

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

In going over a volume of trance-addresses delivered by the late Mr. J. J. Morse in California in the year 1887, we came upon a passage which we transcribe here, since it is apposite to a subject we occasionally discuss in these columns, *i.e.*, the free use of great names in psychic messages. After alluding to "spiritual vagrants" who may come just for the purpose of amusing themselves and bewildering inquirers, the speaker said:—

In all circumstances receive with the utmost reserve and caution long-winded "communications" from notable characters, who claim to be "Napoleon Buonaparte," "Lord Bacon," "Socrates," or other great personages; for in the majority of cases you can value the communication precisely in reverse of the name attached to it. Humanity is so fond of receiving a great name's seal upon some particular communication that these dwellers upon the threshold, knowing how anxious you are to communicate with great characters, will try to personate them just to see what you have to say. But when you listen to them and use your judgment you will in such cases certainly think that these "great" ones have run to seed in the spirit world because of the rubbish they strive to force upon you.

We see in one of the last articles written by the late Dr. Hyslop he made allusion to the subject as something rather bewildering and annoying. But we imagine that these things—where they are spurious—do not always come as a result of the operations of practical jokers on the other side. They may be mere illusions on the part of an undeveloped medium—a freak of the psychology of an untrained intelligence.

\* \* \* \*

Too often Faith and Reason are dealt with as if they were opposites. A man may desire to live by Reason, and the expression of such a desire is regarded as implying necessarily that he despises Faith. It does not at all follow. There is such a thing as a reasonable faith as opposed to a blind one, and we fear that the latter is too often the meaning attached to the term "faith." We see no opposition, in fact, between Faith and Reason, although we can easily see that Faith and Intellect have nothing in common. It is, in short, the Intellect rather than the Reason that would condemn Faith. Reason surveying the Universe, entering into its laws, and observing the infinite Intelligence which underlies them would arrive of itself at the truth of a future life. It is the Intellect, which is concerned with the physical world, that demands material evidences and is often not satisfied even when it receives them, for that busy, questing, doubting, ingenious faculty finds itself plunged in deep waters when it has to face supernormal and super-terrestrial matters. Hence, its tendency when unilluminated by intuition to

wander in circles, starting from some materialistic notion and coming back to it. And yet one of the ablest minds of whom we have knowledge maintains that human survival is a matter which it will yet be possible to demonstrate intellectually and without regard to modern psychic evidences. It is, he says, only a question of compelling the intellectualist to submit to the laws of right thinking.

\* \* \* \*

In one of her messages to Mr. W. T. Stead "Julia" states with singular conciseness the purpose of scientific investigation of the Borderland and the evidence for human survival. It sums up the position in a few words and in a way which all intelligent Spiritualists will endorse as representing the place of Spiritualism and Psychical Research in the thought of the time. Here is the passage:—

You have to bring Eternity to the assistance of Time and to restore to the human race on a scientific basis the realising sense of the continuity of existence on both sides of the grave. What a work this is, how immense, how multifarious, how deserving of the unremitting toil of the greatest minds, generation after generation you can but dimly perceive. It will revivify and re-energise the whole of the religious and ethical systems of the world.

Mr. Stead did his part of the pioneering work with a degree of faithfulness and ability that will only be adequately understood in ages to come. Many—more than the world is aware—are coming in to continue his labours and carry them to a fruitful end.

## UNCONSCIOUS OF THE DEATH CHANGE.

It is the experience of some psychic investigators that returning spirits at times express a disbelief in the changed condition of their surroundings, and maintain that they are still in the flesh and living on earth. The fact is illustrated by an account given by a French investigator, M. Horace Pelletier, in "Le Spiritisme" some years ago. A clairvoyante named Madame X., of Namur, went by rail to Charleroi, and the train having stopped at a station on the way, she observed, moving among the crowd of arriving and departing travellers, a spirit who seemed to be in search of something or of someone. It was, she said, really a spirit which went in and out of the carriage in which she was seated. Eventually the unusual passenger stopped near the lady and she was able to examine him more accurately. He was a young man in ball costume, of elegant exterior, and apparently of distinguished manners, the *ensemble* striking the lady as in pronounced contrast to that of her other companions. They were in a second class carriage. "Why do you come in here?" the lady asked. "I do not know, Madame," he replied. "Perhaps you expected to meet someone?" said the lady, who realised that he was invisible to the other occupants of the carriage; "possibly you do not suspect that you are no longer of this world, but you are dead." "Dead!" he cried gaily; "really that is rather good." "Do you not recollect that you were carried off by lung disease?" "I remember perfectly that I was seized while leaving the Duchess of —'s ball, but I am better now, and there is nothing the matter with me." "Where do you think you are at this moment?" "In Paris, Madame." "Not at all. You are a few miles from Charleroi." This dialogue was held mentally, and then the young man, instead of replying further, smiled with a mocking air and vanished. Three days after, the same spirit manifested at the clairvoyante's house while she was occupied with some work, and a mental conversation with regard to Spiritualism was started. The visitant laughed at the notion, which he designated as a modern superstition. According to him there was no spirit; the soul did not survive the body; when we are dead we are dead indeed; annihilated. As for himself, he maintained that he was alive; as alive as ever he was, and that he came and went as usual on this terrestrial globe. Having said thus much he again disappeared, the lady being left in a condition of trance,

## THE LAMBETH CONFERENCE.

### II.—THE REPORT ON THEOSOPHY.

By G. R. DENNIS.

The same Committee which dealt with Spiritualism considered also "The Christian Faith in Relation to Christian Science and Theosophy." In their report on the former, while condemning the doctrines of Christian Science as "in direct conflict with the Christian faith," they make some valuable pronouncements on the subject of spiritual healing, and "urge the recognition of the ministry and gifts of healing in the Church." But it is rather with the report on Theosophy that we are now concerned.

The Committee acknowledge that "there is nothing in the avowed objects of the Theosophical Society which is in itself incompatible with loyal membership of the Church," but they point out that the Society cannot escape responsibility for the teachings set forth in the literature it publishes and circulates. Examining this literature, they find an irreconcilable conflict between Theosophy and the Christian faith, especially as regards the Person of Christ and the universality of the Christian religion. Here we cannot help sympathising with the Bishops. It is a fact that the first leaders and teachers of the Theosophical Society—Madame Blavatsky, Colonel Olcott, Mrs. Besant and Mr. Leadbeater—have all been, consciously or unconsciously, biassed against Christianity,\* and the Society has so idolised these teachers that it must pay the penalty for their extravagances. To many members of the Society Mrs. Besant's lightest pronouncement has possessed the binding force of a divine command; and we have even known Theosophists who believed that every word written by Mr. Leadbeater was directly inspired. Now, it is true that Mrs. Besant has written about Christianity in the uplifting and inspiring way in which only she can write, when dealing with its ethical side; but when she maintains that Jesus was born in B.C. 105, and that he was reincarnated as Apollonius of Tyana, we cannot but feel that she has been affected by her personal experiences, and that her inspiration has failed her. Mr. Leadbeater, again, has undoubtedly extraordinary psychic powers, but we refuse to follow him when he remarks that on examining clairvoyantly the life of the founder of Christianity, he "can find no trace of the twelve Apostles," and suggests that they were introduced into the story "possibly to typify the signs of the zodiac."

Yet it would be unfair not to emphasise the fact that the attitude of many leading Theosophists in England has become much more distinctively Christian of late years. Many of them belong to the "Old Catholic Church in Great Britain," of which Church in Australia Mr. Leadbeater is now a Bishop. (Incidentally we may observe that the Committee of the Conference on Re-union found itself unable to recognise this Church, disclaimed as it is by the Old Catholics on the Continent, as a properly constituted Church.) Moreover, a study of Theosophy does not necessarily involve the adoption of any beliefs at variance with Christianity, though it does, no doubt, tend to the modification or discarding of much that passes for Christianity in the orthodox teaching of the day.

