over to a little sea-side village near where she was staying, had noticed a curious thatched porch to a cottage, and had sat on a stone wall opposite while looking at it.

ARTHUR M. HEATHCOTE.

BEFORE the immense possibilities of man, all mere experience, all past biography, however spotless and saintly shrinks away.—EMERSON.

"SEUL, LE SPIRITISME PEUT RENOVER LE MONDE," by Henri Regnault (Mandaury, Paris. Price 1 f. 75 c.) deals principally with the life and experiences of the French seer Allan Kardec, of whom the author is a devoted disciple and is a reprint of a lecture given by M. Regnault before the Fédération Spirite Lyonnaise last April. The author considers that the time has now come for the knowledge of Spiritualism to be spread abroad by all possible means, and looks forward optimistically to a new era close at hand which will put an end to "the torment of cruel egotism which menaces the world."

SPIRITUALISM IN THE BIBLE AND THE TALMUD.

Mr. Z. Weissilberg, a Jewish gentleman, residing in Bulawayo, S. Rhodesia, has sent us a copy of "The Jewish Guild Journal" of that town, containing an article by him written to show that so far from Spiritualism being a modern thing, dating only from 1848, it is at least as old as the Hebrew nation itself. We give the following abridgment:—

Our great legislator has commanded us to, "regard not them that have familiar spirits" (Lev. xix., 31), and taking the Scripture literally, it would seem that the practice of Spiritualism cannot be tolerated in a Jewish State. But in spite of that, our great men have used spiritualistic mediums, or were themselves gifted with mediumistic power, and according to the Old Testament and the Talmud they have conversed with the dead as easily as we with the living. This seems very contradictory to the law of Moses.

Rabbi Abram ben Ezra, the great commentator on the Scripture, has surprised the literary world by defending Spiritualists, saying that Moses forbade the use of false mediums only, but not those who are really gifted with the true power (see Ben Ezra on Leviticus xix., 31). According to these explanations Spiritualists have not committed any breach of the law of Moses by practising Spiritualism.

The Book of Job, whether written by Moses or in the time of Moses, is certainly very ancient, one of the oldest of all the Biblical books, and in it is described, in most poetic language, a spiritualistic séance. Eliphaz the Temanite says: "Now a thing was secretly brought to me, and mine ear received a little thereof . . . then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before my eyes; there was silence, and I heard a voice saying . . ." (Job iv., 12.)

This is Spiritualism plainly enough.

The First Book of Samuel gives us in simple words a spiritualistic séance where the principal figures are the first Jewish King, Saul, the great prophet Samuel (then dead) and a woman, a medium. The Rabbis of the Talmud have explained all the words that the medium spoke, also the message of the prophet, and no Talmudical Rabbi has dismissed the story, or stated that it cannot be read literally, as they used to do with certain passages of the Scripture. This proves that the Talmud took it for granted that spirit communication was a well-known and established truth.

Rabbi M. L. Malbin, one of the great modern orthodox commentators on the Scripture, says that this story proves that Spiritualism is a true doctrine. (See Malbin on I Samuel, ch. 28.)

A more wonderful piece of Spiritualism is narrated in I Kings, ch. 22, which establishes, as does the previous quotation from Samuel, that departed spirits retain their memory, affection, etc.

The story is that King Ahab wished to wage war against a neighbouring State. Four hundred prophets advised him that he would succeed; only one prophet predicted failure. He told the king this very strange story—that a spirit undertook to lead astray all the four hundred prophets to encourage the king to go to battle in order that he should be killed.

The Talmud says this was the spirit of Naboth whom the king had robbed and murdered, and this spirit by misleading the four hundred prophets took his revenge. The king went to war and he lost his life. It is a most thrilling story and proves that the spiritualistic doctrine that the dead retain their memory was well known in the time of the Talmud and Old Testament.

