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A CHURCH COMMITTEE INVESTIGATES SPIRITUALISM.

PROOF OF THE EXISTENCE OF SPIRITS.

The following is the report of the Psychological Research Committee appointed in connection with St. Ethelburga's Church, Bishopsgate, presented in June last to the Church Council:—

Your Committee has, for purposes of investigation, divided itself into separate groups and left each group to choose its own procedure. The results have been definite in fact, even when unsatisfactory in rationality, or inexplicable in theory. One group secured results wanting in intelligibility. With others, the results have sometimes been disappointing, at other times, promising. Your Committee feels able to say some things without hesitation:—

1. The activity of a mind or minds is revealed in the phenomena witnessed;
2. What purports to be a definite personality is as a rule to be got at through one medium alone; it does not come through another medium;
3. The mind which communicates is as a rule dominated by prejudices or beliefs which might be thought peculiar to this side;
4. Messages sent through tend to be diffuse and vague rather than pointed and clear;
5. When a mind communicates with us at more than one sitting a coherent personality is distinguishable;
6. No danger to the medium has been observed when the method used is that of letters of the alphabet spelled out on a table;
7. The mind which communicates speaks frequently of being allowed a definite time and no more; it also appears to be governed by one controlling mind;
8. The hypotheses of the unconscious and of telepathy complicate but do not solve the problems offered by Spiritualism.

Among the minds with which we have been supposed to be in touch are a friar of the thirteenth century, a priest of the sixteenth, a soldier of the seventeenth, a violinist of the same date, an Egyptian of the Ptolemaic period, one calling himself a watcher or an angel, a manservant of eighteen hundred and forty, besides relatives of some of the sitters who have passed over in recent years.

Our difficulties are not so much with the phenomena as with their explanation. The phenomena may be accounted for by one of two hypotheses. These are, firstly, that of the transcendental subject, and, secondly, that of possession. The latter lies more ready to hand, is more intelligible and seems to leave less to be accounted for. The former is more difficult to understand, leaves much to be explained, and in the end is more obscure than its rival. Its difficulties, however, may tell rather in its favour than against it.

The ultimate explanation of Spiritualistic phenomena is bound up with our insight into the nature of reality. Here Mr. Hobhouse's remark is useful, that "Reality is not spiritual but the spiritual is an element in reality." The complementary element is supplied by the power which expresses itself under the laws of nature. We then work upwards from these two "partials" and postulate a higher and transcendental unity of which the intelligible and the objective worlds are partial presentations. We are next compelled by facts to assign man to this transcendental sphere, and to hold that his essential nature is partly revealed in thought and conduct, but only in part. His characteristic is free, creative activity on the one side, and insight on the other. In imagination he shows what he really is, and the intuition of the genius, the invention of the man of science, the vision of the artist, and thought in general are all nothing less than imagination limited in scope and power by embodiment in the intelligible world, and again in the objective world. The power and purity of the manifestation will be dependent on the fitness of the organ, especially the brain.

This analysis of man's nature may perhaps point to the direction in which the explanation of Spiritualistic phenomena will have to be sought. The organ through which these come to us is the mental and physical constitution of the medium. And a medium seems to be one who is more receptive to promptings from within than most people are. The agent in that case is the transcendental subject working under conditions imposed by the organ he is using. He creates but he does not create freely. He is subject to the laws of nature. This double fact may account for the strangeness of many of the phenomena of the séance room, and for the curious limitation of outlook to be noticed in many communications. The transcendental subject dreams, and his dreams are made uneasy by his imperfect control of the brain of the medium.

So far we have been assuming that the transcendental subject is that of which the medium is the organ. But it would be unwarrantable to assume that this is the sole transcendental subject at work. Prejudice alone and short views are responsible for the assumption that subjects in the flesh are the only subject we can have to deal with. On the other hand, because we admit that other subjects of whatever sort exist, we do not conclude without more ado that they are to be found only as discarnate spirits. The probability is that many other orders of subjects exist, while

again this fact does not negate the other probability that discarnate spirits feel more interest in us than do the rest, and so are more likely to use a medium of communication. This brings us round to "possession" as the process we see at work.

Assuming for the moment that this is the case (and all the facts point in that direction) we observe two unexpected results. The communicating spirits show for the most part little interest in their own present surroundings, and they frequently seem to have lost what we commonly call the personal touch. Their thoughts move in the ancient world in which they once bore their part; the prejudices and beliefs which they formed then govern them now; they have little tolerance or breadth of vision; they are dogmatic in the expression of their views, and they do not judge the righteous judgment. When they recognise at the séance-table an old acquaintance, they are unable to say why he is now in the flesh again and they are not. The limitation of their knowledge and interests is as striking as is the fact that they express themselves at all. Too often they deal in windy generalities about truth, and as frequently when they give definite names or dates, these on inquiry are found to be incorrect.

It is right to add that a third explanation can be given, as following from the doctrine of the transcendental subject. That subject descends with the world of ideas, and thereby thought creates things before they become objects of sense. These things are often called thought-forms. And we should have to allow them a greater degree of reality than stocks and stones. They form the panorama of the vision of the dying man, and seem to be intimately connected with memory.

Now, seeing that communicating spirits frequently discourse of far-off events and things of long ago, the guess may be hazarded that what comes to us is not a personality, but that a cinema film, depicting actual things or forms created by thought in the past, is unrolled before us. In this case we should be compelled to abstain from affirming anything about the present condition of a departed spirit, for the simple reason that he has not been before us. What we have been looking upon is the ideas which mind has created and left behind in possibly an ethereal form. Given the right conditions these thought-forms may be as cognisable as houses or trees. The phenomena of materialisation would witness also to this creative or plastic power of thought.

It may be well to illustrate the foregoing remarks by one or two facts of observation. On one occasion a Father Stephen, of the reign of Edward VI., declared his company heretical, and urged them to submit to the one true Church founded by the dear Lord. Addressed in Latin (a language unknown to all in the room except the speaker and one who stopped his ears) Father Stephen gave apposite and rational answers.

On another occasion Julius Caesar, styling himself "magnus," came and said that he held the gate. He gave in answer to a question his famous *veni vidi vici* message as given by Suetonius, but gave Britain as its theatre instead of Asia Minor. The circle would seem here to have entered the memory of some megalomaniac.

On the same occasion a man-servant to a Sir William Jackson, of the Board of Trade, living at 11, Green-street, in the middle of the last century, gave a detailed account of his surroundings, and mentioned that he had known John Brown.

But the most interesting person we have come across is Edward Parr, one of the Queen's halberdiers under Raleigh in Queen Elizabeth's time. He claims one of the sitters as an old and beloved boon companion under the name of "gladsome Roger." He has given details of his own life and that of his friend and of that of their families without any undue hesitation, is full of affection, speaks in the dialect of the seventeenth century, and has shown himself at six sittings consistent, lovable and rational. It is difficult to believe that in his case we have not been in touch with a definite personality, whether that personality be Edward Parr himself or some master-mind who has created him for his own pleasure, and perhaps ours.

At the house of one member of the Committee a constant visitor is one who was a friend of the household before he fell in the war. Of his identity those who knew him in the flesh entertain no doubt. He is always in control of the table whenever a sitting is held in his friend's house.