The Committee are unable, as might have been expected, to accept the doctrines of reincarnation and karma, although they formed part of the inner teachings of the Early Church, as is shown by the writings of Origen, Jerome, and Clement of Alexandria, and were not condemned as heretical until A.D. 553. But when they state, in the clumsy language that characterises this Report, that "the doctrine of karma, or the law of consequence, namely, that the quantitative karma or result of a man's conduct must be worked off gradually in this or some future existence, evacuates forgiveness of all spiritual reality," they appear to be confusing forgiveness of sin with the obliteration of the results of sin. A parent may forgive his child for disobedience resulting in physical injury, but his forgiveness cannot heal the broken limb. And so, though the sinner who repents is assured of divine forgiveness, and is received back into communion with God, from which his sin had debarred him, he is not thereby freed from the results, physical or spiritual, of his sin.

Again, the Committee having a profound suspicion of all knowledge gained through psychical development and clairvoyance, "cannot resist the impression that the methods of theosophical occultism are not free from psychical conditions of a morbid and demoralising tendency," and they go on to express the opinion that "the secrecy of an esoteric section pledged not to reveal its methods and experience is in any case not a healthy atmosphere for the search after divine truth." Although it is true that all psychic development opens the door to dangers, both physical and moral, this charge against theosophical methods cannot be substantiated, and we could wish that the Bishops had resisted their "impression." On its ethical side Theosophy stands above suspicion, holding up a standard of conduct which no Christian need be ashamed to follow. If individual Theosophists, like individual Christians, fall short of this

\* Theosophists explain this by saying that the Masters who brought the Society into being chose such agents deliberately in order to break up the orthodox conceptions of the Person of Christ.

standard, that is not the fault of their creed, but is due to the frailty of our human nature. As regards the esoteric section, there can be no doubt that in the Early Church there existed, alongside of the teaching given publicly, esoteric teaching reserved for initiates. As Origen says: "To speak of the Christian doctrine as a secret system is altogether absurd. But that there should be certain doctrines, not made known to the multitude, which are divulged after the exoteric doctrines have been taught, is not a peculiarity of Christianity alone." The loss of these higher teachings has had lamentable results on the beliefs and authority of the Church, and we can only pray that the time may come when she may recover what she has lost.

But, after all, such criticisms do not touch the root of the matter. The question is, not so much to what extent current theosophical teachings conflict with orthodox Christianity, as how much truth there is in the Ancient Wisdom of the East from which true Theosophy is derived. This aspect of the matter does not seem to have entered into the consideration of the Bishops. They are so fearful lest students of Theosophy should be led away from the Christian faith, that they have failed to recognise the importance of the cosmic and psychological conceptions which have now been brought to the knowledge of the Western world. A study of Theosophy should, in my opinion, form part of the mental equipment of every priest. If he has not sufficient faith or sound intuition to be able to distinguish between what is true and what is false in matters concerning Christianity, he ought not to be a priest. But if he does no more than study the series of books by the writer who calls himself "Yogi Ramacharaka" (which form an excellent introduction to the subject, and are free from the aggressive and superior tone characteristic of many theosophical writings); and if he reads with discrimination, bearing in mind that this Ancient Wisdom was given to an Eastern race, who knew not Christ, and whose mind works on different lines from ours; he will form some idea of the meaning of true occultism, and his study will open his mind and widen his outlook, giving him a deeper conception of the origin and evolution of the Universe, the history and constitution of man, the divine purpose in evolution, and the meaning of life and death. I would like also to recommend Spiritualists to undertake the same discriminating study.

## THE LATE DR. CRAWFORD.

From Sir William Barrett we have received the following letter:—

To the Editor of LIGHT.

SIR,—The sad death of Dr. Crawford, of Belfast, has excited widespread interest and sorrow, and deep sympathy for his family. As I knew Dr. Crawford personally, I wrote to his widow to inquire if there was any cause to account for his sad end, due, as I anticipated, to a sudden mental breakdown. I also ventured to ask Mrs. Crawford whether she or her family had been left in straitened circumstances, and if so whether she would object to an appeal to your readers on her behalf. I subjoin extracts from a letter I have recently received in reply—which I have Mrs. Crawford's permission to publish. I would, therefore, ask any of your readers who recognise the important psychical researches conducted by Dr. Crawford, and are willing to give some pecuniary help to his family, to send their contributions addressed to the office of LIGHT, 6, Queen Square, Southampton Row, W.C.1, marked "Crawford Fund." I am willing to act as Hon. Treasurer of the fund in conjunction with Julius F. Gems, Esq., of 4, Lower Seymour Street, Portman Square, London, W.

I am informed that there is little chance of the widow receiving any pension or compassionate allowance from the Belfast Technical College where Dr. Crawford was the able and esteemed lecturer on mechanical engineering.

Yours truly,

W. F. BARRETT.

Longcross House, Chertsey.

### EXTRACTS FROM THE LETTER FROM MRS. CRAWFORD.

"My husband had been suffering from sleeplessness for about ten days, and left me a letter saying that he had had dreadful pains in his head but had hidden it from me as he thought it best to do so. . . I think with want of sleep and anxiety to get his work done the strain was too great for him. In his note he expressed great sorrow that he could not finish his work . . . and was very sad about our little boy, twelve years old, who has now been a year in hospital. Regarding my affairs, my husband had saved about £400, and we have three in our family still at school.—Yours sincerely,

L. CRAWFORD.

"Sir Wm. Barrett."

It will be seen, therefore, that the provision for the future of Mrs. Crawford and her children is very small indeed.

OBITUARY.—We have to record the transition on the 6th inst., from heart failure, of Mrs. Florence White, of East Dulwich, an old member of the Alliance and subscriber to LIGHT. We tender our respectful sympathy to the temporarily bereaved husband and family,

## READING SPIRITUAL MISSION.

### OPENING OF THE NEW CHURCH.

On Friday evening, 10th inst., the Dedication Service of the new church of the Reading Society was held. The Service was restricted to members of the Mission, and was of an impressive and inspiring character. But the inaugural ceremonies took a more public form on the following day, Saturday, when a public tea was held at which were present, amongst many others, Viscount and Viscountess Molesworth, Mrs. Street, Mr. Harry Engholm, Mrs. Willison Edwards, Miss Felicia Scatcherd, Miss Thurnburn, Messrs. W. Lovelock, Deadman, Ford, Nutley, Churn, Wells, Saunders, Mr. and Mrs. Stratton Smith, Mrs. Churchill, Mr. and Mrs. David Gow. Considerably over one hundred persons were present, and the proceedings throughout were of a festal and harmonious nature, Mr. Street presiding over the party in his usual animated way.

At the public meeting, held at 7 o'clock, the whole atmosphere was one of intense devotion; it was fragrant with fellowship, and radiant with the consciousness of achievement and the spirit of service.

MR. STREET pointed out that the church, which is the precursor of a larger building to be erected near it, was the first building in connection with the Spiritualistic movement which had been erected as a memorial to those fallen in the war. From out of their little mission sixty men had gone to the Colours and sixteen of them had made the supreme sacrifice.

MR. HARRY ENGHOLM, as editor of the Vale Owen Scripts, and also supervising matter relating to Spiritualism in a large group of London newspapers, then addressed the meeting. His observations were of great interest and showed a fine and discriminating enthusiasm. He said that the difference between the old altar of the Church and the new altar of Spiritualism was the difference between a reredos and an open window. It was a spiritual contact we had to have with the spiritual word and not a material one. (Hear, hear.) He welcomed the erection of the new church as a momentous and historic event. He adjured them to keep the temple pure. It was the outcome of earnest thought and high ideals, and should be inspired and kept vital in power and influence by devotion and aspiration—a temple of noble and unlifting ideas. He conveyed to the Society the congratulations and good wishes of the London Spiritualist Alliance, which had watched the career of the Reading Society with deep interest and friendly regard. (Applause.)