In II. Chronicles xxi., 12, it is said: "There came a writing to him (King Jehoram) from Elijah the prophet," giving a certain important message. The prophet at that time was no more on earth, he had departed long before. It is not said in the text that the prophet had sent a writing, it is said "there came." Was that a message from the departed prophet through automatic writing? The words of the Scripture "there came a writing," have puzzled all the great commentators on the Bible. I wonder if I have the right explanation? If I have, then I have proved that messages by automatic writing from the spiritual world were known to the Biblical writers.

In the Talmud (tract M. Kuton) we are told that while the great Rabbi Nachman was dying, one of his friends who was by his bedside, asked him to appear after death and inform him if he had any pain while dying. Rabbi Nachman appeared after death and told him that he had no pain, and that if there was any possibility of returning to life he would not wish to.

Isn't that Spiritualism plain enough?

In the Talmud (tract Gitten) we are told that a non-Jew "Ekelus" (possibly the great translator of the Pentateuch) consulted the spirits of the Emperor Titus and Balaam and several other spirits, and asked them questions and received answers. Many of them had died hundreds of years before that. In Midrash Rabah it is said that a Roman Governor of Palestine of the name of Ternus Rupus asked Rabbi Akiba what proof had he that Saturday is a holy and different day to the others. The Rabbi told him the proof was that a medium could call up the spirits of the dead any day but not on Saturday. The Roman tried and he found it correct. The fact that Rabbi

Akiba was so certain that a spirit could be called up on any day save Saturday proves without doubt that this Rabbi knew a great deal about Spiritualism.

Rabbi Akiba was not only a great Rabbi, but also a statesman and a political leader of the Jews in very troublesome times.

Sir Oliver Lodge says that his son Raymond told him that he had several friends in the other world. It is plainly mentioned in the Talmud (tract Kesubeth) that when the righteous man dies many departed spirits come to receive him. I hope the reader will admit that I have proved my point—that Spiritualism is *not* in its infancy, but was very well known to our ancestors as an established fact. There is nothing new under the sun.

THE MUMMY OF ILL-LUCK.

We print the following letter without committing ourselves to the expression of any opinion as to the actual source of the manifestations referred to—a matter of which we have at present no means of judging. Of the *bona fides* of the writer we entertain no doubt whatever:—

About the year 1909 there was much discussion in the Press on the strange succession of about a dozen disasters that befell the various owners, carriers, and photographers of the mummy case, No. 22542, now in the British Museum. The powerful etheric being associated with the material form originally enclosed in this case has lately manifested her existence in a much more pleasing and beneficial manner (of which your readers will soon be able to judge for themselves) as the result of sympathetic exorcism of her body-bound condition. To complete the study of one of the best known of the "immortals" will those of your readers who have had any personal experience of her vibrations send on to you a short summary of them at once? It is very important to trace an alleged supernormal photograph of the case (which disclosed the photograph of a living Egyptian face) recorded in a number of "Pearson's Magazine" in 1909 as having been taken by a well-known photographer in Baker-street, who died soon after doing so. It is desired to compare this with a portrait of her painted after a vision, and other records in the interests of the only science that really matters. Yours, etc.,

THE RECORDER.

MR. BOTTOMLEY COMMENDS THE BISHOPS.

Mr. Horatio Bottomley, in an article in the "Sunday Pictorial" (August 22nd), entitled "Hats Off to the Bishops!" speaking of the recent Lambeth Conference, writes:—"Inevitably the Conference has had something to say about Spiritualism. As regards the possibility of communication with the departed, the Bishops go no further than to state that 'there are phenomena which appear to support that hypothesis.' Guarded as this conclusion is, it seems to imply a growing soberness of judgment upon this fascinating theme, and I for one am heartily glad that there has been no repetition of earlier attempts to dispose of psychic manifestations as the black artistry of the Devil. To my mind such sinister assumptions are sheer stuff and nonsense. It appears from the Bishops' Report that the official attitude of the Church of England towards the remarkable phenomena adduced by Sir Oliver Lodge and Sir Arthur Conan Doyle, to name the two chief living protagonists of the movement, is an eminently reasonable one, involving as it does a wise suspension of judgment pending further research, and an avoidance of any too hasty condemnation of novel methods of arriving at Truth."