Your Committee, then, is satisfied that "spirits" of some sort are active in the séance-room; that the probability is that some of these at least have been formerly in the flesh; that the double strain of transcendentalism and of the limits set by whatever organ is being used renders great caution necessary in forming a judgment; and that sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science.

(Signed on behalf of the Committee),

W. F. COBB, D.D.

If there were no wrong to strive with there would be no active right.—PROFESSOR SIR W. F. BARRETT.

A CASE OF IDENTITY.

AN ANALYSIS OF THE TELEPATHIC IDEA.

It is sometimes asserted that the supposed conversations which take place through a medium between departed spirits and ourselves can be explained on the grounds of telepathy. My own recent experiences afford reasons, based on internal evidence, which show that we must either accept an extremely improbable degree of coincidence if the telepathy theory is to be maintained, or else be driven to the conclusion that genuine communications take place.

In these experiences, consisting of three sittings with three different mediums (A., a man "controlled," B., a lady in deep trance, and C., a lady normal, no trance), and a fourth sitting with R., there were only four states of mind entering into the proceedings, on the telepathic theory, viz. :—

1. The medium's conscious or supraliminal mind.
2. The medium's sub-conscious or subliminal mind.
3. My own conscious or supraliminal mind.
4. My own sub-conscious or subliminal mind.

From the "conversations" which took place with what purported to be the discarnate spirit K. (each lasting between one and two hours), it is easy to select some ten or twelve specific details or subjects referred to, which are common to all the "conversations." Each sitting added points outside or in addition to these ten or twelve.

The crucial question to decide is, "What was the source of the various ideas expressed through the agency of the medium's physical organisation?" As a source of information (3) can be ruled out of consideration, since my conscious state of mind was continuously either passively held receptive to external impressions, or actively repellent to internal suggestion. In other respects my mind was perfectly normal. I was clear-headed, observant of detail, and devoid of excitement beyond the natural alertness to miss nothing in a vital investigation.

Similarly, my sub-conscious mind (4) was not the active source, the transmitter of the ideas, since the sub-conscious mind cannot actively transmit ideas whilst the conscious mind is in active control of the brain functions. As stated before, my conscious mind was in active control and repelled any suggestions made to it except those made by the physical organisation of the medium. "The subjective mind (i.e., sub-conscious) of an individual is as amenable to the control of his own objective mind (i.e., conscious) as to the objective mind of another." (Extract from "Psychic Phenomena," by T. J. Hudson, LL.D., p. 31).

We are therefore left with only one other possible solution, viz., that the conscious or sub-conscious mind of the medium selected these ideas from my sub-conscious mind and conveyed them to my conscious mind *via* the physical organisation of the medium. (It is to be noted in the cases of A. and B. that the medium's conscious mind was totally eliminated from operating.) If we accept this solution, we have to explain the extraordinary fact that three people of very different types who had never seen or heard of me before, on three different days, in three different places, all selected the same ten points from my sub-conscious mind, which, if it is true that our sub-conscious minds record every impression received, must be stocked with some millions of impressions having reference to K.

The explanation of these coincidences would probably be that the ten or twelve points were the most prominent in my sub-conscious mind and therefore most readily "pitched upon" by the medium. But many of these points were quite trifling, and, further, there were a great many more "memories" far more prominently held in my sub-conscious mind than these specially referred to.

I think those who are greatly impressed by the possibilities of telepathy are sometimes apt to attempt to explain too much by its aid and do not honestly face all the facts.

Let us suppose, now, that there is such a "thing" as a discarnate spirit wishing to communicate with an individual on this earth. Such an individual could not be made conscious, through the direct means of his senses, of the discarnate spirit's existence. A medium provides the necessary link, viz., a physical organisation. Still we cannot see, touch, or hear the discarnate spirit! How then can we recognise "it"? Only by the selection of ideas conveyed to us by the medium.

In the above case, the selection of ideas completely identifies K. to me; it is peculiar to her, and neither I nor anyone of the mediums could have more completely conveyed her identity than she did herself. The mediums may have described her from all the material available in my sub-consciousness with startling accuracy, but they could not "be" her.

T. W. E.

THE HAUNTING MEMORY.

A SEASIDE EXPERIENCE.

BY TERESA HOOLEY.

During a recent stay in Wales, I, in common with two friends (who are sisters), met with a psychic experience strange enough, I venture to think, to be of interest to students of the occult and mysterious. The place where we were staying is a small fishing village nearly twenty miles from a station—wild, primitive, beautiful, with great sweeps of sea, and fine, if somewhat dangerous, cliffs. It boasts no golf-links nor tennis-courts, no pier nor promenade—nothing, in short, to attract the average holiday-maker; lovely walks and good bathing are the chief pleasures to be found there, apart from joy in its natural beauty.

It was while out for a walk one afternoon that we experienced the first phase of the strange happening that touched us. We came to a magnificent gully in the cliffs, where the sea dashed in between sheer, grey walls, and broke foaming over jagged dark rocks. Involuntarily we exclaimed at the grandeur of it, and one of my friends suggested that we should sit on the rocks above, and have our tea picnic there. But her sister and I demurred. Partly because of its majesty, and partly on account of an inexplicable shrinking we did not analyse, we did not care to have a social human meal at that spot. So, after some slight argument, we all adjourned to a sunny patch in the heather a little distance back.

And while sitting there, in the lazy hour after tea, watching the movement of the sea, I was driven to speak of dying; my mind seemed filled with thoughts and speculations about death. I remember remarking that, if I were to be killed by the sea, I would rather go to my death, singing, caught up by a great wave on the beach, like the man in Blackwood's "Sea-Fit," than fall and be dashed on the rocks. I imagined how they would cut—at first.

We shivered and rose to go. But before returning to the inn, we went to the top of the cliffs a little way to the right, where we had been told was a hollow in the rocks below known as "St. Mary's Well." As we started to descend we were met by a bitter, icy wind (though it was hot and sunny just above), and because we felt suddenly cold and somehow unenthusiastic, we decided to leave our exploring for the nonce and to come again the next day. This we did, bringing a whole-day picnic.

Lunch was eaten at the same spot as the tea of the day before, and after it was finished we went to continue our quest of the Well.

Again the ice-cold wind met us as we began our descent. Still we persevered and had clambered down a few feet when, suddenly (though we had never known anything of the kind before, being fairly sure-footed persons), we were stricken with a horrible, panic fear of slipping. It was no use—we could go no further. We gave one glance at the Well just below, and mounted to the top again, glad to be once more in the warmth of the sun.

L—, the younger sister, and the most practical of the three of us, shook herself half-impatiently and laughed. "I've never felt like that before," she said, "It's too absurd. At any rate I'm going back again, to sit on the rocks and write a letter. You two people can do what you like."

Whereupon she climbed down a little way, and seated herself comfortably on a flat rock, while E— and I went off with the intention of climbing to the top of a hill that lay to the left.