MR. FRANK T. BLAKE (President of the Southern Counties Union) gave an animated and inspiring address full of fine thought and apt observations. He made allusion to his long association with Mr. Percy Street and his deep appreciation of Mr. Street's work. The time had arrived when Spiritualism had to come forward into the light of publicity. It could work no longer in the background. It was an educative movement, not a phenomenal one. He made a strong appeal for the training of young minds. "The nation which forgets its young commits suicide; the movement which neglects its young denies itself its future." (Hear, hear.) He spoke for the whole of the Southern Counties Union in saying that their hearts were with their Reading friends in this great effort. The Union accepted it as an example and an encouragement.

LORD MOLESWORTH began his remarks by complimenting Mr. Street and the Reading Society on the success of their efforts as shown in the finely designed hall in which they were met. That their church was intended as a memorial to those of its members who had fallen in the war was a most excellent idea—the best that could be devised. It seemed to him that their Spiritual Temple was founded on lines identical with those of the original Church of their Master Jesus. He (the speaker) had in his time had a great deal to do with Church work—he had been behind the scenes in those activities—and his experience had made him feel very strongly that there was insufficient of the spirit of practical Christianity—a religion not for special days, but for every day in the year. (Hear, hear.) His own religious feelings demanded a truly Christian Church, and it seemed to him that the religious element in Spiritualism in its highest form supplied this need. It might be regarded as an elementary view, but it did seem to him that the very essentials of practical Spiritualism were the principles of primitive Christianity—the spirit of love, goodwill and fellowship. Whenever he attended such meetings as the one at which they were present that evening he felt that he was in touch with something that represented to him his ideal of what religion really meant. (Applause.)

MISS FELICIA SCATCHERD, who was introduced to the audience as "the member for Humanity," then addressed the meeting. She said that her feeling was that the especial feature of Spiritualism was its vitalising influence. It seemed to animate everything with which it came in contact. Even the highly provocative effect it had on the emotions of its enemies was a proof of the fact! She related an extremely interesting story of a message purporting to come from the late Professor Sidgwick which ran laconically: "God is. We survive. Life is full of infinite possibilities. I am very happy." It came in circumstances so significant and bore so close a relation to a certain train of events connected with what she knew of

the Professor, that its evidential nature was very marked. Miss Scatcherd concluded her remarks, which were given with the engaging freshness and vivacity which make her such a welcome speaker, by remarking on the spirit of happiness and fraternal goodwill which are so noticeable amongst Spiritualists as a community. "Belief," said Miss Scatcherd, "is a great thing, but knowledge is greater. That is why Spiritualists are so happy." (Applause.)

A charming feature of the gathering was the singing, by little Miss Elsie Bailey, of "The Old Cathedral." The child won all hearts by her sweet rendering of the song, given with the most delightful simplicity and composure.

Miss Mona Street officiated at the organ; and the music, the speeches and the general atmosphere of friendship, devotion, and quiet enthusiasm made the occasion one which will live in the memory of all present—even the hardened Pressmen, of whom there were several present, for the event was one which took its place not only as an occasion of importance in the Spiritualist movement but as a matter of public interest in the annals of Reading. Several photographs of the representative persons present were taken—some being for the local Press. G.

## SPIRITUALISM IN DENMARK.

BY HORACE LEAF.

Spiritualism in Denmark is highly organised, and concentrates mainly on the religious aspect of the subject. There are several good mediums of the mental order; but séances appear to be carefully guarded and are held only under the auspices of the various Societies. Home circles do not seem to be encouraged, as there is an opinion that there is a degree of danger in them; but the principal reason is, I think, that the Unions, of which there are several, prefer to have the movement fully under their control.

Danish Spiritualists consider the evidence for survival already sufficient for the well-informed to accept it as proven, and that now serious attention ought to be paid to the ethical and spiritual significance of psychic communion. In this respect they seem to be ahead of even Great Britain. The Danes seem to be temperamentally more religious than the British, and less sceptical on matters of spiritual value. This, no doubt, pertains more to the provinces than to Copenhagen. Here, there is an urgent demand for psychic phenomena. It is this which has given rise to the Psykisk Oplysningsforening, i.e., the Society for the Promotion of Psychical Knowledge. The growth of this organisation has been truly phenomenal. Founded as recently as March, 1920, it has already a membership of about four thousand. Copenhagen is its fixed centre, although during Mr. Vout Peters' very successful visit here last spring, a few meetings were held in the provinces with excellent results. The Society believes, however, that its work will be more effective if it concentrates entirely on Copenhagen. This decision is no doubt a wise one, as Copenhagen comprises about one-fourth of the population of Denmark, and is the hub of the country.

I am writing this article before having conducted my first meeting; but have seen sufficient to assure me that the Psykisk Oplysningsforening is very effective, and is arousing great interest in psychic phenomena and Spiritualism. It is not exclusively Spiritualistic in its aims, although its leaders are apparently all convinced Spiritualists. The object is to attract the widest possible attention to the reality of psychic phenomena, and thus to lay the foundation of a broader and more reliable religious outlook. The belief of the founders appears to be that, notwithstanding the enormous amount of reliable testimony to the reality of spiritual manifestations and the existence of a spiritual world, the average individual still needs personal proof.

Mr. J. S. Jensen, president and organiser of the Psykisk Oplysningsforening, the principal in all its workings, is also a publisher of Spiritualistic literature. As Denmark is without many writers on the subject, the best of the Continental and British books have been translated and favourably received. Even "Human Personality," by F. W. H. Myers, has been fully translated, and is being sold at a price cheaper than in England. The outlook for Spiritualism in Denmark is altogether good, and much more will doubtless be heard of this country in this connection in the future than has been heard of it in the past.

Copenhagen, September 1st.

## THE L.S.A. MEMORIAL ENDOWMENT AND SUSTENTATION FUND.

The Council of the L.S.A. acknowledge, with thanks, the receipt of the following donations to the above joint fund:—

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### THE WAY OF WORLD SALVATION.

Writers who take a pessimistic view of human endeavour, seeing it all as futility—a painful struggle after the impossible—sometimes “go to the ant” for a lesson, but not of the healthy kind like that which Solomon drew. They “consider her ways” but do not become “wise.” One of their parables is based on the fact that in their great marches in teeming millions ant armies will cross a stream or it may be a stretch of burning brushwood, the front ranks perishing in myriads, and the remainder of the host passing on over their bodies. Like many other images drawn from lower nature the analogy fails. It is misleading because it ignores those spiritual laws which come into play on the higher levels of existence.

Like the ant army we are on the march and we are having to overpass many things fearsome and perilous. But we are not ants, which makes some little difference. Doubtless many of those who are in the forefront of the spiritual evolution of humanity will “go down” on the march and the others will in a sense pass forward over their bodies. The martyrs will have to pass through “somatic death”—as a “Times” reviewer phrased it the other day—i.e., the loss of the fleshly envelope. This will seem a fearful tragedy to those who have never carried their thought effectually beyond the order of physical life. But it will be a mere trifle relatively. Death can never be more than a temporary mishap and only then when it comes before the full purpose of physical life in the individual has been achieved, i.e., the complete individuation of the spirit through contact with matter.

To-day great purposes and powers are at work shaping and welding the race into more harmonious expression. “Brute matter” is being chastened and made ductile to the workings of the Spirit. There is nothing to fear except for those who are obstinately resisting the course of evolution and clinging desperately to old ways, customs sanctified by antiquity but by nothing else.

We are entering on a great passage in the life of the world, so dark and troublous that only the most heroic and most hopeful of us can regard it as what it really is—a great and splendid adventure. Many are beginning to tremble and shrink—they find it very hard to put a bold face on the matter. The little mundane philosophies which teach endurance and admonish us to confront troubles courageously do not avail much, for these latter-day ordeals have come at a time when there is greater knowledge, greater sensitiveness, greater awareness of the nature of the perils which beset us. Some of the courage of our ancestors came from a certain insensibility—they knew less of life and their imaginations were not so active as ours.