TRANSITION OF MR. W. J. INGE.

We regret to record the decease of Mr. W. J. Inge, a very old worker in South African Spiritualism. He was the first President of the Spiritualists' Union there, and is regarded as the founder of the movement in South Africa. He was a man of sterling character, staunch, enterprising, and of marked ability as an organiser. He faced boldly the penalties entailed by his devotion to an unpopular cause, and has left a legacy of invaluable pioneering work.

Husk Fund. Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Robert Salvesen, £1; A. Scott, 5/-; "Acknowledged," 5/-; Miss J. M. Brewells, 2/6.

THE REV. F. Fielding-Ould, writing in the August "Occult Review" on "The Future Life and Spiritualism," observes that "The authorship of spirit messages may be suspect and the methods employed in receiving them despised and ridiculed, but the body of doctrine which has been accumulated is of such a quality that it demands some thoughtful consideration by every seriously-minded man." In the same number Miss E. Katharine Bates contributes some interesting reminiscences of the late Dr. Baraduc and his clairvoyant methods of diagnosis.

EUROPE AND ASIA: A DIALOGUE.

(Continued from page 271.)

[The conversation below is between a Brahman, an Englishman, and a Spiritualist friend of the latter.]

E. I have invited a Spiritualist friend to join our discussion this evening, because he feels, as we do, the urgent need of effective religious impulse in the world and he has his solution, which you may like to hear.

S. I am not prepared with any cut-and-dried solution: I would rather hear what you two have to say on the situation.

E. Well, our Brahman friend here thinks Irreligion is the root of all the trouble and unrest.

S. Fundamentally that is true, or even a truism, but it does not help matters much, for if people are irreligious, what can change them? The most strenuous efforts at revivalism do not touch those who despise and reject all religion.

B. May I be permitted to say that I think Europe goes the wrong way to work; you deal with symptoms rather than with causes. Your statesmen, for whom I have both respect and gratitude, see the evils, and think to remedy them by material means alone, by programmes, and concessions to conciliate irreconcilables. There was, too, a prevalent notion that the miseries and the cruelties of war would so horrify the democracies of the world that force would be universally felt to be no remedy and that a new era of peace and reasonableness would set in of itself. Now, the leaders of democracy are openly preparing for violence which would produce far greater miseries and cruelties. Why? Is it not because the mentality of Europe is unchanged? Would it not be better to go to the root of the matter and try to change that mentality?

E. You do not attempt that in India.

B. Ah, my dear friend, let us drop comparisons between Europe and Asia: we are nearly as disturbed as you are. Let us see the facts as they are; that human beings are essentially the same, but modified by local conditions and hereditary teaching. All alike are the victims of misdirection—Avidya, ignorance of realities. I said, and you agreed, that this ignorance is disbelief in God in any practical sense; and the idea that crime is less criminal, or even justified, when prompted by a political motive. This is Irreligion.

E. But people generally do believe in God.

B. Do they? I think not: they sometimes believe in their notions about God, which is a very different thing.

E. But how can any man believe otherwise? He must see with his own eyes if he sees at all. Your own teaching can only be what your own mentality shows you. So it is with every school of thought.

B. Yes: but with this great difference: the wise man founds his belief on science, on the facts of history, on his own intuition of right, and on the teachings of the best minds of the race. When he has done his best he knows that he has only a shadow of the whole truth, and he is always ready to learn. The average man of any religion thinks his view complete and final, and he is always ready to fight for it, though not to live by it.

E. Then what we have to do is to enlarge our conceptions.

B. Say, rather, to separate Religion altogether from the speculations which men call Theology. There is only one certainty in all religions—it is that the Divine Power acts through man by the laws of spiritual consequences, wrongdoing bringing pain and death. By the mere fact of passionate adherence to any form of words, a man is claiming them to be unadulterated truth. This is incompatible with the conviction that all formulas are produced by the mentality which they express, and are therefore relative, not absolute: that the whole truth, as nearly as man can know it, is to be found by seeking what other honest minds really mean; and that the worst of crimes is to do certain evil to bring about uncertain good.