Then it was that there fell upon us, without any warning, the most utter and hopeless feeling of depression. It lay on us like a leaden weight; nothing seemed of any moment; life appeared one unending stretch of melancholy drab days. We felt wretched beyond words, and wondered dully if we should ever feel happy again. Incidentally the sun was obscured by clouds, and the sky overhead was as grey as our minds. In miserable silence we walked back to where we had left L—. "Oh, there you are!" she said, with an air of relief. "I'm so glad you've come. I feel awfully depressed, and I'm as cold as death. Do let's go somewhere else for tea." We acquiesced with alacrity, and all set out for the other side of the cliffs. As soon as we turned our backs on the place our depression lifted, the sun came out, and the rest of the afternoon was spent in laughter and peace.

That night, in casual conversation with the landlady, we inquired of her if there had ever been any accidents on the cliffs.

"Not many," she said. "There was a young lady drowned one afternoon some years ago. She left her friends to take photographs, and must have slipped and fallen off the rocks. They only found her cap. It was near St. Mary's Well."

READERS are of two kinds—the reader who carefully goes through a book, and the reader who as carefully lets a book go through him.—DOUGLAS JERROLD.

THE Kingsley Press, Ltd., have in the press a book by the Rev. Walter Wynn, editor of "The Young Man and Woman," and author of "Rupert Lives," entitled "The Bible and the After-Life." It will be ready in August.

* This correspondent has furnished us with the names of the mediums to whom his article refers. "K." was his wife, who passed on some six months ago.

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FROM MATTER TO MIND: HINTS AND CLUES.

We gave last week a brief account of the address, "Recurrent Ideas in the Design of Nature," delivered by Mr. W. E. Benton in the Picture Gallery at 34, Queen Anne's Gate. Instead of reproducing the full address, which only touched our subject directly at a few points, we have thought it better to give a few of its leading ideas here, by way of showing its larger applications.

Early in his address Mr. Benton remarked:—

It seems that everything, every mind—carnate or discarnate—are parts of one universe, limbs of one body, fractions of one Whole. The vastness and infinite number and variety of this one Whole overwhelms our recently-born intellect, for human intellect is but as yesterday on the geological calendar. The examination of this one Whole has ever brought every generation to its knees in scrutiny. Our generation in its turn of scrutiny is still telescoping the distant, microscoping the near, digging, weighing, measuring, calculating, speculating and wrangling. In one respect of this scrutiny we are becoming agreed that the whole has pattern, has design, and a Designer by whatsoever name. Some of the strands of this vast fabric run through the Whole so far as we yet know it, without break or splice, such as the strands of gravitation, the qualities of force and the properties of matter.

In "Notes by the Way" last week we spoke of those who, instead of confining themselves to some specialised aspect of existence, study the principles of Nature and find in them a solution of the problems of life, including this particular question of life after death. Mr. Benton's observations point in the same direction. As a scientist, he has the quality of imagination which Tyndall commended to those who study science; he follows the Purpose discernible in the Visible world to that World Invisible, which, having discovered, we have yet to explore.

Of the arresting manner in which the lecturer showed how the idea of crystals in the rock is carried up by the Intelligent Designer to be reproduced in the vegetable world in flowers, we need say little here beyond alluding to its suggestion of the Principle of Beauty in Nature, which, carefully traced out, takes us in imagination at least from the atom to the angel. But Beauty is a matter of feeling rather than of thinking. The intellect can trace for us the patterns without necessarily recognizing all that they imply. Here it is "the heart and not the brain that to the highest can attain."

The evolution of magnetism in rocks to conscience in human kind was another part of the lecturer's subject, and he well traced out the parallels with the aid of some instructive facts about the loadstone and the magnet. Spiritual law in the natural world is perhaps more easily discernible than natural law in the spiritual world, and this for the reason that in working from the lower to the higher the thinker observes that some of his analogies break down. There is an apparent end to some of the lower processes, the first note of a new octave is struck, Nature or her Designer introduces a new idea in the ascending order, the line of connection with something of lower grade being difficult or impossible to trace out.

An idea of suggestive psychic interest was found in Mr. Benton's third example, Catalysis and Mediumism. Catalysis, as he explained, is sometimes known as the "Action of Presence":

It is the chemical union, or disunion, of two or more substances effected by the mere presence of another substance which itself undergoes no change.

He illustrated the point by telling us that sulphur

fumes and oxygen have a slight affinity for each other, but not sufficient to unite. They might be pressed by hydraulic power and so kept for years, but they would not chemically combine. When, however, hot platinum is thrust into them they amalgamate at once, although the platinum remains unchanged.

Mr. Benton gave some other cases from the living world, which seemed, in a way, to illustrate the idea of catalysis—there was the instance of his horse, which was uncomfortable unless a goat was present in its stable; there was the case of the brewery, where no lager beer could be brewed until a yew in the brewery yard was cut down. True, there were possibly other explanations of these cases, but there at least was the idea. Mr. Benton might, had he chosen, have taken illustrations from the phenomena of social life. Here, for instance, is a party of people little inclined to mix, until there enters one of those magnetically gifted persons whose mere presence seems to blend them all in harmony. As to the question of mediumship, the chemical idea is certainly present—there is a "chemistry of the soul," but we wondered a little whether this psychic catalysis—or "action of presence"—might not have reference less to the medium himself as an element than to the presence in his composition of some special quality or substance which brought about a fusion between the elements of different orders of life. But however we regard it, the idea is distinctly full of suggestion, and we specially liked the lecturer's remark that the catalyser in chemistry—that which brings about union—might quite accurately be described as a medium, while the medium in psychic experiments could equally be called a catalyser.

Cautious and exact as becomes a scientist, Mr. Benton offered his suggestions very tentatively. The poet who rushes in where scientists fear to tread may, however, see in some of these theories whole volumes of enlightening significance. We have no desire here to enact the part of the poet, who notoriously needs a great deal of checking and rectification, although his vision is generally correct in the main. But we certainly felt that Mr. Benton had given the creative imagination some valuable clues, if it confined itself to impersonal ideas—principles—and was not led astray by fancies, mistaking the firefly for the star.

In an ingenious parable at the close of his lecture Mr. Benton reversed the position of scientist and Spiritualist, and pictured a chemist assailed by a Spiritualist untrained in chemistry, and called upon to give proofs of his statements regarding chemical discoveries. It would in some cases give the chemist many weeks of hard work, and if the Spiritualist were a very obstinate sceptic calling into question the genuineness of every process—challenging the accuracy of all the weighing and measuring instruments for example—the chemist would have a very hard time of it.

Perhaps at that point some Maskelyne would come along and say [in the case of the union of sulphur fumes and oxygen] that the same result might be obtained without any platinum, and so the crafty Spiritualist might wear down and out-shout the competent, honest chemist!

An excellent piece of satire. But, as Mr. Benton remarked, nobody doubts catalysis; from its first announcement last century it has been believed. Yet the chemist does not understand catalysis; he knows only the conditions under which it works. But the chemist knows the laws and can therefore count on proof sufficient to satisfy the reasonable mind. The Spiritualist does not know the laws under which mediumship works, although he knows that it *does* work, and so is placed at a disadvantage. He cannot "give proof by the clock." But as Mr. Benton hinted in his closing sentences, these things are to come. It is to that end we are working. We can already satisfy the reasonable inquirer, and as we are working more in the province of mind than of matter, all the new and intelligent minds which come to the work hasten the process of discovery, for in our higher chemistry every mind is an element, and some of them by this same "Action of Presence," tend to bring about that union which the moralist calls Harmony and the philosopher Synthesis.