Yet in that very fact we may find the means of hope and assurance. We are to know more that we may fear less, to turn our greater sensitiveness to the finer influences of the unseen world that we may receive strength and inspiration. Shining hosts are about us, even though we may not see them. But we may certainly become aware of their presence by the right direction of our minds, which are to be turned from a contemplation of the “horrors of the way” to the better country which lies beyond, and which each and all will reach sooner or later.

And it is not all dark and dismal—this passage of the world. If it seems so there is something out of proportion in the view we take. There are many lights in the darkness, and it may well be that the fearsome prospects and the painful experiences are meant

simply to direct us in the right way—the way of the Spirit.

Man is to be taught at last that the one remedy for all his troubles is to be found in Religion. He has shirked it in favour of “practical politics,” various kinds of philosophy, and a host of other nostrums. They have all been tried and found wanting. Religion has never sounded sweetly in his ears as a rule. It was something to be kept for death beds, for churches and Sunday schools. It had rather an anæmic look. It did not seem an altogether manly thing. That view was a great mistake. It has now to be seen that Religion is the best kind of practical politics, the finest system of economics, the best of all eugenics, the greatest of sciences, the highest and indeed the only warrant of Progress and the sole road to Happiness. That is the lesson of the day. When it is once learned the terror and the tumult of the world will disappear as by magic. We shall look upon a new earth.

### THE POSITION OF LIGHT.

It is intended shortly to raise the price of LIGHT, which can but little longer be maintained at the pre-war rate in view of the heavy and increasing expenses of producing the paper. We are deeply grateful to those good friends whose contributions to the Sustentation Fund have so greatly aided us. We hope that assistance will be maintained until we are able to put the paper into a self-supporting position. During the last few years it has been made clear to us that there are many who find our journal helpful, and we shall continue to do our best to deserve such appreciation. We look forward to the time when the present difficulties are past, and we are able to make LIGHT more widely known, bringing to fruition much which at present is only in a germinal stage.

### SIDERIC PENDULUM EXPERIMENTS.

Since publishing Mr. Francis Naish's letter on “The ‘Sideric Pendulum’ and Plummets Spellings” (page 286) we have received several communications from him regarding his experiences and the conclusions he has drawn from them. He expresses a growing conviction that the action of the plummet is akin to that of the dowsing rod, which the French Academy of Science admits as a scientifically established phenomenon of Nature. He doubts whether iron or any metal whatever affects the plummet's movements. The hundred spellings he obtained when he was residing at Burford in Oxfordshire were, except one or two, received by two London University men when seated facing east round the winter fire, with circle on knee, the feet often on the large iron fender of the big fireplace. In one case when the message was in Latin, which they could not translate, the plummet was the molar tooth of a red deer tied to a piece of rough parcel-string. He believes that the force will be found to be neither electricity nor magnetism nor muscular energy. That it is not electricity was, he remarks, proved, in the case of dowsing, by the Dean of St. Patrick's, Dublin, himself a dowser; and it may be as easily demonstrated that it is not polar magnetism. “What is it then,” he asks, “that can tell by swinging a suspended weight north, south, east or west, the suit a card is in, and then by swings the number of spots on it?”

Mr. Naish states that on June 15th, 1914, the fate of the Tsar was foretold, in both English and Greek, through the plummet; but the most striking incident he narrates was a case of cross-correspondence which occurred on January 6th, 1916, between two people who were, and are still, strangers to one another—a Quaker (a London University man) at Burford and a Greek youth of eighteen at North Kensington. At 12.30 on the date mentioned, Mr. Naish was with the Greek, when the latter was using the plummet, and transcribed at his dictation a communication which closed with a long and incomprehensible succession of letters. Next meeting at his address in Leytonstone Mr. Naish received the message (minus the puzzling close) in identical words from the Burford man. In the July following, the full meaning was obtained. Mr. Naish had a visit from an Oxford graduate of Queen's, to whom he showed the script and who suggested that the Greek equivalents should be substituted for the jumble of English letters. When this was done the sense of the whole passage was made clear.

LONDON SPIRITUALIST ALLIANCE.—The winter session of the Society will open on Friday, October 1st, when a Conversational Gathering will take place at 3 p.m., followed at 4 by an inspirational address by Mrs. M. H. Wallis. Admission to non-members, one shilling.

FROM THE LIGHTHOUSE WINDOW.

Mr. H. W. Engholm, editor of the Vale Owen Scripts, will address the members of the Marylebone Spiritualist Association at the Steinway Hall on Sunday evening next. The title of his address is, "Who Wrote the Vale Owen Scripts?"

Some magazines and tractates of the crank order are publishing attacks on Spiritualism, attributing all the phenomena and messages to the agency of devils and quoting from the Bible such texts as "the dead know not anything." The position of the writers of these diatribes seems to be generally that the dead are either asleep or practically non-existent until the day of judgment, a doctrine so crude that it has long been thrown overboard by all intelligent members of the Christian Church. And we are asked to reply to these attacks! Is it really worth while? There are people who believe the earth to be flat, but no sensible person would waste his time upon trying to convince them of their error, even if they denounced those who hold a contrary view as being deluded by the devil.

Major Hilder Daw, the author of the new book, "The Hidden Life Spring," a manual of spiritual healing, is an engineer who during the war discovered the possession of powers of healing. He came to see us some two years ago, and being brought into touch with several persons of standing in the Theosophical and Spiritualistic movements, gave proof of his therapeutic powers and made a study of the subject.

An interesting comparison between present-day phenomena and those of an earlier date is made in a leading article in the "Two Worlds" (September 10th). Mr. Oaten writes: "Mr. Joseph McCabe, in a recently published book, tells us that most Spiritualists pin their faith on such happenings as occurred through the great mediums of the past, such as D. D. Home, Dr. Slade, Florence Cook, etc., but our experience goes to show that Mr. McCabe knows less of Spiritualists than he does of Spiritualism. It may be, and probably is, true that these and a few other mediums were more constant in the effects produced, i.e., that the average of their sances was more constant in the production of phenomenal effects than that of most mediums. It is none the less true that with hundreds of lesser known mediums there have been occasional sances where the best phenomena of the great lights have been equalled—if not excelled."

He continues: "We have personally seen effects in independent writing greater and more conclusive than any recorded of Slade, and this through an amateur medium, who was absolutely unknown outside his own town. We have seen in full light sixteen pairs of materialised hands at once, and have been permitted to handle them, the medium being in full view and closely held during the whole time. Our experience is possibly that of hundreds or even thousands, yet when quoting the actuality of phenomena we often hark back to the experiments of Sir William Crookes and others, because of the weight of authority attached to the name of the investigator rather than the medium, and we incline to the opinion of Mr. Hereward Carrington concerning his experiments with Eusapia Palladino that the more carefully the medium is controlled the better are the phenomena as a rule."

Mr. Oaten further points out the applications of such experiences to the deliberations of the Bishops at the recent Lambeth Conference. He says, "The large proportion of Spiritualists are grateful to Sir William Crookes, Alfred Russel Wallace, and others for their carefully recorded experiments, not because they are unique, but rather because they form a body of evidence corroborative of personal experience. But the experiences of these "classic" investigators are of little value unless one's own experience squares with them, and this is just the important point to be considered in determining the attitude of the Bishops. We understand they called for evidence from men of experience, but the more wonderful the psychic phenomena related by such witnesses, the more unbelievable they would be, unless the personal experience of some of the Bishops had laid a foundation of possibility within their minds, which would give grounds for comparison."

Mr. H. W. Engholm, who organised the Farewell Luncheon to Sir Arthur and Lady Conan Doyle, entertained some of the members of the committee for that function at luncheon at the Holborn Restaurant on Thursday, September 9th. On that occasion, at the suggestion of Mr. Engholm, it was decided to form in the near future a Guild of Spiritual Unity, which will comprise the whole of the Spiritualist leaders of the country and constitute a spiritual parliament in some degree similar to the Congress of Unity now being organised by the Church of England.