E. As the Inquisition did and as revolutionaries do.

B. Precisely: the mentality is the same—the desire to impose a creed; in the one case theological, in the other political, and to persecute opponents to the death. Each, however, is but a "view." We say God is The True (Sat). You say "God is Love." But how can either of these ideas, both of them true, be brought home to the multitude? For if irreligion is the root of the unrest, being productive on the one hand of the apathy of those who want to return to all the old conditions, and on the other of the recklessness of those who want to sweep them away, how are ideas which interest only religious minds to be brought home to the masses?

E. By showing that only religious obligations can arrest anarchy.

S. You would find Lenin and his friends somewhat impervious to that argument. Does not the solution lie in the direction of showing, not to revolutionaries, but to the mass of mankind (1), that they are essentially souls which survive death; (2) that violation of the moral law invariably works out in misery, and (3) that God acts in and through men of good will, and not by interferences. That is practical and can be understood by the simplest; and on such minds extremists have no power.

B. That is true, and Asia has never doubted the first two propositions; the one is expressed by re-birth and the other we call Karma. But how can the third be brought before the mass of mankind?

S. By the visible proofs of supernormal agency on a small scale. The smallest common-sense proof of a surviving soul given to a man's own senses weighs more with him than the wisest arguments. That proof has been widely given and is producing a great effect.

B. We leave all supernaturalism to the conjurer caste who mix up the supernormal with mere sleight of hand. We do not deny the supernormal, but we do not need it; our great need is Compassion. There is a tale of a Brahman whose disciple, by the practice of much Yoga, was able to walk on the water. He became very proud of his power. "My son," said his teacher, "your great power only enables you to cross the river and save the ferryman's penny." Phenomena are no proof of spirituality.

S. They are not; but to those who disbelieve in Spirit they prove its reality. Then comes the conviction that it is useless to ask God to do for us what the Spirit tells us He will do by us. This is the mistake of the churches—they supplicate for interference instead of for wisdom and strength to act themselves. A distinguished cardinal has lately ordered nine days' prayer "as an appeal to Almighty God through the powerful intercession of His Holy Mother, that He may have mercy on our poor country."

E. I do not quite see the sequence of what you would put before the nation.

S. Briefly this: The physical phenomena prove the existence of supernormal power of some sort. The mental phenomena prove the survival of personality in the Unseen, i.e., of soul. Reasoning shows that every cell of the body must be produced from material atoms grouped by energy under a Directive Idea; and the same is true of the whole organic group which we call "the body." It is also true of the whole Universe. Therefore the Infinite Creative Power is internal to each of us, as well as external, and is aware of our most secret thoughts, always ready to respond to our rightful needs and functions, and by that very fact shows the love of the Creator for the created. I have found this to be comprehensible by very simple minds.

E. Yes, the sequence is logical enough if you make the Directive Idea the source of evolution alike of Form and of Mind.

B. It is also compassionate. But is Spiritualism growing in the world?

S. I think there can be no doubt that it is, and its essence is sometimes very simply expressed. In one of the messages derided by the sceptical, which came to me from the Unseen, it was said, "Trust each other, and be trustworthy. See God in all things and all men; give up the idea of a waiting, tolerant Superman who will 'forgive because He understands.' Try to see that it is because He understands so well, that He makes us use our power, which is His. 'Love to all' should be understood as gentle forbearance—a little time to think before condemning a brother man. There are many longing for peace in its simple form."*

E. Do you really mean that this message is a fact?

S. Most certainly. It is an exact transcript of a message given by a passive automatist from a friend of my own on the other side who has given many proofs of identity.

E. It is no truer for coming from the Unseen.

S. Agreed, but it is thought more of as coming from one who sees efficient causes more clearly than I do. Such messages to some extent remove the religious idea from the region of opinion to the domain of experimental facts.