FROM THE LIGHTHOUSE WINDOW.

An announcement has reached us of the engagement of Cassandra Annie Goodwin and Percy R. Peters, eldest son of Mr. and Mrs. Alfred Vout Peters.

We regret to see by a paragraph in "The Two Worlds" that the Testimonial Fund to the memory of that old pioneer medium, Mr. J. J. Morse, grows but slowly. Contributions may be sent to Mr. E. W. Oaten, editor of the "Two Worlds," 18, Corporation-street, Manchester.

"John O' London's Weekly," in a recent issue, describes Mr. W. B. Yeats as "the Loneliest Poet." This recalls Professor Eric Robertson's description of an angel as living "in all the loneliness of wings," and suggests that aloofness which comes of a highly sensitive nature.

In the same journal we find an article on Robert Louis Stevenson, who, like Mr. W. B. Yeats, has some close associations with Psychological Research. As we have before noted, R. L. S. was Secretary of the Psychological Society in Edinburgh. We sometimes speculate on the position he would have taken were he living to-day. Would he be merely a member of the S.P.R. or a supporter of Sir A. Conan Doyle in his popular campaign?

Lieut.-Col. W. J. Roskell has taken over the premises of the International Club, 22a, Regent-street, and proposes to cater for the numerous "clubbable" people with psychic interests by the establishment of a new centre to be called the Delphic Club.

We have twice lately seen allusion made to Mr. Hereward Carrington's dictum that physical phenomena do not occur. The danger of placing on record an ill-advised statement which is later quoted as an authoritative deliverance is clearly apparent.

The mention of the remarkable case of the Lincolnshire ex-policeman whose land produced a crop of wheat he had never sown, recalls to a contributor in the "Daily Mail" other well-authenticated instances of similar apparently supernatural happenings.

Mr. Punch sends us his Summer Number, which is nicely calculated to add another festive touch to the Peace rejoicings. More than one of our editorial staff, past and present, have been contributors to "Punch" and its atmosphere has occasionally been allowed to invade our own serious pages not entirely to their detriment.

We have referred before to that outstanding figure in journalism, Mr. J. L. Garvin, who has some of the qualities of a great seer, as well as a distinguished thinker and writer. A recent account of him describes Mr. Garvin as a man "who stands for the responsible as against the irresponsible school of journalism. He is of those who run papers for ideas, not for money or power."

In the case of a man charged with theft at Birmingham and whose mental condition was stated to be one in which he "heard voices," Dr. Cassell, the medical officer of health, was asked by the prosecuting counsel if he had not "heard of people who were not insane—Spiritualists and that class of person—hearing voices," and replied, "Yes, but I think they are insane." So now we know.

The report of the Psychological Research Committee appointed in connection with St. Ethelburga's Church, Bishopsgate, presented last month to the Church Council (see p. 218), contains a statement which is worth emphasising by repetition: "Your committee is satisfied that sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science."

"The Londoner," in the "Evening News," writes amusingly at the expense of the Almanack Prophets: "They could show you how, in their prophetic picture for an October, a dark cloud might be seen hanging over a royal crown. Very well then, was it not in October that the Serene Aunt of Prince Henry the Ninety-Ninth of the Younger Line of Reuss was reported as sick of the German measles. And that foreboding picture of a wild mob marching with banners of revolt: did not the Amalgamated Society of Snow Shovelers strike at the time appointed? Nevertheless you will look in vain for the pictures foretelling how all the crowns of Central Europe tumbled down like over-ripe apples in a gale, and how the Russian Empire went mad under the Bolshevik flag."

Mr. Jerome K. Jerome is the author of an article entitled "Idle Thoughts Concerning Spooks." So Satan finds some mischief still for idle thoughts to do. One of these idle thoughts is worth repeating. Here it is: "The miracles of Christ fade year by year. They were more or less imagined by loving, over-wrought men in an age when miracles were the common plan of propaganda." That is a very idle thought, but it has its significance.

Mr. H. G. Wells' bitter attack on Spiritualism in his book, "The Undying Fire," has not sufficed to make the book popular, even with enemies of our subject. Reviewing it lately in the "Star," Mr. James Douglas writes: "Brady and Tate were unconsciously vulgar, and Mr. Wells, with all his cleverness, manages to make his modern version of the Book of Job even more unconsciously vulgar than Tate and Brady. He ridicules Sir Conan Doyle and Sir Oliver Lodge, but at least their delusions and hallucinations are sincere, whereas Job Hussa and his misfortunes are grotesquely insincere."

"The Lord gie us a' a guid conceit o' oorsels." The old Scots saying indicates the value of a proper degree of self-esteem. There is a strong psychic value in it, for between each of us and all those whom we meet there is an interplay of highly subtle but very real forces and the degree of estimation in which each holds himself, is a powerful factor in the matter. A deficiency of self-regard is at least as mischievous as an excess; indeed, so far as this world is concerned, at least, it is likely to be even more injurious. We may laugh at the story of the railway porter who, applying for promotion, wrote, "I have now been in the service of the Company for three months and have performed my duties to my entire satisfaction"; but he may not have been unworthy of his own testimonial.

Dr. C. J. Jung, of Zurich, read a paper on "The Psychological Foundations of the Belief in Spirits," before the members of the Society for Psychological Research on July 4th. Dr. Jung said, although belief in spirits dwelling in the neighbourhood of men, invisible yet powerful, was equally to be found amongst primitives as amongst the most highly civilised, among the educated of to-day it had been almost completely suppressed. The primitive spoke of ghosts, and civilised people of phantasies, and the latter attributed less importance to them than the former. Dr. T. W. Mitchell, who presided, referring to the death of Lord Rayleigh, president of the society, said that he stood for all that was exact and critical in physical and mathematical science. His interest in psychical research went back to the early days of the latter half of the last century.

At the St. Martin's Theatre on Tuesday, 1st inst., Mr. B. F. Howell and Mr. Albert de Courville presented Mme. Caro-Cambell, the "Dream Dancer," at a private representation prior to a series of public matinee performances. Mme. Caro-Cambell, under the hypnotic influence of her husband, gave some remarkable illustrations of the effect upon herself of music (in one instance a dramatic recital was employed) in evoking dance, gesture, pose and facial expression. It was stated that her powers were discovered by Colonel Rochas, whose patient she was, and that while in trance she had been known to remain posed for hours—a practical impossibility in the case of people in the normal state. Members of the audience were invited to suggest pieces of music or recitations, or to play or recite their own pieces to the entranced lady, who, if the selection was emotional or dramatic, would at once respond. It was an interesting display of sub-conscious faculty.

THE FINANCIAL QUESTION: SOME DONATIONS.