In the course of the proceedings the toast of Sir Arthur and Lady Conan Doyle was proposed by Mr. Engholm and heart-felt wishes were expressed for the entire success of the great mission about to be entered on by the Knight of Spiritualism "down under."

In the "Two Worlds" (September 10th) the editor asks for the consideration of readers in the difficulties attendant on the unofficial printers' strike. Many newspapers in Manchester and Liverpool have had to suspend publication. It is stated that every effort will be made to continue the weekly issue of "The Two Worlds."

A notable leading article in the "Daily Mail" (September 10th) comments on Canon Barnes's acceptance of the present scientific view of the origin and fall of man, and continues, "But his view merely follows an even more remarkable confession of scientific faith made at the last Lambeth Conference, where it was, so to say, officially laid down that the Church would not go farther in its acceptance of Spiritualism than the views of science warranted. If Canon Barnes's now famous sermon gives a common platform where the leaders of religious and of scientific thought may co-operatively meet, it will be of good service towards the ideal they both aim at—the advancement of truth."

The "Lyceum Banner" for September gives an interesting summary of the activities of the different Lyceums. Miss Taylor, in an account of the recent Esperanto Congress at the Hague, writes, "All the meetings of the Congress were in Esperanto, of course, and I have talked about Spiritualism with German, Austrian, French, and Dutch people who do not know English."

In the same number of the "Banner" a letter from Sir A. Conan Doyle is given in proof of his interest in the Lyceum. Sir Arthur writes, "The Lyceum work is particularly valuable. I bring up my three little children, eleven, nine and seven, as Spiritualists. The result is that they have no fear at all of death, and have no doubts at all about the goodness of God. 'Won't it be jolly when we all come together again?'—they say quite naturally. May your work be blessed."

The second book of spirit messages received by the Rev. G. Vale Owen, the publication of which was unavoidably delayed, is announced for issue towards the end of the present month by Messrs. Thornton Butterworth, Ltd. The volume is entitled "The Highlands of Heaven," and contains the entire series of message from Zabdriel in consecutive order. The price is 6s. net.

In the course of an appreciation of Mr. Frank Podmore in the "Annals of Psychic Science" (1910) Mr. F. C. Constable wrote, "One thing must never be forgotten. Frank Podmore as a drag on the wheels of Spiritualism may have annoyed many . . . but as a sane and cautious man of science he fully accepted telepathy as a fact. He is among the strongest of those who have forced the entry of telepathy inside the gates of science. And, with acceptance of the phenomena of telepathy, there must necessarily follow admission that man is more than a mere human personality conditioned by the normal senses."

We are reminded of this expression of opinion by the appearance of an article in the "Daily Mail" last week by Mr. A. E. Manning Foster, entitled "Telepathy and Auction Bridge." An experienced bridge player says, "Nothing would induce me to play for high points against a husband and wife as partners." Asked for his reason, he replied, "Well, I believe in telepathy. Two people who know each other well, who are in sympathy, *en rapport*, can, in my opinion, undoubtedly communicate by other means than by word of mouth."

Mr. Foster comments on this, "The observation set me thinking. I recalled numerous cases in my experience of husbands and wives who had been extraordinarily successful as partners at auction bridge." He further adds, "It is quite possible for this telepathic communication to take place without either being conscious of the fact." We think our readers will admit that in view of this article, there may have been a good deal in Mr. Constable's contention.

We have received a leaflet issued by the Hon. Judge Rutherford, of New York City, president of the International Bible Students' Association. It contains statements regarding the Resurrection founded on a literal interpretation of the Scriptures, and with the greatest assurance crude views are expressed which most members of the Church have long outgrown.

## ANIMAL SURVIVAL.

By GERTRUDE E. METCALFE-SMITH.

(Continued from page 294.)

At the following sitting "Warrior" and "Don Carlos" (horses inseparable in life) were announced for her, with this added message:—"You will meet them all here." From that time forward it was a frequent occurrence for the names of old pets to be spelt out, mostly horses, and many of them reappearing out of a past many years distant. Upon asking on one occasion how many horses were assembled in the field which our informant on that occasion, "Joey," declares they inhabit together, a number was given which appeared to us at the time excessive. On going over the long line of our pets subsequently, however, we reached exactly the same number.

May 7th, 1919: Friends for G. The names of five horses (our pets about sixteen years ago), and one dog killed by a motor-cycle in 1918, with this added remark: "They are all happy."

May 24th: Message from John King: "All your horses and dogs remember you. The yellow kitten is happy."

The mention of the yellow kitten seems most extraordinary—it was a sweet, attractive little creature which was a member of our family circle, for a few days only, about the year 1905. It died as the result of an accident before we had even given it a name. G.'s prayer for months afterwards was nightly, "God bless the yellow kitten."

May 26th, 1919: Friends for G., "Tramp" and "Peggy," both dogs we had had for a short time a couple of years before, killed by motor-cars. Upon enquiry, very much puzzled as to how the controls know all these names. John King replied: "I have known all your pets. Even the goats remember you." (In England, about the years 1903 and 1904, we had kept a small herd of goats.)

June 5th, 1919: "Toby" was announced for G. This was a name we could not place, whereupon John King added the further explanation, "A little brown dog." Both my daughter and I were very vague about him, however, and the incident remained inconclusive until, a few weeks later, in looking over an old note-book recording my children's quaint sayings, I came upon the following, dated October, 1904:—

"Baby's prayer: 'Dear God, when is my little dog coming? Toby is so rough, and yesterday he knocked my head, and I had to have homoeopa put on it!'" This brought to memory a "little brown dog" who proved unsuitable for a child's pet, and had to be replaced by a gentler animal.

June 15th, 1919: Upon G. asking, "Is there anyone here for me?" the immediate reply came, "Yes, the colt." Here I interrupted with the assertion that we had never possessed a colt, but the table rapped unconcernedly on "that you fed at La Cumbre."

In order that the reader may grasp the full weight of this message I must explain that in 1906 we were residing at "La Cumbre," an isolated mountain village in the Sierras de Cordoba, Argentine. The season was marked by a severe drought, numbers of horses and cattle dying of starvation among the surrounding wilds, and on the pampas adjacent to our fence one of these—a young colt—in the last stage of weakness, had fallen down to die. G.—then a child of six—set herself, with the help of the maid, the task of saving its life, brought it grass, hay and water, and tended it assiduously for days, until with strength regained, it got on to its feet, and joined its comrades on the mountains.

Our expressions of amazement and bewilderment brought the following remark from John King: "No animal ever dies or forgets."

July 2nd, 1919: Part of a message from my mother. "There are beautiful cats all around us. Patricia, Plebs." (These were two cats we possessed about the year 1910.)

January 22nd, 1920: My elder daughter M., being present, expressed a wish for some friends of hers to come. "Joey" promised to fetch one, and after an interval of a few moments rapped out "Buttercup." This was one of the herd of goats before alluded to, which she and her elder sister had had the care of about 1903-4.

February 4th, 1920: Part of a message from my mother. "I know Jenny (a favourite mare of ours about 1905). There are horses, and dogs, and cats, also birds. Jack." ("Jack" was our pet jackdaw about 1903.)

So much for these curious messages, characterised by an unfailing dexterity in evoking the unexpected and forcing into emergence names and events which had not been in our conscious thoughts for years. There is no escape from the implied suggestion that Man, in his exclusiveness, has been holding cheap the spiritual value of the brute creation—remembrance, affection, gratitude, in a word, character, which survives.

I conclude with a colloquy between Dr. X., teacher of anatomy, and Patience Worth,\* the mysterious personality who gives (through Ouija) in an archaic tongue of about the time of the Stuarts, communications (including epigrams,

maxims, poems, parables, dramas) "that in intellectual vigour and literary quality are virtually without precedent in the chronicles of psychic phenomena."