E. But they are paraphrases of the teaching of Christ which has been before the world for centuries.

S. Are they the weaker for that? And did not His teaching also come "from above"? Was it not supported by "signs" and "healing"? And did it not make great headway while so supported? When its simplicity was obscured by theologies, it was forgotten. The direct contact with the Spirit was superseded by the commands of the Church, i.e., of ecclesiastics; and belief, not practice, was made the test of Religion. It is so still. We have to return not only to the teaching but to the allegiance—the experimental verification of God as a present power working in us to will and to do. That is the only Power that can change hearts.

B. I agree with you. If your Padres taught so, India would welcome them. Call it Karma or call it the Law of Spiritual Consequence, the meaning is the same; and if the world will not see that the root of the war was the disregard of quite simple spiritual truths, that lesson will be enforced by still greater miseries, because the same temper will work out to similar results.

E. It will—for just as Germany aspired to world-dominion under plea of bringing in an era of peace, comfort, and efficiency by a cultural system which denied all spirituality, so now the revolutionaries aim at the same dominion and dangle the same bait before the ignorant—that forcible destruction of existing civilisation can bring in the peace and prosperity that can only come by a change of heart.

S. DE BRATH.

* A genuine message from an unseen friend.

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. G. Woodward Saunders. Sept. 5th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mrs. Gladys Davies; 6.30, Mr. Ernest Hunt. Monday, 30th, Tuesday, 31st at 3 p.m., Mrs. Gladys Davies. Wednesday, Sept. 1st, at 7.30, Mrs. Gladys Davies.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Mr. A. E. Payne; 6.30, Mrs. C. O. Hadley.

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

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. Tayler Gwinn. Monday, 7.30, Mrs. Jennie Walker.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. J. Walker.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mr. Horace Leaf.

Peckham.—Lausanne Road.—11.30 and 7, Mrs. L. Harvey; also Monday at 3.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3 and 7, Rev. Geo. Ward, of Romford, and public circle. Thursday, 8 address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. M. Clempson; 6.30 (at King's Picture Theatre), Miss Felicia Scatterd. Wednesday, Sept. 1st, 7.30, Mrs. Jennie Walker. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Sat.), Grand Concert, Social and Dance, when Mrs. Jennie Walker will pay her last visit prior to her tour in Canada and U.S.A. Silver collection at door in aid of building fund. Sunday, 11, Mrs. Brookman; 7, Mrs. E. Neville. Wednesday, Mrs. Cannock. Sat., Sept. 4th, Annual Picnic to Elstree by motor char-a-banc; circular tour of 25 miles through lovely country; tickets 6/6 inclusive.

Brighton.—Athenaeum Hall.—11.15, open circle; 7, Mr. Ernest C. Cager, address; Mrs. Ormerod, clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Miss G. Butcher. Monday, 7.15, Tuesday, 3, Miss G. Butcher. Wednesday, 3, healing service. Worthing (St. Dunstan's Hall): Sunday 6.30, and Wednesday 3 and 6.30.

MR. A. T. CONNOR, Hon. Secretary of the London Lyceum District Council, writes expressing the appreciation of his Executive for the assistance rendered by this journal.

GREAT YARMOUTH.—At the Unitarian Church, Middlegate Street, Great Yarmouth, on the evening of Sunday, the 22nd inst., the Mayor of Leicester, Alderman J. Chaplin, J.P., gave an address to a crowded congregation on the subject, "Can we prove man lives after death?" and for an hour kept his audience keenly interested in his personal experiences, which to him had been absolute proof that the answer to his question was in the affirmative. Mr. G. T. Brown, late President of the London Camberwell Church, presided. Mr. Brown writes that he would be glad to hear of any persons interested in Spiritualism living in Great Yarmouth, Lowestoft, or Norwich, or any mediums who might be visiting Great Yarmouth. His address is 48, South-town Road, Great Yarmouth.

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*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street, W.1.		6-30
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