Following the Rev. Stanley Gordon's letter in LIGHT of 21st ult., which he accompanied with a donation of £10, we printed in our last issue letters from Viscountess Molesworth, enclosing £10 on behalf of herself and Lord Molesworth, and from Mr. Charlton T. Speer, enclosing a like sum. We have since received £10 from Mrs. T. R. Marshall, who cordially approves the Rev. Stanley Gordon's generous proposal. It was Mrs. Marshall who at the outset contributed £100 to our Memorial Endowment Fund. The contributions to this general fund now stand as follows:—

	£
The Rev. Stanley Gordon	10
Lord and Lady Molesworth	10
Mr. Charlton T. Speer	10
Mrs. T. R. Marshall	10

It may be useful to point out here that neither the price of LIGHT, nor the subscription to the Alliance, has been raised, whereas the expenses of carrying on both enterprises have increased enormously. Those who have supported us by donations have therefore not only helped us but those who could ill afford to pay any increased price for LIGHT or membership of the Alliance.

A DREAM VISION AND ITS SEQUEL.

By JAMES COATES.

Before detailing the vision which has revolutionised my life it will be necessary to make a few personal remarks. For some thirty years before my dear wife passed into the Invisible, we quietly investigated Spiritualism together, with a few friends. During a visit of Mr. David Duguid—with whom I had sat forty-one years ago—Mrs. Coates gave evidence of psychic power. Whilst holding photographic plates, in an opaque cover, with Mr. Auld, a neighbour in Rothesay, she suddenly passed into trance. In the personality of Mr. Auld's departed wife, she gave utterance to the last endearing words spoken by her prior to her death. That was the beginning of the Rothesay Circle, which, enlarged, continued for about twenty years till within three weeks of Mrs. Coates' transition (July 26th, 1918). Since that event I have—remembering our united evidential experience of spirit return—naturally looked forward to receiving some close and intimate assurance of her presence. I obtained more or less satisfactory evidence through three or four mediums, but though fugitively clairvoyant and clair-sentient myself, I personally neither saw, felt nor heard from her. I could not complain, but simply waited.

I left Scotland for England after forty-one years' absence and came to live in a suburb of a town in Nottinghamshire. I arrived late on a Friday evening and stayed in my new home on the Saturday and Sunday quietly reflecting over matters. My son suggested that I should go into town on Monday, and he would introduce me to his banker, for business purposes. I can now deal with

THE DREAM VISION.

In the early morning of August 23rd I dreamt that I was in a strange street and standing on the steps in front of a large building. I was quite interested in noting the character of the street and buildings. Suddenly from my left there swung into the street and passed me with smart, quick strides, three companies of infantry, in full marching equipment. I descended to follow them—keeping step with them. Suddenly I heard a voice calling me, and turning round saw my wife emerge from the building which I had left. She came and threw her arms about me and kissed me, saying: "You are leaving me, not I you," adding "Go, and do 'your bit.'" Thinking of the young soldiers I felt I was unfit, but she continued to plead. "Go," she urged, "and relieve some younger man for more strenuous work." I was certain that I was unfit for military duties, a three mile walk, without impedimenta, being about my limit, but wishing to comply, I said: "Are you willing to let me go?" This because, for thirty-six years, we had lived in private and I had done no lecturing or travelling or public work of any kind. "Yes," she replied, "go and acquit yourself like a man." Puzzled, I bowed my head in acquiescence and proceeded in the direction of the soldiers to learn what I could do. She smiled as I turned to follow. I had only gone a little way when once more I heard someone cry out after me. Again turning round I saw my married daughter running to me, her eyes full of tears. Saluting me as her mother had done, she begged with great persistence that she might come with me and look after me. I said, "No, dear, you can't do that, but you can help me in spirit," at which she smiled. When I looked at the building where my wife first stood she had gone.

The dream-vision was so vivid, so coherent, that on waking I could not help remembering the complete details and the curious fact that in the dream I had no recollection that my wife was in spirit life. I kept the whole in my mind, not knowing its purport. During the afternoon of the same day I went with my son into town—for the first time—to attend to business matters and be introduced to the banker. He was not in when we called, and we were invited to wait a little. My son and I went out to the door. He explained some of the places in sight, and while he was doing so I saw swinging into the street three companies of soldiers dressed exactly like those of my dream. When we had transacted business in the bank, and were coming out, I recognised fully the street and buildings of my dream. It was from the steps of that bank building my wife had come.

On returning home I found that my daughter must have been caring for me, as a special parcel from her, sent by post from Scotland, was awaiting me. So struck was I with the significance of this fact that at teatime I told my son and daughter-in-law all about the dream, and listened to their sympathetic remarks, being sure that my wife had tried to get into touch with me for some wise purpose.

Before going to bed that night the apparent meaning came to me, *i.e.*, my wife's injunction to "do my bit":—

(1) I was to do more active work for Spiritualism, which she had so much at heart.

(2) Her smile and kiss: continued help and blessing.

(3) My daughter's action: co-operation and sympathy.

(4) The soldiers: I was to work in connection with *bona-fide* well-ordered or organised societies and associations.

The bank: possibly this meant a promise of material support—that is, that I was to go to work without anxiety about material necessities.

THE SEQUEL.

Acting on the deduced meaning of the dream-vision I proceeded—as early as possible—to do some work in connec-

tion with organised societies and in private gatherings arising therefrom, visiting towns in Scotland, Ireland and England.

Although it is too early to venture an opinion, I would like to give expression to a few impressions. One is that the interpretation of the dream-vision was correct, for while in a doubtful state to travel at my time of life, I have suffered nothing in consequence; in fact my health has greatly improved. I have besides had many happy experiences. For instance, in Belfast—where I gave six lectures—the interest was so great that the Association took the largest hall in the city for an evening address, by which many non-Spiritualists heard about Spiritualistic views for the first time. Not among the least pleasant of my experiences was the privilege of receiving an invitation to visit the Belfast Circle, to which Dr. W. J. Crawford has so frequently called attention by his articles in *LIGHT* and his recent work, "The Reality of Psychic Phenomena." I had, too, a very interesting interview with Dr. Crawford and made many new friends, among them the members of the Goligher family.

In conclusion I am deeply grateful for my dream-vision and delighted that I was not disobedient to it, but have yielded to the many calls to come and help.

A CHAPTER FROM LIFE.

Mr. R. A. Bush, President of the Wimbledon Spiritualist Mission, sends us the following interesting sketch, typical of the way in which a psychically gifted person may be called to service:—

During the great war—it almost seems like ancient history, save for the income-tax and other such trifles—two special constables patrolling the well-policed streets of Wimbledon when most people were asleep in bed, trudging sometimes under the glorious stars, sometimes through rain or snow, used often to beguile the tedium of their vigil by discussing not an increase in their special constabulary pay, which was *nil*, but matters of religion. The elder of the two, a man well past military age, an agnostic for many years, had recently embraced Spiritualism. Without actually preaching this subject by name, he interested his colleague in his new philosophy of life sufficiently to induce him to attend a meeting of the Wimbledon Spiritualist Mission. It was on Sunday, June 16th, last year. That visit became to him a new birth. Struck with the beauty and reasonableness of the philosophy he heard proclaimed, the wonder and comfort of the psychic faculty and the proofs afforded of the statements made, Mr. Lofts, for he it was, entered with unusual zeal into a thorough investigation of the subject, reading voraciously also. He showed himself an exceptionally apt pupil. He found what appealed to him as the greatest thing in the world. Bubbling over with joy and gratitude he felt that he must give a "birthday" party to celebrate his introduction into the Spiritualist movement. This party was held at the Broadway Hall, Wimbledon, on Monday, the 16th of May. There was an open invitation to anyone attending the meetings of the Mission, and so a large party crowded the hall and partook of the liberal refreshments provided. On very many occasions he had been singled out of large audiences by various mediums conducting the meetings as a born healer of exceptional power and as a future important worker in the cause. Already he has become a controlled speaker and has very successfully exercised the great healing power which flows through him. He has determined to devote all his available time—possibly his whole life—to this Christly work of healing the sick.