PATIENCE: "Lo, thou lookest upon flesh and it be but flesh. Yea, thou lookest unto thy brother, and see but flesh."

Then doth death lay low thy brother, and . . . thou sayest: 'Nay, this is no man; nay, this is but clay.' Then lookest thou unto thy brother, and thou seest not the him o' him. Thou knowest not the him o' him (the soul), but the flesh o' him only.

"Yea, I speak unto thee not through flesh, and thou sayest: 'This is no man, yea, for thine eyes see not flesh, yet thou knowest the me o' me, and I speak unto thee with the me o' me. And thou art where upon thy path o' learning!'"

There was some discussion following this argument, in which Dr. X. admitted that he accepted only material facts, and believed but what he saw.

PATIENCE: "Man maketh temples that reach them unto the skies, and yet He fashioneth a gnat, and where be man's learning? Ope thine eyes, lad. Thou art athin dark, and yet drink ye ever o' the light."

Dr. X.: "That's all right, Patience, and a good argument; but tell me where the him o' him of my dog is."

PATIENCE: "Thou art a-hungred for what be thine at the hand o' thee. Thy dog hath far more o' Him than thy brothers, who set them as dogs and eat o' dog's eat. The One o' One, the All o' All, yea, all o' life holdeth the Him o' Him, thy Sire and mine! 'Tis the breath o' Him that pulses earth. Thou asketh where abides this thing. Aneth thy skull's arch there be nay room for the there or where o' this."

## UNIONS FOR PRAYER.

## A PLEA FROM THE BEYOND.

The following message from Mr. J. W. Sharp (late of Bournemouth) was received by F. Heslop, author of "Speaking Across the Border-Line," on Sunday, August 29th, 1920:—

I want to tell you that your world is passing through its greatest crisis. More than ever must all who love the Lord keep in constant prayer for the salvation of the world and that its redemption may come speedily.

Here we watch, and wait, and pray, for the hosts of evil are abroad everywhere, and the cloud is over the whole earth. We know there is sunlight behind that cloud, but the power is given to man to let the sunlight break through, or he can delay that blessed event.

So pray, and pray, and pray, below all your outward work, that the dynamic power of prayer may break down these clouds of sin and horror, and let God's smile through. But you must act now—at once.

Try to form "Unions for Prayer," for union is strength, in prayer as in all other things, so that a way may be opened for the true light to shine. Don't be half hearted, and too depressed by the spectacle of so much evil around you. Try to rise above it, and so bring in the reign of peace on the earth. You know in your hearts that it is coming, well—don't bury that fact below a melancholy outlook, but give it forth to encourage others. Try to pick out the hopeful signs and show them also, for in so doing you will cheer your own spirit.

Not only is the Christ coming, but He is actually now in your midst, and here and there are those who see and feel him, and thus know that this is true.

Now, those to whom this certainty is given will also be permitted the joy of welcoming the Christ, when His Presence becomes more fully known upon the earth.

What an honour to assist in preparing the way for His feet! Rise to this noble mission. Be worthy of this great honour, and as you dwell upon it, the darkness will flee away and the sunshine will flood you from these brighter spheres.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Mrs. A. Fawsitt, £1 1s.; Mr. R. Salvessen, £1; Miss Struth, 2/6.

IN TOUCH WITH THE DEAD.—Mrs. Ross Smith (Bexhill), in reply to Dr. Reckitt's letter in the "Daily Mail" in which he says that he "has never yet come across anyone who has heard voices from the dead except patients whom it has been necessary to certify," sends us the following: "Dr. J. W. Reckitt is evidently not one of the medical men who have investigated the psychological side of his profession. He is probably unaware that an ever-growing band of medical pioneers is in existence whose experience is diametrically opposed to his own. As he freely admits that he has never cared to probe further into the subject, and they most undeniably have, their conclusions, founded on first-hand knowledge, are more likely to be correct. Those among Dr. Reckitt's patients who happen to have had psychic experiences would never dream of relating them to him for the simple reason that they know that it would land them in the nearest lunatic asylum, where many victims of scientific ignorance are undoubtedly leading sorrowful lives."

\* "Patience Worth," by Caspar S. Yost (Henry Holt and Co., New York).



## THE SCEPTICAL ATTITUDE.

By E. W. DUXBURY.

It is doubtful if sceptical deniers of what is termed the "truth of Spiritualism" ever fully realise the implications of their position. The scornful materialist, for example, dismisses the whole thing as pure folly. Yet men, whose splendid intellectual abilities and critical acumen have raised them to positions of renown in scientific and other spheres, have reached a contrary conclusion, after careful and extensive investigation. That means, to adopt the premisses of the materialist, that the critical and analytic faculties which helped to raise them to such eminence were not of the slightest service to them when it became a question of detecting pure folly as such, a problem which has proved so simple to the sceptical materialist.

This is in itself a psychological phenomenon demanding the fullest explanation. It cannot be elucidated by the assertion sometimes made that there is an inherent bias in the human mind to adopt a spiritualistic explanation of otherwise inexplicable phenomena, since some of the most eminent psychological researchers, such as Sir William Crookes, Sir A. R. Wallace, Professor Hyslop, and Sir A. Conan Doyle, have all definitely stated that they commenced their investigations with a sceptical bias against the truth of Spiritualism. It can scarcely be contended that the very fact of investigating a subject induces a mental disability to pronounce a sound opinion regarding it. Yet that would appear to be the position of the sceptical materialist, since the most conspicuous factor in his case is often the absence on his part of any personal investigation worthy of the name.

The position of the clerical sceptic is equally remarkable, since he rejects a body of evidence notable for its volume and the distinction and probity of many of its witnesses, who are still alive, whose characters are well known, and who are prepared to corroborate their testimony, if required, in every particular. It is not here a question of the spiritual import or quality of the two bodies of evidence referred to, but merely that of the application of the laws of evidence, as such. What consistent intellectual position, then, can the clerical opponent of the truth of Spiritualism adopt, when confronted by the sceptical rationalist, who maintains that the documentary and traditional evidences of Christianity are inadequate to sustain its tenets? Ample and sufficient as these evidences may be for spiritual intuition, from the point of view of historic method they are, to some extent, defective, the authorship of certain of the written records being largely conjectural, and little being known of the other writers. Yet the case of the Christian apologist rests on the adequacy of the historic evidences. Viewing the matter from a purely evidential and intellectual standpoint, one could conceive the sceptical rationalist replying in these terms to his clerical opponent:—"I neither accept their body of evidence nor yours, but, by the laws of evidence, theirs is stronger than yours, and if you have rejected theirs, you cannot reasonably expect me to accept yours." In such an argument, of course, the very important factor of spiritual intuition would be eliminated.

A very noteworthy feature of the sceptical attitude is that of the quality of the arguments used, often by learned and distinguished writers, in support of their case. With reference to Sir Oliver Lodge, for example, it is sometimes suggested that emotional disturbance caused by bereavement has warped his native critical faculty, and thus rendered him unreliable as a witness, "Raymond" being treated as though it were the sole foundation of his belief in spirit communication. Such an argument ignores altogether the fact that this distinguished man of science has been investigating psychic phenomena for upwards of twenty years, and had announced his belief in spirit communication before the war began. It also fails to remember that as a member for so many years of the Society for Psychical Research Sir Oliver Lodge has had the opportunity of studying the mass of data dealing with supernormal phenomena in the archives of that Society, data the very existence of which is probably quite unknown to many of his critics.

Another astute writer in a famous review states that Sir A. Conan Doyle was once, at a séance, struck by a pair of braces, and, being unable to find any natural explanation of the occurrence, rushed to the conclusion that it had a spiritistic causation. The writer seems to imply that it was evidence of this character which converted Sir A. Conan Doyle to Spiritualism. No notice whatever would appear to have been taken of Sir A. Conan Doyle's definite statements that he has studied psychic phenomena for many years, has attended numerous séances, and has carefully studied and analysed at least one hundred books dealing with such subjects. Moreover, in view of his connection with the subject, he must have received numerous circumstantial and evidential statements of personal psychical experiences from reliable and responsible persons. Few people would feel disposed to communicate such statements to Mr. Edward Clodd or to Mr. Joseph McCabe.

Arguments such as those cited are almost devoid of any intellectual value, yet they are often seriously advanced by writers of unquestioned ability. It is otherwise with regard to sceptical theories having a rational element, such as telepathy, secondary personality, cryptomnesia, subconscious automatism, and the like. Their merits have, how-

ever, been fully weighed and considered by the most competent psychical investigators and have been rejected by nearly all of them as inadequate to refute the spiritistic theory. It is by meeting and repelling such antagonism that truth attains a stability among men that it would not otherwise secure.

What vitiates, however, the intellectual worth of so much sceptical criticism is the lack of any definite qualification to discuss the subject at all. It is sometimes overlooked that Sir Oliver Lodge's views on this question do not carry weight merely because he is a distinguished physicist. That merely proves him to be a man of superior mental endowments. His real qualification lies in the fact that, having such endowments, he has made a close and exhaustive study of psychic phenomena for upwards of twenty years. When we turn to the ranks of sceptical criticism we find a very different picture. Mr. Edward Clodd has stated that some fifty years ago he once attended a séance, but does not remember what then happened. He does not explain how this qualifies him to negative the conclusions of acute and cautious investigators who have attended numerous séances, and have given detailed evidence of what happened under strict test conditions. In similar circumstances no Court of Law would regard Mr. Clodd as competent to give evidence on the matter in dispute.

Recently a writer in one of the leading medical journals, in a letter dealing with Spiritualism, began by stating that he had made no personal study of the question, and ended by explaining where he thought that Sir Oliver Lodge and others had gone astray. The illogicality of his position did not appear to have struck him, since in his opening paragraphs he had practically admitted his lack of any qualification to discuss the subject.

In any other sphere of thought or research, when a man expresses a decided opinion the first thing we try to ascertain is his qualification for forming one. It seems to be otherwise with regard to the sceptical criticism of Spiritualism, but, in the absence of any real qualification as a critic, *a priori* judgments based on what happens to be regarded as "common sense," or the supposed critical acumen or the distinction of the writers, possess little intellectual value and are apt to be despised by those who feel respect for accuracy of thought.

### IS MR. BOTTOMLEY AMONG THE PROPHETS?

Mr. Horatio Bottomley, taking as his text the recent pronouncement of Canon Barnes as to the origin of human life, utters in the "Sunday Pictorial" for the 5th inst., his firm belief that a great new Revelation is in store for the human race, though "it may well be that this will come only when Faith and Science go hand in hand to meet it." He writes:—

"If only the battling sects would sink their differences, and break the bonds of superstition; if only they would unite upon a common platform of fellowship and service, we should have taken a big stride along the rugged pathway that marks the Rise of Man. What, if any, little there may be to that rise, who shall say? As I reflect upon the great civilisations of the past—some of them, for aught we know, little behind that of our own day—and recall that most of them declined and disappeared at the very zenith of their glory, I wonder whether it is part of the scheme of things that 'so far and no farther' is the rule of human destiny—each cycle, however, being permitted to peer just a little further through the Gates of Mystery, till, at some date yet remote, all will be revealed. Thus to-day, I believe, we are on the threshold of a mighty discovery—solving the secret of Life and Death, appalling in its majesty, radiant and transcendent. Let us be patient!"

THE VALE OWEN SCRIPTS.—At St. Anne's, Soho, on Sunday morning, the Rev. Clarence May delivered a sermon on the Vale Owen Scripts to a congregation that packed the church to overflowing. He maintained that the Rev. G. Vale Owen was indeed a modern vehicle for revelations that in every way coincided not only with Christianity but with the spiritual truths of the Bible. Mr. May also referred to the remarkable admission made by the Bishops at the Lambeth Conference as to the value to the world of the investigation of psychical phenomena. Holding the first published volume of the Scripts in his hand Mr. May read passages from it and affirmed that nowhere in religious literature could more beautiful statements be found relating to the vital issues of the Christian faith.

A unique Exhibition of Psychic Paintings will be shown at the British College during the opening fortnight of the Autumn term (see advertisement). The exhibit by Constant Cornwall has been already viewed by many psychic students, but it will be new to many, and the delicate colourings and mystical teachings will be appreciated. The pictures by Mrs. Lowry, of Belfast, are being shown for the first time in London and are a development of the last year or two. Some of the most striking of the works of "Atlantis" will also be on view. Sir Arthur Conan Doyle, who has seen the paintings and vases of Mr. Fletcher, of Bradford, and who possesses some of them, thinks the Exhibition well worth attention on its first showing in London. Mrs. Stewart Smith's fine symbolical picture, "The Dawn of Peace," is still at the College, and is always on view.

## REVOLUTION AND RESPONSIBILITY.

A REJOINDER TO MR. DE BRATH.

Will Mr. de Brath forgive me for saying that I consider *LIGHT* a most unsuitable paper in which to make attacks on Labour? It seems to me that a paper which is the principal organ of a movement claiming spiritual enlightenment is scarcely the medium for "slinging-abuse" at any class or individual, if I may use the colloquialism. But as I consider that questions of social welfare should be of interest to such a movement, I suggest that we should approach the subject from a different standpoint, and one less open to objection. If the discussion of these subjects is to be profitable, would it not be better to try and find out *what* is to blame, instead of *who* is to blame? For I feel that, poor or rich, workers or idlers, we are all the victims of a system which evolved in a way, for the most part, entirely unforeseen.

I will try, therefore, to confine my criticism to what seems to me to be wrong in the system under which we live.

In the admirable works of Sir Oliver Lodge dealing with *Psychical Research*, he never fails to lay emphasis on assertions contained in communications received from "beyond" that the basis of an after life is one of *service*.

Now, it seems to me, that if the Kingdom of Heaven is ever to be even approached in this existence, we must also make service the basis of our social system. I wish it to be understood that I use "service" in the widest sense as indicating something that confers benefit on humanity.

Now, what is the basis of our existing system? Not *service*, but *self-interest*. The poor man must take any employment that will enable him to earn a living. The well-to-do will take up any business that promises a good profit. In the employment of capital what constitutes a good investment? Not one that will bring good to humanity, but the one that will yield the investor the greatest amount of profit combined with security. I know it will be contended that I am wilfully shutting my eyes to all moral obligations. I am not. I am discussing the social system, and such moral obligations as are recognised by it, and are comprised in its legal code. Now, for what purpose are riches sought? What privilege does their possession confer? It is surely this, that the possession of riches relieves its owner and his children's children from all obligation to perform any service to the community, that they can live in perpetuity on the labour of others. Of recent years the privileged class that performs no function to the community has been largely augmented. To the labouring and lower middle classes, the acquisition of riches is not a practical consideration. The utmost they can hope to do is by continued hard work and good fortune to put by something to provide against an impecunious old age.

Capital, then, will always employ itself in a way that is profitable to itself, and the workers must accept the work that capital offers them, or starve. If humanity is served in the process, it can only be incidentally, since self-interest, or profit, is the motive of our existing system. So that so far from capital being employed for the benefit of humanity, humanity is actually employed for the benefit of capital. I will go farther, and say that capital frequently employs humanity for the dis-service of mankind if it is profitable to capital so to do. The opium traffic is only one instance; many others will occur to the reader.

I must confess that I do not understand on what principle all this hostile criticism of Labour is based. If we are seeking disinterestedness and self-sacrifice, shall we most reasonably look for it among those who "have not" or those that "have"? If moral obligations other than those involved in our social system are to be recognised, who are most free to observe them—the toilers or the leisured class? I often hear people heaping abuse on some wage-earners for adopting a policy of "ca canny." But when during the Coal Commission a royalty owner was asked, "What service do you render to the community for this £100,000 a year?" he replied, with a smile, "None whatever." And his reply, if I remember rightly, was received with cheers. Now, either service is the basis of our system, in which case slack work is only less immoral than no work at all, or the basis is one of greed and self-interest, in which case there is no morality in the matter. And what can be more demoralising to the worker than to know that idleness has privileges that industry has not?