THE RELIGION OF JESUS.

Not that which is secular or temporal is opposed to religion, but that which is sordid, selfish and iniquitous. This is the criterion that is decisive in the parable of the Last Judgment. The whole religion of Jesus consists in "temporal" or "secular" duties, and of course could consist in nothing else. The aphorism of "serving God rather than man" is but an easy way of trying to escape one's duties. You cannot serve God save by serving His children, is taught by Jesus. Your praise is blasphemy; your gifts, if given as bribes for future rewards, sacrilege; and your fasts hypocrisy. The essence of religion is this: Inasmuch as ye have done it to one of the least of these ye have done it unto me." . . . Go to church by all means, if you would send a hymn to God that shall be acceptable and the acceptance of which shall feed your heart, take home with you that hungry mother with the half-starved infant in her arms standing at the street corner in the hope of alms. . . . But your duty does not end with feeding mother and child and dismissing them with a present, however munificent! You cannot buy your salvation in this easy fashion. You will have to find out the cause of that woman's distress, and if it be due to some social wrong or some social institution, then the fault is at your own door. No amount of praying can relieve you of that duty to help to remove the iniquity through which that woman has been reduced to that pitiable plight. Nor can you be safe your self while that pitfall is allowed to remain.

—"The Rival Philosophies of Jesus and of Paul," by IGNATIUS SWINN.

SIR ARTHUR CONAN DOYLE AT QUEEN'S HALL.**MR. HORACE LEAF AT HARROW,**

At the conclusion of Sir Arthur Conan Doyle's address at Queen's Hall on Sunday morning, 29th ult., the following observations were made by Viscount Molesworth, who occupied the chair:—

I do not propose saying very much in the way of supplementary remarks. The very able address you have just heard is sufficient to provide matter for the most serious reflection and consideration. It will also do much towards dispelling the notion that there is anything wrong in Spirit Communion. There is nothing wrong in it. The Bible is full of it. But, in my opinion, Spiritualism must not be divorced from Religion. Without Religion Spiritualism seems to me a mere science, and without Spiritualism Religion seems cold and lifeless and is practically reduced to materialism.

The life and teachings of Jesus furnish not only ample authority, but deliberately enjoin us to seek the truth and to spread its light. As we read in the Gospels, "There is nothing hid that shall not be manifested." The work of spreading the Light of Truth, voluntarily undertaken by Sir Arthur Conan Doyle, is one that I should prefer to see performed by the priesthood. I speak with no feeling of hostility, but in a purely friendly spirit when I say, if, and when, intercourse with the Spirit World is recognised and sanctioned by the canons of orthodoxy and the priests themselves enter into communion with teachers from the Higher Spheres and become better qualified to meet our spiritual requirements, then we who earnestly desire spiritual food and consolation will not be compelled to look for it outside theegis of our Church.

DEATH OF LORD RAYLEIGH.

Lord Rayleigh, whose decease on June 30th in his 78th year is announced, was our leading mathematical physicist. He was born on November 12th, 1842. Lord Rayleigh was greatly interested in psychic phenomena. He was President of the Society for Psychical Research, and at the annual meeting of that body on April 11th last he gave an interesting account of his experiences. He had sittings with D. D. Home, and witnessed many extraordinary occurrences.

In his sittings with Mrs. Jencken, the room was searched beforehand, and the doors locked. Usually there was only one other sitter, Lady Rayleigh. They sat with the medium at a small but rather heavy pedestal table, and when anything appeared to be doing they held her hands and made a good attempt to control her feet also.

"Perhaps what struck us most were lights which on one or two occasions floated about. They were real enough, but rather difficult to locate, though I do not think they were ever more than six or eight feet away from us. Like some of those described by Sir W. Crookes, they might be imitated by phosphorus enclosed in cotton wool; but how Mrs. Jencken could manipulate them with her hands and feet held, and it would seem with only her mouth at liberty, is a difficulty.

"Another incident hard to explain occurred at the close of a séance after we had all stood up. The table at which we had been sitting gradually tipped over until the circular top nearly touched the floor, and then slowly rose again into the normal position. Mrs. Jencken, as well as ourselves, was apparently standing quite clear of it. I have often tried since to make the table perform a similar evolution. Holding the top with both hands, I can make some, though a bad, approximation; but it was impossible that Mrs. Jencken could have worked it thus. Possibly something better could be done with the aid of an apparatus of hooks and wires; but Mrs. Jencken was a small woman, without much apparent muscular development, and the table for its size is heavy. It must be admitted that the light was poor, but our eyes were then young, and we had been for a long time in the semi-darkness. In common, I suppose, with most witnesses of such things, I repudiate altogether the idea of hallucination as an explanation. The incidents were almost always unexpected, and our impressions of them agreed."

Lord Rayleigh pointed out that the questions before the society differed from most of those dealt with by scientific men, and might often need a different kind of criticism. Such criticism it had been the constant aim of the society to exercise, as must be admitted by all who had carefully studied its published matter. If his words could reach them he would appeal to serious inquirers to give more attention to the work of the society, conducted by experienced men and women, including several of a sceptical turn of mind, and not to indulge in hasty conclusions on the basis of reports in the less responsible newspaper Press, or on the careless gossip of ill-informed acquaintances.

Referring to the fact that a strong case had been made out for Telepathy, Lord Rayleigh said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why should it be needed in the other?

Mr. Horace Leaf at the Gayton Rooms on Thursday, the 3rd inst., addressed a large audience on "What Spiritualism Is." The chairman, Mr. Percy Street, of the Reading Spiritual Mission, said the meeting was convened mainly to reply to the silly and calumnious charges formulated against Spiritualists and Spiritualism by two local ministers, one from the pulpit and one in the form of a pamphlet. He himself had experienced in Reading much greater opposition set in motion by representatives of orthodoxy, with the result that a rash young clergyman had, perforce, to leave the district.

Mr. Leaf showed how the orthodox conception of Christianity failed to satisfy the spiritual needs of thoughtful people. The life of Jesus was misunderstood and misinterpreted by the Churches of to-day. If people only studied the history of the early Christians they would grasp the simple fact that another plane of existence was known to these people, even as it is known to the Spiritualists of to-day. In the olden times people asked for a sign, and they ask for it now. Who would dare to say that these raps from the unseen, occurring all over the world, were not signs from the great Intelligence beyond? They were simple methods, of course, but the most wonderful and complex structure in life—the human body—was made up of the simplest elements. These raps, voices, levitations, and all the evidential manifestations from the other side were becoming more frequent and were revolutionising Christianity.

The apostles of orthodoxy said it was wrong to investigate; that if we tried to penetrate what is commonly held to be impenetrable, we were in danger from the powers of darkness. But these objections were childish, and he challenged the clergy of the district to debate the matter with him. He would be pleased to meet the two ministers referred to on a common platform, and would be glad to have their congregations also. The reverend author of a crude and scurrilous pamphlet against Spiritualism, now in circulation, quoted as evidence in support of his contentions statements by Dr. G. M. Robertson, a lunacy expert, Mr. Hereward Carrington, a member of the Society for Psychical Research, and Mr. J. M. Maskelyne, a conjurer. In the case of the first-named, the statements were disowned. A well-known ecclesiastic offered a thousand pounds to anyone who could produce a materialisation similar to that witnessed by him in his own house, through the agency of mediumship. Mr. Maskelyne accepted the challenge, but signally failed, and lost a libel action in connection with it. A court of law, not usually favourably disposed to Spiritualists, decided against him.

Mr. Leaf said he would like the audience to listen attentively to his quotations from Mr. Hereward Carrington, a scientist who, the reverend gentleman supposed, was on his side. Unfortunately, his extracts were taken from a book fifteen years old. Since then Mr. Carrington, after many years of investigation undertaken expressly to disprove the reality of psychic phenomena, admitted that Spiritualists had established their claims in full.

He said: "How do I know positively that death is not the end, that it is only a transition, a change of conditions, a quitting of the material life and an entry into another mode of existence under different conditions? Not by religion, not by faith have I been guided to this knowledge, but by simple following of fact."

Further, he wrote: "Everyone who has investigated the facts at all, now admits that genuine supernormal manifestations do take place, and that the old theory of fraud and humbug no longer applies."

Sir William Crookes, who was specially requested to expose Spiritualism, ended by accepting it after fifty years of investigation. Sir William Barrett, after forty years, declared his belief in Spiritualism. Dr. Crawford, after seven years' inquiry, says: "I am as assured that we survive death as I am that I write these words."

N. E. D.

"THE GATE OF REMEMBRANCE": A MUSICAL ILLUSTRATION.

Those who have read the remarkable book by Mr. F. Bligh Bond, recounting the discoveries at Glastonbury Abbey, will be interested to hear that the theme has been set to music by Carlyon de Lyle, the composer, and forms one of the "Magnus" Albums issued by Messrs. Swan and Co., the music publishers, of 312, Regent-street, W.1. We learn that the inspiration came to the composer while at Glastonbury, and was written down on the spot. One of the pieces, "The Evensong," it is said, was distinctly heard in the ruined Abbey itself. Further, "the twelve bells in 'The Myriad Voices of the Rain' were heard in the night for a period of ten minutes. They are in the minor key, and it would be interesting to know if any of the ancient peals were so tuned. In addition to the environmental influence, it may be said that the Story of Johannes, the Child of Nature, lent an added charm to Glastonbury itself, for the composer is a devoted student of Nature in all her moods, and some of Carlyon de Lyle's recent music is inspired by long rambles and longer dreams in the midst of pastoral scenery."

"LISTEN to the fool's reproach: 'tis a kingly title."—BLAKE.

INTERNATIONAL HOME CIRCLE FEDERATION.

Mr. Thomas Pugh's scheme, which has been the subject of some sprightly comments in the Press, is notable for its comprehensive and ambitious character. At the Conference held at the Food Reform Restaurant, Furnival-street, Holborn, on the 1st inst., when Mr. Pugh presided over a crowded audience, the following were among the more important resolutions passed:—

"That a Federation to be called the International Home Circle Federation is hereby formed for the purpose of investigating and demonstrating the claims of Spiritualism by means of spiritually conducted Home Circles."

Proposed by Mr. T. Pugh and seconded by Mr. J. Dixon.

"That a Council of Spiritualists and Delegates of all other religions be formed for the purpose of drawing up a Constitution and rules of the Federation and appointing an Executive Committee to control the operations of the Federation."

Proposed by Mr. Blyton and seconded by Mr. T. J. Cooper.

"That it be an instruction to the Council that the policy of the Federation is not in any way antagonistic to any existing Spiritualist or other religious body, but that its object is to give the public, Press and clergy greater opportunity of investigating and demonstrating the claims of Spiritualism, that they can communicate with the so-called dead, with or without the aid of public mediums, by means of spiritually conducted circles in the sanctity of their own homes, the result of which would tend to fill all existing Churches and confirm the spiritual phenomena of the Old and New Testaments."

Proposed by Mr. Horace Leaf and seconded by Mr. Judge, of Manchester.

"That a Propaganda Fund be inaugurated for the purpose of defraying all publicity and other expenses of the Federation in organising branches and establishing a central Institute and Library, and for developing the spiritual gifts of members."

Proposed by Mr. J. Forsyth and seconded by Professor J. Coates.

"That the minimum annual subscription for membership be 20/- per annum, payable quarterly, if desired, in advance, and that the entrance fee shall be 2/6."

Proposed by Mr. Percy Street and seconded by Mr. Ferd.

"That the arisen Mr. W. T. Stead be asked to be the first spiritual President of the Federation."

Proposed by Miss V. Burton and seconded by Mrs. A. Harper.

"That any Spiritual Church or Society, or any other approved Church, Chapel or other religious body may become affiliated to the Federation on such terms and conditions as the Executive Committee may consider satisfactory."

Proposed by Mrs. Cannock and seconded by Mr. Bush.

"That the Executive Committee be empowered to organise propaganda missions among the slum dwellers in all large towns, and lantern and other lectures among the middle classes; and above all, special missions among the clergy of all religions, with the object of assisting them to find out the reality of the spiritual truths contained in the New Testament."

Proposed by Miss E. Stead and seconded by Miss V. Burton.

"That a Parliamentary Vigilant Committee be appointed to watch the interests of the Federation, and to take such action as may from time to time be essential to protect members from any form of tyranny or injustice."

Proposed by Mr. Cawson and seconded by Mr. Trivett.

Amongst the leading speakers were Messrs. Horace Leaf, Percy R. Street, James Coates, Miss Estelle Stead, and Miss Violet Burton.

Mr. James Coates writes: "We hope the Federation, wisely guided, thoroughly organised, working in full harmony with all Societies and Churches, will succeed in reviving Home Circles throughout the country."

HUSK FUND.—Mrs. Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation: Mrs. Watson, £1.

Mrs. ALICE JAMRACH desires to thank Mrs. Hudson, Huddersfield, for two parcels of clothing sent for the Little Ilford Society's Distress Fund.

SPIRITUALISTS in Oxford, Ipswich and Abingdon who are willing to co-operate in the work of advising inquirers are desired to communicate with the Honorary Director of the Inquiry Bureau at the office of LIGHT.

Mrs. SNELL ("Hospital Nurse" of "The Ministry of Angels") has removed to 37, Westbourne Park-road, W.3, where she will carry on her healing work, and can also undertake lectures and demonstrations of psychic healing.