The above illustration, I think, sufficiently indicates that blaming the individual is wrong, and that we all suffer the advantages or disadvantages of a system we did not create. The system is responsible, not individuals or classes, and this was not designed or invented with malice or benevolence, but evolved, and if we now realise its imperfection, and can acquit the governing classes of responsibility, the last course we are justified in taking is that of blaming the class which has hitherto been that of the under-dogs. It is possible that the trend of future events will place Labour in the dominant position; if so we can only hope that it will for the first time view the responsibilities of government in that light and with that spirit that transcends all class distinctions.

If, then, any better social system is to evolve, let us refrain from mutual recrimination, rather let us find points of agreement than points for dispute. Self-interest involves

perpetual antagonism, service means mutual help. No considerable improvement can be expected unless we can cultivate a spirit of goodwill in each to all, but it is useless to hope that this spirit can be fostered to any extent while society makes it imperative to consider self-interest before anything else.

In conclusion, may I suggest that those who consider that social welfare deeply concerns us all, should read Sir Oliver Lodge's "Modern Problems," which contains several essays on these subjects.

ROBERT HALLS.

MR. STANLEY DE BRATH REPLIES.

I am very sorry to find that some of your readers think that my well-meant warnings against extreme views and rough-and-ready remedies for obvious abuses are "attacks on Labour." As a working engineer (railways) for twenty years who has been on excellent terms with Labour, my friends, and especially my working-class friends, know that my sympathies are with them. I agree wholly with the principles of Mr. Hall's letter, especially with the connection between service and reward. I agree also with much in Mr. Evans', though why he should make a case for such an autocrat as Lenin, whose methods (whatever phrases he may use) are the antithesis of Democracy, I do not understand.

I would wish to see every working man have the comforts now purchasable by £500 a year; a healthy home, steady employment at good pay, and sufficient leisure and recreation. I see no economic reason why this should be infeasible, and I think that the mentality which would make this possible is practical Spiritualism. But revolution gives none of these things. It destroys them, as history abundantly proves. Extremists are up against arithmetic, history, and spiritual principle. Against arithmetic, because (as Russian paper money exemplifies) prices depend largely on credit with other nations and on the ratio between currency and volume of products; against history, because the first stage of all revolutions is magnificent phrases and ideals, the second stage is the pushing aside of moderate and sensible men and the rise of the most reckless, and the third stage is bloody deeds which lead to violent hatreds and reaction; against spiritual principle, because Spiritualism has proved the soul as a reality and its law as co-operation in good will instead of the brutal struggle for existence. Believing in the general good sense and justice of the whole British nation, I trust that Labour will see that violence can never lead to prosperity. To work for a Labour Government under the Constitution is a legitimate aim; to seek to destroy the free Constitution evolved by centuries of English stability and good sense, is not. Such action can result only in untold mischief in which the real workers would be the greatest sufferers. If friends who think my writings attack Labour will re-read them in the light of this explanation, they will see that I was not reviewing the relations of Labour and Capital, but only putting forward certain facts that are seldom considered. I will add one more which seems to me to go to the root of the matter. Admiral Fisher, a man of most liberal sympathies, says in his "Records":—

"Pure and unadulterated Democracy is equal opportunity for all, and we have not got it in England. We fight against God when our social system dooms the brilliant clever child of the poor man to the same level as his father. Therefore we must have such State provision and such State education as will enable the very poorest in the land to let their eligible children rise to Admirals, Generals, Ambassadors and Statesmen."

With this I heartily agree; I would like to see the Council schools on such a footing that they would be attended by all classes, so that the primary education of all children in the land should be on similar lines, and classes should know each other.

And this is the connection with Spiritualism—Equality of Opportunity—because every soul has infinite possibilities. And I know by direct experience that there are many working-class children who have as great capabilities as those of any other class. I wish to see general prosperity for my country, and the road to it lies through the temper of truthfulness, justice, and co-operation, which is the logical outcome of a true and sane Spiritualism.

MRS. FAIRCLOUGH SMITH resumes her "Studies of the Human Aura" on Sunday afternoon next at the Church of Higher Mysticism, Cavendish Square. Particulars will be found in our advertising columns.

THE LATE DR. CRAWFORD.—Referring to the letter from Dr. Crawford to us, some quotations from which we gave last week, we find it necessary to explain that we did not receive this until some days after his death.

SPEAK NO EVIL.—Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. Keep the atmosphere as pure as possible, and fragrant with gentleness and clarity.—SELECTED.

# 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.—19th, Mr. H. W. Engholm, Who Wrote the Vale of Orchards?—September 26th, Mr. W. J. Vanstone*

*The London Spiritualist Mission, 13, Pembroke Place, 2.—11, Mr. H. J. Osborn; 6.30, Mr. E. W. Beard. Thursday and Friday, 23rd and 24th, 7.30, Mr. W. R. Sutton. Saturdays, meeting for inquirers, 4 p.m.*

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.—, Mrs. Stennett; 6.30, Mr. A. Nickels (Luton).*

*Walthamstow.—3, Vestry-road (St. Mary's-road).—Mr. Clegg. Thursday, 7.30, Captain Carey.*

*Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. M. H. Vanstone.*

*Kingston-on-Thames.—Bishop's Hall, Thames-street.—, Mrs. T. Brown; 6.30, Mr. Taylor Gwinn.*

*Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. F. Blake.*

*Peckham.—Lausanne-road.—7, Mrs. E. Marriott. Thursday, 8.15, Mrs. Mary Gordon.*

*Battersea.—640, Wandsworth Road, Lavender Hill.—7.30, Circle Service; 6.30, Mr. Sutton. 20th, 8 p.m., Mr. Sutton, 2/6 series meeting. 24th, Mrs. Brownjohn.*

*London Central Spiritualist Society, Farnival Hall, Farnival-street, Holborn.—Friday, 17th, 7. Mr. A. Ramsley, address and clairvoyance. 24th, concert recital. Tickets 1/- each.*

*Woolwich and Plumstead.—Invicta Hall, Crescent-road, 11, circle; 3 and 7, Mr. Walker. Thursday, 8, Mrs. Marriott. Wednesday, 8, Co-op. Institute, Parson's Hill, Mr. B. Mytton, U.S.A. Admission free. Reserved seats, 1/-.*

*Wimbledon Spiritual Mission, 4 and 5, Broadway.—11th, 11, Mr. E. J. Loftis; 6.30, Madame de Beaupaire. 2nd, 7.30, Mrs. Jamrach. 27th, 7.30, Mr. Walter Howell. Meeting daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.*

*Holloway.—Grovevale Hall (near Highgate Tube Station). To-day (Saturday), 7.30, whist drive; 1/- each. Sunday, 11, Mr. Geo. Prior; 7, Mr. A. Punter. Tuesday and Wednesday, return visit of Mr. W. R. Sutton, of Sheffield at 8. Admission 1/-, taken at the door, in aid of our Building Fund. 26th, Harvest Festival; plants and vegetables for decoration will be thankfully received on the 25th.*

*Brighton.—Old Steine Hall, 52a, Old Steine.—7.30, Dr. W. J. Vanstone; 7, Mrs. Orlowski. Monday and Tuesday, special lectures by Dr. Vanstone (see advt.).*

*Brighton.—Athenæum Hall.—11.15 a.m. and 7 p.m., Mrs. Crowder, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Gurd.*

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*Ealing, 5a, Uxbridge Road, Ealing Broadway Forest Gate, E.L.S.A., Earls Hall, Earls Grove ... ..		7-0
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Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ... ..		6-30
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