THE Harrow and Wealdstone Spiritualists' Society has arranged to meet on Sundays at the Co-operative Hall, Mason's Avenue, Wealdstone (one minute from Harrow and Wealdstone Station, L. & N. W. Rly.).

JESUS CHRIST AND SPIRITUALISM.

No one has a right to call himself a Christian unless he believes in the Divinity of Jesus Christ. He may be a person of estimable character, and greatly developed spirituality, but he is not a *Christian*. The Christian believes that Jesus is "the only son of God," i.e., a son of God in a unique sense, of a quality, not merely a degree of attainment, which transcends that of the highest among merely created beings. He believes that in and through Him the supreme Father is Imaged, manifested and revealed to creation. That in the essence of His own nature He is Divine. I am not arguing now for the truth of this conception, but merely stating shortly what is the Catholic Faith. St. Peter was at last wholly convinced: "Thou art Christ, the Son of the Living God," and Jesus replied, "On this rock I will build my church." Not on Peter, but upon this vital, fundamental and essential truth the Church is erected. Take it away and the whole elaborate structure falls into ruins. It is upon this rock that the great vessel of modern Spiritualism is in imminent danger of being wrecked. The mariners are making great efforts to avoid it, to get past it into smooth water. But the currents are setting straight for the unyielding point, and when the ship fairly strikes, its back will be broken and the two halves will be driven against one another by the winds of zeal and the waves of anger until the planks go tossing in all directions, while Atheists, Agnostics, Materialists and Roman Catholics scream derisively like seagulls overhead. In the Spiritualist hymn-book the name of Jesus is deleted, e.g., "angels of Jesus" reads "angels of wisdom." At their services His Name is carefully omitted in the prayers and the motto of very many is, "Every man his own priest and his own Saviour." Christian Spiritualists, who rejoice in many of the revelations of the séance room, are alarmed. They are quite prepared to allow every man to make his own decision, but that the movement as a whole should be identified with Theism, and that they themselves should be considered as having renounced their faith and hope in Jesus Christ is intolerable. If it can be shown that the communicating spirits are the authors of and responsible for this anti-Christian tendency, then, in the eyes of Christendom, the whole vast movement is not only suspect, but utterly discredited and condemned. There can be no compromise whatever, and I personally shall spend the rest of my life in condemning it and warning people against it. But if, as I believe, the error originated on this side of the veil then, in the name of God, let it be corrected without further delay.

F. FIELDING-OULD.

* * * Having, as we conceive, made the position of LIGHT sufficiently clear in the past, we prefer to publish the Rev. F. Fielding-Ould's letter without comment.—Ed.

THE FUTILITIES OF MATERIALISM.

After reading Mr. W. Mann's pamphlet, "Science and the Soul" (Pioneer Press, 1919, 7d.), one wonders where the writers of such brochures can have lived these twenty years past; they appear to think that the notion of a soul is bound up with Church Christianity and eternal punishment!

This booklet, written presumably for the artisan class, sets out to prove the good news that man has no soul; he may therefore follow his impulses in this life without fear or hope. It is a re-hash of extracts from the materialistic writers of the last century—Tom Paine, Voltaire, Ingersoll, Clifford, Tyndall, and others. Modern psychic research is dismissed in six lines: "How is it that so many people—including such distinguished men as Russel Wallace, Lord Kelvin, Sir Oliver Lodge and Mr. Balfour—believe in its existence? This is easily answered. They believe in it because the belief was instilled into their minds before they were capable of reasoning on the subject. Their reasoning powers are like loaded dice—they always fall one way." (1)

It is a pity that Christianity and Spiritualism cannot, like persons, have a right of redress for libel—that might oblige writers to learn at least something of the subjects before penning antiquated diatribes and foisting the wearisome stuff on confiding Labour as "Pioneer" work. I have nothing to say against real agnostics—I was one myself. The agnostic of Huxley's day was one who looked for truth, could not find it, and went against the orthodox stream; the "agnostic" of to-day is one who shuts his mind and goes with the crowd, or he may even be a Bolshevik Jew. The pamphlet abounds in calculated or careless mis-statements, e.g., that Buddhists "have no belief in an immortal soul." Anyone who has lived in Burma knows that the popular belief, very firmly held, is the release of the soul at death, and its re-birth till the cycle of purification is complete. "Nirvana" is interpreted in more than one way, as the representative of Buddhism at the Chicago conference told me personally.

STANLEY DE BRATH.

WE regret to learn of the demise of Sir William Vernon, who passed away on the 24th ult.

"A BOOK OF MONTHS," by Dorothy Grenside (Theosophical Publishing House, London), is a combination of the devotional, religious and mystical. It is rather ecstatic and declamatory in places. For each month is set out the thought regarded as appropriate to it.

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.

- Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. A. Harper. July 20th, Mrs. M. Inkpen.
- The London Spiritual Mission, 13, Pembridge-place, W.2.—11, Mr. A. Maskell; 6.30, Mr. Horace Leaf. July 16th, 7.30, Mr. A. Punter.
- Walthamstow.—342, Hoe-street.—7, Mr. Elliott.
- Kingston-on-Thames.—Bishop's Hall, Thames-street.—8 and 6.30, Mrs. Neville, address and clairvoyance.
- Lewisham.—The Priory, High-street.—6.30, Mrs. Jennie Walker, address and descriptions.
- Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Felicia Scatcherd.
- Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Percy R. Street.
- Shepherd's Bush.—73, Becklow-road.—7, Mrs. Brown. Thursday, 8, open meeting.
- Peckham.—Lausanne-road.—11.30, circle; 7, Ald. D. J. Davis. July 20th, anniversary (local speaker).
- Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Imison. July 17th, 8.15, Mrs. Bloodworth, psychometry.
- Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Podmore, address and clairvoyance. Wednesday, 8, Ald. D. J. Davis, address.
- Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Rev. Susanna Harris; 6.30, Mrs. E. A. Cannock. July 18th, public meeting 7.30.
- Brighton.—Athenaeum Hall.—11.15 and 7, Mr. F. Remmer, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting. Mr. Gurd.
- Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mr. A. Vout Peters. Tuesday, 3 p.m., inquirers' meeting; clairvoyance. Thursday, 7.45, questions and clairvoyance; Lyceum 3.
- Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. Symons. After service, half-yearly meeting. July 16th, Mr. and Mrs. W. F. Smith. July 17th, 8, Mr. Percy Street, "Wireless Messages from the Living Dead," clairvoyance by Mrs. P. Street.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road	...	7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Gymnasium Hall, High Street	11-0	7-0
*Ealing, 5a, Uxbridge Road, Ealing Broadway	...	7-0
Forest Gate, E.L.S.A., Earlam Hall, Earlam Grove	...	7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amburst Road	...	7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone	...	6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street	...	6-30
Lewisham, The Priory, 410, High Street	...	6-30
*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	...	6-30
*Beckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Bromar Road	...	6.30
*Plumstead, Perseverance Hall, Villas Road	...	7-0
Richmond, Castle Assembly Rooms	...	7-0
*Stratford, Idmiston Road, Forest Lane	...	7-0
*Tottenham, "The Chestnuts," 684, High Road	...	7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway	...	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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